

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

30 combined MP3 transcripts from SCSMGLOBAL.

73.03.00.A to 80.10.22.B

73.03.00.A / 73.03.00.B / 73.06.27.A / 77.00.00 / 78.03. _ . A [GBC] / 78.03_B [GBC] / 79.00.00.A / 79.00.01.A / 79.00.01.B / 79.03.00.A / 79.03.00.B / 79.03.01.A / 79.03.01.B / 80.00.00.A / 80.00.00.B /
/ 80.00.01.A_807_ / 80.00.01.B_807_ / 80.07.11.A / 80.07.11.B / 80.08.18.A_80.08.19.A / 80.08.18 / 80.08.19.B / 80.08.19.C / 80.08.19.D / 80.08.20.A / 80.08.20.B / 80.10.00.A / 80.10.00.B / 80.10.22.A / 80.10.22.B

.....

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

&

His Divine Grace Śrīla A.C. Bhaktivedanta Swāmī Mahārāja

73.03.00. A

Śrīla Śrīdhara Mahārāja: ... and this is not a chance coincidence, but a matter of innate fortune ... this sort of grace is being conferred on me and getting me the permanent services _____ means permanent settlement. So it comes down from Him to the smallest and negligent creature can ever be conceived in this _____ as His grace, so much His grace. We are very eager to get some happiness but even a point is very much dear to us. A speck of happiness of this can...

Once, Professor [Nisikanta] Sanyal, he told when he was a boy in; he was a man of Faridpur and there the Ganges water is very dear. So from his childhood he was habituated to see Ganges water by drops. So, a drop of Ganges water is stuffed on one's head and he's purified. The conception of Ganges water it is revered in that place. But his father was serving in Faridpur on the verge of Ganges. Once, following his father he's coming this side and passing through Ganges water. Then, when, he told, "What river is this?"

His father told, "This is the Ganges, River Ganges."

"So much water, the boat is passing through Ganges water and only a drop of Ganges water can never be found, to hardly be found in our country, and so much Ganges water is here and the boat is passing through, over it."

So, so much happiness ...

Śrīla Prabhupāda: *Ānandāmbudhi. [Śikṣāṣṭakam, 1]*

Śrīla Śrīdhara Mahārāja: *Ānandāmbudhi-varḍhanam, ānandāmbudhi-varḍhanam.* So, all blissfulness, all love. All deviated what is so much here, this land, this part, and there everything is all dancing, *gamanam nāṭyam*, and *toyam amṛtam*, all drink is that nectar.

Śrīla Prabhupāda: *Kathā gānam nāṭyam gamanam [Brahma-saṁhitā, 56]*

Śrīla Śrīdhara Mahārāja: And *kathā gānam*, all words are sweet because their subject matter is sweetness personified, Kṛṣṇa. *Kathā gānam*, pleasing everybody that *kathā. Gamanam nāṭyam.* And the very environment, trees, cows, lands, everything, all fulfilling our purpose. "Oh. You are Kṛṣṇa *bhakta*, everything for you is there, everything for you offering them, everything, we are all your friends. You can take anything you like. We are ready for your satisfaction. Opulence, opulence being offered from all sides. That is the meagre representation to us, in this foreign area, area where we fallen souls are living. That has been extended through the scriptures and the *sādhus*. The intimation, *sādhus* are agents coming down from that land to here to recruit us, to take us to that sphere. 'You are so cruelly representing you, like a cover, you like happiness, you want happiness, you want, are you seeking happiness, ecstasy? Oh, come with me. The opulence is there, the coin, the mine is there. You come. How much can you take? How much you can contain? Your...

Śrīla Prabhupāda: Bhaktivinoda Ṭhākura's song brought good news, I forget that song.

Śrīla Śrīdhara Mahārāja: Yes. *Śrī vaikuṅṭha puri ata sreya savan* [?]

Devotee: *Kalyāṇa-Kalpataru* (?)

Śrīla Śrīdhara Mahārāja: *Kalyāṇa-Kalpataru* (?) [a verse is quoted]

Many such trees and creepers are there, and only one I have tried to come down here for your good... Hare Kṛṣṇa. Hare Kṛṣṇa. The Name is the highest medium Mahāprabhu recommends, Name. And, it is open to all, open to all. Not much question of eligibility in taking the Name. From whatever corner he may come, only a sincere will is necessary. 'Yes, I want.' 'Do you sincerely?' 'Yes. I want this.' And that is the qualification. No other qualification is necessary, only sincere will, only, 'Yes, I want this.' But everything is there, and 'yes, come forward, I shall give you.' But the will must be *śraddhā*, faith.

Kesava naho dulabha ahankara pītanam tu madye padvatya apa rasaya [?]

Ahankara navṛtyanam kesava nahi dulabha [?]

He's not far away, only the egoism is the wall between the two. And if the egoism of *karma* and *jñāna* removed then we are with the Lord, we are with the Lord _____ [?] Far for them and near for the others, for the *śraddhā-rūpa*, He's near. So near that we cannot conceive of that nearness. Even perhaps me self is not so near to me self. He's so near to us, we can see clearly. I cannot see me as much as He can see me. I cannot love me as much as He loves me, and His Names' love. I can't love me self so much. Such is our relationship with the Lord. But the Divine

Name, the divine master, can make us conscious of the Divine. Act for our destination. What are you doing with everything? Only gathering some transient feelings of this material sensation of this material body...

Śrīla Prabhupāda: Would you like to stop...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. So Swāmī Mahārāja has done a miracle, he has done a miracle! What Bhaktivinoda conceived and Prabhupāda [Bhaktisiddhānta] tried to translate the conception into action in his last days. And anyhow we find that through Swāmī Mahārāja these things have been fulfilled. We are happy, we are glad, we are proud of him. We love to awe. Our Guru Mahārāja told that when one person has come to take *dīkṣā* and to stay in the Maṭh, then he said that after wandering a long time in the foreign land he's again coming just to his home, homeward. God-ward means homeward, back to God, back to home, back to Godhead. Back to God means back to home, sweet, sweet home. Our home is there and nowhere else. So, we may be quite free there. No apprehension of any misgivings or misunderstanding. Such boldness and clear faith we can go on, onwards, onwards. And what we are leaving on the back, that is all mortal things, transient. Hare Kṛṣṇa. Hare Kṛṣṇa.

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

Śrīla Prabhupāda: Jai Om Viṣṇupāda Paramahansa Parivrājakācārya Bhakti Rakṣaka Śrīdhara Mahārāja Ki Jai.

Assembled Devotees: Jai.

.....

Śrīla Prabhupāda: [So we are thinking we are very much fortunate to hear His Divine Grace Om Viṣṇupāda Paramahansa Parivrājakācārya Bhakti Rakṣaka Śrīdhara Mahārāja. He is,]

...by age and by experience, in both ways he's senior to me. I am also always fortunate to have his association since a very long time - perhaps since 1930 or something like that. At that time, he did not accept *sannyāsa*, he just left home, *vānaprastha*. In his white dress he went to Allahabad. Mahārāja, I think you remember this incident when you went to Allahabad.

Śrīla Śrīdhara Mahārāja: Yes, I do.

Śrīla Prabhupāda: Yes, thank you. At that time...

Śrīla Śrīdhara Mahārāja: ...we took *prasādam* on the roof.

Śrīla Prabhupāda: Oh, yes. [Everyone laughs] On that auspicious occasion we were connected. Before that, in 1920, 22, when I was manager in Dr. Bose's Laboratory, a young man, and I was a nationalist in the Congress Party, I was a devotee of Mahatma Gandhi and CS Das. At that time...

Śrīla Śrīdhara Mahārāja: 1920, but at the beginning of non-cooperation.

Śrīla Prabhupāda: No, I was in connection with Congress by 1917 when Annie Besant became the Congress President. Then I became serious in 1920 and I gave up my education. So one of my friends...perhaps you know, Mahārāja, that Narin Mandi...he was my intimate friend. So in their house old [Bhakti Pradīpa] Tīrtha Mahārāja went to beg some alms, there was a rich man, so he informed me that, "One nice *sannyāsī* came to our house and he has invited us to go to Ulṭā Dāṅgā there in the Gauḍīya Maṭh. So he has invited me, I wish to go there. Why don't you come? Let us go together."

He was my very intimate friend. So at that time I was a little pessimistic: "Why should I go? I know all the *sādhus* there; I am not going."

So he forced me: "Oh, why not? Let us go."

"All right, let us go." So I went to see His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura in 1922 in that Ulṭā Dāṅgā building.

At that time Prabhupāda [Bhaktisiddhānta] was sitting on the roof, there was a small house, room, and we were welcomed because Mr. Lal Mandi was a very rich man and he contributed some money. So we went to see Prabhupāda, offer our obeisances.

So immediately he said that, "You are all educated young men. Why don't you preach Lord Caitanya Mahāprabhu's message throughout the whole world?"

So I replied to him that, "We are a dependent nation. Who will hear our message? We can talk of all these things after we get independence." Because I was politically-minded at that time, Yes. So he refuted my argument. Certainly I was defeated and I took his words very seriously; I appreciated. Then we were offered some *prasādam*, we came down.

Then my friend Lal Mandi asked me, "How did you like this *sādhu*?"

"Yes, here is a *sādhu* in whose hands Caitanya Mahāprabhu's message is there, and it will be done. I think this is very nice." That was my appreciation.

And then in 1923 I resigned my post as manager in Bose's Laboratory and I accepted the agency of the whole of U.P. beginning from Mamasai (?) up to Delhi, and I made my head office in Allahabad. So I was always thinking, "Oh yes, I met a very nice *sādhu*." From the very beginning that was my impression that, "I have met a real *sādhu*." So actually the words *lava-mātra sādhu-saṅge sarva-siddhi haya* - was actually, I could see that, finely, for a moment.

[*'sādhu saṅga,' 'sādhu saṅga,' - sarva śāstre kaya / lava-mātra sādhu-saṅge sarva-siddhi haya*]

["The verdict of all revealed scriptures [is that by even a moment's association with a pure devotee, one can attain all success."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.54*]

And he impressed so much, Bhaktisiddhānta Sarasvatī Ṭhākura, that it continued. Then in 1928, when there was Kumba Mela.... Mahārāja, when did you join Gauḍīya Maṭh?

Śrīla Śrīdhara Mahārāja: Twenty-seven.

Śrīla Prabhupāda: Twenty-seven, that means...

Śrīla Śrīdhara Mahārāja: I was thirty when I met Prabhupāda in August, 1926. That was my first meeting, and I joined the mission in May, 1927.

Śrīla Prabhupāda: In 1928 there was a Kumbha Mela I think, and during that Kumbha Mela [Bhakti Pradīp] Tīrtha Mahārāja with a party came to my shop. _____ And I saw, "Oh, these are the people I saw, Gauḍīya Maṭh, yes, come on."

Devotees: (Laughter)

Śrīla Prabhupāda: I was so glad. So Tīrtha Mahārāja asked me that, "We have come new here, we are going to establish a temple in Allahabad. We have heard your name, so we have come to you. Please help us."

"Yes, I will help you." So in this way I contributed, my attending physician contributed, and some other friends. In this way we became friends. And Tīrtha Mahārāja, old Tīrtha Mahārāja, had first meeting in my house at Allahabad, with, I think, Sarvaiṣṇava Brahmācārī and Bir Kṛṣṇa Brahmācārī.

Śrīla Śrīdhara Mahārāja: Yajavara Mahārāja.

Śrīla Prabhupāda: Yajavara Mahārāja, yes. So my father was Vaiṣṇava, but when I invited the Gauḍīya Maṭh *sādhus*, my father thought that I have invited some *sādhus* of the Ramakrishna Mission, so he was not very interested. (Laughter) When Tīrtha Mahārāja was speaking, I called my father - my father at that time was invalid - I called him, "Please come down, there is a meeting with the Gauḍīya Maṭh." So he could not resist my request; he came down, but he did not think that some devotees have come — he thought that, "These Ramakrishna Mission rascals have come."

Devotees: (Laughter)

Śrīla Prabhupāda: So he was not very happy, but I told, he was sitting – he, in the meeting he just criticised them. Then when he heard the speech of our old Tīrtha Mahārāja, our old God-brother, he understood, "Oh, they are Vaiṣṇavas!" Then immediately after the meeting he fell down on his feet. "I misunderstood you sir that you are Ramakrishna Mission *sādhu*. I am so glad to meet you."

That is the beginning of my intimate relationship with Gauḍīya Maṭh. And they were coming, and whenever somebody would come, I would invite them to lecture in my house. In that way, Śrīdhara Mahārāja — at that time, Rāmendra Sundara Bhaṭṭācāryya — he was also invited to my house, and before that, I think I invited Bhāratī Mahārāja and you were with Bhāratī Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Śrīla Prabhupāda: Yes. So, in this way my connection became developed with Gauḍīya Maṭh. Then, gradually the process began: *harisye tad dhanam shanaih* ["Hari-Nāma takes everything away."] [Laughter] I wanted to become a very big businessman and there was good opportunity. I was very nicely associated with the chemical industry of India - Dr. Bose's Laboratory, Bengal Chemical, _____ and all of them - they liked my business organisation. Then I started a big laboratory in Lucknow – so, that was golden days - but gradually everything became tainted, and at last my Allahabad business was lost; it was not lost, on account of so many debts I had to hand it over to Dr. Kartik Chandra Bose because I was his agent. I had some debts, so I told him, "All right, you take this business." In this way the business was lost. So I was not going to, I was sitting at home, and Yajavara Mahārāja - at that time, Sarvaiṣṇava Brahmācārī and Atulananda Brahmācārī, they used to come to take their subscriptions, and they were requesting, "Why don't you come to our Maṭh, why don't you come to our Maṭh? You are now free." So I used to visit their temple. That was not far away from my house. Then they intimately sensed the Gauḍīya Maṭh grew. In this way, I think in 1933...yes, Sir [William] Malcome Hailey [Governor of United Provinces] came to lay down the foundation stone of the Allahabad Maṭh. Mahārāja, I think you remember?

Śrīla Śrīdhara Mahārāja: Yes, we were coming from Vṛndāvana *parikramā*.

Śrīla Prabhupāda: Yes, *parikramā*. And the *parikramā*, that is also another incident. I was not initiated at that time, but I had a very good admiration for the Gauḍīya Maṭh people, and before 1933 I met Śrīdhara Mahārāja and other devotees - old Tīrtha Mahārāja – so they were very kind to me. So the *parikramā*, I thought, "What these people doing on this *parikramā*? Let me go." So I met them in Kosi. Perhaps, Mahārāja, you may remember, and all people were going to see some Śeṣāśāyī.

Śrīla Śrīdhara Mahārāja: Including Nimi Mahārāja.

Śrīla Prabhupāda: Yes. So at that time Vinod Bābu, later on, Keśava Mahārāja, he informed that, "Prabhupāda [Bhaktisiddhānta] is going to Mathurā tomorrow morning, and he will speak Hari *kathā* this evening. Anyone who wants to remain may remain, or otherwise they may prepare to go to see Śeṣāśāyī."

So at that time I think only ten or twelve men remained. Out of them Śrīdhara Mahārāja was one of them, and I thought it wise, "What can I see, this Śeṣāśāyī? Let me hear. Prabhupāda will speak; let me hear." So Prabhupāda marked that...

Śrīla Śrīdhara Mahārāja: It was better to listen to him than wasting the eye-experience on Śeṣāśāyī.

Śrīla Prabhupāda: Yes. Because he's a Vaikuṅṭha person he could understand that this boy is eager to hear. So he very much appreciated. So when he came back to Allahabad, so, Gaṇeśa Bābu, he introduced me, that, "Here is a nice devotee."

So Prabhupada immediately replied, "Yes, I've marked it. He does not go away. He hears very well. Yes, I will accept him as disciple."

Then I was initiated. In this way our relationship with Gauḍīya Maṭh developed, and gradually as it developed, the other side [family and business] diminished.

Śrīla Śrīdhara Mahārāja: [Laughs]

Śrīla Prabhupāda: [Chuckles] Then, there was a long history, it will take time, but I had the opportunity of associating with His Holiness [Śrīdhara Mahārāja] for several years. I had the opportunity. Kṛṣṇa and Prabhupāda liked him to prepare me. Śrīdhara Mahārāja lived as a...

Śrīla Śrīdhara Mahārāja: As a *sannyāsī*.

Śrīla Prabhupāda: Ha, ha, ha, He lived in my house as a sub-lessee for three years. So naturally we had very intimate talks and he was my good advisor. I took his advice and instruction very seriously because from the very beginning I know he's a pure Vaiṣṇava and devotee and I wanted to associate with him, and tried to help him also in so many ways. He also tried to help me. So our relationship is very intimate. After the breakdown of the Gauḍīya Maṭh, I wanted to organise another organisation making Śrīdhara Mahārāja the head. And I wanted to arrange at that time for [Bhakti Saranga] Goswāmī Mahārāja to have the house of one of my friends at... Śrīdhara Mahārāja, you may remember those things. I wanted to organise in so many ways, but somehow or other....

Śrīla Śrīdhara Mahārāja: To hire one house on Tennison Road, belonging to _____ in a very small place.

Śrīla Prabhupāda: Yes. He wanted to rent us only for 90 rupees. I told him, "Just give me the contract," because at that time was getting 125, but because I am his friend, "All right, I'll give you for 90." So, that could not happen, somehow or other. So I was trying from the very beginning, after the disappearance of Śrīla Bhaktisiddhānta Sarasvatī.

Śrīla Śrīdhara Mahārāja: At that appearance of *Back to Godhead*, it occurred?

Śrīla Prabhupāda: Yes, in 1944.

Śrīla Śrīdhara Mahārāja: 1944.

Śrīla Prabhupāda: I think that you were at that time at my house.

Śrīla Śrīdhara Mahārāja: Yes.

Śrīla Prabhupāda: So somehow or other this intention for preaching the cult of Caitanya Mahāprabhu increased, and the other side decreased. _____ I was not disinclined, but Kṛṣṇa forced me, that, "You must give up!" [Laughter] The history is known better to Śrīdhara Mahārāja - how it decreased, decreased, decreased...then, almost it became nil. And then I left home in 1950, or whatever it was there: All right, you do what you will like. In 1950 for four years I remained as *vānaprastha*, almost four years, from 1954 and 1959.

Śrīla Śrīdhara Mahārāja: In the meantime, Bombay life.

Śrīla Prabhupāda: Bombay life, yes; that was minimised householder life. I opened an office in Bombay for my business. But the Gauḍīya Maṭh was established by us. I am one of them, and Śrīdhara Mahārāja also, and we made two parties for begging, collecting alms. Śrīdhara Mahārāja, myself, and Goswāmī Mahārāja - that time he was Atulacandra Goswāmī. So I took them to some of my friends: chemist friends, doctor friends. I collected about 500 rupees through that. Śrīdhara Mahārāja would speak, I introduced, and Goswāmī, at that time, Goswāmī Mahārāja would canvass. [Laughter] In this way, three combined together, in one day or two days, we, at that time 500 rupees was a big amount.

Śrīla Śrīdhara Mahārāja: Big sum.

Śrīla Prabhupāda: Big sum, yes. So Goswāmī Mahārāja very much appreciated and he began to speak highly about me that, "Abhay Bābu is so expert, he has got so many friends, and he has collected something. So why should he not be in charge of the Math?" In this way, "Why should he not be with us? Why is he living separately in this way?"

So Prabhupāda, perhaps Śrīdhara Mahārāja you remember it, he said, "I think it is better to live separately from you people. And he'll do the necessity in due course of time."

I could not understand what Śrīla Prabhupāda meant by that. So his inclination, blessings were always upon me, although I was unfit, but he was so kind.

Śrīla Śrīdhara Mahārāja:of collecting sufficient funds to conduct, to pay the creditor of the Bombay Maṭh, he asked you...

Śrīla Prabhupāda: Yes, Prabhupāda gave me some money. He was afraid, so: "You take this money. When they need, you can give."

So by Guru, Vaiṣṇava - whatever position I have got, it is by Guru's mercy and the Vaiṣṇava's blessings; otherwise I am insignificant. So I wish that Śrīdhara Mahārāja may bestow his blessings, as you are doing always, may Guru Mahārāja may help me, so I can give some service....

Śrīla Śrīdhara Mahārāja: Remember... some dissertation of *Bhāgavatam* at Rādhā-Dāmodara on Jīva Goswāmī's appearance day?

Śrīla Prabhupāda: Yes, Jīva Goswāmī.

Śrīla Śrīdhara Mahārāja: That gave you that last impression which you told about and the possibility for foreign [preaching].

Śrīla Prabhupāda: And Guru Mahārāja wanted, and his Gauḍīya Maṭh people did not do anything. So: "Let me try in this old age, and the inspiration came, and I went [to the West] by his grace and it has become little successful. I have no credit. It is all the blessings of Guru and Vaiṣṇavas, that's all. I have no credit. I do not know how things are happening because I am not at all in a bona fide position. But it is through *chadiya vaisnava seva, nistara payeche keba*. [Without serving an ideal Vaiṣṇava, who can be delivered from the clutches of *māyā*?]

Śrīla Śrīdhara Mahārāja: _____ [?] Carry me where You like. And He carried towards the land of gold and Golden Avatāra. [Laughter]

Śrīla Prabhupāda: Yes. I always say to my American disciples, 'That you are so much taken care of by the Lord. Your position is very good. Now you take to Kṛṣṇa consciousness and you'll become a perfect nation. That I speak out. By the grace of Kṛṣṇa you have got everything, all material opulence. Now make it plus Kṛṣṇa, then it will be very nice. Lakṣmī Nārāyaṇa.' So these boys are trying very sincerely and seriously, and I hope even if I do not live many more years, they will carry out this order.

