

87.10.03.A

Śrīla Śrīdhara Mahārāja: I'm not happy, within I'm not happy, seeing the condition of Bhagavān Mahārāja, that Rāmeśvara Mahārāja, stalwarts are going down. We're so proud of Swāmī Mahārāja, he did miracle, by the grace of our Guru Mahārāja. But within ten years the condition is heartbreaking, at least to me. I felt so much proud of his uncommon extraordinary activity. But in this lifetime I had to have this sad experience...

...

...preaching mission of civilised of Śrī Caitanya cult, a setback.

Devotee [Tripurari Swāmī?]: Only you can help them Mahārāja.

Śrīla Śrīdhara Mahārāja: As far as I'm trying.

Tripurari Swāmī: That you're doing.

Śrīla Śrīdhara Mahārāja: I told that I'm sympathetic, I'm not - what I did _____ [?] from the beginning it is something like relief work.

Tripurari Swāmī: But many are coming to know that you are a great friend of Swāmī Mahārāja and friend of everyone, friend of the world. Like Janārdana Mahārāja he has come...

Śrīla Śrīdhara Mahārāja: Yes. Cannot but be. One who has got faith and love for Mahāprabhu and our Guru Mahārāja they cannot but feel proud for Swāmī Mahārāja's preaching throughout the world. They must be pained by this inopportune thing. We feel so much proud. Kṛṣṇa. Kṛṣṇa. Though misunderstand me but I cannot misunderstand them so easily. Anyway they're helping the flow of Mahāprabhu, of our Guru Mahārāja. Swāmī Mahārāja means that. Swāmī Mahārāja means our Guru Mahārāja, and Mahāprabhu, Nityānanda. One who can read deeply they'll see like that. Otherwise they'll go down in such a way. All sincere Vaiṣṇavaite, even Indian, they felt proud, especially those that have got faith in Vṛndāvana *līlā*, in Kṛṣṇa *līlā*. In *Śrīmad-Bhāgavatam*, the very gist of the whole Vedic truth.

Even I gave the *veda matta*, the mother of *Veda* is *Gāyatrī* _____ [?] contains the whole. And *gāyatrī bhāṣya rūpo 'sau*, I have given out that. It all goes to Kṛṣṇa because the supreme conception of *ānandam, rasam*, pleasure, that is in Kṛṣṇa *līlā*. This comparative study, step by step it is shown. In Madras I proved it to a great Śāṅkara *paṇḍita* that from Catuṣsana, Brahmā, Śīva, how it is going up.

*na tathā me priyatama ātmayonir na śāṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān*

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."] [Śrīmad-Bhāgavatam, 11.14.15]

Uddhava is the greatest *prema bhakta*...

...

"I want to be a creeper in this land so that the feet dust of these divine damsels may touch my head."

So what is the position of the *gopīs*? - calculation in the scriptural revealed advice, how the position of the *gopīs*? Those that try to understand that even may not understand, but trying they're also fortunate. The conception what is the highest conception of Absolute, the sweet, sweetness. Neither knowledge nor power, both charming things before us. First power seeker and the next knowledge seeker, or mystic power, power then knowledge. _____ [?] negligent, that is sweetness. Sweetness is our inner necessity. If that is not satisfied nothing is satisfied. The ego, the black box ego within us of separate interest, when that is completely dissolved the natural flow comes out from that box and knows the soil, the mother soil, home soil.

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ. All doubts cleared, that is knowledge gone. And *kṣiyante cāśya karmāṇi.* All attempts to do something vanishes, automatic. Everything automatic, natural flow of sweetness. This is Vṛndāvana. When that ego of separate interest box will be totally broken the inner flow will come and recognise the mother soil, the *prema bhakti*, Vṛndāvana. And Navadvīpa greater when it's distributing itself to the fallen souls _____ [?] that principle of life. Kṛṣṇa. Kṛṣṇa.

Tripurari Swāmī: Guru Mahārāja. This morning we were discussing about *sannyāsa mantram*. And I read in one book by O.B.L. Kapoor, your Godbrother...

Śrīla Śrīdhara Mahārāja: Yes.

Tripurari Swāmī: ...disciple of Bhaktisiddhānta Sarasvatī Prabhupāda.

