

[Transcriber unknown; and recording not yet found]
[Proofread by Paramānanda dāsa, U.K.]

Devotee: *parama brahma parama dhama pavitram* ... he accepts Kṛṣṇa, we also accept Kṛṣṇa, so the conclusion is the same, so things equal to the same thing are equal to one another. Then he gives the example of a tree, taking a leaf from one, pressing them and the taste is the same. So I think many times that Śrīdhara Mahārāja is being told things that our Guru Mahārāja said that he never said. You understand this? Many times devotees are telling him that our Guru Mahārāja said this or said that but he never said that. They're misrepresenting.

Another devotee: These are all concocted.

Devotee: Many times, many times.

Another devotee: Yes, many times.

(Bengali.....?)

Śrīla Śrīdhara Mahārāja: Who are the very enthusiastic in the expulsion? They are Tamal Kṛṣṇa, then Bhagavān dāsa, Rameśvara.

Devotee: And Brahmānanda.

Śrīla Śrīdhara Mahārāja: Brahmānanda, Kīrtanānanda.

Devotee: Bhāvānanda.

Śrīla Śrīdhara Mahārāja: Bhāvānanda also?

Devotee: Jayapataka.

Śrīla Śrīdhara Mahārāja: Jayapataka also? All.

Devotee: Bharati Mahārāja, Aksayānanda Mahārāja.

Śrīla Śrīdhara Mahārāja: And who are less excited, less enthusiastic, who are they?

Devotee: Atreya Ṛṣi.

Śrīla Śrīdhara Mahārāja: Atreya Ṛṣi.

Devotee: Hansadutta.

Śrīla Śrīdhara Mahārāja: Hansadutta, another type. Atreya Ṛṣi also. And Satsvarūpa he is also extremist?

Devotee: He was very quite; neutral, not speaking.

Śrīla Śrīdhara Mahārāja: Rūpānuga?

Devotee: Satsvarūpa.

Śrīla Śrīdhara Mahārāja: Satsvarūpa. And Rūpānuga, the new chairman?

Devotee: Rūpānuga was against.

Śrīla Śrīdhara Mahārāja: Against, but very much enthusiastic, much excited?

Devotee: At the end. In the beginning he was hesitant but at the end he was.

Śrīla Śrīdhara Mahārāja: But who was leading, Tamal Kṛṣṇa?

Devotee: I was speaking with six men at one time. And outspoken was Bhāvānanda, Kīrtananda. They are mainly, those two and Jayapataka. Bhāvānanda did not speak with me in that meeting.

Śrīla Śrīdhara Mahārāja: He felt beneath his dignity to talk with you?

Devotee: Yes. Nārāyaṇa Mahārāja came there.

Śrīla Śrīdhara Mahārāja: Today?

Devotee: Yesterday, day before yesterday. And he told them in my presence to, "Take him back." In my favour, he told them in my face, in my presence to, "Take him back." And Bhāvānanda Mahārāja said, "We are thinking about it. We are considering." So then I told Bhāvānanda Mahārāja in front of the other *gurus* that I had never left him. There was no question of coming back, that I had never left. But he took some insult there.

Śrīla Śrīdhara Mahārāja: As you are *sannyāsa*, Swāmī Mahārāja took *sannyāsa* from Keśava Mahārāja who took *sannyāsa* from me. It is in the line. Keśava Mahārāja got mantra from me and Swāmī Mahārāja took mantra, *sannyāsa* from Keśava Mahārāja. So it is in the line.

Another devotee: So that means we all took *sannyāsa* from you. Those of us who took *sannyāsa* from Swāmī Mahārāja took from you. You are the *parama guru*, *parama sannyāsa guru*.

Śrīla Śrīdhara Mahārāja: Not derailed from the line.

A different devotee: *Sannyāsa īśvara*.

Another devotee: But these children cannot see the simple thing.

Śrīla Śrīdhara Mahārāja: They are driving me out of ISKCON. Let us see who is not driven out. Wait and see.

Another devotee: They don't know that you are also Prabhupāda, they don't know that. One Prabhupāda present in the world today.