Śrīla Śrīdhara Mahārāja: It is all coming down from Him _____ [?]
We are in that current, so we are also counted within that current.

Śrīla Prabhupāda: Yes.

Śrīla Śrīdhara Mahārāja: Current is there, so it will be done. It will be done. Hare Kṛṣṇa, Hare Kṛṣṇa.

Śrīla Prabhupāda: Other side being washed away _____ [?] And we're being washed away by Bhaktivinoda Ṭhākura. Yes. Everything is there, everything is there.

.....

The following is part of Śrīla Śrīdhara Mahārāja's lecture at ISKCON'S Śrī Chandrodaya Mandir.

Śrīla Śrīdhara Mahārāja: This *āśrama* is being opened today. What is its position? In *Śrīmad-Bhāgavatam* [11.25.25] we find,

vanam tu sāttviko vāso, grāmo rājasa ucyate / tāmasam dyūta-sadanam, man-niketam tu nirguṇam

["Residence in the forest is in the mode of goodness, residence in a town is in the mode of passion, residence in a gambling house displays the quality of ignorance, and residence in a place where I (the Supreme Lord) reside is transcendental."]

Vana-vasa, that plain living with minimum materials to help our life - that is *vana-vasa*. A simple life, plain living high thinking, simple life, but there also we are master of that little thing, that *sattvika-vasa*. Most conducive to our religious life, no grandeur of any material enjoyment, etc., that is *sattvika-vasa* or *vana-vasa*. *Rajasa-vasa* is a life where we are engaged in various activities in the uplifting of the society, and the world and civilisation. That is *rajasa*, where maximum energy is spent to improve the paraphernalia where we live to make us comfortable. *Tamasa-vasa dyūta-sadanam* - without caring for any social life, only for the maximum amount of sense pleasure and minimum amount of giving to others, to society or any paraphernalia, a reckless life, the life in the clubhouse or hotel or something like that, is irresponsible life – *tamasa-vasa dyūta-sadanam*. *Man-niketam tu nirguṇam* – and if we live our life in the house of the Lord, we may live, we may guide ourselves in any amount of grandeur, or anything of the type – but still it is *nirguṇa*, because we are not masters there, we are servants, we are servants. The *vana-vasa*, though simple with minimum materials surrounding our life to live, but still there we are masters, we command. But here we are mere servants – everything to be served. Whatever we shall see there, all around, even a tree, even a creeper, even the dust, that is to be served and is not to be enjoyed or renounced. That is the form of life, a life of worship, a life of devotion. Not only to the Deity of the Lord but including all His paraphernalia and to see that they are also serving the Supreme Entity. With this idea – to be a serving factor in the all-serving environment of the Lord – *man-niketam tu nirguṇam*. So we have come here to live a life of *nirguṇa* life, *guṇa tīrtha*, crossing all sorts of relativities with this material world, of whatever conception it may be, and to learn that *īśāvāsyam idaṁ sarvaṁ*.

*[īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyām jagat
tena tyaktena bhujñīthā, mā gṛdhaḥ kasya svid dhanam]*

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

The fundamental truth given in the *Upaniṣads*, *Īśopaniṣad*, that *īśāvāsyam idaṁ sarvaṁ* – that in everything there is the presence of the Supreme Entity, the Supreme Lord. With this conception we are to live in such a training house.

I was told that in *Back to Godhead* one gentleman he wrote that so-called universities and colleges and schools are slaughterhouses. I am very much pleased with this idea. Yes. They are nothing but slaughterhouses. And this sort of institution that our Guru Mahārāja has inaugurated in this world to uplift us and all *jīvas* towards the Supreme, to the worship, towards the loving service of the Supreme Entity, here like oasis in a desert. All these are oasis in the

desert. They are life-giving and not flattering institutions, like so many educational institutions that we find.

Sa vijna mammate jaya – where this sort of training comes, that goes towards the centre, towards reality, towards beauty, towards harmony, towards solution of life, towards nectar giving life – these institutions are only helpful and this is necessary.

Once Madana-mohana Malaviya came, a famous leader in the past history, that is recent history of India, he came to visit our Guru Mahārāja and after listening to his words he told that, "Every village should have one centre of your Divine Grace."

But our Guru Mahārāja answered in return that, "I want to make everybody a temple of the Lord, every human being, every human body I want to make a temple therein, not only villages."

End of 73.03.00. A

Start of 73.03.00.B

The following is part of Śrīla Śrīdhara Mahārāja's lecture at ISKCON'S Śrī Chandrodaya Mandir.

Śrīla Śrīdhara Mahārāja: ...the mission of Śrī Kṛṣṇa and His beloved. We heard, there are elevationists, there are renunciationists, but we are servitors. *Gehaṁ juṣāṁ api manasy udiyāt sadā nah.*

*[āhuś ca te nalina-nābha padāravindam, yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambarṁ, gehaṁ juṣāṁ api manasy udiyāt sadā nah]*

["The *gopīs* spoke thus: 'Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshipped and meditated upon by great mystic *yogīs* and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.'"] [*Śrīmad-Bhāgavatam*, 10.82.49] & [*Caitanya-caritāmṛta, Madhya-līlā*, 13.136]

True to heaven and heart, to celebrate them. True to the keenest point of heaven and heart, cloister in the heart, the knowledge of these – but heart has been made the cloister. The *gopī-bhajana* is to make the heart the cloister. Not that the cloister has a separate place. The heart will be cloister and only Kṛṣṇa conception of Godhead can make possible the heart to be the cloister. The wholesale will be converted, every nook and corner. Nothing should be left out. No faculty should be left out for any other purpose but to devote in all respects to the Supreme Entity, to be faithful to the extreme. Nothing should be left. This is only possible in Śrī Kṛṣṇa conception of Godhead, *akhila-rasāmṛta-murtiḥ*. All sorts of ecstasy, happiness, anything of the type can be possible in its divine form when we find Śrī Kṛṣṇa as the Supreme Lord and nowhere else.

One western gentleman told that there are many conceptions of religion in different parts of the world, but we do not find any conception of religion where twenty four hours can be devoted in the service of the Supreme Lord. Not only Sunday, not only thrice in the day, not only five times in the day, but every hour and second should be devoted in the service of the Supreme Entity and then nothing will be left behind. This sort of service is only possible in *kīrtaniyaḥ sadā hariḥ* [Śikṣāṣṭaka, 3] and in the service, in the *aṣṭa-kālīya-līlā* of Śrī Kṛṣṇacandra Himself in the *mādhurya-rasa*. Śrī Caitanyadeva came down to this world to preach that, to give that nectarine life to our need, one and all. *Nrmatrasy-adhikarita* – take the Name of the Lord and you will find yourself in His harem one day, one time. It's the easiest, not money is necessary, not physical energy in great quantity is necessary, no other helping things, only try to take the Name sincerely.

In a right channel it should be acquired otherwise there will be some tampering energy. Trade in the name of religion is also going on here and there, and we should save ourselves from those difficulties and by following a bona fide path we can get our achievement. So, in the day of the advent of Śrī Kṛṣṇa Caitanya, Śrī Kṛṣṇa consciousness means Śrī Kṛṣṇa Caitanya, consciousness is *caitanya*, and Kṛṣṇa consciousness, Kṛṣṇa Caitanya, Kṛṣṇa who came here to arouse in us the pure consciousness of Kṛṣṇa, means serving Kṛṣṇa in all aspects, all respects. And this laudable attempt is being done in great quantity by our Swāmī Mahārāja. So we are very happy getting the chance of attending this function. Swāmī Mahārāja kī jaya!

.....

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura's deep and affectionate heart, conceived that why not Śrī Caitanyadeva's *prema-dharma* is capturing the world. It is so self evident. It is the only constructive religion to the farthest extreme. And why not this is appreciated, this cannot but be appreciated. He has not only told that east, west, far west, all the world will come under the banner of Śrī Caitanyadeva. But also, he very strongly told that in the future no other religion will exist than the religion of Śrī Caitanyadeva, *Nāma saṅkīrtana*. This also he has stated, foretold. And for Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura], his higher heart was trying utmost to spread this idea of Bhaktivinoda Ṭhākura, every nook and corner of the world. Why not men, they should accept such a natural and so healthy religion and so simple religion.

It cannot be denied that we are so many particles, we are conditioned beings. Why not we seek some absolute centre for our health? *Śaraṇāgati*. This is self evident. *Dāinnyam, ātma-nivedanam*, when there is *dāinnyam*, when there is real sincere feeling of ones self, the next thing cannot but come to take shelter under some greater power. And that relation must be of love and affection, love. And the beauty and love is controlling the central truth, central thing, not power. Power cannot control, cannot be the control in the extreme senses, but love should be, in a sincere heart this must be reflected.

So, that affectionate and deep thinking heart of Bhaktivinoda Ṭhākura and Prabhupāda, and their desire. Their desire means Mahāprabhu's desire and Kṛṣṇa's desire. And that has come embodied in Swāmī Mahārāja. And so many efficient men have joined, both ladies and gentlemen, have joined his mission to work out to a sure success, this we pray and we feel.

.....

Śrīla Prabhupāda: And his mother's age was about seventy years. He was the youngest son of his family, but still, for the deliverance of the fallen souls of the world he took *sannyāsa*. So the

sannyāsa order is accepted according to the predecessors. In Vaiṣṇava *sampradāya* there are *tridaṇḍī sannyāsa*. The *māyāvādī* Śaṅkara *sampradāya* they are *ekadaṇḍī*. Our Vaiṣṇava *sampradāya tridaṇḍī sannyāsa* is mentioned in the *Bhāgavatam*. Many great preachers and authorities they took *sannyāsa, tridaṇḍa sannyāsa*. *Tridaṇḍa* means *kāya, mano* and *vākya*, body, mind, and words. In this rod there are four rods. Three *kāya-mano-vākya*, and one; the person. So, Śrī Caitanya Mahāprabhu's desire was that Indians should take up the responsibility for preaching the cult of Kṛṣṇa consciousness all over the world. As I was explaining last night.

bhārata-bhūmite haila manuṣya-janma yāra / janma sārthaka kari' kara para-upakāra

["One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people."] [*Caitanya-caritāmṛta, Ādi-līlā*, 9.41]

The Indians, they're meant for giving something to the world, but unfortunately they have become beggars, simply asking something from you. We have got such a great culture, Vedic culture; that we can give tremendous benefit to the whole world, but we have given up. There are so many *jagat gurus*, but for us they have not seen even what is *jagat*, but still, they're passing on as *jagat guru*, but their limited action is within the well, creatures, *upa manduka*. *Upa manduka* does not know what is Atlantic Ocean; frog. A frog living within the well, if he's informed, "There is Atlantic Ocean sir which is called *jagat*." This is not *jagat*. You have become *jagat guru* within the well. You become *jagat guru*, go to the Atlantic Ocean, or Pacific Ocean. Preach the Vedic culture. Then you claim to become *jagat guru*. Otherwise don't falsely claim within the limit of your well, *upa manduka*.

So, we are to select persons who can preach the Vedic culture all over the world, and this Kṛṣṇa consciousness movement means properly training. Now this boy, Mahansa Swāmī, he's known from today as Mahansa Swāmī. He was *brahmacārī*. He's coming from Parsee community of Bombay. Similarly, we are selecting from all communities and training them how to become preachers of the Vedic culture. We require hundreds and thousands of preachers. Although we have got centres all over the world, but that is not sufficient. Caitanya Mahāprabhu wanted in every village and every town all over the world.

pṛthivīte āche yata nagarādi-grama / sarvatra pracāra haibe mora nāma

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."] [*Caitanya-Bhāgavat*]

He wanted a *pṛthivīte* on the surface of the globe, as many towns and cities and villages are there, everywhere this Kṛṣṇa consciousness movement must be spread. So we have got a tremendous task. And the responsibility is more or less on the Indians, as I've already explained, *bhārata-bhūmite haila manuṣya-janma*. Those who are actually human beings born in this holy land of Bhārata-varṣa, they should learn this Vedic culture thoroughly and preach all over the

world so that they may be benefited. *Para-upakara*, for want of this Vedic culture the whole world is in darkness. *Tamo mukun angre nisevane*. *Tamo* means this darkness. So, instead of competing with them, and other things, how one can drink wine, and one can eat fish and flesh, we are making competition in that way. There's no question of competing in this life. Just give them knowledge so that they may be saved. This human form of life is not meant for becoming animals. So, my request again that those who are actually proud of becoming an Indian, they should come, join, and preach this cult all over the world. Thank you very much.

.....

Śrīla Prabhupāda: ...speaking about knowledge, perfect knowledge. Knowledge received from common man or any person within this material world, infected with four kinds of defect, cannot be perfect. The so-called scientists, philosophers, mental speculation, or dramatists, or writers, as we experience, their talking all are nonsense. This is our challenge, because the basic principle of their knowledge is ignorance, *ajñāna*. Big, big scientists, they simply theorise and they try to support their theories with the words, 'it maybe,' 'perhaps.' That is not perfection. As soon as you say, 'it maybe' that means you have no perfect knowledge. As soon as you say, 'perhaps' that means you have no perfect knowledge. So all these scientists and philosophers they use these words, 'it maybe,' 'perhaps.'

Therefore we have to receive knowledge from a perfect person. The perfect person means 'who is not illusioned, who does not commit mistakes.' All of us we commit mistakes, but a perfect person does not commit mistakes. This is the difference between perfect and imperfect. We are illusioned to accept something in place of something else. Just like the example is given by some philosophers to accept the rope by mistake as a snake. This is called illusion. So, these are water in the desert. This is due to our imperfection. So, a person who is liberated, or not under the control of the material nature, he's not illusioned neither he commits mistakes.

Another defect is our senses are imperfect. We use our senses under certain conditions. Just like we have our eyes but we can see only when there is sunlight or electric light. Otherwise, our eyes are useless. Therefore we haven't got perfect eyes. But one who has got perfect eyes he can see past, present, and future. Imperfect our senses. And we conditioned souls, although we admit that we have imperfect senses, we commit mistakes, we are illusioned, we take the place of teachers. That is cheating. That is cheating. If you know that you are imperfect, why should you take the place of a teacher? That is cheating. *Bhrama, pramāda, karaṇāpāṭava, vipralipsā*.

So these defects are completely absent, conspicuous by absence. *Nirasta-kuhakaṁ*, in the *Śrīmad-Bhāgavatam* [1.1.1] it is said about the Absolute Truth as *nirasta-kuhakaṁ*, *kuha* means illusion, imperfection. So, with Absolute Truth there is no such imperfect knowledge. *Nirasta-kuhakaṁ, dhāmnā svena sadā nirasta-kuhakaṁ*. *Sadā* means that once he was defective, now he has become *nirasta-kuhakaṁ*, no, not like that. The Absolute Truth is always *sadā nirasta-kuhakaṁ, dhāmnā svena, satyaṁ paraṁ dhīmaḥi*.

That Absolute Truth, the Supreme Personality of Godhead is speaking, "*Jñānam te' ham sa-vijñānam*, with practical experience, or by experimental knowledge, *jñānam*. *Jñānam te' ham sa-vijñānam, idaṁ vakṣyāmy aśeṣataḥ*, incomplete. *Yaj jñātvā*, if we try to understand this knowledge what I am speaking to you Arjuna. *Yaj jñātvā neha bhūyo*, in this material world, *bhūyo* again, '*nyaj, jñātavyam avaśiṣyate*, you'll have anything more to know."

["Now I shall fully describe to you, with the taste of the flavour of My divine sweetness, this knowledge of My grand majestic splendour and opulences. After knowing all this, absolutely nothing will remain for you to know, being situated on this beautiful, joyful, and victorious path."]

[*Bhagavad-gītā*, 7.2]

This is *Vedānta*, *Veda* means knowledge, *ānta* means end. So if you receive knowledge from the Supreme Perfect Personality of Godhead, Kṛṣṇa, then that is the end of knowledge. *Vedaís ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham*.

[*sarvasya cāham hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanam ca vedaís ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham*]

["I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his *karma*, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the *Vedas*. I am the author of the *Vedānta* - *Vedavyāsa*, the expounder of the knowable meaning of the *Vedas*. And certainly I am the knower of the purport of the *Vedas*."] [*Bhagavad-gītā*, 15.15]

yasmin vijñāte sarvam evam vijñātam bhavati
[*yasmin prāpte sarvam idam prāptam bhavati*]

["By knowing Him, everything is known - by getting Him, everything is gained."] [*Upaniṣads*]

This is Vedic injunction. If you simply try to understand what Kṛṣṇa is speaking, to understand Kṛṣṇa is very difficult, that is not possible. We are so small that it is not possible to analyse Kṛṣṇa and understand Him. But if you simply try to assimilate what Kṛṣṇa says then you'll become perfect person. *Yaj jñātvā neha bhūyo 'nyaj, jñātvāyam avaśiṣyate*. Then Kṛṣṇa says,

manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye
yatatām api siddhānām, kaścin mām vetti tattvataḥ

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara."] [*Bhagavad-gītā*, 7.3]

Actually, we are born fools and rascals. We're coming, evolution from the animal life. The Darwin theory says that we're coming from monkeys. So far we have heard, that either monkeys, or cows, or lion. Human form of body is promoted, one who is coming through *tama-guṇa*, he comes from monkey, as Mr. Darwin. So, those who are coming in *sattva-guṇa*, they come from

the cow. And those who were in *raja-guṇa* they come from the lion. Whatever it may be it is a fact that through evolutionary process the last birth must have been animal life. *Pasaba kincala pani*, thirty *lākhs* of species, forms of animal forms, then we get this human form of life. So actually when you're born uncivilised, we have no knowledge, the same thing, *āhāra, nidrā, bhayam*. Why am I born, as the animals are interested, eating, sleeping, sex life, and defence? These are the animal propensities or necessities of life. But when, as we become gradually civilised, we take our birth in India especially. It is not so easy. Therefore Caitanya Mahāprabhu says,

bhārata-bhūmite haila manuṣya-janma yāra [janma sārthaka kari' kara para-upakāra]

["One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people."] [*Caitanya-caritāmṛta, Ādi-līlā, 9.41*]

It is very rare. Don't spoil your life imitating animals. It is a very valuable life to be one form of life in Bhārata-varṣa. We are practically seeing although India is so fallen, but still, when we speak of Kṛṣṇa consciousness, hundreds and thousands of people come to hear. I've experienced in Bombay, Calcutta, and other places. By nature they're inclined to become Kṛṣṇa conscious. Unfortunately outward influence are curbing down this natural instinct of Bhārata-varṣa. It's very, very degradable. We're naturally God conscious, Kṛṣṇa conscious, but by artificial means we are being cut down. Therefore Kṛṣṇa says, *manuṣyāṇāṃ sahasreṣu, kaścid yatati siddhaye*. Kṛṣṇa consciousness means making progress for perfection of life, *siddhi, siddhaye* means *mukta*, theoretically *mukta*. They're called *siddha*. There is Siddhaloka, there is a planet which is called Siddhaloka. All the inhabitants of that planet they are all mystic *yogīs*. They can fly from one planet to another without any instrument. Siddhaloka.

So every human being, especially the civilised man, can become *siddha*. *Siddha* means to understand his constitutional position; that is *siddha*. Because the animal does not know what is his constitutional position. He thinks that he is the body. But actually he's not the body, he's spirit soul. The human form of life, this consciousness, this ignorance can be removed and he can understand that *aham-brahmāsmi*, 'I'm not this body, I'm spirit soul.' And when he comes to the point of understanding that he's not body, he's soul; then he's called *brahma-bhūta*. Before that, so long he's in bodily concept of life, he's *jīva-bhūta*. These are the differences. When you are in bodily concept of life you are called *jīva-bhūta*. *Mamaivāṃśo, jīva-bhūta*.

The spirit soul is always part and parcel of God. That's a fact....*brahma, para-brahma*, we are also *brahma*. It is a fact; so realising *aham-brahmāsmi* that is perfect. So nobody's trying to understand. Especially in Bhārata-varṣa this culture was very strong. Although there are different parties, different Ācāryas, but their only purpose is self realisation. Either you follow Śaṅkarācārya, or Rāmānujācārya, Madhvācārya, many Ācāryas, we may differ in our final conclusion whether the ultimate truth is personal or impersonal. That is not very important thing. But all of them are trying for the realisation of the self, *siddhi*. The *yogīs*, the *jñānīs*, the *bhaktas*, even the *karmīs*, they are also trying to become *siddha*. But the difference between the *bhaktas*..

End of 73.03.00.B

Start of 73.06.27.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja
 &
His Divine Grace Śrīla A.C. Bhaktivedānta Swāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...three in America.

Śrīla Prabhupāda: Three in America, another three in Europe.

Śrīla Śrīdhara Mahārāja: Three in Europe; six.

Śrīla Prabhupāda: One in India.

Śrīla Śrīdhara Mahārāja: India, one?

Śrīla Prabhupāda: Yes.

Śrīla Śrīdhara Mahārāja: India one, seven.

Śrīla Prabhupāda: Africa one.

Śrīla Śrīdhara Mahārāja: One.

Śrīla Prabhupāda: Eight. And one Australia, New Zealand. And one Canada...South America.