Śrīla Śrīdhara Mahārāja: Oudh Bihārī Lal Kapoor. Dr.

Tripurari Swāmī: Dr. He wrote one book, in that book he explained that...

Śrīla Śrīdhara Mahārāja: That book was his thesis and that was examined by Professor Sanyal. Three examiners, when he gave that, appeared for the Doctorship examination, one of them was Professor Sanyal, the editor of the *Harmonist*. And the writer of *Śrī Kṛṣṇa Caitanya* book. There he wrote, *sannyāsa* is also everything. "I surrender to the aspiration of the service of *gopīs*." That is the meaning of the *sannyāsa*.

Tripurari Swāmī: He said that Mahāprabhu received from Keśava Bhārātī *tat tvam asi mantram*. General meaning *tat tvam asi*, 'thou art that.'

Śrīla Śrīdhara Mahārāja: "I am the same." But the real meaning that *tat tvam asi*, "I am Yours. I belong to You." *Tasya tvam asi*. "You are not independent, you belong to Him, you're dependent on Him", is another meaning. But generally in the Śāṅkara School they superficially they may take that *mantram*. It's in *Veda*, but in *Veda* the meaning they take that "I'm You, I'm *so ham*," but the real meaning "I belong to You. You are all, Master."

...

...you may know. "I got some *mantram* in a dream, whether it's real or not please hear."
Then He gave it to His Guru Keśava Bhāratī, and then He took from him.
"Yes, this is the *mantram*."

...

"I belong to You. I'm Yours." *Tat tvam asi*. Not "I'm You."

Tripurari Swāmī: Then, now in Gauḍīya Vaiṣṇava *sampradāya* the *sannyāsa mantra* we're receiving that is different. So when that change came? From Bhaktisiddhānta Prabhupāda?

Śrīla Śrīdhara Mahārāja: No. Mahāprabhu asked, gave direct teaching and inspiration to Rūpa, Sanātana, and through them Jīva Goswāmī and they have produced that scripture for the Vaiṣṇavas. And from there it is coming. And also Mahāprabhu gave some direction to - there also is some case. It's coming from Mahāprabhu and specially Sanātana Goswāmī, *Hari-bhakti-vilāsa*, then *Sat-kriya-sāra-dīpikā*, anyhow in consonance is the same. Śrīnivāsa Ācārya inspired by Gopāla Bhaṭṭa. Narottama Ṭhākura.

Mahāprabhu only formally He took *mantram* from Keśava Bhāratī. First from Īśvara Purī, but that was *dvādaśaka*. But He asked Sanātana Goswāmī to settle what will be the *mantram*, and then Sanātana Goswāmī gave it *aṣṭādvādaśaka* which is in vogue now, accepted by all Gauḍīya, from Sanātana Goswāmī. It is *aṣṭādvādaśaka*. And before that Mahāprabhu got *dvādaśaka*, the last portion. Then Mahāprabhu took *sannyāsa* for the preaching purpose from Keśava Bhāratī. And the third we're told He made Rāmānanda His Guru in the *rāga-mārga*..

Devotee: Mahāprabhu?

Śrīla Śrīdhara Mahārāja: ...in a way. *Sakhī*. From Vṛndāvana *lilā*, *sakhī vilāsa*, *sakhī lilāra vistāra*.

[*sabe eka sakhī-gaṇera ihān adhikāra, sakhī haite haya ei lilāra vistāra
sakhī vinā ei lilā puṣṭa nāhi haya, sakhī lilā vistāriyā, sakhī āsvādaya*]

["Actually, only the *gopīs* have the right to appreciate these transcendental pastimes, and only from them can these pastimes be expanded."] ["Without the *gopīs*, these pastimes between Rādhā and Kṛṣṇa cannot be nourished. Only by their cooperation are such pastimes broadcast. It is their business to taste the mellows."]

[*Caitanya-caritāmṛta, Madhya-lilā, 8.202-203*]

It is only the *sakhīs*, the she friends of Rādhārāṇī, they can give out the real *lilā* of Rādhārāṇī. They know and they can distribute it, no other, but only the intimate friends of Rādhārāṇī. They can deal with Rādhā *dāsyā*..

...