Śrīla Śrīdhara Mahārāja: Much test, every test to give us chance of going further, to get up to another step. Test means nothing near of success. What way I am to select. The circumstances what do I select, what influences my selection of a new path it is tested at every corner. To test our choice whether it is (.....?) or it is fresh. What is (.....?) to go any way others have gone through. (.....?), mad. To follow in the footprints of others without any discrimination: whether this footprint is leading to the goal or not. *Sambhanda*, *abhideya*, and *prayojana*. *Prayojana tattva*, the ideal (.....?) Mahāprabhu asked Ramananda:

(Verse)

"What is the end of My life, My destination and how to attain that?"

(Verse)

What is the object of my supreme attainment and then how to reach there. Attempt should be living, not stereotyped. Risk at every point, we must risk looking at His divine feet. *Vaikuṅṭha* (.....?) live in eternity. Not that I am in a cage and the cage is set in room, fortified room.

(Verse)

One *śloka* within the ten *ślokas* which came from the lips of Rādhārāṇī, "What charm is there in You, those who have drank a drop through their ears that nectar?"

Devotee: Jayatīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja should be offered a chair because he is before his disciples.

Jayatīrtha Mahārāja: So far about twenty of my disciples have come and some of the others were intercepted at the gate of the Māyāpur Chandradaya Mandir and they are trying to speak to them and bring them before the GBC to hear the anti-statements. So we'll have to see whether they escape or not.

Śrīla Śrīdhara Mahārāja: (Bengali.....?)

Devotee: (Bengali.....?)

Śrīla Śrīdhara Mahārāja: With heavy heart, but still I cannot but appreciate your courageous efforts. You are faced with some peculiar difficulty. But in our way to progress we cannot avoid such incidents. In *Bhagavad-gītā* [18.66] we find, *sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja* – to give up all conceptions of duties. It is not mentioned that *dharma*, means duty, *śāstric* duty, recommended by the scriptures and the great men, noble men, we have to reject that. It is not mentioned that ordinary engagements, but duty which has got some holy basis that we also have to give up. For the absolute call we are to discriminate even in the ordinary holy engagements and to select the higher one. So, we must be awake in our journey our mentality for progress must be fresh. Like a young man we must go on in advance towards the highest goal. Devotees they may be of different types.

(Verse)

Atma yoni Brahma he is also considered a *guru*. Brahma *sampradāya*: not Śaṅkara. Śaṅkara is also considered as Vaiṣṇava, *vaiṣṇavānām yathā sambhuḥ*.

(Verse)

Not as Śaṅkarāṇa, Śaṅkarāṇa elder brother, very keen close relationship. And always His duty to be after the satisfaction, the preparation of the satisfaction of His sweet will, Śaṅkara. Śrī, Lakṣmī Devī, who has got special advantage of special service, private service also to Nārāyaṇa.

(Verse)

“Even My own devotee who is dearer to Me than My own body, My own self. At the cost of My own resources, or at the risk of My own position I help My devotees. (.....?) Uddhava, you are so much favourite to Me.”

So, there is gradation among the devotees also. We should be fully awake to this.

(Verse)

We are to go to a particular zone though we come out of the *taṭasthā dhāma*. *Taṭasthā*: Rameśvara Mahārāja says that Swāmī Mahārāja did not accept that *jīva* is coming from the *taṭasthā-śakti*. But how he has read Swāmī Mahārāja's writings I do not know. It is clearly stated,

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa', kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'

[“The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him.”]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 20.108]

Very clearly revealed; so, *taṭasthā-śakti*, springing up from the marginal plane he is required to go up. Up on the soil which is higher type than he himself is made of. So for the call of service we are to trample under our feet, so to say, the holy land which should be worshipped by us always. Superior in position than we are but service is so great. Service can take us anywhere, service taking the servitors of the friendly *rasa*, *sāhkyā rasa*, on the shoulders of the Lord Himself. Kṛṣṇa is carrying on His shoulders so many friends when He's defeated in a mock fight in Vṛndāvana. So service can do anything, give anything. Anything possible we may have to do for the service the whole gradation in the section of devotees the type and intensity of service. Śaṅkara, Baladeva, Lakṣmī, and Uddhava; again Uddhava says that the *gopīs* are infinitely greater than our position.