Śrīla Śrīdhara Mahārāja: South America _____ [?]

Śrīla Prabhupāda: Argentina. And Japan, which includes now Western United States, Ha, ha, ha, including Hawaii and Japan. Russia there is big _____ [?] I've got a student there. And they're very much strict about religious things. When I went to Moscow...

Śrīla Śrīdhara Mahārāja: A reaction will come.

Śrīla Prabhupāda: The reaction has already come. They do not...

Śrīla Śrīdhara Mahārāja: Sure to come; action reaction.

Śrīla Prabhupāda: So they found one of my *Bhagavad-gītā* in the Immigration so immediately called police. Then he examined and he allowed, "All right, it is all right." But they're not a very happy country, as advertised.

Śrīla Śrīdhara Mahārāja: What is happiness? God is happiness.

Śrīla Prabhupāda: But materially they're poor.

Śrīla Śrīdhara Mahārāja: *Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam* [*Bhagavad-gītā*, 8.9]. So, they're poor in intelligence, it is *sattvic* intelligence, *janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam*, so devoid of higher kind of intelligence. Scientific fineness, that is also in the jurisdiction of matter. And more subtle and subtler knowledge is possible.

Śrīla Prabhupāda: Now we are presenting through two of my scientific students, Doctors of Chemistry – the source of matter is spirit. This is our theory. Generally they believe that life comes from matter.

Śrīla Śrīdhara Mahārāja: Life comes from matter.

Śrīla Prabhupāda: But we are presenting, "No. Matter comes from matter."

Śrīla Śrīdhara Mahārāja: Apparently. But this is more appropriate. This is *Vedānta*.

Śrīla Prabhupāda: Apparently. Yes. *Janmādy asya yato* [*Śrīmad-Bhāgavatam*, 1.1.1]

Śrīla Śrīdhara Mahārāja: I say that just as eczema in the healthy body, this material world is an eczema in the healthy body.

Śrīla Prabhupāda: Yes. Material atmosphere means diseased condition.

Śrīla Śrīdhara Mahārāja: Diseased condition, very negligent diseased condition, forming very negligent part of the whole. This material world where creation and dissolution is compulsory, that is a negligent portion of the real universe.

Śrīla Prabhupāda: *Ekāṁśa*.

Śrīla Śrīdhara Mahārāja: Otherwise if a major portion of a body is bad, then that cannot stand. So the major portion of the universe must be healthy, wholesome one, and the negligent part is a diseased portion. That is the world where the misery lives.

Śrīla Prabhupāda: One fourth part.

Śrīla Śrīdhara Mahārāja: The possession of Satan. That is under possession of Satan. Satan means *vikṛta jñāna*, that is misunderstanding.

Śrīla Prabhupāda: Perverted.

Śrīla Śrīdhara Mahārāja: Misunderstanding is perverted understanding is Satan. Understanding is there, but it is perverted.

Śrīla Prabhupāda: *De ātma buddhi.* [*Bhagavad-gītā*, 18.37]

Śrīla Śrīdhara Mahārāja: *De ātma buddhi.* Rather, the enjoying principle.

Śrīla Prabhupāda: Sense gratification.

Śrīla Śrīdhara Mahārāja: The enjoying mood; that is the basis of this. And the mood of renunciation, that is a buffer state, that is nothing. And the real life is a life of self dedication and service. And service not of any part, or service not for any part which is like me. But for the whole, for the Divinity; as Kṛṣṇa says in *Gītā*.

*athavā bahunaitena, kim jñātena tavārjjuna
viṣṭabhyāham idaṁ 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]

Who lies, Whose bed is Infinite. Śeṣa-Nāga, Ananta, Infinite gathered together, and though He seems to have a figure, but that sort of figure which can contain many number of Infinite of our conception. Kṛṣṇa is a figure talking with Arjuna, a limited figure, but Viśvarūpa emerged from Him, how? A big Viśvarūpa emerged from a limited figure; so such limited figure He has got.

Vṛndāvana has been described as only thirty two miles, but Paravyoma which is to be understood as Vaikuṅṭha means infinite, many of the Paravyomas are accommodated there within that thirty two miles area, square mile area, or something like that. We must be conversant with that sort of understanding.

Any number of length of rope coming but always only two fingers less. Then another big rope added and again that two fingers less. This is all categorical principle we are to be acquainted with, then we shall go to read *Bhāgavatam* or...

Śrīla Prabhupāda: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] How is it possible? *ag vigetar ananta svarup* [?]

In one figure He accommodates numberless figures, *ag vigetar ananta svarup* [?]

But all these appear to be real and it will be shown to them who have got real *śraddhā*. *Śraddhāmāyo 'yam loka*, the world of faith, and that is substantial, not imaginary. What we say to be concrete, that will be reduced to ashes and imaginary, it will evaporate. Both the material scientists as well as the *ṛṣis*, that this will evaporate one day, the Sun, Moon, everything, this will evaporate. But that subtle thing stands forever, *śraddhāmāyo 'yam loka*. The experience of the region of faith stands forever. And the world of experience is evaporating every second, being transformed, and dying every moment, every second dying. What is told to us to be the reality; that means dying every second, that sort of reality is given to us by the great apostles of the present universe, big scientists and big leaders of the knowledge world.

In India there is a saying, that once a big mountain, he or she, expressed that she will produce a child _____. She has got pain, just before producing child. Then the people thought, "Oh. What a big child must come. When the big mountain, she feels labour pain, then a big child must come." At last it was seen that a mouse was produced. So the big giants of the present world, so-called leaders of the scholastic world, they're producing like a mouse. That is a dying substance, in this form or that form.

Śrīla Prabhupāda: *Punaḥ punaś carvita-carvaṇānām* [Chewing that which has already been chewed]. [*Śrīmad-Bhāgavatam*, 7.5.30]

Śrīla Śrīdhara Mahārāja: This is sure deception, a deception to the challenge to the real thinkers. They should abhorrently throw it out at once. This is in the boundary of *janma-mṛtyu-jarā-vyādhī* [*Bhagavad-gītā*, 13.9], throw it off.

Śrīla Prabhupāda: So I try to impress upon them this fact, that this Kṛṣṇa consciousness Movement is a challenge for this deception. They're simply deceiving.

Śrīla Śrīdhara Mahārāja: All sorts of deception.

Śrīla Prabhupāda: Yes.

Śrīla Śrīdhara Mahārāja: Even *Vaikuṅṭha*, *paravyoma bhedi bhedi* [*C-c, Madhya-līlā*, 19.153-4 ?] Even if the selfish sort of calculation comes between the servitor and the object of service, then also it throws us down. In Kṛṣṇa consciousness, that sort of calculation is also absent. Where there is love there cannot be any calculation. It is autonomous, *anurāga*, can't but do. No sort of calculation of any benefit. The calculation disturbs autonomy.

Śrīla Prabhupāda: _____ [?] About our temple contemplation, it will be almost a skyscraper building, with four divisions _____ [?]
So how will it be depicted _____ [?]

Śrīla Śrīdhara Mahārāja: It has already been described by Sanātana Goswāmī in *Bṛhat-Bhāgavatāmṛta*, after crossing Brahmaloaka.

Śrīla Prabhupāda: There is Maheśa *dhāma*, in between.

Śrīla Śrīdhara Mahārāja: As devotee, Śiva as devotee.

Śrīla Prabhupāda: Yes. Everyone is there. Śiva's devotional prayer is there, in fourth canto, about the four sons. What are their names?

Śrīla Śrīdhara Mahārāja: Devī *dhāma* up to Virajā, *nirviśeṣa*, the last conception, or the highest conception of Devī *dhāma* is a bodily conception of Virajā, *prakṛti* ends there.

Śrīla Prabhupāda: Kāraṇārṇava.

Śrīla Śrīdhara Mahārāja: Kāraṇārṇava; then begins Brahmaloaka, the halo of the spiritual world.

Śrīla Prabhupāda: Effulgence. Yes.

Śrīla Śrīdhara Mahārāja: Spiritual world. And that is also somewhat *nirviśeṣa*. And then after crossing there, Śiva is on the other higher side, as well as he's on the lower side – that is differentiation on two sides is Śiva. This side also master of Devī, and this side also he's searching after something, and when the diferentiative world ends in Brahmaloaka, there also the Śiva as devotee, and this side Śiva is a *yogī*, he's searching after. And there, he's going to meet Nārāyaṇa to pay his respect.

Śrīla Prabhupāda: Both sides he's a devotee.

Śrīla Śrīdhara Mahārāja: Yes. This side he's not such a devotee but that is a pure devotee on the other side, Vaikuṅṭha.

Śrīla Prabhupāda: Sadāśiva.

Śrīla Śrīdhara Mahārāja: Sadāśiva, Mahā-Viṣṇu, on the other side, he's a devotee. *Vaiṣṇavānām yathā sambhuḥ* [*Śrīmad-Bhāgavatam*, 12.13.16] [also in the purport of *Śrī Brahma-saṁhitā's* verse 45]

Śrīla Prabhupāda: Mahā-Viṣṇu and Sadāśiva the same.

Śrīla Śrīdhara Mahārāja: Same.

Śrīla Prabhupāda: Advaita Ācārya.

Śrīla Śrīdhara Mahārāja: Advaita Ācārya, on the other side, and this side sometimes revolting. The other day I told a gentleman that Śiva is rather the leader of the opposition party. Ha, ha.

Śrīla Prabhupāda: Ha, ha. Yes _____ [?]

Śrīla Śrīdhara Mahārāja: _____ In many a place, many demons are encouraged by him we find.

Śrīla Prabhupāda: But when Pracetāsas they met Śiva...

Śrīla Śrīdhara Mahārāja: That is that Śiva, devotee Śiva. Markandeya also in *Bhāgavatam*, Markandeya worships Śiva but that is the devotee Śiva. It is clearly mentioned in *Bhāgavatam* Markandeya is worshipping Śiva but that Śiva is the pure devotee.

Śrīla Prabhupāda: Pracetāsas and Śiva met in this material world or in the spiritual world? They met in the material world.

Śrīla Śrīdhara Mahārāja: I can't remember that particularly. But Śiva this side also Śiva and *nirviśeṣa*, on the lower side of the *nirviśeṣa* is also Śiva, and the higher side of the *nirviśeṣa* is also Śiva. Then Nārāyaṇa.

Śrīla Prabhupāda: Here he's Bhūtanātha, leader of the atheistic classes.

Śrīla Śrīdhara Mahārāja: Atheistic class. And his paraphernalia is Nandi, Varengi, *bhūta*, *preta*. And his eldest son is Vinayaka (?) the leader of the misguided Binayaka? Gaṇeśa, and not proper *nayaka*, *vikṛta nayaka*. *Vinayaka nikapa mordhava su prabhu* [?] That are protected by Kṛṣṇa and they throw their...

Śrīla Prabhupāda: But in *Brahma-saṁhitā* [verse 50] Gaṇeśa is described *vighnānasya*.

Śrīla Śrīdhara Mahārāja: *Vighnānasya* but with the help of Nṛsiṁhadeva on his *kumbha*.

Śrīla Prabhupāda: Oh, ha, ha, ha, Oh yes, I see, on his head. *Yat-pāda-pallava-yugaṁ vinidhāya*.

Śrīla Śrīdhara Mahārāja: Only with the help of His lotus feet he's able to – otherwise he's *vinayaka*.

Śrīla Prabhupāda: Ha, ha, ha, ha. Gaṇeśa.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Prabhupāda: Misleader.

Śrīla Śrīdhara Mahārāja: Misleader. Misguider, Gaṇeśa, his eldest son, and he gives his support, Śiva. Just as C.R. Das he encouraged Subash Bosh and other members of _____ Party, but he himself worked a little common person.

Śrīla Prabhupāda: Yes. So, Satsvarūpa Mahārāja, how do you like this place?

Satsvarūpa Mahārāja: Very transcendental.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. _____ Where is Srūtakṛti?

Śrīla Prabhupāda: Here is Srūtakṛti.

Śrīla Śrīdhara Mahārāja: His health, you are to arrange what will be...

Śrīla Prabhupāda: Srūtakṛti wants to serve you, provided you go with us to U.S.A. Ha, ha, ha.

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

Śrīla Prabhupāda: He says, "If Mahārāja goes with us then I shall take care of him."

Śrīla Śrīdhara Mahārāja: In another life, ha, ha, it may be possible.

Śrīla Prabhupāda: Ha, ha, ha, ha.

[Śrīla Śrīdhara Mahārāja and Śrīla Prabhupāda now speak Bengali (?),
and laugh a lot, for just over six and a half minutes.]

...

Śrīla Śrīdhara Mahārāja:

*ūrdhva-mūlam adhaḥ-sākham, aśvattham prāhur avyāyam
chandāmsi yasya parṇāni, yas tam veda sa veda-vit*

["The holy scriptures proclaim that this material world is like an unchangeable Banyan tree with its roots facing upwards and its branches down, known as an Aśvattha (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the *Vedas*."] [*Bhagavad-gītā*, 15.1]

Śrīla Prabhupāda: Fifteenth Chapter.

Śrīla Śrīdhara Mahārāja: The cause of this world is connected with the upper world, *yas tam veda sa veda-vit*.

[More Bengali (?) for about three minutes]

Independent of matter, in clear introspection, the spirit can see spirit, can feel spirit; but matter cannot feel matter. _____ The matter presupposes spirit. Whatever you will ascribe to a fossil, it presupposes consciousness. This is his colour, this is *tyāga*, this is this, this is this, that means...

Śrīla Prabhupāda: Consciousness studying fossil.

Śrīla Śrīdhara Mahārāja: Consciousness in a degraded state sees fossil.

Śrīla Prabhupāda: Yes.

Śrīla Śrīdhara Mahārāja: Consciousness in *śraddhā, tarottama* is there, *śraddhā*, himself, then superior soul...

Śrīla Prabhupāda: And the super-most.

Śrīla Śrīdhara Mahārāja: ...and in the ultimate reality, Kṛṣṇa, all-love, all-good, all-beauty; that realm. Individual consciousness can live in, and move in, in the land of beautiful, in the land of divine love. Anyone having any conception of beauty and love, which is the prime cause of the universe, he cannot like anything in this world than that. *Raso 'py asya, param̃ dṛṣṭvā nivartate.*

*[viṣayā vinivartante, nirāhārasya dehinaḥ
rasa-varjaṃ raso 'py asya, param̃ dṛṣṭvā nivartate]*

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth."] [*Bhagavad-gītā*, 2.59]

All his charm has vanished as soon as that type of *rasa*, that *rasa* of that quality has got a little awakening in his heart. Everything;

*yad-anucarita-lilā-karṇa-pīyūṣa-vipruṭ-, sakṛd-adana-vidhūta-dvandva-dharmāvinaṣṭāḥ
sapadi gṛha-kuṭumbaṃ dīnam utsrjya dīnā, bahava iha vihaṅgā bhikṣu-caryāṃ caranti*

["The transcendental *lilā* of Śrī Kṛṣṇa is great nectar for the ears. Those who relish just a single drop of that nectar even once have their attachment to material duality totally ruined. Many such persons have immediately given up their futile homes and families and have come to Vṛndāvana like a free bird out of a cage. Becoming totally detached from their material life, those devotees have taken up the path of renunciation and have accepted alms just to maintain their lives on this plane. In this way they continue to search for Him, the all fulfilment of life."] [*Śrīmad-Bhāgavatam*, 10.47.18]

[Bhakti Nandan Svāmī's, *Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 26-7]

Yad-anucarita-lilā-karṇa-pīyūṣa-vipruṭ. A drop of nectar of Your pastimes, *lilā*, when it has entered any ear, then all things drawn into ashes to him. *Yad-anucarita-lilā-karṇa-pīyūṣa-vipruṭ, sakṛd-adana-vidhūta-dvandva-dharmāvinaṣṭāḥ*. He's independent of *dvandva dharma*, that is *rāga-dveṣa* or this conjugal life, both. A permanent partner in conjugal life, that seems to be redundant to him, without Kṛṣṇa. So *dvandva dharma* as well as – *dvandva dharma* means *rāga* and *dveṣa*, all vanished, *dvandva-dharmāvinaṣṭāḥ*. *Sapadī gr̥ha-kuṭumbaṁ*. And what is the after effect? Very soon he leaves everything, *dīnam utsrjya dīnā*, he himself poses himself to be a very poor one and leaves his present paraphernalia, and they also, without him, think themselves very poorer. In this way, *bahava iha vihaṅgā bhikṣu-caryām caranti*, just as a bird from this tree to that tree moving, he also in quest of Kṛṣṇa from here to there, there to here, in this way, with Kṛṣṇa at heart. And sometimes they come in a particular stage to organise for the *jīva* to help them to go to that realm.

Śrīla Prabhupāda: So, what is your advice, shall I fly like young or retire? Ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. *Ānukūlyasya saṅkalpaḥ* _____
_____ *yukta-vairāgya* _____ [?]

Śrīla Prabhupāda: (Speaks Bengali (?) for about twenty seconds)

Śrīla Śrīdhara Mahārāja: As much as you can accommodate yourself for them you may do.

(Śrīla Prabhupāda and Śrīla Śrīdhara Mahārāja speak Bengali (?) for about two minutes,
with the occasional English sentence)

Śrīla Prabhupāda: One intelligent boy, you have heard his name, George Harrison, he's one of the - or the greatest - musicians at the present moment of the world. I think so. Yes?

Devotee: Yes.

Śrīla Prabhupāda: George Harrison, so he's becoming, he's very intelligent, so he's becoming interested. And recently he has given us a house in London which is fifty five *lākhs*, which is worth two hundred thousand pounds. Two hundred thousand pounds ordinarily it is forty *lākhs*, and in the market value because the pound is selling in India thirty twenty eight – at least twenty five, in that way...

(Bengali spoken for just over five minutes)

We are solely depending on our books.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Prabhupāda: _____ [?]
 _____ [?]

Bhaktivedanta Book Fund Account. Five thousand dollars he takes advance, deposit, and take my orders. So I gave him order - books worth fifty two thousand dollars, advancing five thousand. And they gradually supplied to India, and from U.S.A we gradually, little by little we paid, so that became the asset of books. And I advised them that you go and present these books to respectable gentlemen to become a member, and they'll become. And actually that plan became successful. Now the same members, they've not only paid eleven hundred, now some of them they're paying eleven thousand. Recently one gentleman belonging to the Bila(?) family, they came to our Calcutta centre – in how many motor cars they came?

Devotee: Seventeen.

Śrīla Prabhupāda: Seventeen motor cars, the whole family, and after seeing the Deity they presented a cheque for eleven thousand rupees. So by Kṛṣṇa's grace money is coming. There is no scarcity, and they're spending here in Māyāpur. So with that five thousand dollars, whatever our asset is in Indian now, that is from five thousand.

Śrīla Śrīdhara Mahārāja: So you have proved also that capital is on the other world, capital is also...

End of 73.06.27.A

Start of 77.00.00

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja
 &
His Divine Grace Śrīla A.C. Bhaktivedānta Swāmī Mahārāja

A devotee [Bhakti Caru Swāmī ?] reads a transcript of a discussion between Śrīla Prabhupāda and Śrīla Śrīdhara Mahārāja at Navadvīpa in 1976

.....

This is a discussion between Śrīla Prabhupāda and Śrīla Śrīdhara Mahārāja at Navadvīpa in 1976.

Śrīla Śrīdhara Mahārāja: The essential principle of *niṣkiñcana bhakti* is surrender, otherwise one will not be able to get to know the substance. Whatever you are seeing, from externally, by means of your intelligence, that is not going to help you to become acquainted with the real substance.

Śrīla Prabhupāda: That Dr. Radhakrishna (one time President of India) was victimised by western philosophy. He had no understanding of Indian philosophy.

Śrīla Śrīdhara Mahārāja: No matter up to what extent they go, ultimately they end up becoming the worshipper of the hell. They think that they will become God. The geocentric philosophy requires heliocentric. According to Śrīla Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura] they're not heliocentric, they're geocentric. Their limit is only up to their senses, beyond that they don't have any understanding whatsoever. Ultimately their goal is Brahmāloka. Brahmāloka is the ultimate goal of these people and beyond that they don't have any knowledge. The *para-bhakti* in *brahma-bhūtaḥ* platform – that when one is situated in the Brahman platform, the transcendental platform – there the pure devotional service begins, they don't have any understanding about that.

Śrīla Prabhupāda: But that Radhakrishna inwardly he was afraid. I used to visit him from time to time. He used to be quite intimate with me. He used to say, "Please pray to God about me."

Śrīla Śrīdhara Mahārāja: Where did he say that?

Śrīla Prabhupāda: Where he used to stay in Delhi. He once wrote to me also. "After I retire I shall join your movement."

Śrīla Śrīdhara Mahārāja: Sometimes the false prestige spoils everything.

Śrīla Prabhupāda: He used to have a lot of respect for me. Once he asked, "Are you writing everything in English?" So I asked him, 'What do you do?' and he smiled.

Śrīla Śrīdhara Mahārāja: When he used to teach in Calcutta University Bon Mahārāja used to go to him and once he took me with him and before that once he brought him to Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura]. So the second time when he went to invite him I went with Bon Mahārāja.

Śrīla Prabhupāda: Personally he was a fine gentleman; a *brāhmaṇa*, very cultured; but a *māyāvādī*. He is dead now.

Śrīla Śrīdhara Mahārāja: Yes. But Raja Gopāl Acari (another political leader of India) was a Vaiṣṇava.