...and so Mahāprabhu showed when He went to Rāmānanda and He asked him and Rāmānanda he's saying to Him. And at the same to Rāmānanda says, "I feel inspiration from You. You are talking through my mouth, as if I'm giving answers. What You ask I make the reply but I

feel it is coming through You. And just as the ocean gives birth to the cloud, the water goes from ocean to cloud, and when it rains from cloud to ocean again. It is like that.”

*sañcārya rāmābhīdha-bhakta-meghe, sva-bhakti-siddhānta-cayāmṛtāni
gaurābhdhir etair amunā vitīrñais, taj-jñatva-ratnālayatām prayāti*

[“Śrī Caitanya Mahāprabhu, who is known as Gaurāṅga, is the ocean of all conclusive knowledge in devotional service. He empowered Śrī Rāmānanda Rāya, who may be likened to a cloud of devotional service. This cloud was filled with the water of all the conclusive purports of devotional service and was empowered by the ocean to spread this water over the sea of Śrī Caitanya Mahāprabhu Himself. Thus the ocean of Caitanya Mahāprabhu became filled with the jewels of the knowledge of pure devotional service.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 8.1*]

...

...answering through Rāmānanda. So through Rāmānanda the highest *līlā* He showed that it's to be taken from *sakhī*, Viśākhā Sakhī was Rāmānanda. And Svarūpa Dāmodara was also - all these things...

Rāma Rāma.

Tripurari Swāmī: But Rāmānanda and Svarūpa Dāmodara different disposition.

Śrīla Śrīdhara Mahārāja: Lalitā and Viśākhā. We're told they're of that type. Lalitā as Svarūpa Dāmodara and Viśākhā as Rāmānanda Rāya. *Gaura-gaṇoddeśa-dīpikā*, in that book it is shown that who was who in Vṛndāvana. The personages that are in Gaura *līlā*, who are they in Vṛndāvana, in *Gaura-gaṇoddeśa-dīpikā* _____ [?]

Sādhu Mahārāja: Mahārāja. I'm Sādhu Mahārāja. I have a question. Because you're the senior Vaiṣṇava on the planet, could you give the conclusion of seniority. Because we find in the scriptures sometimes apparently discrepancies. For instance Śukadeva Goswāmī...

Śrīla Śrīdhara Mahārāja: _____ [?]

Badrinārāyaṇa: _____ [?]

Sādhu Mahārāja: What is the *siddhānta* of seniority? Because we see Śukadeva Goswāmī being the head of the Vaiṣṇava in that assembly and giving speeches. And also we find Lord Śrī Kṛṣṇa speaking to Uddhava while Maitreya Ṛṣi was present. And afterwards when Vidura wanted to get instructions from Uddhava, Uddhava sent him to Maitreya. And things like that also we find in Gaura *līlā*. When Caitanya Mahāprabhu was giving respect to Rāmacandra Purī due to his seniority, although he wasn't qualified for that respect, but Gaurāṅga Mahāprabhu was giving it. So it seems that sometimes seniority works in a zigzag way. How we'll understand that? You're the most qualified to teach us.

Śrīla Śrīdhara Mahārāja: One is form, another is material. The material is more substantial than form. I had a talk here with Kīrtanānanda and the whole place. I told 'I'm form breaker.'

Devotees: (Group laughter) Jaya.

Śrīla Śrīdhara Mahārāja:

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

The *dharma*, we should regard the form, but what form? You had the form of the Christian missionary, they have got some form. You have left that and come to Swāmī Mahārāja. Why? The material is, substance is of real importance. All importance is to the substance and the form is secondary. Without all this formality we shall try, but if substance is absent we must leave that. Substance is all in all.

Rāmacandra Purī, Mahāprabhu gave formally but He did not take Rāmacandra Purī. Rāmacandra Purī he was a revolt to Mādhavendra Purī, his own Guru.

Rāmacandra Purī, he advised when Mādhavendra Purī was passing away, "O, why you're repenting for Kṛṣṇa, Kṛṣṇa, Kṛṣṇa? You conceive that you are Brahman himself."

Then Mādhavendra Purī, "Be off from here, you *māyāvādī*, you be off. I'm not getting as one with Kṛṣṇa and he has come to me to say that I'm Brahman."

And Īśvara Purī he gave service to him, and Īśvara Purī became full of love by his grace. And Rāmacandra Purī was rejected. But still formal respect Mahāprabhu tried to give but not to take him from the heart.

