

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

80.10.00. B

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Haṁsadūta Mahārāja _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhāvānanda Mahārāja: Mahārāja, I feel that our GBC decisions that we took last April were much too severe though we didn't understand at that time that the reaction is very, very much chaotic. The result of our decisions reached last April in dealing with Tamal Kṛṣṇa Goswāmī, Haṁsadūta Mahārāja, and Jayatīrtha Mahārāja, has created chaos. And I feel that we be should broad-minded enough to realise that and correct it by returning Haṁsadūta Mahārāja's zone to him, and by allowing him to preach within Kṛṣṇa consciousness and as a member of ISKCON. And I think the whole thing will be settled right there. Because factually, Mahārāja, Haṁsadūta Mahārāja will not accept anything less.

Śrīla Śrīdhara Mahārāja: So acute problem now is about the particular zone being half and half – is it?

Devotee: That is part of the problem.

Śrīla Śrīdhara Mahārāja: Part of the problem.

Devotee: Part of the compromise.

Śrīla Śrīdhara Mahārāja: Particular province; that is one part. And the broad thing is this, that the committee is there, GBC, and the committee has got its rules and understanding, but the nature or behaviour of the committee should be according to the ideals preached by your respectable Prabhupāda. As far as I find as well as my experience of, about the mission, in the practical field some leniency is necessary. Hard and fast rules, very strictly, cannot be applied. So we shall be a little lenient in our dealings. You see justice and sense of equity, or something like that. What is it? Justice and...

Devotee: Mercy.

Śrīla Śrīdhara Mahārāja: Not mercy. In British law, justice we were told, and that should be added by goodness and equity, or something like that. Both combined the practical things should be dealt with. Not only law, law and good sense and equity, both combined can go on. Some particular cases some leniency, and some particular cases strictness. On the whole you should follow the line of your great Ācārya; _____ somewhere _____ slackness, _____ somewhere _____ strict.

_____ [?]

Strictness is also necessary and leniency is also necessary, and how that should be dealt, seeing the sincerity of the heart. Of course strictness in the case of _____ insincerity, and in the case of sincerity the leniency should be expressed. In this way we shall try to manage. There should be some differences because from the beginning, in the _____ we find that when Uddhava says that, "What is the reason that so many variegated opinions in the field of religion, are they equally true alternately or

there is some room of comparison?” Kṛṣṇa told that to Uddhava, in _____ “In the beginning this was one and it was given by Me to Brahmā. And then from Brahmā, his ten disciples they heard it and according to their own temperament they accepted it in a modified way, and when in their turn they went to deliver, the differences arose.” In this way, *prakṛti-vaicitryāt* and *pāramparyeṇa*.

By succession and by variegatedness of the listener from the same source; in these two ways mixed today there is so many variegated opinions, but the source is one. So it is necessary from time to time that the Lord Himself, or some original Ācārya from that place, asked to readjust everything again. It is the very nature of the soil that it will create some modification. And the *upadeśām*, that is the advice, the *śruti*, *śāstra*, they are there to harmonise, to purify. And the nature is going differently. So some compromise between the two, and where there is sincerity the law should be lenient, and where there is insincerity law will be a little more strict. In this way we should go. That is my general opinion and my experience also about the missionary life for a long time. So come to practical, that is the general, but come to a practical point. When we find that there is a particular province, half of that, that is the place of dissension.

And another I want to know – you say that this gentleman is not abiding by the laws of GBC. But what is the practical example? I want to know one, one or two.

Devotee: Hamsadūta does not follow the principles of the GBC.

Śrīla Śrīdhara Mahārāja: On what point you decide that this is not according to law, or the order of the GBC, and the particular instance, one or two, I like to hear from you. Anyone may say.

Devotee: I have in four categories. One is illegal activities which risk the good name of our society, one is offences against Vaiṣṇavas, offences against the Guru, and loosening our regulative principles.

Śrīla Śrīdhara Mahārāja: Yes. Offences against Guru, Vaiṣṇava and?

Devotee: Regulative principle loosening _____ [?]