In this way we have to go on. We are to go on, march on for the service. So elimination of so many bona-fide people also may take place, be necessary to eliminate so-called good companies also march on for higher aim. Divine will bless us that with all sincerity we can advance toward our desire. We are out not for any comfort, not for any position, dignified position, or grandeur, splendour or temples, gorgeous temples, and (.....?) all these things. Our real object is to satisfy our inner hankering for divine service. And by divine grace we hope we shall be successful in our highest attainment of life; that is to approach for the service the greatest absolute personality. We shall know what is Kṛṣṇa consciousness proper. Kṛṣṇa consciousness proper that is a living thing, that is unlimited, that is progressing; that is not under any methodical thinking also.

(Verse)

Yaśodā trying her best in her filial affection to tie around the waist of Kṛṣṇa but the rope becoming two fingers less. Always adding more rope but again when circumambulated she finds two fingers less. So transcendental infinite is of such character, it is not within the fist of anyone. That sort of understanding we should not encourage when we are trying to achieve absolute good; perhaps, rather the progress on the other side.

Just as that time Jayatīrtha Mahārāja told a great magnitude of ornamental could not come to the weight of Kṛṣṇa. But only Tulasi patra with His name that was sufficient to make Kṛṣṇa equal in weight.

So our humility, modesty, to be conscious that we are limited in all ways, from all sides and we are fit for His pity - this aspect within us should be attended to and that thing may grow within us. We may be after vanity of any type. But we are so mean, meanest of the mean so that we may attract the grace of the great, of the noble, of the high. That should be our attitude, that we are very mean, we are very low but we have come to the feet of the most venerable and most high. That is our attention. With this sort of attitude we shall try to be tolerant and always to be submissive and accommodating and may be conscious always that we have come out for the highest thing. So no risk is greater for the attainment of Him. Any risk we may take to get His favour. We shall be prepared for that. He is all-knowing, omniscient, He is omnipotent, He can do anything and everything. And we have stood just in front of His divine feet for mercy. That temperament may linger. We may first have that sort of temperament within us and then our attempt must be crowned with success.

Devotee: Mahārāja, that Kīrtanānanda and Jayapataka Mahārāja are coming.

Śrīla Śrīdhara Mahārāja: Coming?

Devotee: Just now.

Śrīla Śrīdhara Mahārāja: Where?

Devotee: Just in a few moments.

Śrīla Śrīdhara Mahārāja: Near. Come up here?

Devotee: No, just now coming; and Gopāl Kṛṣṇa Mahārāja.

Śrīla Śrīdhara Mahārāja: Where are they?

Devotee: Now coming in the gate; first here Gopāl Kṛṣṇa Mahārāja, and now Kīrtanānanda Mahārāja and Jayapataka Mahārāja.

Śrīla Śrīdhara Mahārāja: We may meet privately there, not in this meeting.
Another: anyone?

Devotee: No.

Śrīla Śrīdhara Mahārāja: These four. So Kīrtanānanda Mahārāja is the leading man here, senior.

Devotee: He is the senior man; Śrīla Prabhupāda's first disciple.

Śrīla Śrīdhara Mahārāja: Oh yes, first disciple. And he has installed him there like a king.

Devotee: Yes, actually millions of people are coming to see Prabhupāda now.

Śrīla Śrīdhara Mahārāja: Royal style he has installed him there.

Devotee: So we wanted to come and speak to you a little bit because we are anxious for your blessings, and we are more anxious that you understand us, what we are trying to do for Prabhupāda.

Śrīla Śrīdhara Mahārāja: Who is talking?

Devotee: Kīrtanānanda.

Śrīla Śrīdhara Mahārāja: Kīrtanānanda Mahārāja, yes. Kīrtanānanda Mahārāja is a very sober man and does not speak much. Is it not?

Devotee: When one is a fool he, if his mouth opens very much he will be detected.