So form may be important but the substance it's carrying, according to that. Every *sampradāya*, religious *sampradāya*, has got some formal position. _____ [?] Sikhs in the Punjab. They have form but as much as matter is there, substance is there, that will be more, more important. Otherwise it will be considered as form from the position. All important is substance. *Sarva-dharmān*. First attention to the form.

*yataḥ pravṛttir bhūtānām, yena sarvvaṁ idaṁ tatam
svakarmaṇā tam abhyarccya, siddhiṁ vindati mānavaḥ*

["A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all.)"] [*Bhagavad-gītā*, 18.46]

*[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt]
sva-dharme nidhanaṁ śreyāḥ, para-dharmo bhayāvahaḥ*

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

Where you are at present you try to maintain that. Just as a general will say, 'maintain your position' to the soldier. 'At the cost of your life you must maintain your position.' Then when time will come, 'go forward.' Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Like that. *Sva-dharme nidhanam śreyaḥ, para-dharmo bhayāvahaḥ*. Don't aspire after the position of others. Maintain your present position whereby past action you've come. You maintain your position, it's better to die there, and don't come back." Then again He says, "*Sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja*. Give up all sorts of positions and come to Me."

Otherwise, what is progress? All this life not to maintain ones own position eternally. Progress means go forward, leave the form and go, above you you'll find the highest position. And the highest position that is infinite. One can't find that 'I've got the whole thing within my fist.' No position is possible for the finite, because that is infinite. As much as he'll progress he'll see, 'O, great, great infinite. I'm nothing, I'm only a speck, a negligent position.' Hmm?

Śrīla Śrīdhara Mahārāja: Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. _____ [?] 'I'm form breaker.'
_____ [?]

*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]

Badrinārāyaṇa: Unfortunately he couldn't digest that.

Śrīla Śrīdhara Mahārāja: The Absolute is Ācārya. We must try to see Him in Ācārya. And it will be progressive according to my progress.

Devotee: Mahārāja. The spirit soul that is going back to Goloka Vṛndāvana, how does he see seniority there?

Badrinārāyaṇa: Everyone is Guru. The *ātmā* when going back to Goloka Vṛndāvana, how does he see seniority there? In the land of Gurus, how does he see seniority?

Śrīla Śrīdhara Mahārāja: That is _____ [?] there already. Already there is _____ [?] be acquainted with them _____ [?] and he'll be adjusted in a position. There is a systematic stuff eternally, and he'll be reinstated rather in his position in a particular group. *Śanta, dāsya, sākhyā, vātsalya, mādhyā*, classification, and sub division also. And according to his inner position he'll be adjusted there. Something like that.

Nitāi. Nitāi. Nitāi. I've talked much. I shall have to suffer the reaction _____ [?]

Tripurari Swāmī: You will get the reaction that what you are saying we will take that and distribute that to many people. And that will be a great blessing for them. And that reaction will come to you.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: A blissful reaction.

Śrīla Śrīdhara Mahārāja: So this old age perhaps Guru Mahārāja has spared me. He wanted me to go to the west, but I anyhow was reluctant. And he remarked perhaps I think once he remarked, "Ease lover."

Devotee: Guru Mahārāja. Although you say 'in your old age' but we see you as the youngest.

Śrīla Śrīdhara Mahārāja: When as much as we have any connection with that eternal substance, that aspect of course ever new, youthful. That aspect. _____ [?]

...

Kṛṣṇa. Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Tripurari Swāmī: So Mahārāja. I spoke with Janārdana Mahārāja on the telephone in Mexico before coming. He told me he was at the *āśrama* of Kusum Āśrama Mahārāja. And the GBC they sent two *sannyāsīs* to speak with him. Those two *sannyāsīs* were not GBC men, but representing the body of GBC. So Janārdana Mahārāja told me they were dealing with him very gentlemanly.

Śrīla Śrīdhara Mahārāja: After he returned from here?

Tripurari Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: I asked him that GBC committee is coming there on your meeting, and after that you will come. After that or they'll feel disturbed. I'm not going to give any shock to them before this meeting. But he told, "I have already _____ [?] I won't go there." All these things. And recommended by Sudhīra Mahārāja and they all told that I've accepted the connection. But it will be a shock to the GBC if I did not like that just before their sitting here this will happen. But I could not avoid the request _____ [?] and I did not vow to keep him here now, so he left now. Afterwards he may come again.