Śrīla Śrīdhara Mahārāja: To break the law, to challenge the law, of the GBC.

Devotees: The spiritual regulative principles.

Śrīla Śrīdhara Mahārāja: Oh, spiritual.

Devotee: So, there was...

Śrīla Śrīdhara Mahārāja: Any complaint of private character that we shall, that I should hear in a very private way?

Devotee: Well his disciples are here.

Devotee: They can go for a few minutes.

Śrīla Śrīdhara Mahārāja: Who is here?

Devotee: His disciples are here.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: So you have to go now. _____ [?]

Śrīla Śrīdhara Mahārāja: I read from *Bible* when Christ was going with the cross on his shoulder, on two sides, men standing to see, and Judas was amongst them. And Christ going with his look down, suddenly, where Judas was, he saw him. And he's going, without caring about the mob, but when Judas was in the line, suddenly, he looked to him. And the look was such that Judas fled away from the place, mad. What was in the look? I tried to assert it and I ascertained that Christ looked at him with such depth of pity that, 'Judas, I'm using you for my luxury, glorious life, example of life, and I am giving you _____ blame on your forehead for time to come, eternal time. I am taking the advantage and I am smearing you with blackness. And I am, at your cost, I am exploiting, I am taking the fame of goodness.'

jagāi, mādihāi / 'patita-pāvana' nāmera sākṣī dui bhāi.

[*mahā-kṛpā-pātra prabhura jagāi, mādihāi / 'patita-pāvana' nāmera sākṣī dui bhāi*]

["Jagāi and Mādihāi, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya's mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita-pāvana, "the deliverer of the fallen souls."] [*Caitanya-caritāmṛta, Ādi-līlā, 10.120*]

As Jagāi Mādihāi was the witness of the greatness, magnanimous example of Mahāprabhu, they stood black, there, to enhance the greatness of Nityānanda Prabhu. So Christ looked at him like, 'I'm exploiting you to the greatest extent. Please forgive me.' Something like that. So, his sympathy. Anyhow it is _____ [?] Serious, though so grave ostentatiously but it is such in its component. Anyhow, how we can do away with the difference and we can go and meet with as a single man? How it is possible? Bhāvānanda Gi Mahārāja. Jaya Pataka Mahārāja, do you think that what he wrote in his diary that is a serious thing?

Devotee: I think the disciples should still...

Śrīla Śrīdhara Mahārāja: Receive the training in such temperament _____ such apprehension.

Devotee: Mahārāja, I think his disciples should wait to come until we're finished.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. In Vaikuṅṭha, in the march from matter to infinite, that characteristic should be maintained. Phenomenal activities should not discourage us; then we are no longer a member of Vaikuṅṭha, that is, no longer a factor of the infinite. Our object of search is He; so many infinities are under His feet.

athavā bahunaitena, kim jñātena tavārjjuna / viṣṭabhyāham idam kṛtsnam ekāṁśena sthito jagat

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."]

[*Bhagavad-gītā, 10.42*]

“Whatever you can conceive is only in My one part.”

Just as zero plus zero, zero minus zero, zero into zero, all zero. So also infinite; infinite plus infinite is infinite, infinite minus infinite that is infinite, infinite into infinite is infinite. So infinite is at His disposal, He’s above so-called infinite. So Śeṣasajar, Infinite is a plane where He uses infinite as His bed, Śeṣasajar.

Devotee: The problem is that in dealing with inexperienced people if the Ācārya does not control his anger, then that will also affect the inexperienced. Just like Tamal Kṛṣṇa Mahārāja and Jaya Pataka they were saying that this incident in South India; actually they were very afraid that someone would get hurt. Because the telegram came, in telegram form, this person should be killed. So Tamal Kṛṣṇa was expressing very great anx...

Śrīla Śrīdhara Mahārāja: Then, suppose, if you take it seriously then what process we can proceed on _____ [?] will you take this same policy in a body that we are to remove him, eliminate him from the world?

Devotees: No.

Śrīla Śrīdhara Mahārāja: Then you are to take this policy, you will leave him, exclude him. But he will go on externally. Outside you he’ll grow. Would that be a happy and prosperous thing to the institution?