Śrīla Śrīdhara Mahārāja: You speak little slowly I can't follow. That was the cause though I was requested by my Guru Mahārāja to go to the west I didn't because I can't follow the intonation of the western people. That is the defect in me.

Devotee: I said that I don't usually talk so much because I am a fool. And a fool can pass undetected if he does not open his mouth.

Another devotee: Mahārāja said, "I don't speak very much, because," very humbly he says, "I am a fool."

Śrīla Śrīdhara Mahārāja: Fool?

Devotee: Yes, and if he opens his mouth we can detect who is the fool.

Śrīla Śrīdhara Mahārāja: (Verse)

But we are requested to talk about the Supreme Lord and by that process all undesirability may vanish. Take to *kīrtana*, to speak, that is the general advice, to speak; speak always and only about Kṛṣṇa. Speaking means reproducing - to reproduce. Speak, when we speak something we cannot but be all attentive. We cannot speak nonsense. So when we shall speak we must be all attentive. It is difficult to have concentration within. So preaching or speaking forcibly makes us to concentrate to a particular call, action, so we cannot be nonsense to the public. I must be alert on what I am speaking. In this way it has been selected as the highest form of means to the highest end in this Kali-yuga especially. But speaking must be in a proper way, speaking Kṛṣṇa.

(Verse)

On the other hand:

(Verse)

Only when the content of our speech, the subject matter of our speech is the absolute, it may not be ornamented, it may not be grammatically correct or any defect it does not matter. But the theme must be about the absolute. That sort of word we shall try to pronounce. It has been advised in *Bhāgavatam* in those ten selected stanzas that was given from Nārada to Vedavyāsa as the basis of *Śrīmad-Bhāgavatam* as we find it now.

Kīrtanānanda is your name given by your Gurudeva and you say that you are afraid of *kīrtana*. So why your *kīrtana* must be bona-fide, does not chant unnecessary and unsubstantial thing. Whatever you speak, you speak truth. We are to take it in this way.

Devotee: I am trying simply to remember what Prabhupāda told me and to stick to that instruction.

Śrīla Śrīdhara Mahārāja: It is good. But at the same time we should think, *vyāso vetti na vetti vā*.

[*aham vedmi śuko vetti, vyāso vetti na vetti vā
bhaktyā bhāgavatam grāhyaṁ na buddhyā na ca tīkayā*]

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*."]]

[*Caitanya-caritāmṛta, Madhya-līlā, 24.313*]

Vyāsadeva, who is considered to be *śaktyāveśa avatāra*, he gave most of the revealed scriptures. But still we see that Devarṣi Nārada has come and given stricture to him. In this way that, "What you have given to the world so far, you have done mistake positive to the people." His *guru* is chastising him in such a way. So to understand the words of Gurudeva it is not so easy, it is infinite. Gurudeva is infinite...

[*ācāryam mām vijānīyān, nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ*]

["One should know the *Ācārya* as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam, 11.17.27*] + [*Caitanya-caritāmṛta, Ādi-līlā, 1.46*]

...and his words, he deals also with infinite. And it is not, we can't put it under limitation. That I have finished what he wanted to give me, we have understood it to a finish. We are always student. We shall remain student forever because infinite cannot be finished. We shall have to remain student all through. Only if we can think we can finish anything then we are in relativity of *māyā* not in relativity of infinite. Our Guru Mahārāja told that he is a monitor in the class, leader of the students. In his Madras speech, written speech he expressed, Bhaktisiddhānta Saraswatī Prabhu, he told, "I am a monitor." Something like that we are all students we are and will continue to be students and we consider it fortune to remain student all along our life. Can't finish, none can finish. Even the highest devotees of every type they are also of the same opinion. They are unsatisfied always; unsatisfied that I am not able to do real service to my Lord. That should be the attitude that so far we have come to understand the thing.

Devotee: Prabhupāda has given us so many, many volumes of books. We cannot begin to understand all that he has given us.

Śrīla Śrīdhara Mahārāja: Yes, yes he did an extensive work. But not the question of that side, we are to question our own side. He was full but I am such a fool that I can't understand your fullness. That should be the attitude of a real student of spiritual world, especially of those of Kṛṣṇa consciousness, students of Kṛṣṇa consciousness.