Certain devotees: (to Prabhupāda) Śrīla Prabhupāda has given you a lot of mercy.

Śrīla Prabhupāda: That's all due to your blessings. I don't know for how long I'll be able to carry on so I came to see Śrīdhara Mahārāja.

Devotee: If you all go away then the world will become dark.

Śrīla Śrīdhara Mahārāja: It is so wonderful that the will of the Lord becomes manifest through somebody.

Śrīla Prabhupāda: I very much want Mahārāja that you come and stay at Māyāpur. Because Prabhupāda always desired that you preach. He told me quite a few times, "Why don't you pull him out?" (Both Prabhupāda and Śrīdhara Mahārāja laugh.) You know I also tried to some extent before. But somehow or other it did not work out. Now why don't you come and stay at Māyāpur?

Śrīla Śrīdhara Mahārāja: At last Prabhupāda told me that, "You are an ease lover." (Laughter) "The qualifications that you have..."

Śrīla Prabhupāda: Yes. That's true. He told me also that, "He's such a qualified person; one of the finest preachers." I want to take you everywhere. At least the place we have in Māyāpur, people are coming from all over the world. Why don't you come and stay there? What is your objection to staying in Māyāpur? If you just agree then whatever kind of building you want I will arrange it for you. They're trying to build a house for me, so both of us can stay there regardless and whenever you want you can come here.

Śrīla Śrīdhara Mahārāja: Yes. As long as I am alive to fulfil Prabhupāda's desire.

Śrīla Prabhupāda: This is my earnest desire. Since you could not go around the world and preach at least stay there and people will come to you. I shall make that arrangement. If you stay then it will be very helpful to me also. Sometimes I need to consult with someone but there is none; there is no one that I can consult. I feel this deficiency very greatly.

One lady devotee: If he stays in Māyāpur then all kinds of people will get to hear from him.

Śrīla Prabhupāda: Yes. That's right.

Śrīla Śrīdhara Mahārāja: Yes. People from all kinds of cultural backgrounds will come there.

Śrīla Prabhupāda: Yes. They are already coming. And in that house I'll make arrangements for a lift from here so that you don't have to go through the difficulty of walking up and down. You don't even have to move upstairs yourself. I'll make arrangements for cars and lift. Jayapataka is telling that he will build a house for me so both of us will stay in that house. Most of the time I'm just travelling around so if you are there then they can get some guidance. So Mahārāja please give me the order and I will make all the arrangements for you.

Śrīla Śrīdhara Mahārāja: Well I'll think it over and let you know.

Śrīla Prabhupāda: So let me make this arrangement Mahārāja. That Planetarium [The Temple of Vedic Planetarium] also will be built under your directions. My idea is to combine the Indian culture and the American money – the lame man and blind man policy. I tell them also that this will be very beneficial for the world. Indian culture and *varṇāśrama*. Prabhupāda's [Bhaktisiddhānta Sarasvatī Ṭhākura's] desire was to establish the *varṇāśrama dharma*. So we have to do that, we have to establish our *varṇāśrama* college. Let the people from all over the world come and learn about *varṇāśrama*.

Śrīla Śrīdhara Mahārāja: The effort that you're making to acquire the land in Māyāpur, has that been successful?

Śrīla Prabhupāda: No. Nothing has happened as yet. But we're buying the land. How far can you hassle with the government? Of course they haven't yet said either yes or no. But we're buying the land now. They demand a very exorbitant rate, but what to do? We are buying; whenever someone is selling his land we are buying. But when they see the Americans they want a price four times more, but what to do? I feel, let these poor people also have something. They're stealing, but what to do? I feel, let them also have something. Every month I bring one million rupees to this country and spend it for our development work; about seventy-eighty thousand dollars.

Śrīla Śrīdhara Mahārāja: So this is a big income for Indira Gandhi.

Śrīla Prabhupāda: That's what I say. With much difficulty I translate the books at night and they print it and sell it and then send seventy-eighty thousand dollars every month to me here. Is India benefiting out of this or losing out of this? But they're blaming them as CIA's. Tīrtha Mahārāja used to say: "American government has given Swāmiji two million dollars." As if the American government could not get anything better to do or any better person to give the money. For making them chant Hare Kṛṣṇa and dance they will give me the money, two million dollars.

Śrīla Śrīdhara Mahārāja: A man from the Central Intelligence Department took initiation from me. He was asking me. I told him these are nothing but rumours. I know Swāmī Mahārāja since a long, long time. I know him very well and this movement is nothing but a purely spiritual movement. Actually what they're thinking is that previously they used to send the missionaries, then they used to send the merchants, and then the army used to come and take over, but those days are no more. Christianity has become useless now; not at all effective. Through such a faith of universal religion if a net could be cast throughout the world that can be utilised in future.

Śrīla Prabhupāda: Yes. His study has been quite proper. This is what our plan is. I tell them that you work in this direction and in future everyone will recognise this movement. American government is already telling that this movement is spreading like an epidemic. (To some of his disciples Prabhupāda asked), "Who said this?"

Satsvarūpa Mahārāja: Yes. One Congressman had said that.

Śrīla Śrīdhara Mahārāja: Who said this?

Śrīla Prabhupāda: One American Congressman from the Senate. He said that in a TV. "Hare Kṛṣṇa Movement is expanding like epidemic. And if we allow them to go on like this then one day they'll capture the government, within ten years."

Śrīla Śrīdhara Mahārāja: All the governments are becoming alarmed. (Laughter) Even this government. If they can conquer the mass and get them to support them.

Śrīla Prabhupāda: Yes. That is the fear of everybody.

Śrīla Śrīdhara Mahārāja: Ultimately it may become the world state religion.

Śrīla Prabhupāda: Automatically that will become. That is the idea I have.

Śrīla Śrīdhara Mahārāja: America was being accused of trying to make one state world. That let there be just one state then there won't be any war. If the whole world is made into one state then there won't be any war.

Śrīla Prabhupāda: I replied to that: "You may make a one state world. But if you make the populace into dogs then they won't be any use. They'll just keep barking. You have to make them into human beings."

Śrīla Śrīdhara Mahārāja: Yes. They'll start fighting with each other.

Śrīla Prabhupāda: Right. That is their nature to fight. So first of all you have to make them human beings. That is the *brahma-bhūtaḥ prasannātmā, samaḥ sarveṣu bhūteṣu*.

Śrīla Śrīdhara Mahārāja: Then *mad-bhaktiṁ labhate parām*.

*[brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām]*

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] *[Bhagavad-gītā, 18.54]*

Śrīla Prabhupāda: When they come to that stage then it will be useful. Otherwise there's no hope. It is not impossible to happen.

Śrīla Śrīdhara Mahārāja: Yes. When there's a common centre then everybody can unite. Everybody can be harmonised. That has to be real. If it is fictitious then there won't be any achievement.

Śrīla Prabhupāda: I'm hearing that the present American President, President Carter, he has some such plan and he is discussing with Indira Gandhi. He is consulting with Indira Gandhi quite intimately.

Śrīla Śrīdhara Mahārāja: Yes. They're accepting a broad policy. What I hear from the radios and newspapers it seems that their policy is becoming much more broader than before.

Śrīla Prabhupāda: Besides that they don't have any other way. Otherwise they cannot achieve what they're actually wanting, the peace through the United Nations. That cannot be achieved.

Śrīla Śrīdhara Mahārāja: Yes. Nothing less than Kṛṣṇa consciousness will be able to give them that desired peace. Nowhere else they'll find it.

Śrīla Prabhupāda: Yes.

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
[*suhṛdaṁ sarva-bhūtānāṁ, jñātvā mām śāntim ṛcchati*]

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."]

[*Bhagavad-gītā*, 5.29]

So that's what I was telling that stop fighting and making all those legal suits then so nicely the preaching can be done in India, in every village, every town. One disadvantage with these people is the language but still, you must have heard, wherever they're going they are getting very good reception. My *Geetār-gan*, first I printed five thousand, then ten thousand, then thirty thousand. But this time we're printing one hundred thousand. And they're selling very nicely. In Bengali we're printing various books, *Geetār-gan*, *Bhāgavani-kathā*, *Bhāgavat-darśana*. In Hindi also we're selling many books like in Kumbha-mela we sold many, many books.

Śrīla Śrīdhara Mahārāja: Yes. This is what Kṛṣṇa consciousness is and people will naturally wonder what is there in it that captured the whole world in just ten years.

Śrīla Prabhupāda: Now they're opposing to it that this is a great credit.

Śrīla Śrīdhara Mahārāja: Yes. That's why the governments are organising the oppositions.

Śrīla Prabhupāda: Yes. They're clearly mentioning that if they get a chance to expand unrestrictedly then in ten years time they'll capture the governments.

Śrīla Śrīdhara Mahārāja: Yes. If the mass is converted and their votes can be acquired then the government will be captured.

Śrīla Prabhupāda: Yes. And these are all young men. The young class of people have accepted it. Dr Stillson Judah has already predicted that this movement will not be destroyed, because this has entered into the bones and marrows.

Śrīla Śrīdhara Mahārāja: Who is he? Where is he from?

Śrīla Prabhupāda: He's an American; a Professor in the Berkeley University.

End of 77.00.00

Start of 78.03. _ . A [GBC]

First two meetings with GBC ~ March 1978 [Portions printed in *Śrī Guru & His Grace*]

[Known present GBC members: Tamal Kṛṣṇa Mahārāja, Jayapataka Mahārāja, Jayatīrtha Mahārāja, Harikeśa Mahārāja, Satsvarūpa Mahārāja, Jayadvaita Mahārāja, and others]

Jayapataka Mahārāja: After the departure of our beloved spiritual master we came to offer our respects to you as well as to hear your esteemed *upadeśa* on certain matters; if you'd be kind enough.

Śrīla Śrīdhara Mahārāja: It is mentioned in the *śāstra* with an example. The Gurudeva; *śiṣya* is like a lotus, and Gurudeva the water around. Just as in a pond or in a lake the Gurudeva's position is like water, and Kṛṣṇa is like sun. As long as the lotus is floating in the water, sun will please the lotus. But if water vanishes, that very sun will burn the lotus. Do you follow? This sort of example is given in *śāstra*. I can't exactly remember the Sanskrit verse but such example is there. The water around the lotus; without water, the sun, Kṛṣṇa, will burn. Without the help of Guru the disciple is nowhere. And [Raghunātha] Dāsa Goswāmī Prabhu, the *prayojana* Ācārya of the whole Gauḍīya philosophy, spiritual system, he has also remarked: *vyāghra-tuṇḍāyate kuṇḍam, girīndro jagarāyate*.

[*śūnyāyate mahā-goṣṭham, girīndro jagarāyate / vyāghra-tuṇḍāyate kuṇḍam, jīvātu-rahitasya me*]

["Now that I no longer have the sustainer of my life, the land of Vraja has become empty and desolate, Govardhana Hill has become like a great python, and Rādhā-kuṇḍa has become like the gaping mouth of a ferocious tiger."] [*Śrī Prārthanāśraya-caturdaśaka, Fourteen Prayers For Shelter, 11*]

"After the demise, departure of Gurudeva, Rūpa, Sanātana, the Govardhana Giri which is the representation of Śrī Kṛṣṇa Himself is, it seems to me just like a big python, *jagar*, is coming to devour me. And Rādhā-kuṇḍa, the holiest place of the divinity of the Gauḍīya *sampradāya*, is like tiger's mouth is coming to devour me, for the separation of Gurudeva. So much excitement they're giving to me about this absence of my Gurudeva, my dearest and my highest spiritual guardian, who has the most intense affection for me, to nurture me for spiritual purpose, he's not here. How can I tolerate? My everything is gone; all vanishes with his departure."

Such sort of deep, sense of separation will come, and the...
Where is Bhāvānanda? Is he here?

Jayapataka Mahārāja: He couldn't come today.

Śrīla Śrīdhara Mahārāja: He told here the other day in his lecture, "Union in separation is the highest realisation." I was very happy to hear from his lips that union in separation, *vipralambha*. *Vipralambha*, that is also the highest kind of attainment, *vipralambha*. Without *vipralambha* nothing else can come to us. Kṛṣṇa and the opposite thing - that is antithesis; that will come as *vipralambha*, *viraha*, Kṛṣṇa *viraha*, Kṛṣṇa *viram* Kṛṣṇa *viraha*, and no reaction. Without *viram* there cannot be any other reaction to that, without that separation, *viraha*, *vipralambha*. So *vipralambha* is the most spacious, most spacious thing pertaining to Kṛṣṇa consciousness. And we can have the grace of that plane; if in forgetfulness also if there is Kṛṣṇa connection then we are saved, we are safe. In the forgetfulness also we shall have the Kṛṣṇa consciousness in the background and nothing else. No *māyā*. The safest position, fearless position - stand. So *vipralambha*, in *vipralambha* of Gurudeva, in separation to Gurudeva, if we can stand then: *vidyavatam bhagavate parikṣad*, I have passed the highest stage, test. This announcement I have, if in separation also I can retain the memory of Śrī Gurudeva, Śrī Kṛṣṇa.

Jayapataka Mahārāja: Mahārāja, when our Śrīla Prabhupāda left then he has given instruction that for initiating and for carrying on the *sampradāya* there will be eleven. In the beginning he appointed eleven devotees, his disciples, to be initiating spiritual masters, or to accept disciples. And in the future that number would also be able to be increased. So we wanted to take your advice on some points as to various details of how these initiating spiritual masters should deal with certain questions; if we could ask questions to you then?

Śrīla Śrīdhara Mahārāja: Yes. You may ask.

Devotee: He's given explicit desires, but he told us on other technical points and other matters of the philosophy, if there was question, we should approach you. He said that during his, when he was very ill, he had appointed eleven *ṛtviks* and he said that after he disappears that these *ṛtviks* would continue as initiating spiritual masters and that they could be increased later. That would be decided by the GBC, or Governing Body Commission. The first question was, we wondered that, some of the disciples had been initiated by Bhaktivedānta Swāmī Mahārāja and, but um, this Hari *Nāma*, so they'll be taking *dīkṣā* or, from one of his disciples?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: So they wondered what is their relationship in this type of situation with each of the spiritual masters? Those who are initiated by our Śrīla Prabhupāda with Hari *Nāma*, then when they approach one of these eleven and take second initiation, then they'd like to know what is the, who is the Guru?

Śrīla Śrīdhara Mahārāja: Amongst these eleven, a disciple he may like one first, or third, or fourth, or fifth, how to solve that?

Tamal Kṛṣṇa Mahārāja: That we must solve.

Śrīla Śrīdhara Mahārāja: A person...

Jayapataka Mahārāja: He can take who he likes. He may take whichever one he wants.

Śrīla Śrīdhara Mahārāja: Yes, according to his *śraddhā*.

Devotee: His faith.

Śrīla Śrīdhara Mahārāja: According to his *śraddhā*. A newcomer should be given some time; who'll come to be initiated, he should be given some time for, a fair period of time to hear from different persons, and then the *śraddhā*, the faith...

Devotee: Will be awakened.

Śrīla Śrīdhara Mahārāja: ...will be considered, that to whom he will submit. Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: After *śravaṇa* then *varaṇā*, five stages there are. First, to hear, first stage is to hear. And second stage is to, that that is *varaṇā*, to, acceptance, by the Guru and the *śiṣya*, both the preceptor and the disciple. That is the second stage, *varaṇa-daśā*. Then the *sādhana-daśā*, the attempt for realisation will begin. First stage to hear, open field, fair field, to hear, and then the connection should come between Guru and *śiṣya*, the preceptor and disciple;

from both sides. Then that should be better. *Śravaṇa-daśā* then *varaṇa-daśā*, then *sādhana-daśā*, *āpana-daśā*, *prapanna-daśā* - five stages in *sādhana*, in spiritual life.

Devotee: At which stage does *dīkṣā* come?

Śrīla Śrīdhara Mahārāja: *Prapanna-daśā*. Last. First *śravaṇa*...

Devotee: Hearing.

Śrīla Śrīdhara Mahārāja: *Śravaṇa*, to hear, to listen to. And then *varaṇa*, both, preceptor accepts the *śiṣya*...

Devotee: The Hari *Nāma* stage.

Śrīla Śrīdhara Mahārāja: But Hari *Nāma* is the main thing and *dīkṣā* only to help Hari *Nāma*. It is mentioned in Jīva Goswāmī's writings that Hari *Nāma dīkṣā* is the main thing and the *pañcarātriḱa dīkṣā* it is *bhagavati dīkṣā* - Hari *Nāma dīkṣā* means *bhagavati dīkṣā* - and the *pañcarātriḱa dīkṣā* is *mantram* and that only to help Hari *Nāma*. That one can reach to the *siddhi* of Hari *Nāma*, this *mantra* will help. *Mantra's* jurisdiction up to salvation, liberation, and after liberation Hari *Nāma* can't... Hari *Nāma's* circle is a greater circle, and *dīkṣā* is a smaller circle within the Hari *Nāma* circle. Hari *Nāma* reaches to the lowest and highest. And *dīkṣā* in the middle point it maybe mid circle that may help Hari *Nāma*.

Muktafal Hari *Nāma*, not *mantra* _____ *trayateti mantra*, this mental, which will remove us from mental speculation, that is *mantram*; this *manodharma mantra*, that is, the worldly mind should be, we should get relief from the worldly mindedness by *mantram*. That Hari *Nāma* is a natural thing, it reaches to the lowest and it goes to the highest; Hari *Nāma*.

Jayapataka Mahārāja: So those who have received Hari *Nāma* from Bhaktivedānta Swāmī then they're his disciples?

Śrīla Śrīdhara Mahārāja: They'll take help, his disciple mainly, and they'll take help from the *dīkṣā* Guru. *Dīkṣā* Guru, because they're in the *sādhana*, on the way to the end, so they'll take the help of this *mantra* Guru. *Nāma* Guru, *mantra* Guru; *Nāma* Guru is Bhaktivedānta Swāmī and when he'll take *mantram* from any of his disciples he will be his *mantra* Guru.

Jayapataka Mahārāja: So they'll offer respect to both? The disciple will offer respect to both, *Nāma* Guru and *mantra* Guru?

Śrīla Śrīdhara Mahārāja: *Mantra* Guru. Then there is also *sannyāsa* Guru. *sannyāsa* Guru is also in a stage, *sannyāsa* or *bābājī* stage; that is also Guru. One in many forms; *śikṣā* Guru: *atamat ta mantra gurūn śikṣā gurūn* _____ [?]

Vande 'ham śrī-guroḥ śrī-yuta... Tamal Kṛṣṇa was saying the other day, *vande 'ham śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca. Śrī-gurūn*, plural, *vaiṣṇavāṁś ca*, one and the same - all.

Jayapataka Mahārāja: What is the difference between *śikṣā* Guru and *dikṣā* Guru?

Śrīla Śrīdhara Mahārāja: *Dikṣā* Guru...

śikṣā-guruke ta' jāni kṛṣṇera svarūpa [antaryāmī, bhakta-śreṣṭha, — ei dui rūpa]

["One should know the instructing spiritual master to be the Personality of Kṛṣṇa. Lord Kṛṣṇa manifests Himself as the Supersoul and as the greatest devotee of the Lord."]

[*Caitanya-caritāmṛta, Ādi-līlā*, 1.47]

...*Caitanya-caritāmṛta. Śikṣā* Guru, both extension of Kṛṣṇa, Guru is Kṛṣṇa.

ācāryaṁ 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."]

[*Caitanya-caritāmṛta, Ādi-līlā*, 1.46] & [*Śrīmad-Bhāgavatam*, 11.17.27]

The Kṛṣṇa has come there to liberate me in different appearances, representations. He's coming, Kṛṣṇa's coming; oneness in variegated positions.

Tamal Kṛṣṇa Swāmī: Who is qualified to be a *śikṣā* Guru?

Śrīla Śrīdhara Mahārāja: Whoever sincerely will help me to go towards Kṛṣṇa, he's *śikṣā* Guru. Vaiṣṇava also *śikṣā* Guru, Vaiṣṇava's are *śikṣā* Guru. Who will come in my connection and will help me to go towards – he's *śikṣā* Guru. *Vartma-pradarśaka*, he's *vartma-pradarśaka* Guru, *śikṣā* Guru, *mantra* Guru, *Nāma* Guru, then *sannyāsa* Guru.

Jayapataka Mahārāja: What is the relationship between a *sannyāsī* and his *sannyāsa* Guru?

Śrīla Śrīdhara Mahārāja: That is *taṭasthā*. Whom I am much indebted for my spiritual progress, who will help me most in my spiritual progress, there we shall find the main Guru. Otherwise through whom the maximum grace will come to me to take me towards the Supreme Entity? He is the supreme Guru.

Jayapataka Mahārāja: What is their relationship - of *sannyāsī* and his *sannyāsa* Guru?

Śrīla Śrīdhara Mahārāja: Guru is...

Devotee: Just like a *śikṣā* Guru.

Śrīla Śrīdhara Mahārāja: First Guru, *vartma-pradarśaka* Guru is the first Guru, who shows the way. He may leave, otherwise the *mantra* Guru, the *Nāma* Guru, if I am accepted by any *Nāma* Guru then as long as the *Nāma* Guru is present I am getting only one Guru. And after his departure if *sannyāsī* Guru or *mantra* Guru comes then I shall offer all my regards to him, seeing the representative of the previous Guru. Do you follow?

Devotees: Yes.

Jayapataka Mahārāja: In the presence of...