Tripurari Swāmī: So anyway they're dealing a little differently than in the past. They're forced to deal more courteously, gentlemanly.

Devotee: It was a good shock. This time it's a good shock.

Śrīla Śrīdhara Mahārāja: But in this condition that is still a shock to me and I did not like it, what I had to do for circumstance. _____ [?] could not avoid. But my common sense was that after this meeting he may come, but they're impatient.

Tripurari Swāmī: _____ [?] and there's one *sannyāsī* there in charge of the ISKCON temple. He was our friend previously. So he found that we were in Hawaii so he asked, "Please come to the temple and stay with me in my room." So we went there, we spoke with him. He's taken *sannyāsa* from Jayapatāka Swāmī, but he does not, he's feeling sorry, unhappy, in that relationship. So he has sent one letter to you, to Your Divine Grace.

Śrīla Śrīdhara Mahārāja: You are to consider all these things. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. You consider. You are all sincere people and you love at your heart Mahāprabhu and your Swāmī Mahārāja. And what Swāmī Mahārāja really went to preach there, you have got touch with that. So we can rely on you to some extent.

Tripurari Swāmī: Generally we all consider that your connection is most valuable thing for everyone.

Śrīla Śrīdhara Mahārāja: I thought like that, that I'm always friendly to them. But I'm aggrieved that they misunderstand me. Even my enemies they remarked to me that my speciality is 'strong common sense and disinterested nature. And has given me a unique position in the Maṭh. Strong common sense and disinterested nature. No selfish end of life, open to truth, always open to truth.'

...

...generosity, broadness. *Mahā-vadanyāya*. I like Mahāprabhu.

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei thāñī pābe mora saṅga]*

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]

[*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

The common interest. Whomever you find inject this medicine in the epidemic, Kṛṣṇa consciousness. Whomever you come across inject Kṛṣṇa consciousness. This is the general tenure of the life of Mahāprabhu attracting persons. Do everything attracted by this common generosity, and the help will come from above. If we do the service the help automatically will come to us to help us spread this Kṛṣṇa consciousness. *Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa.* Don't be dejected, don't go. That should be our duty, the aim of our life, eternal life, either single or combined. Always spreading Kṛṣṇa consciousness, distributing Kṛṣṇa consciousness to the world, the only business, only engagement, and others are subsidiary.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol. Rāma. Rāma. Hare Kṛṣṇa.

...

Tripurari Swāmī: Tomorrow we're expecting Kanan Giri Mahārāja. And Bhāratī Mahārāja.

Śrīla Śrīdhara Mahārāja: All right. Any news of that Balarāma? They do not know?

Tripurari Swāmī: No good news of *sevā*.

Badrinārāyaṇa: He told that he felt most inspired by _____ [?] And he wanted to build a Sanskrit college there.

Tripurari Swāmī: We'll follow up on that.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Nitāi. Nitāi. Nitāi. Nitāi.
Bhāvānanda Mahārāja is also retiring? Eh?

Tripurari Swāmī: Retiring. Retired. Finished. In New York, with Rāmeśvara, living together.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol.

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: They've lost their faith altogether in Mahāprabhu? What is this? Or Prabhupāda, Swāmī Mahārāja?

Tripurari Swāmī: I don't think so.

Badrinārāyaṇa: They've lost their faith in the organisation.

Śrīla Śrīdhara Mahārāja: But the practical life of an Ācārya they're unable to...

Tripurari Swāmī: Unable, cannot continue.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Kṛṣṇa. They're direct representation of Swāmī Mahārāja...

Tripurari Swāmī: Misrepresentation.

Śrīla Śrīdhara Mahārāja: Eh? Swāmī Mahārāja Found a committee, is it not?

Tripurari Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: Committee of Ācārya? Some say, deny, he did not form any committee of Ācārya.

Tripurari Swāmī: He gave some suggestions, some names.

Śrīla Śrīdhara Mahārāja: Some managing committee, eh?

Tripurari Swāmī: Ācāryas also, he named some Ācāryas. But he also named you.