Mahāprabhu Himself He is saying, “I have not a bit of divine love within Me.”

Kaviraja Goswāmī was proposing that, “I am the worst of the worst, meanest of the mean.”

And that is not a formal statement only; that is their sincere feeling. And how they could produce such a magnanimous work? That explanation is also given. "Someone is forcing me to write, so I am writing."

Sanātana Goswāmī also told, “Who am I to relate about the internal affairs of the harem of the Lord, the prince, what audacity? But someone is forcing my hand; forcing me to write all these things.”

But we are very low, we are so mean. They stood by that side. “We are nothing but He is everything.”

One gentleman from Arya Samaja asked me there in Karachi, the leader of the Araya Samaja in that place, “If finite can know infinite then He is no infinite.”

I also could answer him in his own coin, “If infinite cannot make Himself known to the finite, then He is no infinite.”

(Verse)

Only one way, the way down, He can meet on the way down, we cannot meet going up. The wholesale depends on Him, He is *adhokṣaja*.

Devotee: That knowledge is coming through *guru*.

Śrīla Śrīdhara Mahārāja: What?

Devotee: That knowledge is coming down through *guru*.

Śrīla Śrīdhara Mahārāja: Through *guru*, through scriptures. We may not think that *guru* is limited in a particular body or in a particular mind. By *Bhāgavatam*, Mahāprabhu told, “Every word is Kṛṣṇa, every word is infinite.” We must have to come in connection in the relativity of infinite. When Mahāprabhu gave explanation of *ātmārāma śloka* in sixty-one ways, then Sanātana Goswāmī he told, “Oh, You are the Lord incarnate, You can give infinite ways of meanings.” The Lord replied, “Why you praise Me, Sanātana? Don't you know *Śrīmad-Bhāgavatam* is Kṛṣṇa Himself and every letter is Kṛṣṇa?” Every part of infinite is infinite. Not that any number of finite can make infinite.

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Śrīla Śrīdhara Mahārāja: The dictionary, the grammar all extraordinary about infinite, so we shall try to come very near infinite, but at the same time we must be conscious that He's infinite not finite. However near I may aspire after to become but always I will try to remain under the relativity of infinite.

Kīrtanānanda Mahārāja: Yes. We accept Prabhupāda that way.

Śrīla Śrīdhara Mahārāja: Yes.

Kīrtanānanda Mahārāja: Because he's our Guru, we have to accept him that way.

Śrīla Śrīdhara Mahārāja: That is material conception, *mad guru sei jagad guru - ācāryam mām vijānīyān*, a universal conception we must have about our *guru*.

Kīrtanānanda Mahārāja: But that is the way he has taught us.

Śrīla Śrīdhara Mahārāja: What?

Kīrtanānanda Mahārāja: That is the way he has taught us.

Śrīla Śrīdhara Mahārāja: Taught, no, he cannot have taught that. Our Guru Mahārāja once told that, "If I am required to explain, to give explanation of this *śloka* of *Bhāgavatam* "ācāryam mām vijānīyān," if I am under necessity to explain this *śloka*, should I leave the seat and run away? I shall have to give explanation of that very *śloka*." How? So he might have given explanation of this *śloka* and so many other *śloka*, that *guru* is infinite. He also said that his *guru* is infinite; he's also of telescopic system, the infinite is going to up. Everyone, to him his *guru* is infinite, he is nothing. And everything coming from his *guru*, in this way it is possible. Otherwise this is the *sahajiyā* section that will say, "I am *guru*, I am infinite." *Guru* never says so.

In *Prākṛta-Śata-Dūṣaṇī*, Madhvācārya has written *Māyāvādā-Śata-Dūṣaṇī*.

So our Guru Mahārāja, Śrī Bhaktisiddhānta Sarasvatī Ṭhākura he also written *Prākṛta-Sahajiyā Śata-Dūṣaṇī* There it is mentioned the *guru* never says that, "I am *guru*, I am infinite."

Kīrtanānanda Mahārāja: No, no. Prabhupāda never said that he was infinite, that he was God. But we can see; we can see God through him.