Śrīla Śrīdhara Mahārāja: Only *vartma-pradarśaka* may be present before the real Guru. And other Gurus cannot be present, the *Nāma* Guru or *dīkṣā* Guru, that will be one and same.

Jayapataka Mahārāja: Whoever the *Nāma* Guru is he should also consequently be...

Śrīla Śrīdhara Mahārāja: If *Nāma* Guru is living then he should be *mantra* Guru, he should be *sannyāsa* Guru – everything. And the *ṛtviks* are but *vartma-pradarśaka* Guru. When he was living he appointed so many *ṛtviks*, representatives, really they're *vartma-pradarśaka*. Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: *Vartma-pradarśaka*, that way showing, indicating the way.

Jayapataka Mahārāja: At which stage is the *karma* accepted by the Guru?

Śrīla Śrīdhara Mahārāja: When Guru first accepts the disciple then he will take the charge. *Dīkṣā*, *bhagavati dīkṣā* is *Nāma dīkṣā*, a *pañcarātrika dīkṣā*, *mantra dīkṣā*. At the time of *dīkṣā* initiation the Guru accepts him as he is, accepts him, the charge, to wash away the sins by his instructions.

Santevas saucindate mana basangam itibi [?]

Devotee: Hari *Nāma*?

Tamal Kṛṣṇa Swāmī: Both, the *karma* is accepted for both because he washes and cleans that time.

Devotee: At what time?

Tamal Kṛṣṇa Swāmī: Both initiations.

Śrīla Śrīdhara Mahārāja: And the Guru, he also does the function by the help of his Guru. In this way the chain goes to Kṛṣṇa. But *tada bhaktave*, the medium is so transparent, no time can be, Guru *paramparā* it goes to Kṛṣṇa, in no time. So the Guru should be transparent. Who has wholly given himself to his own Guru, he's Guru. The cent-per-cent servant of his Guru is Guru. This is the criterion. Who is wholly dedicated himself to Guru, he's Guru. Whatever comes to him he already redresses to Guru, this transparent medium.

Jayapataka Mahārāja: And to whatever extent he's not surrendered that much won't go forward. (Bengali): *jatadur samarpen haya nama tatakun ara* [?]

Śrīla Śrīdhara Mahārāja: *Tatakun*, coming to opaque, coming to transparent.

Jayapataka Mahārāja: Partially.

Śrīla Śrīdhara Mahārāja: Partially opaque and partially transparent, according to the transparency the Guru should be recognised in *taṭasthā vicāra*, *vijayate taṭasthā tata*, that will be clearly, *taṭasthā*, impartial judgement; and the relative and absolute, two sorts of judgement, absolute and relative.

You see just as in the worldly representation. My mother most affectionate to me, his mother is most affectionate to him. But when the comparison will be drawn between two mothers, who is more affectionate, then another thing will come; relative and absolute calculation. Absolute calculation will get the super-most hand.

That is to be done amongst you, both relative and absolute. Even a disciple he may commit error, disciple, when he's going to accept his Guru he may be erroneous. It is the duty of the other Vaiṣṇavas to give him proper guidance. That should also come. In the consideration of absolute realisation these intricate points will arise.

Jayapataka Mahārāja: If the initiating Guru, the *Nāma* Guru, say he falls down, just as we hear Purī Mahārāja defended... say he falls down from the path by act of providence, then what should the disciple do?

Śrīla Śrīdhara Mahārāja: He will take Name again and ... he may wait for some time because if he was sincere first, if he was a sincere disciple to his Guru first, now for some offences he's neglected by his Guru for some time, he may be here and there, astray, led astray, then he may come again, after that offence.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

guror apy avaliptasya, kāryākāryam ajānataḥ / utpatha-prathipannasya, parityāgo vidhīyate

["A Guru who is addicted to sensual pleasure and polluted by vice, who is ignorant and who has no power to discriminate between right and wrong, or who is not on the path of *śuddha-bhakti* must be abandoned."] [*Muṇḍaka Upaniṣad*] & [*Mahābhārata, Udyoga-parva, 179.25*]

In *Mahābhārata*, in Bhīṣma's sayings, statement. *Dvādaśa mahājana*, one of *dvādaśa mahājanas* is Bhīṣma. Bhīṣma says to Paraśurāma, his *astra* Guru, *astra* Guru also *Veda* Guru, *Atharva Veda*. He says: *guror apy avaliptasya, kāryākāryam ajānataḥ*. Jīva Goswāmī Prabhu has taken this example.

guror apy avaliptasya, kāryākāryam ajānataḥ / utpatha-prathipannasya, parityāgo vidhīyate

If he goes astray then he should be left. But there may be such instances, for some time by the inconceivable desire of Kṛṣṇa he may go astray and he may come back again, come back again. So the disciple may wait for some time. And this is very unfortunate for the disciple when he gets such - a test.

In *Hari-Nāma-cintāmaṇi*, written by Bhaktivinoda Ṭhākura, you will find this elaborately dealt with, *Hari-Nāma-cintāmaṇi*, by Bhaktivinoda Ṭhākura. There you will find this Guru *tyāga* chapter, how he has dealt with it carefully. *Hari-Nāma-cintāmaṇi*.

Jayapataka Mahārāja: So in ISKCON there are many initiating Gurus...

Śrīla Śrīdhara Mahārāja: Just as you see if a son disobeys his father then the father may be indifferent to the son. And for some time he may perform a will excluding him. But after some time he sees that the son comes back and be obedient then again he may correct his will. It may be like that.

*api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ*

["If even a person of extremely abominable practices, abandoning all non devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [*Bhagavad-gītā, 9.30*]

[*Bhagavad-gītā, 9.30*]

So only very abruptly we should not deal with such things of unfortunate incidences. Wait and see. Generally, in his own zone he will perform *dīkṣā*, generally, but there should be special arrangements.

Śrīla Govinda Mahārāja: *Aki mandire* _____ [?]

Jayapataka Mahārāja: There are five disciples in one temple, each with a different Guru of these eleven.

Śrīla Śrīdhara Mahārāja: _____ [?]

Jayapataka Mahārāja: Their picture is on the altar, a different thing, how these things would be managed?

Śrīla Śrīdhara Mahārāja: Then the *arca*, who will perform the worship, he will worship the portrait of his own Guru as Guru and other Gurus as Vaiṣṇava, he will do, worship. Do you follow?

Jayapataka Mahārāja: Yes. And those pictures will be put on the far left side?

Śrīla Śrīdhara Mahārāja: Yes. They should be in a position that should be adjusted; they should be dealt with as Vaiṣṇava, after Guru *pūjā*. After his own Guru *pūjā* he'll perform the Guru *pūjā* and others and then Vaiṣṇava *pūjā*. The other Gurus will come in the rank of Vaiṣṇavas.

Jayapataka Mahārāja: So everyone's picture could be there?

Śrīla Śrīdhara Mahārāja: All the portraits should be there.

Jayapataka Mahārāja: And he'll worship his own Guru as Guru...

Śrīla Śrīdhara Mahārāja: One's Guru as Guru and other Guru as *śikṣā* Guru, Vaiṣṇava *śikṣā* Guru.

Devotee: Then as Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: The other Gurus as Vaiṣṇavas, *śikṣā* Gurus.

Tamal Kṛṣṇa Swāmī: But explain. In one temple, in one of our Maṭhs, the disciples may have many different Gurus. Just like there are eleven persons now, so say three of those eleven persons may be the Gurus of the disciples in that Maṭh, then how to know which picture to put on the...

Śrīla Śrīdhara Mahārāja: So to get out of these difficulties the zonal preference should be maintained; to get out of all these difficulties as much as possible. But what I told that may be applicable easily in the branch Maṭhs, but in the main Maṭhs, like Māyāpur, Vṛndāvana, where all are interested keenly, the difficulty will arise there.

Jayapataka Mahārāja: So there, there can be a group photo (group laughter).

Śrīla Śrīdhara Mahārāja: Yes, group photo. But then also a difficulty will arise. His Guru's photo, but everyone will like that his Guru must be in the centre.

Devotees: (group laughter)

Śrīla Śrīdhara Mahārāja: This difficulty may arise.

Devotee: We can take eleven different group photos with each man in the centre.

Śrīla Śrīdhara Mahārāja: But, you may start with your Gurudeva Swāmī Mahārāja in the centre and others as *parṣada*. You may start in this way now, then the time will help you gradually.

Jayapataka Mahārāja: Thank you. Those Mandirs which Śrīla Prabhupāda...

Śrīla Śrīdhara Mahārāja: Prabhupāda in the centre – group photo, you manage in this way. Prabhupāda in the centre, and all others, those that will initiate, as *parṣada*, in this way.

Tamal Kṛṣṇa Swāmī: This is in the main branches or in the sub branches?

Śrīla Śrīdhara Mahārāja: This may be maintained everywhere, everywhere. Synthesis will help you most.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: As much as you can synthesis that will come to help you most.

Jayapataka Mahārāja: The disciples of our Guru's picture shouldn't be on the *vyāsāsana*? It was suggested that if that *vyāsāsana* was kept for Prabhupāda, a second *vyāsāsana* for others could be installed. This was one idea. We don't know what is the proper etiquette.

Śrīla Śrīdhara Mahārāja: That *āsana* should not be occupied by any of his disciples. Because the disciple who is initiating, the initiating disciple, the present Guru, he'll also regard his Guru as superior to him. So he cannot occupy, naturally, that seat.

Jayapataka Mahārāja: So similarly his picture should not occupy? _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Just next to that seat, the present Guru's seat should be given, should be placed.

Jayapataka Mahārāja: Second seat?

Śrīla Śrīdhara Mahārāja: Second seat should be given to the initiating Guru, present initiating Guru.

Jayapataka Mahārāja: On the original *vyāsāsana*, no picture...

Śrīla Śrīdhara Mahārāja: That picture of Swāmī Mahārāja will be established there and just a little below, nearest, a seat will be for the present Ācārya. The disciple will say that he is giving honour to his own Guru. That will rather, impress the disciple that even the *siddha* Guru he's also giving respect to his own Guru. In this way I must learn. The Guru should be always kept above.

Jayapataka Mahārāja: But in those temples which are now newly established by zonal Gurus, in that place then this would not be required. _____ [?]

Śrīla Śrīdhara Mahārāja: My opinion is, even in new organisations also the same thing will go on, because whatever you are creating that will give the impression, first impression with him from him. Let them all come within the same administration.

Jayapataka Mahārāja: So when such disciple does Guru *pūjā* at these *āsanas* then he'll first do the *pūjā* to his Guru, and then to his Guru?

Śrīla Śrīdhara Mahārāja: Then his Guru, his Guru, the Deities, and afterwards all other Gurus or Vaiṣnavas.

Jayapataka Mahārāja: Vaiṣnavas are after the Deities?

Śrīla Śrīdhara Mahārāja: After the Deities.

Jayapataka Mahārāja: Which *mantra*?

Tamal Kṛṣṇa Swāmī: Just like if Jayapataka gives one of his new men initiation, how they... If Jayapataka Swāmī gives *dīkṣā* to somebody, how that *śiṣya* will offer his *praṇāmas* to Jayapataka, in what words, what *mantra*?

Śrīla Śrīdhara Mahārāja: Ordinary *mantra* of Guru *pūjā*, until and unless his disciples compile a special *mantra* for him. He'll not go to arrange the *mantra* of *praṇāma* but when his disciples will come and make a *mantra*, for Guru *pūjā*, they will do by that. Otherwise by general *mantra*.

*om ajñāna-timirāndhasya jñānāñjana-salākayā
cakṣur unmilitam yena, tasmai śrī-gurave namaḥ*

[I offer my respectful obeisance unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge.]

With this ordinary common *mantra* it will be performed. But when his disciples will come to such a stage as to compose a special *mantra* for him with his special characteristics mentioned there; then they will perform with that *mantra*.

Jayapataka Mahārāja: To say *nama om viṣṇu-pāda* _____ [?]

Śrīla Śrīdhara Mahārāja: Yes, that may be. The *śiṣya* will always say that; *viṣṇu-pāda*, the representative of Viṣṇu.

Jayapataka Mahārāja: That's a general *mantra*.

Śrīla Śrīdhara Mahārāja: He's in the holy feet of Kṛṣṇa. *Nama om viṣṇu-pāda* common, and other things that *śiṣya* will see in Guru that should be mentioned; special characteristics. That may be general. Then *viṣṇu-pādāya kṛṣṇa-preṣṭhāya*, and *bhū-tale*, it is all common. Then his name will come and special characteristics may be mentioned there. But that will come from the disciple. Sanskrit may be translated...

Jayapataka Mahārāja: Should be pure Sanskrit?

Śrīla Śrīdhara Mahārāja: Correct Sanskrit language, otherwise you see, one fine point. It arose in our position also. Our Gurudeva, he dictated in English some instructions once, but little faulty from the standpoint of correct English. Then our professor, one Professor (Baul?), disciple, he told that, "Dictionary should be corrected. What Gurudeva has said that is all right."

Devotees: (Ha, Ha. Jaya!)

Śrīla Śrīdhara Mahārāja: Follow? "Grammar and dictionary should be corrected, but what Guru says it is all right." Then another, a little higher positioned disciple, he told that, "That is the lowest class disciple's statement. The higher class disciple will see what Guru wants from him, what sort of service. He wants that correct English should go to establish his position to the public." So when it comes to the *śiṣya* it will dress... Suppose your Gurudeva, when you're going to take his photo, he with ordinary dress he comes before the photographer. But *śiṣya* will come, "No, no. Will you stand in this posture, with this dress you must take the photo." Do you follow?

Devotees: Yes, very clear.

Śrīla Śrīdhara Mahārāja: So, in language also, Gurudeva gives the main point, but the language, if a little faulty, faulty to the public, the *śiṣya* will come, "No, this should be couched in a good language." That is not harmful. Do you find, follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: So, in Sanskrit what your Guru Mahārāja has told, that *sarasvatam*, "all these things you say" I can't follow whether it is correct grammatically. But it will be your duty, according to my opinion, to couch it well, in the language. And that will be the greater service, higher quality, service of higher quality. And to say that dictionary should be corrected, then the grammar should be corrected, what my Guru has said, practically that will be the *kaniṣṭha*

adhikārī's service, the lower *śiṣya*, the lower status *śiṣya*. To spread his prestige and position, you will dress him in good dress.

Jayapataka Mahārāja: For giving *vānaprastha*, is there any ceremony?

Śrīla Śrīdhara Mahārāja: By the simple desire of the Guru.

Jayapataka Mahārāja: On the desire of Guru. No special ceremony?

Śrīla Śrīdhara Mahārāja: His order.

Jayapataka Mahārāja: On his order. _____ Should there be any strict, can there be any restrictions on activities of the Guru?

Devotee: That's very complicated.

Harikeśa Mahārāja: Because we are working with a government and we have GBC, a governing body, the governing body of the whole society; so is it possible that even if some members of the governing body, they are not Gurus, but can the governing body as a whole make a restriction on the activity of an individual Guru?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. A most difficult thing; the non Guru comes to regulate the Gurus, is it not?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Those that are not fit for Guru, who are not considered to be fit, he will come to guide the Guru, so many Gurus; is it? So, it will be better that all the members of the governing body is Guru; they're all Ācārya.

Tamal Kṛṣṇa Swāmī: They are all Ācāryas.

Śrīla Śrīdhara Mahārāja: The *sabhā*, the assembly of Ācāryas they will consult with each other.

Tamal Kṛṣṇa Swāmī: And make rules.

Śrīla Śrīdhara Mahārāja: The Ācārya *sabhā*, the assembly of the Ācāryas, they will do the function about all the spiritual matters, Ācārya board. There should be an Ācārya board to guide the whole thing from behind, without non Ācārya within the meeting. Then if anybody is considered to be the most expert for the management, he will work under the Ācārya board. But what he has said you must carry out that at present. But I think, gradually you'll have to get new experience.

Tamal Kṛṣṇa Swāmī: Some practical experience.

Śrīla Śrīdhara Mahārāja: Practical experience you will have to get.

Tamal Kṛṣṇa Swāmī: Time will guide us.

Śrīla Śrīdhara Mahārāja: We are suffering a great deal from that. So, the non Ācārya, the majority speaking is non Ācārya?

Tamal Kṛṣṇa Swāmī: Yes. The majority is non Ācārya.

Śrīla Śrīdhara Mahārāja: Non Ācārya. But that will... I, according to my opinion, that will create a difficulty.

End of 78.03. _ . A [GBC]

Start of 78.03_B [GBC]

Śrīla Śrīdhara Mahārāja: In our system, both this autocracy and democracy they cannot go together. Cannot go together, but ours is an autocratic thing, extremely autocratic. Guru is all in all, as you will do and experience in yourself, our submission to Guru is unconditional. We felt a great difficulty – submission to Guru is unconditional. So, when I shall see that my Guru's powers are being pressed by other Gurus, another Vaiṣṇava, it will create a great disturbance in the mind of the *śiṣya*, to grow his own *śraddhā*, faith. Absolute faith.

Tamal Kṛṣṇa Swāmī: What about a Board of Gurus?

Śrīla Śrīdhara Mahārāja: But our Kṛṣṇa conception of Godhead has come to the relief. You see, whom we think is the supreme most – Kṛṣṇa – Yaśodā is whipping Him. Nanda's shoes He's taking on the head, the supreme most Devata, Deity. So in this way also we can adjust. Both the absolute faith and the relative position of non absolute, these two things should be harmonised.

Guru's direction; when, after the departure of our Gurudeva, we thought that one Ācārya should be made, but naturally different Ācāryas came. Then, when some of us proposed many Ācāryas, then I told one thing; if you want, if anyone marries a separate room is necessary. Do you follow?

Devotee: No.

Śrīla Śrīdhara Mahārāja: When for so long you do not marry you may not have any separate room, but as soon as you will marry you want a separate house. Whenever a Vaiṣṇava does not initiate, he does not want any special place or special respect, but whenever he initiates he's absolute in the eyes of his disciples, from the corresponding impression he'll be carried out. And

the *śiṣya* will not tolerate that any other Vaiṣṇava will come to disturb the absolute position of my Guru. This is heart's feeling, sentiment. How to adjust is a very difficult thing.

(Background discussion)

Śrīla Śrīdhara Mahārāja: So, it will be very difficult to manage practically that democratic absolute characteristic, difficult, but still we shall have to go on. And according to the will of Kṛṣṇa it will be adjusted.

Jayapataka Mahārāja: So, the initiating Gurus, then, it would be more practical for them to have a separate board to decide on additional new Gurus?

Śrīla Śrīdhara Mahārāja: No. What conclusion I came to with this experience, that how in this great, universal institution, that should be applied? At least one place should be there where the disciples can get their Guru exclusively. But that could not be possible to actuate. Where they will find my Gurus the absolute here – suppose the birthday of his Guru comes, the disciples gather on the birthday of their Guru. They will, with all their devotion, they will worship him exclusively, that he's the representative of God, of Kṛṣṇa. But other disciples they may not feel any encouragement in their behaviour. They will see that our faith to our Ācārya is being disturbed by that wave; that my Guru is not absolute, very subtle points of sentiment, and all divine.

In Kṛṣṇa's camp also Rādhārāṇī and Chandravālī and others; you see, so we must prepare ourselves for that. So, to the furthest point, then it – then I put one question to my Gurudeva, Bhaktisiddhānta Sarasvatī Ṭhākura. Rūpa Goswāmī, he finishes Kṛṣṇa *līlā* in one way and Sanātana Goswāmī in another. And in various books also we find things in different ways. "Then why He's *adhokṣaja*?" That was the answer. He's *adhokṣaja*. He's not bound to come within our fist, of our brain, our speculation; above speculation. Still, we are to march on. The solution of anything in all its detailed characteristic is impossible about Kṛṣṇa, and anything pertaining to Him, all *acintya*, and must be kept on the head, overhead. *Acintya, adhokṣaja*. We cannot reach into a particular solution as all complete and perfect. It's not given to the human race. In this way we are to march on and on, without thinking of any finish, any limit, or any final solution. That is impossible. Still we must go on and on, in the infinite, like a bird who is flying in the infinite space. Finite and infinite must meet in their own positions. Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa. Jai.

Śrīla Śrīdhara Mahārāja: Go on with fair feelings; this at most I can suggest to you.

Tamal Kṛṣṇa Swāmī: Mahārāja, we're so much grateful.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: That will be fair for you that you will extend it from the *ṛtvik* board; who is already in power, they will extend, their consideration. They can extend their scope. In this way you move. It will have spiritual characteristic. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: These eleven, they will extend themselves. From this point it will be, the area of Ācāryaship will be extended. Then gradually, twenty four, or more, more, but it will spread from this point; extend, bigger, bigger, bigger. That you may do to keep the spiritual characteristic of the extension of the Ācārya Board.

Satsvarūpa Mahārāja: I had one question that Bhāvānanda Mahārāja asked me to ask about the initiating Gurus. On Gaura Pūrṇimā he gave some of the Bengali boys second initiation, so he is their *dīkṣā* Guru. He wanted to know what respect is required of the *dīkṣā* Guru, they have already taken Bhaktivedānta Swāmī as their *Nāma* Guru, should they when they see Bhāvānanda Mahārāja, make *praṇāma*, should they worship with picture? Or is that not required for the *dīkṣā* Guru? What is the proper worship of the *dīkṣā* Guru?