Śrīla Śrīdhara Mahārāja: In the beginning they came to me when there was some question against Hamsadūta, Tamāla Kṛṣṇa, and Jayatīrtha, is it not? These three. But I appealed to them to forgive and forget for the first time. Because Swāmī Mahārāja gave recognition, you give more value to that. And because it will be a great setback to the whole mission that Swāmī Mahārāja's direct representatives are treated in this way. So forgive and forget, first time. But Tamāla Kṛṣṇa was retained, and Jayatīrtha and Hamsadūta they left.

Tripurari Swāmī: Tamāla Kṛṣṇa has written one letter in response to a letter from Jagad Guru Swāmī. Jagad Guru Swāmī wrote him a strong but loving letter. Strong points but sincere heart. And Tamāla Kṛṣṇa has written a response that he has moved by the points raised by Jagad Guru Swāmī regarding all of us and yourself. And he's carrying those points to this GBC committee for consideration. He would like to see some resolve in all these affairs.

Badrinārāyaṇa: _____ [?]

Tripurari Swāmī: Hmm.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. And Yudhāmanyu Sevā Vikrama is he coming?

Tripurari Swāmī: We don't know.

Śrīla Śrīdhara Mahārāja: He's got some wound somewhere in the leg, eh?

Badrinārāyaṇa: Just a sprained ankle.

Tripurari Swāmī: Not serious.

Śrīla Śrīdhara Mahārāja: Not cured?

Devotees: Not too serious.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

The call of local duty and the call for absolute duty, that is indistinguishable. Call for absolute duty or call for local duty, local interest. That also in the divine realm, and local and absolute, and there's gradation. Where's the gradation? The progressive, infinite is progressive, as a subjective, super subjective, and progressive. Finite cannot finish infinite, infinite is always infinite. No number of finite can make any infinite. Just as from zero, minus zero is zero. Zero plus zero, zero. Zero into zero, zero. So infinite plus infinite is infinite. Infinite minus infinite is infinite. Infinite into infinite is infinite. It's of such character.

*[om pūrṇam adaḥ pūrṇam idaṁ, pūrṇāt pūrṇam udacyate]
pūrṇasya pūrṇam ādāya, pūrṇam evāvaśiṣyate*

["The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance."]

[Śrī Īśopaniṣad - Invocation]

The full taken from the full again the remainder is full. This is infinite, just like zero. Ha, ha. Zero in one side, infinite in another side. So infinite minus infinite is infinite. What is more striking than this? Eh? *Pūrṇasya pūrṇam ādāya*. We take full from the full, the remainder is full, it won't be lessened, can't be lessened. So we're going to approach towards that. Ha, ha, ha, ha.

Devotee: In San Francisco Tripurari Mahārāja and myself we were talking with an impersonalist, and he was saying that the Absolute becomes conditioned. And we told him that if the Absolute is prone to become conditioned then its not ultimately Absolute because the Absolute can become many conditions in the material world.

Śrīla Śrīdhara Mahārāja: Absolute's approach towards non absolute in its own form, that is its highest magnanimity. *Aprākṛta*. Knowledge classified *pratyakṣa*, [*parokṣa*, *aparokṣa*, *adhokṣaja*, *aprākṛta*]. *Pratyakṣa*, that is sense perception. *Parokṣa*, not experienced by me but experienced by others. Then *aparokṣa*, just as in sleep, dreamless sleep, we come in touch with something, and when we arise we say, 'very happily I slept.' At that time when sleeping we had no movement, but when coming down we say, assert that 'very happy sleep I got, sound sleep.' So that is *aparokṣa*. Then *adhokṣaja*, another realm beyond that which when He cares to come down to our level we can feel Him. When withdrawn we have no help. That is *adhokṣaja*. And that *adhokṣaja* more higher becomes *aprākṛta*, comes to our level in such a way that we think He's one of us. But He's not. His approach, the remotest approach of the Absolute to the finite. Infinite's approach to the finite when it's in its highest position is *aprākṛta*. *Aprākṛta-vat*, just like ordinary but not so.

That is Kṛṣṇa in Vṛndāvana *līlā*. One Who is carrying the Govardhana like a play ball, and He when there's a cat coming by a mean approach He's embracing Mother Yaśodā.

Yaśodā seeing the whole universe, then She's disturbed. "Then who is He? The boy opened His mouth and I found the whole universe there..."