Śrīla Śrīdhara Mahārāja: Of course, try to see...

Kīrtanānanda Mahārāja: He is the transparent via medium.

Śrīla Śrīdhara Mahārāja: If you can see rightly, then... We must not think that we can see Guru Mahārāja rightly, but as much as possible for my condition.

Kīrtanānanda Mahārāja: But for my seeing I am dependant on him, how he wants me to see, I will see.

Śrīla Śrīdhara Mahārāja: We, and always we shall try to think like that. At the same time we shall think that I cannot attain the fullest degree. I shall try, I am out to try which is impossible, to know the infinite. I have come to try, I must try, but I can't try, I fail when I try. That should be the healthy attitude. I am trying but I am not trying satisfactorily, so I am not getting, I am always in want.

Kīrtanānanda Mahārāja: Our concern is not so much to know the infinite as to serve the infinite. Śrīla Prabhupāda has asked us to serve him by preaching all over the world. Therefore our movement is a preaching movement.

Śrīla Śrīdhara Mahārāja: That is not a new thing. You are preaching, alright, you are preaching as directed by your Guru Mahārāja, as much as you can catch, as much as you can understand him. Sincerely you are to do, but there are so many like you. We are also trying to move in the same way.

Kīrtanānanda Mahārāja: We're not saying we're the only ones but we're trying to preach...

Śrīla Śrīdhara Mahārāja: We do not think you are one, there are so many.

Kīrtanānanda Mahārāja: We are trying to preach as he ordered us.

Śrīla Śrīdhara Mahārāja: So many and they are not one, they are of different stages. From different stages they are trying their utmost and some may not try also. *Guru bhoga* is also there. *Guru bhogi*, he wants to exploit in the name of *guru*; that is also there we find. *Guru bhogi*, exploitation of *guru* it is also to be conceived there may be. So, criticisms of many so-called *gurus* also in Gauḍīya Maṭh we found.

Kīrtanānanda Mahārāja: Any rate, I wanted to speak to you on behalf of the GBC about what has been going on.

Śrīla Śrīdhara Mahārāja: It is most deplorable. Swāmī Mahārāja very earnestly invited me in ISKCON and you are driving me out. All for the good, it is all for the best, I am to take in that way. I did not want to encroach within the presence of ISKCON, but Swāmī Mahārāja had much affection for me all throughout his whole life. He abused many of my God-brothers but with the exception of me alone. And I think that I have much affection for ISKCON and he also asked me several times, "You are to look after them." And he tried his best also. Once he proposed me to accept the post of the president of ISKCON. But I am always a backward pushing man, ease lover. So I did not venture. And I have no capacity also that I will be president of a great institution throughout the length and breadth of the world. I am a man of small energy, small energy and satisfied with very little thing. No much ambition at the same time some disinterestedness also is in me. And some sort of common sense. My God-brothers and my Guru Mahārāja also had some certificate of me - not an aggressor. I was forcibly, almost by affection force, I was taken in connection of ISKCON. And now I am being driven out of ISKCON. But still I cannot give up my own faith what I am fostering through my whole life of fifty-five years in Gauḍīya Maṭh, and well tried. And Swāmī Mahārāja to his last days he appreciated my nature, nature of non-aggression. He could not put trust in any other place but he had trust in me. And up to his last days he maintained his faith in me. And still I think that I am a well-wisher of that great institution, what is the result of wonderful grace of Kṛṣṇa in him. But anyhow what is happening...

Kīrtanānanda Mahārāja: I think you are misunderstanding.

Śrīla Śrīdhara Mahārāja: I think you are making much of formality of administration divorcing the very spirit from it. That is my understanding. You are making much - all captured by the grandeur, the glamour, and not so much for the inner spirit of truth.

Kīrtanānanda Mahārāja: Personally I have great affection and I know that many of my God-brothers...

Śrīla Śrīdhara Mahārāja: We don't think that you have made monopoly of the truth, the absolute truth. You few heads, you have got it, the monopoly as the object of your trade you think. I am not so foolish to give recognition to the committee which is affected by few heads like you. I consider you students, all students, not professors. In my consideration you are all students and you will be healthy if you can think that you are students and not professors.