Śrīla Śrīdhara Mahārāja: The disciples of Bhāvānanda Mahārāja should see *Nāma* Guru also within him, and he should be, when in *arcana*, he should be worshipped as *mantra* Guru, in *mantra* words. If *arcana* is performed it is *pañcarātrika*, it is *tantric mantra*. So *dīkṣā* Guru will be worshipped in the *arcana* function, and *Nāma* Guru in *bhajana*, *Nāma bhajana*, and in the general case both should be seen as far as possible in one. That at present He's present in him for me.

Satsvarūpa Mahārāja: But for a *sannyāsa* Guru that kind of worship is not required.

Śrīla Śrīdhara Mahārāja: *Sannyāsa* Guru is not generally worshipped but it is a form for propaganda we are to take. In *śāstra* of course *mantra* Guru has been given the preference, *mantra* Guru, but *Nāma* Guru is Bhāgavat *dīkṣā* Guru that is more comprehensive. *Mantra* is to help the *Nāma bhajana*.

Devotee: *Mantra* Guru's portrait is worshipped also?

Śrīla Śrīdhara Mahārāja: In portrait worship, *mantra* Guru is a principal thing, that is *mantra*, rather, local help. *Nāma* is of eternal help, Hari *Nāma*. After liberation, *Nāma* will continue and *mantra* will disappear. *Mantra* is up to liberation. As long as I am in the mental world, *mantra* will relieve me from the mental concoction, but *Nāma* is always with me, even after liberation.

Devotee: Kama Gāyatrī Kṛṣṇa *mantra*, only up to liberation.

Śrīla Śrīdhara Mahārāja: Kama Gāyatrī Kṛṣṇa *mantra*; it will be automatic at that time. It will be automatic, the desired result will be given by the *mantra*, and *mantra* will disappear. It is automatic at that time.

Jayadwaita Mahārāja: Now, some of our God-brothers, that we have known...

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: _____ You tell and I will explain.

Jayadwaita Mahārāja: Now, we have been familiar with them, now they have taken this position of initiating Guru. So they're worshipped by their disciples, *nikuñja-yūno rati-keli-siddhyai*, [*Śrī Gurv-aṣṭaka*, 6], that verse, so how are we, it is very difficult for us to understand how these people whom we have known; are we to understand that they have assumed that position and now they're associating with Kṛṣṇa. How should we understand?

Śrīla Śrīdhara Mahārāja: Now, it should be adjusted in twofold ways, the disciples in a sort of disposition and God-brothers in another disposition. You see, when Kṛṣṇa enters *ranga-mancha*, He's appearing to different persons in different ways. So, for the disciples of a genuine Guru, Kṛṣṇa will come and play in that line there; and it may not be seen, shown, to his God-brothers. In this way it should be thought. Do you follow?

Jayadwaita Mahārāja: Yes, very clear.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa can show Himself differently to different persons. You see in *mādhurya rasa* one is seeing Kṛṣṇa in one way, and in *vātsalya rasa* Yaśodā is seeing in another way, the servants see another way, a *ṛṣi* will see, Gargamuni, in another conception. As He likes to show Himself to anybody he will see like that. You may look to him in his own ways, but still, you'll have to behave in such way that the newcomer's *śraddhā* is not disturbed. Do you follow?

Jayadwaita Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: When, after the departure of our Guru Mahārāja, one of us was Ācārya then we all – I myself composed a poem for *praṇāma*. But I specially prepared it for his disciples, as they will look to him. And for myself I had my own conception. And that should be kept in the mental world and not outside, because the newcomers will be disturbed, their *śraddhā* will be disturbed. The newcomers should be encouraged, that it is very difficult to collect our faith, regard, and offer to Guru; it is very difficult for a fallen soul. So the maximum regard that they can collect within them and offer it to Guru, it will be our lookout. So what conceptions about my God-brother I may have, I may foster that within the heart, but won't disturb the disciple.

Of course, as much as it is possible, if it is unfortunately if that Ācārya falls himself, proves himself to be lacking in that capacity, and if that comes to a sufficient degree, then some steps may be taken. Otherwise as long as possible the rank should be respected. But the guinea

stamp, man is the goal for that. *taṭasthā-vicāra* and *apekṣi vicāra*, absolute consideration and relative consideration. And your Einstein says that, "No absolute consideration is possible in this world, all relative." So both relative and absolute considerations go side by side.

Disciples should be encouraged by the relative consideration, mostly. And God-brothers are more free for Absolute consideration. But still, they should not disturb the newcomers in their premier position. But if unfortunately any bad incident happens, then of course we may have to do some unhappy action. But let God save us from that disastrous condition. That should be our feeling. Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: In Rādhā-kuṇḍa when our Vṛndāvana circumambulation was going on, perhaps nineteen thirty two, Prabhupāda, on the banks of Brahmā-kuṇḍa he delivered lecture and told, as I remember. "That perfect divinity has come down up to my Gurudeva. Up to my Guru Pāda Padma this perfect divinity has come down. Then consideration may be practised." So;

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]

By God's special grace, this is one of His functions, "That go low to the lowest person and to take him from there gradually." This is one eternal function of the Supreme Lord. There is gradation, a gradation section, hierarchy. Everywhere there is God's presence, and His helping tendency is also present everywhere. Only to convert the free will, to attract the free will of every *jīva*, even in creeper sections, in trees, and animals, there is also at heart God there as Paramātmā, in that stage. So, there is gradation.

parokṣa-vādo vedo 'yam, bālānām anuśāsanam [karma-mokṣāya karmāṇi, vidhatte hy agadam yathā]

["The *Vedas* often imply something deeper and different from what appears to be the superficial interpretation of its words. Thus the *Vedas* sometimes indirectly arrive at the Truth. As a child is tempted with something sweet to make it swallow bitter medicine, the *Vedas* sometimes glorify the path of *karma*, when the real goal of the *Vedas* is to promote liberation from *karma*.] [*Śrīmad-Bhāgavatam*, 11.3.44]

Just as a teacher of a child, by instalments he will supply the truth, not the whole truth to a child, but partially, gradually. So the *śāstra*, the scripture has also taken that path, by instalments. So Guru is also, teacher is also in that way represented. Just as *śāstra* to the lowest, then

superior, superior, superior; teacher is also, Guru is also in that way it is coming, then at a certain position workable truth. Otherwise mainly within *māyā* it is also working. *Māyā* is not exclusively excluded from the interference of Godhead. Everywhere there is the presence of the Supreme, otherwise He's not Supreme. Everywhere His influence, and by gradation, degree, it is. And where we are we are handling human culture in human society, but in other sections there is also a sort of culture amongst the dogs, amongst the tigers, there'll also be a sort of culture society there, *aniti*, everywhere.

But *śuddha bhakti*, a workable, substantial true atmosphere anyhow we have come, we must deal from there. With this spacious and generous consideration that we cannot bind down the activities of the Supreme Lord, in any way. More sympathetic to the more poor, always He's trying to keep up, lift up. That is the general question, but that is not practicable to the extreme. Ha, Ha.

Once, I asked a doctor, "Do you know everything? You go to cure a person, but do you know everything? You may do harm to him by applying false medicine, or by applying one medicine another disease may come. Have you got any perfect knowledge? Why do you venture to treat a man?" He submitted, but a reaction came in me, then how the world will go on? Everyone has no full truth, no full knowledge. Then the doctors, teachers, they all finish their, non-cooperate, is it possible? So not practicable. Sincerity is the best thing to judge. Sincerely, whatever I do, and think it is good.

The other day I told that when I feel that Hari *Nāma*, Kṛṣṇa *Nāma*, has removed my trouble, I am eligible to recommend it to another person. "Oh. Do it. It will help you." If I sincerely feel that this medicine has helped me, then I have got some right to give it to others, suggest to others, "Oh. Take Kṛṣṇa *Nāma*. It will relieve you from all the troubles."

From the lowest point it begins – the activity of Ācārya. "I have felt that I have got relief." With good will I shall offer it to help other persons. "Just do it." From there it may begin, the position of Ācārya, you see, and then it will go on. You see, we are also doing in our own way what little service we do to the society and Swāmī Mahārāja has also done. But he has done like an ocean, and we are like so many tanks, ponds. But still we are going on.

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

[Śrī Caitanya Mahāprabhu told His followers: "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*]

Satsvarūpa Mahārāja: Thank you very much Śrīla Śrīdhara Mahārāja.

Devotee: *Virudha – virodha.*

Śrīla Śrīdhara Mahārāja: *Virudha*.

Devotee: Maladjustment.

Śrīla Śrīdhara Mahārāja: Maladjustment, anomaly, not proper adjustment, that's opposite to proper adjustment, erroneous – that is no adjustment, erroneous position; that is *māyā*. *Māyā* has got two functions, one to cover and another to scatter, *vichit*, *āvaraṇā* and *vikit* [?] These two tendencies of *māyā*, first it screens, and then it...

Devotee: Dissipates.

Śrīla Śrīdhara Mahārāja: It misdirects. First as a screen, that is cover, what is like darkness. And what darkness does; this way or that way we can't understand hither and thither how we move.

Devotee: *Āvaraṇā ātmā, vikṣepa ātmā*.

Śrīla Śrīdhara Mahārāja: *Vikṣepa ātmā*, and harmonises, *svarūpa śakti* is always the harmonising potency, and discordant potency is *māyā*. The harmonising potency is *svarūpa śakti*, Yogamāyā. Hare Kṛṣṇa.

Jayadwaita Mahārāja: Can we ask? _____ [?]

Devotee: To keep the integrity of relationship between the...

Śrīla Śrīdhara Mahārāja: It is a question of *śraddhā*. God's *līlā* cannot be finished. In His feeling also there is no limit. So touch an ocean is also - from one side I'm touching from the bank touching the ocean; that is also touching. And if you go a mile deep into the ocean, there also you are making some progress, but in comparison to infinite it is nothing. Is it not?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So, with genuine *śraddhā* we can come near the position, and my attempt, *nikuñja-yūno* and all these things, it is like the sun is there, but suppose a black glass, then I cannot see the full sun. Is it not?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And if I show, but still I'm seeing the sun through a black glass. So the opaque nature is opposing, and as much as it is discovered, I am seeing the true thing. But *śraddhā* can take us in connection with that thing. *Śraddhā*, or proper quality, not false *śraddhā*, not imitation *śraddhā*, real *śraddhā* comes near that real entity, the Supreme Entity. And as much as it is increased, I go deeper and deeper. Do you follow?

Jayadwaita Mahārāja: Yes. So in that way gradually one can come to that point.

Śrīla Śrīdhara Mahārāja: Gradually. So the beginning, with genuine *śraddhā* the beginning also should be respected. God willing he may go and pass me, and I'm going slow, he may go quickly and overtake me one day. With all these possibilities we should try to give respect to any beginner. He may surpass me one day.

Jayadwaita Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Because he has come in connection with the real thing, God willing, he may surpass me and go ahead one day. It may be possible. So it is Yogamāyā's activity, God's favour, all these are working for him. So we cannot be too much proud. With all this humility we shall have to deal with these matters; not haughtiness. With submissive spirit we are to see everything with such angle of vision.

Jayadwaita Mahārāja: So, in this way we can understand our own position.

Śrīla Śrīdhara Mahārāja: When I joined the Maṭh, not joined, but I had come to take a decision whether I shall join the Maṭh; that is, taking initiation from Guru Mahārāja. In Māyāpur, like today, the function had been finished and those that came were gradually going away. Prabhupāda is sitting in a canvas chair. I also sat nearby. He's speaking to the people, "Oh. Don't deceive me. You gave understanding that you will come to worship Kṛṣṇa. Now anyhow you have come going away. I think that you are all deceiving me." In this way he said.

Then he said - one who built the Chaitanya Maṭh Temple that year, he was sitting on the floor, then one person amongst us said, "Oh Madhan Bābu has not been given even a mat, he's on the bare floor he's sitting." Then Prabhupāda told that, "Madhan Bābu is *nirupādhika* Vaiṣṇava." Here's your point. "Madhan Bābu is *nirupādhika* Vaiṣṇava. But I have got some *upādhi*." Who are you who know the meaning of *upādhi*?

Devotees: Designation, bodily title, person.

Śrīla Śrīdhara Mahārāja: Designation, yes, rank. "I am Ācārya, holding Ācārya's position. I should be given some position, some respect, so I am given a chair. And he's *nirupādhika* Vaiṣṇava. He's got no such designation to show to the people about his devotional *bhakti*, so he's taking his seat anywhere and everywhere. He may do it." So *upādhi*, Ācārya's position is also *upādhi*, designation, a rank, and rank should be respected, you know. The son is the judge and the father is the pleader, 'Mi Lord.' So the designation is there and this protocol we should observe.

Jayadwaita Mahārāja: But aside from giving, is it just a matter of formality?

Śrīla Śrīdhara Mahārāja: If you think the person who is doing the function of Ācārya he's in *taṭasthā-vicāra*, absolute consideration, his *adhikāra* is lower to you, still you should formally

give special honour to him because he's in that position. You see the father is giving the honour to the chair, of the judge, 'Mi Lord.' Like that you should do, otherwise the social fashion will be disturbed. Is it not?

Devotee: Yes. The son may be the judge and pleader may be father. But the father must give respect to the chair.

Śrīla Śrīdhara Mahārāja: Father gives respect to the chair, so that sort of – something like that, adjustment should be kept in the Mission. When you are alone, the Ācārya brother and non Ācārya brother, when alone you can mix freely, you can give a slap to his cheek. But when publicly amongst his disciples, you must show that sort of behaviour, conduct, should be maintained to keep up the peace and the activity possible.

Jayadwaita Mahārāja: How should one himself understand? Suppose I'm empowered by my Guru Mahārāja to initiate disciples, so they're offering me worship, *nikuñja-yūno rati-keli-siddhyai*, but how am I to understand? They're saying like this that I'm in this position, but does it mean that because I've been given that position of Guru, actually I have got?

Śrīla Śrīdhara Mahārāja: _____ one thing I shall say. That *śloka* you know?

aham vedmi śuko vetti, vyāso vetti na vetti vā
[*bhaktiyā bhāgavatam grāhyam na buddhyā na ca ṭikayā*]

[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*]

Śrīdhara Swāmī wrote the commentary of *Bhāgavatam*, and it was a little different from the previous note, commentary. So the scholars they refused to accept that commentary as universal, especially the Śāṅkarites. Then they put a test that it should be kept in the temple of Viśvanātha, and if He _____ Viśvanātha, Mahādeva, Śiva, and if he accepts then we shall all accept the commentary. Then from the Śiva temple this reservation came. The real purpose of *Bhāgavatam* is very difficult to conceive. Only these few of us we know the real purpose. *Aham vedmi*, Mahādeva says, "I know the true purpose of *Bhāgavatam*. *Śuko vetti*, and Śukadeva, the son and disciple of Vyāsadeva, he knows it, thoroughly. *Aham vedmi śuko vetti, vyāso vetti na vetti vā*, and the author of *Bhāgavatam*, he may know or may not."

Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then, your question is served.

Jayadwaita Mahārāja: How, I don't understand?

Śrīla Śrīdhara Mahārāja: Mahāprabhu, when teaching Sanātana Goswāmī, He says that, "Sanātana, Kṛṣṇa is going to give His kindness to you, through Me. I'm talking to you like a madman. I feel many things are passing through Me to you, I feel that much, but I do not know, but have not Myself got that thing." Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then solution?

Devotees: Yes. That's very clear. Thank you very much.

Śrīla Śrīdhara Mahārāja: It is possible. It is wonderful, but still we find it there, and not unreasonable, and not not-understandable.

Jayadwaita Mahārāja: That last explanation, was that the meaning of transparent via media? These new Gurus, you said they simply must be transparent and then it will work.
_____ [?]

Devotee: Acha, simply by functioning in their roles it will work like that.

Śrīla Śrīdhara Mahārāja: Ah, function. You see, when, of course in sincere cases; when the Second Great War broke out, in Cactus Dalhousi Square, a military dress was painted on the wall, and there was a saying, "Just take this garb and the dress will say to you what you will have to do." Do you follow? "Take the military dress and the dress will direct you what you have to do, what will be your duty." So a sincere man when he has taken a particular charge, anyhow he will make out what duty to do, what is the duty of that post, if sincere. And God will help. God helps those that help themselves. You have taken the charge, and charge has not come only as a chance, but there is some underground link. And then if you try to do that then help will come to you. He's not a cheat. You have sincerely taken a charge for the master, and the master is not a cheat. He will come to you with all his might. "Do this. I'm helping. I'm at your back." When we're all sincere, these things happen like this.

End of 78.03_B [GBC]

Start of 79.00.00.A

Śrīla Śrīdhara Mahārāja: _____ [?] I shall sell my head there only wherever I shall find that the river of nectar is coming down to me from the upper side. And I must be conscious of my own wealth, otherwise mere formal, I have not got taste, I have not got

anything, I am a blind man. My decision has got no value. When one is conscious of his own gain, that this is the highest thing, and this is coming from this way to me, I must sell myself there, to the feet, or whatever.

kibā vipra, kibā nyāsī, śūdra kene naya, / yei kṛṣṇa-tattva vettā sei guru haya.

["Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.128]

Śrīla Śrīdhara Mahārāja: Mahāprabhu says to Rāmānanda Rāya, "Wherever the *tattva*, wherever the nectar divine, ecstasy, I shall offer Me to be a slave there." That is my direct concern. Wherever and whatever form it may be, it does not matter much. It has got some value, but that we should not trust them, the inner thing will be given immense value, than the external cover. Cover has also got value.

Devotee: Then there's a chance for a type of *sahajiyā* to come in where they'll say reject the form on their whim.

Śrīla Śrīdhara Mahārāja: And the spirit gone away then cannot but be *sahajiyā*. The body connection gets the upper hand and becomes *sahajiyā*. When conscious, when awake to the wealth he's getting he cannot be *sahajiyā*.

Devotee: He has a taste, a *ruci*.

Śrīla Śrīdhara Mahārāja: "Here is, my Guru's advice I find there, in this man. Anyhow it has come here." He'll be able to trace, "How, I do not know, but I see my Guru's characteristic, my dealings, my behaviour, is in him. He's my Guru." When I shall be able to recognise the thing in its intrinsic value, independent value, then wherever I shall find it, here is... There was one Aurobindo Ghosh, do you know him?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: He was a leader of the Anarchist Party, and there was a case in the High Court. So one Mr. Norton, he was the criminal side big Barrister, Norton. Aurobindo had absconded and how to find him? Wherever Norton searched through any newspaper or any writings, the Aurobindo's type of writing, "Here is Mr. Ghosh." Ha, ha, ha. He said, "Here is Mr. Ghosh." In the *Amṛta Bazaar Patrikā* by Bipin Pal, Aurobindo wrote an article, and Bipin Pal was introduced into the High Court.

"Your Paper, this article is written by whom? You must know. You are the editor."

"Yes, I know."

"Do you know this man, Aurobindo Ghosh?"

"Yes, I know him. I consider him to be one of the greatest men in the world."

"Do you know him?"

"Yes, I know him."

"And you know also, as editor of the paper, is this article written by whom?"

"Yes, I know."

"Has this man written this article?"

"I won't say."

"You won't say?"

"No, I won't say."

"Do you know what the punishment is?"

"Yes, six months imprisonment."

"You are ready for that?"

"Yes, I'm ready for that."

Then Norton said, "Here is Mr. Ghosh." In his writing he saw that Aurobindo is there. Aurobindo's English was very good English we are told.

Just as, "Here is my Gurudeva." Our Gurudeva also, Prabhupāda; sometimes in one of his - sometimes in some of his disciples, "Here is Bhaktivinoda Ṭhākura. I could not recognise him." There was one Bhāgavat Janādāna, when he departed – "I could not find him in this particular article. Bhaktivinoda Ṭhākura came here, but I could not recognise _____ " Always seeing like that.

Sarvata krsne mukti pari baraman se lekhi ke pai jan akhi arijan [?]

We are caught out by different attractive things in the world, but them of divine look, divine atmosphere, they're always seeing signs of divinity anywhere and everywhere. Very eager to see, to hear, "This Goswāmī came, this Goswāmī came. I could not understand. I could not recognise." By their thoughts, by their tendency, divine tendency, attitude, they're to read what is here. "My Guru's temperament is here." And in *Caritāmṛta* you must have found:

kintu tomāra prema dekhi' mane anumāni / mādhavendra-purīra 'sambandha' dhara - jāni

["Upon seeing Your ecstatic love, I can just imagine that You must have some relationship with Mādhavendra Purī. This is my understanding."] [*Caitanya-caritāmṛta, Mādhyā-līlā*, 17.172]

Mahāprabhu detected the Sanoḍiyā *brāhmaṇa*, seeing his movements, He at once told, "You must have some connection with Mādhavendra Purī. Without his connection we can never find such dealings here. It must come from Mādhavendra Purī."

In this way we are to find out things. The first thing is that we must know it ourselves, what is the thing, then how to do, what way to deal. We shall be able to arrange ourselves selflessly. When we'll be selfless, and moreover, when we'll be dedicated to Guru Pāda Padma, then that will give us insinuation what to do; that will teach us what steps we are to take now in this critical position.

Devotee: *Śikṣā* Guru is not a cheap thing which can be taken or left, it has...

Śrīla Śrīdhara Mahārāja: Guru *tattva*, so, it is said there, *ācāryam mām vijānīyān*.