Devotees: No.

Śrīla Śrīdhara Mahārāja: Then what should be the better arrangement according to you?

Devotee: The original idea was that for the active managerial area, if he had, if there was no other...

Śrīla Śrīdhara Mahārāja: No, you see, this is out, when this sort of statement is out and it is condemned from the central body as well as ordinary public, so this will also be propagated amongst his disciples and others, so it will devour itself, it will kill itself. This idea will commit suicide because it came out but no footing it had on the outside.

Devotee: Which idea?

Śrīla Śrīdhara Mahārāja: It will be gone. This false plan, it will be out, and when it is out it will lose its gravity _____ [?] insanity. But this is not a grave statement, under policy or something like plan and policy. It is a light thing, a light weight in a peculiar heart. It will have such place amongst you all. But if you do the, take the step, a serious step against it, then it will live outside. That won’t be good, I think. And when he himself says that this is a temporary human error of no importance; then let that way may spread, that will may spread amongst you all and necessarily amongst the disciples.

Bhāvānanda Mahārāja: Mahārāja, last night when we were all discussing, Bhagavān Mahārāja, as the chairman of the GBC, and feeling that he has a sense of the mood of the GBC, his suggestion was that if Tamal Kṛṣṇa Goswāmī, and if Haṁsadūta Swāmī, appeared before the GBC Body and said to them, ‘My dear Prabhus, I have been offensive, I have made mistakes, and you have dealt with me in such a way that I’ve realised those mistakes. But now I’m asking you to please be kind to me, be merciful to me, and

allow me to take up my duties as before.’ He said he felt if they did that, that the GBC as a body would very much be appreciative of that and would immediately institute them in their previous positions.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: [22:28 - 24:00 Bengali ?]

Śrīla Śrīdhara Mahārāja: _____ Tamal Kṛṣṇa Goswāmī _____ what misdeed he committed.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: [24:28 - 27:38 - Bengali]

Devotee: I could not understand because he was speaking in Bengali.

Śrīla Śrīdhara Mahārāja: _____ What I understand from Jaya Pataka Mahārāja’s statement is that you impressed your disciples that you are the principal man under the GBC and if they take you in that spirit they will be benefited more.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Jaya Pataka Mahārāja: I can repeat in English what I said.

Śrīla Śrīdhara Mahārāja: Yes.

Jaya Pataka Mahārāja: I said that there was, he had many senior God-brothers with him, and these senior God-brothers have a certain way of preaching and distributing books which was influenced by other senior leaders in the movement. And Tamal Kṛṣṇa Goswāmī wanted that in his zone everyone should adopt his particular mood of preaching. And there was some difference of opinion in this preaching mood. So to bring these God-brothers under his control, he was preaching very strongly on the fact that he was Prabhupāda’s representative and Guru. And he became over enthusiastic in that line, over-zealous. And there was a tremendous pressure put upon them to accept him as, almost as their Guru. And after some time they...

Śrīla Śrīdhara Mahārāja: And the reaction came and he was...

Jaya Pataka Mahārāja: He was asked if he could go some other place for the time being.

Śrīla Śrīdhara Mahārāja: And he lost popularity.

Jaya Pataka Mahārāja: Yea, there was a revolution.

Śrīla Śrīdhara Mahārāja: And he lost popularity thereby. Do you think like that? That your process of preaching, in reaction came your mis-popularity, unpopularity there.

Tamal Kṛṣṇa Goswāmī: Yes. I think that he has presented it very fairly. What Jaya Pataka has just said is a fair, it is a correct appraisal of the situation.

Śrīla Śrīdhara Mahārāja: It is correct?

Tamal Kṛṣṇa Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Then you have nothing to do about such complaint of Jaya Pataka Mahārāja and GBC.

Tamal Kṛṣṇa Goswāmī: No. I simply want to correct, I have tried within the last six months, or five months, since this incident to appreciate more how my God-brothers are being inspired directly by their Guru Śrīla Prabhupāda, and how they must also fulfil the guidance which Prabhupāda has given to them and is continuing to give them...

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