Kīrtanānanda Mahārāja: We are students, but we are students of Prabhupāda, and we must study Prabhupāda from his books.

Śrīla Śrīdhara Mahārāja: Yes, and I am in the rank of his friend, not disciple.

Another devotee: Therefore we give you our respect.

Śrīla Śrīdhara Mahārāja: Yes, you are giving.

Devotee: We don't want to commit any offense unto you.

Śrīla Śrīdhara Mahārāja: But now you are very much afraid of me because I am a plain speaker.

Kīrtanānanda Mahārāja: No, not exactly because you are a plain speaker, but because Śrīla Prabhupāda wanted to preserve this ISKCON.

Śrīla Śrīdhara Mahārāja: In my last days I am waited with some mean interest of making my position before I go to death. You think me like that.

Devotee: We have never said such things. Neither have we expressed anything like that.

Śrīla Śrīdhara Mahārāja: My position is clear, I am not an aggressor. But those that are coming to me and asking my advice in particular case and I cannot but extend my sympathetic help to them. That is my position. I am not running hither, thither to entice persons or to capture them. I am sitting straight here and anyone coming, according to my own conscience I am extending my helping hand to them.

Kīrtanānanda Mahārāja: But those who are coming are using you. They are using you for their own political ends.

Śrīla Śrīdhara Mahārāja: I am not supposed to see things through your eye. I have got my own eye. I am in connection with - fifty-five years in connection with Gauḍīya Maṭh and whether I am bona-fide I do not require your certificate, any of you, in the whole of ISKCON, I don't want any certificate. I have got my way of thinking and many of my God-brothers including Swāmī Mahārāja had confidence in me, in my thinking.

Aksayānanda Mahārāja: But not these gentlemen. They don't have confidence.

Kīrtanānanda Mahārāja: Because Prabhupāda told us not to come.

Śrīla Śrīdhara Mahārāja: I am old man, I am tired, excited, and very, very sorry really I say, with folded palms, that you are ill-treating me, I am very sorry. Swāmī Mahārāja was so affectionate; I also treated with such affection to him. And rudely you are behaving towards me. I am very much mortified for that. But what I can do, I am an old man.

Kīrtanānanda Mahārāja: We have never said you are not bona-fide. We have never said that.

Jayatīrtha Mahārāja: [shouting at Kīrtanānanda Mahārāja] You have said openly in your meetings so much.

Kīrtanānanda Mahārāja: [shouting at Jayatīrtha Mahārāja] I have never said that he is not bona-fide. I have said that that's what Prabhupāda said. It's in his books, and because you don't accept his books that's your problem.

Dhira Kṛṣṇa Mahārāja: [shouting at Kīrtanānanda Mahārāja] Because you've never read them that's your problem.

Śrīla Śrīdhara Mahārāja: [shouting] Hey(.....?)
Don't speak so much. In my presence at least, I do not like all this rowdy-ism. Now my final appeal to you that I am old, I am tired, I can't talk anymore. Now if you find any necessity to meet me you need to come sometime after. Especially perhaps in the morning time, I am little in good health at that time. Now I am almost finished, I can't talk any longer. If you come again I shall try to put my things more slowly and judiciously and in an appealing way.

Devotee: The point was that...

Śrīla Śrīdhara Mahārāja: Now I can't move. My energy finished almost, I can't speak anymore.

Devotee: You can just tell the Mahārāja that we just wanted to express that we had nothing personal and nothing personal meant.

Śrīla Śrīdhara Mahārāja: Jaypataka Mahārāja...

Devotee: It was a question only of what policy we had to follow in terms of allowing...

Śrīla Śrīdhara Mahārāja: Why do you talk now? I can't listen to that, I can't record. If you say I shall have to reply but I am unable to reply. So you think that, "Mahārāja could not reply," I don't like that. So if you want to talk more, I am ready, but you must come some suitable time. I am not lacking in reasoning or in representing *śāstric* quotation. Anyhow I am finished now. I can't talk more.

The end of the day

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