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]

Not to be differentiated _____ One thing coming, *ācāryam mām vijānīyān*, so the oneness of continuity, that should not be ignored. Guru can be him, and Guru can be another body also. I can see the same Guru. Rather, higher education in a different body he may come to give me higher aspiration, higher inspiration. It is also possible. _____ Whether the breath is more important, or the nose is more important. Breath must be more important than the nose. So, material substance - that should be given always the higher valuation, than the form.

Devotee: _____ [?]

Devotee: _____ [?]

Śrīla Govinda Mahārāja: Come now and then.

...

Devotee: _____ ānanda Swāmī and myself, we're staying in Calcutta alone. Then he wrote us a letter, that, "If you have any questions, then you can see Śrīdhara Swāmī and he will be able to advise you. He is my dear-most..."

Śrīla Śrīdhara Mahārāja: He had much faith in me. When he was in business in Calcutta, I hired the next house, with the laboratory underground and first floor, four rooms, we, Govinda Mahārāja, we all stayed. Every day he used to come to me, and three, four, five hours, discussion, discussion, discussion. And there that *Back to Godhead* was published and also the translation of *Bhagavad-gītā* was made from there, that [7] Sitakanta Banerjee Lane. Number six or number seven _____ [?]

(Śrīla Śrīdhara Mahārāja and Devotees speak together in Bengali [?] for about 1.40 minutes, with the occasional English words; ie, Sitakanta Banerjee Lane, *Back to Godhead*, laboratory, seven or eight years, article "To Err is Human", Vyāsa as the great dictator of the spiritual world.)

Śrīla Śrīdhara Mahārāja: Not human; it is divine, divine, divine, not human deed. Hare Kṛṣṇa.

...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ...may live or may not live, but I gave that suggestion _____ first heard the divine sound from his Gurudeva; first connection, the first connection of divinity, from Prabhupāda [Bhaktisiddhānta Sarasvatī Ṭhākura] to your Prabhupāda. Assam, that was the place. Of course, we also had initiation and Hari *Nāma*, and then *dikṣā*, then *sannyāsa*, all in that house; many, Bon Mahārāja and many, there.

(More Bengali for nearly six minutes)

...

Śrīla Śrīdhara Mahārāja: In one same tune, perhaps, as your Prabhupāda. My thought almost tuned in the same plane. That is, crossing the domain of knowledge, that is *jñāna*, the plane, making advance.

anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam / ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11]

[*Śrīmad-Bhāgavatam*, 11.21.11, purport] & [*Caityanya-caritāmṛta, Madhya-līlā*, 19-167]

Bhakti, the road of *bhakti*, the path of *bhakti*, is independent. It does not depend either on *karma*, *yoga* or *jñāna*. Independently it can take seed from *sukṛti*, and then *śraddhā*, *sādhusaṅga*, in this way it marches up to the Goloka, *prema loka*. But when it's passing by the side of *karma*, near *varṇāśrama*, *karma*, and then *jñāna kāṇḍa*, *Vedānta*, to cross *karma kāṇḍa*, this is transient, mortal, it is easy to make anybody understand, that *bhakti* is better than *karma kāṇḍa*. It is all transient, all mortal. But *jñāna kāṇḍa*, this stands as the greatest enemy to *bhakti*, to *māyāvādā*, and when it is passing, surpassing rather, *jñāna kāṇḍa* and going towards *prema bhakti*, on the way, *Vedānta*, that *jñāna vairāgya*, it is going, passing the *jñāna kāṇḍa* and it is progressing towards the *prema loka*. Then the *Bhāgavata* comes. *Hari-bhakti-vilāsa*, *varṇāśrama* and *bhakti*, the differentiated *śuddha bhakti* school from *varṇāśrama*, *Hari-bhakti-vilāsa smṛti* is there. And *Śrīmad-Bhāgavata* is there when it is dealing with *jñāna* and *yoga*. That is pure spiritualism, pure knowledge _____ and passing away that and going towards *prema loka*, the love domain, the divine love; that is the highest.

(More Bengali for about twenty five seconds)

Because the divine will stands behind, so it is true. And divine will withdrawn, it has no value; so all the scientific structure crushed down. Only the sweet will of the Lord, backing before everything, what is what. And that is withdrawn, it will be otherwise.

[?]

He's willing, so it is like this. The sun will be dark if His will is drawn away.

[?]

*mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā / mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv
avasthitaḥ*

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] [*Bhagavad-gītā*, 9.4]

...
*na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram
[bhūta-bhṛṇ na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ]*

["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [*Bhagavad-gītā*, 9.5]

_____ [?] The law of nature will change immediately. His law, because it is backed by His divine sweet will; if His sweet will is drawn away, it is nothing.

Devotee: The *vaijñānīs* they don't accept, therefore they're rascals.

Śrīla Śrīdhara Mahārāja: _____ [?] unreasonable _____ [?]

Devotee: Very reasonable.

Śrīla Śrīdhara Mahārāja: That is possible, and if it is possible, then this is all lost; all the big *vaijñānī* structure lost. The sweet will of the main principle, the Absolute...

Devotee: This Māyāpur temple is for that purpose. Just a few days ago Harikeśa Mahārāja came for two days. Because it was a short visit he couldn't come here. So we were discussing building a big temple; how we went to the Devī dhāma, Maheśvar dhāma, Vaikuṅṭha dhāma, Goloka dhāma.

Śrīla Śrīdhara Mahārāja: I asked him to go through *Bṛhat-Bhāgavatāmṛta* by Sanātana Goswāmī. There he will get the clear idea. The Devī dhāma, Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, and Satyaloka: and what incidences are occurring in which place. Then how to differentiate from Virajā, Brahmaloaka, then Śivaloka, then Vaikuṅṭhaloka, then Ayodhyā, then Dvārakā, then Mathurā, then Vṛndāvana. Gradation, *tarottama*, is nicely described there by Sanātana Goswāmī; the *sambandha* Ācārya, the Ācārya of the Gauḍīya School to say what is what. What is what we can understand from Sanātana Goswāmī. And how to attain our end, from Rūpa Goswāmī; and what is the highest attainment, that is Raghunātha Dāsa Goswāmī; these three Ācāryas. And Jīva Goswāmī is protecting all those higher and such thoughts against the current *vicāra* of the *Veda*, *Vedānta* _____ [?]

Devotee: *Sambhanda, abhidheya, prayojana.*

Śrīla Śrīdhara Mahārāja: *Sambhanda, abhidheya, prayojana. Abhidheya Ācārya Rūpa Goswāmī, prayojana Ācārya Raghunātha Dāsa Goswāmī, and the sambandha Ācārya, what is what, Sanātana Goswāmī. Where are we? Who is God to me? What is the world? And what are their different stages? All these are described by Sanātana Goswāmī in Br̥hat-Bhāgavatāmṛta. I got my conception from there. And of course that was also tested and verified by Bhaktivinoda Ṭhākura's books, Prabhupāda personally ____*

(More Bengali for about fifty seconds)

Śrīla Śrīdhara Mahārāja: *Hari-jana means the servants of Hari. They're now mad in their transaction with the worldly affairs, viṣaya, material. They apparently seem to be dealing with material properties, viṣaya range, mattala. Pūjāla rāgapāṭha gaurava bāṅge. The underlying idea is this; they really want to worship the rāgapāṭha, the way of love, path of love, rāgapāṭha _____ our affection, love, attraction, that is their real hit, not this ordinary material handling. Pūjāla rāgapāṭha gaurava bāṅge. So generally, after Śrī Caitanyadeva, the rāgapāṭha in the hands of imitationists has become very down, gone down a level. So the big persons, they rather hate them. So with the help of what is big, according to the mass conception, we're to take that sort of help and to show that rāgapāṭha is higher and higher. We are not indolent. We are active men. Still, we want to do for God. Not that _____ The worthless people, they will only go to the way of devotion, no. The highly qualified, they should devote everything for the service of the Supreme Lord. That is so great, so big, so, _____ pūjāla rāgapāṭha gaurava bāṅge / mattala hari-jana viṣaya range. _____ [?]*

All the majesty should be devoted, should be utilised, to Him only, that love is supreme, that is the supreme most. That Vṛndāvana, that Kṛṣṇa's, that flower garden, that is higher than the golden garland, golden ornament, this golden crown, hillock, all these things, they're lower. And aiśvarya puṣpa and Govardhan, that is gunja phal mayo pucha that is of more higher valuation, and these are lower in Vaikuṅṭha, the diamond, the gold, all these valuable things, aiśvarya _____ that is more valuable.

Svarūpa Dāmodara is in Hira Pañcamī day, in Caitanya-caritāmṛta, Śrīvāsa Paṇḍita and Svarūpa Dāmodara, the discourse, there it is mentioned. "Śrīvāsa Paṇḍita, you forget you are up to Vaikuṅṭha so you are very fond of Lakṣmī Devī's aiśvarya, but we are vrajavāsīs. We give more value to this flower, the leaves, and the _____ all these things. That is more valuable to us these plain and simple things, more than... Who has got much aiśvarya, they do not care for gold and diamonds, rather they're vexed with all these things. But our, and kiśora _____ and that is always pleasing like things.

Devotee: I just had one question, because I know it must be time for your bath or something now, or your prasādam.

(More Bengali for about 3.15 minutes)

Devotee: Prabhupāda said, "You're my disciples. You're all very good boys. You're my disciples. Very good." _____ [?] What did he say exactly?

Devotee: _____ [?]

Devotee: "You're my disciples." So then what happened is that he never gave them *mālā*, he never gave them new name, and they went back to their village. Then they go back and then they gave themselves *mālā*, gave themselves name.

Śrīla Śrīdhara Mahārāja: Then he has accepted them, gave admission; now *śikṣā* Guru is necessary. When he has accepted them direct, face to face, then they're direct disciples. Now *śikṣā* Guru is necessary, to guide them in details. Acceptance is more valued.

Devotee: Yes. That's what I thought, that those who personally went there, Prabhupāda said that, "You are my *śiṣyas*." That that acceptance means that directly they're his disciples. But those who did not go there, those others who were in the village...

(More Bengali for about 1.50 minutes)

Śrīla Śrīdhara Mahārāja: *Mantra* is formal encouched in expression. What is embodied there, that is to be opened. And that *tattva jñāna*, that is not an easy thing, that is not a non important factor. Real *dikṣā* is there, *tattva jñāna*
_____ [?]

Devotee: *Bipha?*

Śrīla Śrīdhara Mahārāja: *Biphal mantra*. He does not know what is contained there. He's transferring something, an expression, but the one whose giving, he himself is not aware of what is embodied there.

Devotee: He doesn't know.

Śrīla Śrīdhara Mahārāja: He doesn't know.

Devotee: That clears up the point. But once a person accepts someone as *śikṣā* Guru, or when he approaches someone for training, that shouldn't be a whimsical thing.

Śrīla Śrīdhara Mahārāja: *Śikṣā* Guru, *dikṣā* Guru, when seen or placed in one place; that of course is higher.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then, when we're accepted by him, "You are my disciple," then they will also have to accept *śikṣā* Guru, but *śikṣā* Guru should not get so much honour as *dikṣā* Guru. But when *dikṣā* Guru and *śikṣā* Guru is combined in the next generation, there of course the fullest confidence and honour should be given to the *dikṣā* Guru. Do you follow?

Devotee: Hmm. What's the position of *mantra* Guru?

Śrīla Śrīdhara Mahārāja: *Mantra* Guru, of course he's consciously giving, he's good, *mantra* Guru. Ha, ha, *śikṣā* Guru, more stress is given to *śikṣā* Guru in our *samprādāya*, our Guru *paramparā*. The *taṭasthā-vicāra*, the relative and absolute; two lines of consideration, one is relative and another is absolute; when some contrast will come the absolute will be superior. You see: *yei rasa, sei sarvottama. Vātsalya rasa, śanta rasa, dāsya rasa, sākhyā rasa, mādhyura rasa*; the parents, they will think, "I have the superior position." And the *sākha*, friend, he will think, "I am the most intimate with Kṛṣṇa." In their respective positions, they will think that they're the most intimate. But if a comparison is drawn, independent of their position, then the *mādhyura rasa* will come highest.

[*kintu yānra*] *yei rasa, sei sarvottama / taṭa-stha hañā vicāriḷe, [āche tara-tama]*

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.83*]

From the absolute consideration the *mādhyura rasa* surpasses all, the *vātsalya rasa, sākhyā rasa*, they're all down. Though the *vātsalya rasa* and *sākhyā rasa* they may think that great intimacy they have got, more than the *mādhyura rasa*, a relative position under the absolute. But our Guru *paramparā* is that of absolute consideration. Many bodily representations eliminated from the Guru *paramparā*. And the current of *śikṣā*, the higher, pure *śikṣā*, that current is coming down. Wherever, from this summit to that summit, from that summit, in this way the river coming down. Do you follow?

*mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya
rūpānuga janera jīvana viśwambhara priyaṅkara
śrī-swarūpa dāmodara, [śrī-goswāmī rūpa-sanātana]*

["Mahāprabhu Śrī Caitanya is non different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśwambhara (Śrī Caitanya)."]

[*Songs Of The Vaiṣṇava Ācāryas*, p 90-3]

[This is the sixth of nine verses describing the Brahma-Mādhva-Gauḍīya *sampradāya* as compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.]

Not actual line of initiation...

End of 79.00.00.A

Start of 79.00.01.A

Śrīla Śrīdhara Mahārāja: ...*sambandha*, what is the conception of Kṛṣṇa, and how other gods are connected with Him, how the world's position, the Brahmaloḥa, Virajā, all these, how their adjustment. The proper adjustment, *sambandha jñāna*, the knowledge of proper adjustment of the universe, divine and mundane, *sambandha jñāna*. And Sanātana Goswāmī is told to be the... he has come to give us that sort, he's authority of that department. So in *Bṛhad-Bhāgavatāmṛta* he has given instructions what is Bhūr, Bhuvah, Svah, Mahā, Jana, Tapa, and Satyaloka, this Brahmaloḥa, what is the position of the *brahmāṇḍa*. And what is Virajā, what is Brahmaloḥa, what is Vaikuṅṭha, what is Śivaloka, then what is Goloka, what is Ayodhyā, Dvārakā.

All these according to *rasa*, you see *rasa* is the main thing, the main structure, desirable structure is *rasa*. That is the juice, the juice which attracts us all. And none, even from the atheist of the lowest order, and the devotee of the highest order - none can deny that I don't want happiness. So *rasa* is the standard. Just as gold is the standard in the monetary departments of different countries, so *rasa* is the main thing by which we should judge. What country is wealthy, what country is not wealthy, poor, by gold you can judge in the international affairs. So, in the diverse type of expression, through *rasa* we can measure and we can degree and dismiss what is right, what is wrong, what is better, what is bad, what is good. So according to the *rasa*, the quality and quantity, the lower and higher order should be judged.

So, *vaikuṅṭhāj janito varā madhu-purī*, why *madhu-purī* is higher than Vaikuṅṭha? Only for *vātsalya rasa*. It is not in Nārāyaṇa, it is not found in Vaikuṅṭha, the *vātsalya rasa*. And it is found in Ayodhyā and also Mathurā so it is higher. That *rasa*, that *vātsalya rasa* is wanted here in Vaikuṅṭha and the original side, higher side. And it is found here, it is a perverted reflection. By method of deceiving the *vātsalya rasa* is here but it is the reflection. And in the original world where is *vātsalya rasa*? It is not found in Vaikuṅṭha though there must be some other *loka* where *vātsalya rasa* is to be found. And that will be the higher. In this way Mathurā has been founded. Then the *mādhurya-rasa* is here and that is not to be traced properly in Vaikuṅṭha. Where can it be had? So we shall have to go to Vṛndāvana. In this way he has given us the gradual development of the *loka* according to *rasa*.

*vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṅḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ*

["The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?"] [*Upadeśāmṛta*, 9]

In this side also:

*karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-pankaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī*

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."] [*Upadeśāmṛta*, 10]

So here also in this world, *brahmāṇḍa*, this is a world of exploitation. And when the exploitation is going less it is higher, in the Satyaloka the least exploitation. And then Virajā no exploitation, but it is the verge of this *brahmāṇḍa*. And then Brahmaloaka it is the last position, rather, the cover of Vaikuṅṭha, it is spiritual, light. The *prakṛti* is watery, *prakṛti* is watery, accommodating. As when we push water it goes away, so *prakṛti* is like that. And *puruṣa*, *cetana*, that is like light, so that is Brahmaloaka. That is the last, the lowest conception of the *cinmaya*, or the glow of service. Here the exploitation and there fully exploited. The outer current and that is inner current, current leading towards centre. And this is out carrying current, taking away from Kṛṣṇa. And that is taking towards Kṛṣṇa. That is service, leading towards centre. And that's Vaikuṅṭha. Just in the lowest position there's Śivaloka, then Vaikuṅṭha, then Ayodhyā, then Dvārakā, then Mathurā, then Vṛndāvana, then Govardhana, then Rādhā-kuṇḍa. In this way it has

been described according to *tattva*, ontological conception, the hierarchy has been depicted there in *Bṛhat-Bhāgavatāmṛta*.

I had a mind that I shall build a temple here of that type, but a huge expense. So when I heard that he will have the biggest temple in the world there I gave suggestion to your Divine Master, "You do."

"Yes. When I, such site will come, they will have a conception of what is what, what is good. That Kṛṣṇa is the highest and He has come down in *prapañca* to give *darśana* to the people."

This Bhū Vṛndāvana, Vṛndāvana in the highest order, and that Vṛndāvana he has taken here. Navadvīpa also, there's two quarters. Vṛndāvana Goloka and Navadvīpa. And here Mahāprabhu and Kṛṣṇa has come down in the surface to take us up. What we see in the temple here, in the ground floor, that is really a thing of the highest order. And that has been, in a spiral case it will be seen. What is the sign of Goloka, what is the sign of Bhuvah, Mahā, Jana, Tapa, or Satyaloka, Brahmaloaka, Virajā, Brahmaloaka, then Śivaloka, Vaikuṅṭha, Goloka, it is really they go up and see. They will have a conception of the whole practical structure of the Gauḍīya Vaiṣṇava who will have a *darśana* of this temple. Gauḍīya Vaiṣṇava means this. There, this is their comparative vision of the ontological quarter. The whole philosophy will be depicted there in the temple. So this is the philosophy of the Gauḍīyas.

Devotee: Topmost.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. You two may go to Māyāpur, driving in the car?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: I asked Govinda Mahārāja to take me out of the _____ and forcibly he took it to the boat.

Bhāvānanda Mahārāja: We forced our way over.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhāvānanda Mahārāja: You have to be very forceful, especially in preaching now, because everyone has gone so crazy due to Kali-yuga. When you travel all over the world you have to be so forceful and...

Śrīla Śrīdhara Mahārāja: Direct approach and forceful approach, direct.

Bhāvānanda Mahārāja: Yes. I find that is the best.

Śrīla Śrīdhara Mahārāja: You got also direct and you distribute also direct. Ha, ha.

Bhāvānanda Mahārāja: Ha, ha. Yes. When I was in Australia in January then many of the Maheśa Yogī, I have converted many of his disciples. Now when I go back I want to do more, in Sidney. Anyway, the main, what won them over was that they had never been told what is the responsibility of the disciple and what is the responsibility of the Guru. They had no idea, of that relationship, because they have no concept of personal relationship between the Guru and the disciple. He's *māyāvādī*.

Śrīla Śrīdhara Mahārāja: Yes, all *māyāvādī*.

Bhāvānanda Mahārāja: So Mahārāja, if you would give us permission, we may take your leave now.

Śrīla Śrīdhara Mahārāja: Take some *prasādam*.

Bhāvānanda Mahārāja: Yes. And then we'll go back to Māyāpur. And thank you very, very much. When I come here though I haven't been here since this visit with Guru Mahārāja in nineteen seventy seven but I feel enlivened now in my preaching. Now I feel inspired. I have lots of ammunition to preach, after hearing your ambrosial words.

Śrīla Śrīdhara Mahārāja: The more you will engage yourself busily to the business of propaganda the more you will get the supply from upper house.

Bhāvānanda Mahārāja: Ha, ha. And I feel that you are the representative of that upper house.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhāvānanda Mahārāja: So thank you very much.

Śrīla Śrīdhara Mahārāja: _____ Caru Swāmī.

Bhāvānanda Mahārāja: Yes. I promise you we'll take care of that as soon as we get over this little technical difficulty, we'll...

Śrīla Śrīdhara Mahārāja: Generally, I begin work in the day of *ratha-yātrā*, during rainy season.

Bhāvānanda Mahārāja: You begin then?

Śrīla Śrīdhara Mahārāja: *Ratha-yātrā*.

Bhakti Caru Swāmī: There's preference to start the work on *Ratha-yātrā*.

Bhāvānanda Mahārāja: All right. So by then, whatever we have we'll...

Bhakti Caru Swāmī: Mahārāja, Bhāvānanda Mahārāja _____ [?]

Bhāvānanda Mahārāja: Hare Kṛṣṇa.

This is another miracle Mahārāja, this is another miracle. That such an elevated pure devotee as yourself would deign to embrace a *mleccha* like me. Hare Kṛṣṇa.

End of 79.00.01.A

Start of 79.00.01.B

(Approximately 2.25 minutes of Bengali, with *śloka*s, then *bhajans* until 4.35 minutes into the recording)

Śrīla Śrīdhara Mahārāja: According to the degree of eagerness, the valuation will be adjusted.

eka kṛṣṇa-nāme yata pāpa hare, pātakī sādhyā nāhi tata pāpa kare

["No sinner can commit as much sin as one Name of Kṛṣṇa can destroy."]

nāmno 'sya yāvatī śaktiḥ pāpa-nirharāṇe hareḥ / tāvat karttum na śaknoti pātakam pātakī janaḥ
[*Kūrma Purāṇa*]

The sinner cannot commit so much sin, what even one word, the Divine Word, the Divine Name can...

Devotee: Simply, we should have that much confidence; one should have that much confidence.

Śrīla Śrīdhara Mahārāja: Yes, *śraddhā*.

sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, yanra kṛpa bhakti dite pare

Bhaktivinoda Ṭhākura says: "Leave aside everything else, but only concentrate in *śraddhā*."

Devotee: *Gītā* says, *yo yac chraddhaḥ sa eva saḥ*.

[sattvānurūpā sarvasya, śraddhā bhavati bhārata
śraddhāmāyo 'yaṁ puruṣo, yo yac chraddhaḥ sa eva saḥ]

["O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith."] [*Bhagavad-gītā*, 17.3]

Śrīla Śrīdhara Mahārāja: *Yo yac chraddhaḥ sa eva saḥ.*

Devotee: Only *śraddhā* is the criterion by which one should be judged.

Śrīla Śrīdhara Mahārāja: That is the criterion.

Devotee: By which he should be judged.

Śrīla Śrīdhara Mahārāja: Yes, be judged, *śraddhāmayo 'yaṁ puruṣo, yo yac chraddhaḥ sa eva saḥ.*

Devotee: And *Bhāgavatam* also says that even if one is a *caṇḍāla* and he's Kṛṣṇa conscious, whereas a *brāhmaṇa* devoid of Kṛṣṇa *bhakti*, the *caṇḍāla* is on a higher level.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: He can be a Guru.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: But not the *brāhmaṇa* who's devoid of Kṛṣṇa *bhakti*.

Śrīla Śrīdhara Mahārāja: Yes.

kibā vipra, kibā nyāsī, śūdra kene naya, / yei kṛṣṇa-tattva vettā sei guru haya.

["Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.128*]

Devotee: Kṛṣṇadās Kavirāja, in *Caitanya-caritāmṛta*.

Śrīla Śrīdhara Mahārāja: Mahāprabhu Himself says to Rāmānanda, *kibā vipra, kibā nyāsī, śūdra kene naya, / yei kṛṣṇa-tattva vettā sei guru haya.*

Devotee: And the *Bhāgavatam* has gone a step further, here is said *caṇḍāla* even.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: There is the body. There is the body.

Śrīla Śrīdhara Mahārāja: _____ in *Gītā* _____ *ye 'pi syuḥ pāpa-yonayaḥ.*

[*mām hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās, te 'pi yānti parām gatim*]

["O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me."] [*Bhagavad-gītā*, 9.32]

Devotee: *Ye 'pi syuḥ pāpa-yonayaḥ, striyo vaiśyās tathā śūdrās, te 'pi yānti parām gatim.* In this way it has been described, but not that he will be a Guru like that. There is no description like that, I think; but in *Bhāgavatam*, as Caru Mahārāja has said just now.

Śrīla Śrīdhara Mahārāja:

*aho bata śva-paco 'to garīyān, yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā, brahmānūcur nāma grṇanti ye te*

["O Lord! How glorious are they whose tongues always chant Your Holy Name! Even if born in a family of dog eaters, such persons are worshipping. Those who chant the Holy Name of Your Lordship must have performed all kinds of austerities and sacrifices. They must have all the good qualities of the Āryans, or civilised men. They must have bathed in all the holy places, studied the *Vedas*, and fulfilled everything required of those who are qualified to chant the *Vedas* and perform *yajña*."] [*Śrīmad-Bhāgavatam*, 3.33.7]

[*Śrīmad-Bhāgavatam*, 3.33.7]

*yena janma sataih purvam vasudevah sanarcitah,
tan-mukhe hari-namani sada tisthanti bharata*

[O descendant of Bharata! One who has previously worshipped Lord Vasudeva in hundreds of lifetimes can now chant the Holy Name eternally.] [*Hari-bhakti-vilasa*] & [*Gaudiya Kanthahara*, 17.21]

Aho bata śva-paco 'to garīyān, even he may be a *caṇḍāla*, he may eat the flesh, the meat of a dog, *śva-paco*. *Śva-paco 'to garīyān, yaj-jihvāgre vartate nāma tubhyam*. If it is possible that no Name is in his tongue, *tepus tapas te*, apparently we do not find any penance in him. No, no. In previous births he has already finished that course, *tepus tapas te*. *Juhuvuḥ*, he's not eligible to perform any *yajña*. No, no. In his previous birth he has finished the course of *yajña*. Then, *juhuvuḥ sasnur*, we do not find that he's visiting any *tīrtha*, holy place, and taking bath in the holy water, holy river. No, no. Already he has finished all those...

Devotee: That course; already passed.

Śrīla Śrīdhara Mahārāja: ...in previous births. *Sasnur āryā*, the Vedic customs, practices, is not found in him. He has already, the *āryā*, the Vedic *sadācāra*, in his previous births he observed all

these Vedic practices. *Brahmānūcur*, he's not eligible to pronounce the *Veda*, the *smṛti*, but that was also finished in previous...

Devotee: He's beyond that now.

Śrīla Śrīdhara Mahārāja: *Brahmānūcur nāma*, then only the faith in the Name of the Lord can come; all automatically done. *Tan-mukhe hari-namani sada tisthanti bharata*.

Devotee: Even the *Bhāgavatam* says, *pada pankā para* _____ [?] One who has got the dust of the lotus feet of the Lord, you see he's also not bound by these Vedic schedules; he's been freed by that also. Though he doesn't go to the wrong deeds, but so says the *Bhāgavatam*, he's not bound by those things, even _____ as regards the Lord, conveniencey arises.

Śrīla Śrīdhara Mahārāja: Yes. In Ajāmila _____ also it is mentioned.

Devotee: Pardon.

Śrīla Śrīdhara Mahārāja: Ajāmila _____ in conclusion also it is mentioned.

*sakṛṇ manaḥ kṛṣṇa-padāravindayor, niveśitam tad-guṇa-rāgi yair iha
na te yamaṁ pāśa-bhṛtaś ca tad-bhatān, svapne 'pi paśyanti hi cīrṇa-niṣkṛtāḥ*

["Although not having fully realised Kṛṣṇa, persons who have even once surrendered completely unto His lotus feet and who have become attracted to His name, form, qualities, and pastimes are completely freed of all sinful reactions, for they have thus accepted the true method of atonement. Even in dreams, such surrendered souls do not see Yāmarāja or his order carries, who are equipped with ropes to bind the sinful."] [*Śrīmad-Bhāgavatam*, 6.1.19]

*prāyaścittāni cīrṇāni, nārāyaṇa-parāṇmukham
na niṣpunanti rājendra, surā-kumbham ivāpagāḥ*

["My dear King, as a pot containing liquor cannot be purified even if washed in the waters of many rivers, non devotees cannot be purified by processes of atonement even if they perform them very well."]

[*Śrīmad-Bhāgavatam*, 6.1.18]

All other practices cannot really purify, but the remembrance of Kṛṣṇa, however slight it may be, it will relieve us from all past dealings, and make us...

Hari mukta pare upasya mana pan cesta hari nama samsaya [?]

And Sanātana Goswāmī also says:

jayati jayati nāmānanda rūpam murarer, viramita nija dharma dhyāna pujoyadhi yatna

katham api sakṛdāttam muktidaṁ prānināṁ yat, paramāmṛtam ekaṁ jīvanam̐ bhuṣanam̐ me

[Sanātana Goswāmī says: "Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, *nāma rupaṁ murāreḥ*, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the Divine Name of Kṛṣṇa."]

[*Bṛhat-Bhāgavatāmṛta*, 1.1.9]

Devotee: And Caitanya Mahāprabhu put the whole percentage on the Name; Caitanya Mahāprabhu. The whole percentage put on the *Nāma*, Caitanya Mahāprabhu, based wholly and solely on *Nāma*, *Nāma saṅkīrtana*.

Śrīla Śrīdhara Mahārāja: Yes. Sanātana Goswāmī says, "*jayati jayati nāmānanda rūpam̐ murarer*, let the ecstasy in the service of the Holy Name have all glory. All glory to the Divine Name of the Lord. Why? *Vīramīta nija dharma dhyāna puṣyadhī yatna*, if one can get a little taste of that sort of divine bliss, then his charm for all these religious activities vanishes. What are they? *Vīramīta nija dharma*, his respective duties what he has got in his present position, *dharma*, this *varṇāśrama dharma*, *karma-kāṇḍa*, *niskarm varṇāśrama dharma phala*. *Dharma dhyāna*, it covers the *yogīs* and the *jñānīs*. It is not necessary when the grace of the Name has arisen in ones heart. Then he does not feel any charm for meditation, or this *sāṅkhyā jñāna*. That is, the bliss of renunciation of the material aspiration, *dhyāna puṣyadhī*. Then *pūjā, arcana*, that is covering the Rāmānuja *sampradāya*, they're fond; and the Nimbarka also, they're very fond of *paricarjya* and *arcana, pūjā*. When one gets the grace of the Holy Name, he becomes indifferent in other services, even including *pūjā* and *arcana*.

Devotee: He's overwhelmed in the transcendental bliss you see. He doesn't get the time even to turn his head in this way or that way.

Śrīla Śrīdhara Mahārāja: Yes. So Mahāprabhu says:

ceto-darpaṇa-mārjanam̐ bhava-mahā-dāvāgni-nirvāpaṇam̐
[śreyah-kairava-candrikā-vitaraṇam̐ vidyā-vadhū-jīvanam̐
ānandāmbudhi-wardhanam̐ prati-padam̐ pūrṇāmṛtāsvādanam̐
sarvātma-snapanam̐ param̐ vijayate śrī-kṛṣṇa-saṅkīrtanam̐]

["The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 1]

The *karma-kāṇḍa* and *jñāna-kāṇḍa* finishes. *Ceto-darpaṇa* means *vaidic karma-kāṇḍa*
 _____ *niskarma* _____ The first result of *Nāma bhajan* is *ceto-darpaṇa-māṛjanam*

The second stride covering the *jñāna-kāṇḍa*, *bhava-mahā-dāvāgni-nirvāpaṇam*.

Devotee: *Mukti* also considered...

Śrīla Śrīdhara Mahārāja: *Mukti* is attained by the...

...

Devotees: _____ [?]

...

Śrīla Śrīdhara Mahārāja: When the inner-most self has sprung up from the clutches of *māyā* of twofold, exploitation and renunciation, and it is settled there, *vidyā-vadhū*, for *jīvanam*, it supplies the very life, vitality, in that life. Still it is necessary, *śreyaḥ-kairava-candrikā-vitaraṇam* *vidyā-vadhū-jīvanam*, *ānandāmbudhi-varḍhanam*. Now, *prava mukti*, very meagre his position; a speck, sees himself to be like an atom in an ocean of joy, *ānandāmbudhi*, and that is increasing, everybody progressing.

Devotee: *Prati-padam*.

Śrīla Śrīdhara Mahārāja: *Prati-padam pūrṇāmṛtāsvādanam*. And every step, *nava-yauvana*, every step. When he's taking the Name it seems to him newer and newer and it never becomes stale. Always new, *kaiśor* _____ Always progressing nature.

Devotee: Because the Lord is non different from His Name, so in a way, the Ajit, the Lord is before him. He's *niyamitra*, no one else.

Śrīla Śrīdhara Mahārāja: Yes, ever increasing.

Devotee: Ever increasing, evergreen.

Śrīla Śrīdhara Mahārāja: Evergreen, ever new.

Devotee: Ever new, no-one except Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: *Prati-padam pūrṇāmṛtāsvādanam*, *sarvātma-snapanam*. Two-fold meanings; *sarvātma*, who attends all our deeds purified, and *sarvātma*, every point in the system of the *sādhaka* is purified.

Devotee: Every single atom; every single atom.

Śrīla Śrīdhara Mahārāja: Every step, every stage, every strata, in every point in the conception of our body conception seems to be purified, *sarvātma-snapanam*.

Atma dehi jīto jīve sarvo paramatmane [?]

Ātmā has got many-fold meanings. In all its meanings it is purified. It seems that my body's being purified, my mind is being purified, my reason – judgement is being purified, my ego is being purified, my whole existence is being purified.

Devotee: Ajit, the Name Mahāprabhu has given everything.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Mahāprabhu has given everything. Nothing more can be wanted.

Śrīla Śrīdhara Mahārāja: Yes, everything, nothing more one can conceive. And a very simple way take the Name.

*kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ
kīrttanād eva kṛṣṇasya mukta-saṅgaḥ paramṁ vrajet*

[Śukadeva Goswāmī tells Parīkṣit Mahārāja: "O King, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord."] [*Śrīmad-Bhāgavatam*, 12.3.51]

*kalim sabbhājayanty āryā, guṇa jñāḥ sāra-bhāgināḥ
yatra saṅkīrtanenaiva, sarva-svārtho 'bhilabhyate*

["Those who are actually advanced in knowledge are able to appreciate the essential value of this age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of *saṅkīrtana*."] [*Śrīmad-Bhāgavatam*, 5.36]

*kṛtādiṣu prajā rājan, kalāv icchanti sambhavam
kalau khalu bhaviṣyanti, nārāyaṇa-parāyaṇāḥ
kvacit kvacin mahā-rāja, draviḍeṣu ca bhūriśaḥ*

["My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa. These devotees will appear in various places but will be especially numerous in South India."] [*Śrīmad-Bhāgavatam*, 5.38]

Kṛtādiṣu, even in golden ages also, intelligent people they hanker after a birth in Kali because the Kali has got a special grant from the Lord. That anyhow if one can take the Name of the Lord

then he attains the highest position. *Kṛtādiṣu prajā rājan, kalāv icchanti sambhavam, kalau khalu bhaviṣyanti, nārāyaṇa.*

Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: When Swāmī Mahārāja came here the last time he told that, "Jayapataka is requesting me that I shall stay here and he will construct a building for myself, and have thought that there will be two compartments. In one portion I shall stay and in another portion you will stay." He told.

Bhāvānanda Mahārāja: Hmm. I remember.

Śrīla Śrīdhara Mahārāja: I shall have to go sometimes around the world for preaching purpose and you will remain there. You don't like much to go hither thither, you will stay there.

_____ [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. And that small room...

Bhāvānanda Mahārāja: He stayed there.

Śrīla Śrīdhara Mahārāja: But two hours also in the noon, the group is rest there, and coming back he told, "That's a very beautiful, good room." Then it came in my mind, he has gone through the world and so many big buildings he has seen, and this what he says it is a very, very peculiar.

Devotees: [Laughter]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: Bhāvānanda Mahārāja_____ [?]

Śrīla Śrīdhara Mahārāja: _____ It is roughly finished, the Nat Mandir.

Bhāvānanda Mahārāja: I explained, we're having some technical problem, but that will be cleared up shortly. Then on Monday someone can come and pick up a cheque.

Śrīla Śrīdhara Mahārāja: What do you think to be the estimation?

Bhāvānanda Mahārāja: To finish?

Śrīla Śrīdhara Mahārāja: Yes, to finish.

Bhāvānanda Mahārāja: I think fifty thousand rupees.

Śrīla Śrīdhara Mahārāja: Fifty thousand.

Bhāvānanda Mahārāja: I think will finish it.

Śrīla Śrīdhara Mahārāja: And this is very high, market is very high.

Bhāvānanda Mahārāja: High. With marble stone because the mosaic is not good.

Śrīla Śrīdhara Mahārāja: And because it is now connected, the finishing is connected with your divine master. And it is all around, this is spread.

Śrīla Govinda Mahārāja: Bhāvānanda Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: As you like.

Bhāvānanda Mahārāja: As we like, we like to give it all, but we're not able due to do these technical difficulties. Kali yuga is...

Śrīla Śrīdhara Mahārāja: Big life size portrait also of Swāmī Mahārāja you want to...

Bhāvānanda Mahārāja: Yes. We'll have that done I think in America, and brought over.

Śrīla Śrīdhara Mahārāja: Yes.

Bhāvānanda Mahārāja: By our Art Department in Los Angeles.

Śrīla Śrīdhara Mahārāja: And I'll be grateful also if you can supply with Bhaktivinoda Ṭhākura and Guru Mahārāja also.

Bhāvānanda Mahārāja: Oh yes; three.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja, Prabhupāda, and Bhaktivinoda Ṭhākura. Hare Kṛṣṇa.

Bhāvānanda Mahārāja: In one month finally we will begin on Guru Mahārāja's *puṣpa samādhi* construction, next month construction will begin. It is a very grand affair, this *samādhi*, in Māyāpur; two hundred feet high.

Śrīla Śrīdhara Mahārāja: And length and breadth?

Bhāvānanda Mahārāja: I'm not so sure, but it's very big. The *mūrti* of Guru Mahārāja will be on a *śimhāsana* that is eighty feet high, eighty feet tall.

Śrīla Śrīdhara Mahārāja: Eighty feet high?

Bhāvānanda Mahārāja: Yes, the *śimhāsana* for the *mūrti*.

Śrīla Śrīdhara Mahārāja: How high will be the door, how high will be the main gate, entering?

Bhāvānanda Mahārāja: The main gate is seventy five feet high.

Śrīla Śrīdhara Mahārāja: Seventy five.

Bhāvānanda Mahārāja: High.

Śrīla Śrīdhara Mahārāja: The _____ of the *śimhāsana* may not be higher than the gate.

Bhāvānanda Mahārāja: It may? May not? We can make that adjust...

Bhakti Caru Swāmī: He said it may be higher. That is because the entrance into the temple goes down and up.

Bhāvānanda Mahārāja: Goes down and up, yes. And also in Vṛndāvana, you know I have been put in charge of our Vṛndāvana centre also.

Śrīla Śrīdhara Mahārāja: Yes, I heard.

Bhāvānanda Mahārāja: I like it there, very nice; Vṛndāvana.

Bhakti Caru Swāmī: And ever since Bhāvānanda Mahārāja took charge of Vṛndāvana, the condition of the Vṛndāvana temple also has improved to a very great extent.

Śrīla Śrīdhara Mahārāja: Very good. Both Navadvīpa and Vṛndāvana, in charge of both Navadvīpa and Vṛndāvana?

Bhāvānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Two-fold Vṛndāvana...

End of 79.00.01.B

Start of 79.03.00.A

Śrīla Śrīdhara Mahārāja: ...Twenty six, about the month of August, perhaps, I saw him first, at Calcutta. And then, twenty seven, during Gaura Pūrṇimā I came to Māyāpur...

[This recording is too faint, for this transcriber, to be able to transcribe every word accurately]

End of 79.03.00.A

Start of 79.03.00.B

Devotee: ...again and again, read again and again so that I don't forget, and become very conscious about these instructions.

Śrīla Śrīdhara Mahārāja: But sincerity is necessary. Only we try to make our best to be the proper medium. Our duty is to make us converted into a proper medium, for these words. Sometimes we may not know what is the meaning of the word, but the meaning will pass through me to another person who's being so fortunate. What is passing through me, I may not know.

Mahāprabhu says to Sanātana Goswāmī that, "I am speaking like a mad man. I feel that so many things are passing through Me to you, to meet you. You are a favourite of Kṛṣṇa. Passing through Me, many valuable waves are passing through Me to you, Sanātana. I feel Kṛṣṇa is extending His grace to you through Me. I am like a mad man _____ [?] *Vyāso vetti na vetti vā*. Sometimes we are medium, we are medium _____ [?]

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

[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]

Only we shall try our best to... [01:55]

End of 79.03.00.B

Start of 79.03.01.A

Śrīla Śrīdhara Mahārāja: *Ahaṅkāra-yutānām hi, madhye pavvata-rāśayaḥ.*

[*ahaṅkāra-nivṛttānām, keśavo nahi dūragaḥ / ahaṅkāra-yutānām hi, madhye pavvata-rāśayaḥ*]

["The Supreme Lord Keśava remains in the company of persons who are free from a mundane conception of life; but there appears to be a great mountain range between the self-asserting egotists and the Lord."] [*Brahma-vaivarta-Purāṇa*] [*Śrī Prapanna-jīvanāmṛtam*, 2.5]

Conception of separatism, *Ete hatagiya javatiya asa midara mor* [?]
Vastu tusakila te jiv yeha noi [?]
 Bhaktivinoda Ṭhākura.

[Śrīla Śrīdhara Mahārāja and a few devotees speak Bengali (?) for about 5:10 minutes]

...

Devotee: The disciples that you already initiated, is it possible for them...hand them over to somebody else?

Śrīla Śrīdhara Mahārāja: To hand them over to another Ācārya?

Devotee: Yes, is it possible?

Śrīla Śrīdhara Mahārāja: I shall say it afterwards.

Devotee: Oh. According to...

Śrīla Śrīdhara Mahārāja: I reserve, the decision I reserve. Afterwards I shall give my opinion...

...

Śrīla Śrīdhara Mahārāja: ...there, the discussion going on. Let them come to an adjustment within themselves. It will be very good and well. If any thing's to be said, I shall say it after. Ke?

Devotee: _____ [?]

[More Bengali (?) for about thirty five seconds]

Devotee: Separate from Kṛṣṇa we wanted to enjoy. That is why we came down in this material world. The cause of the fall-down of *jivātmā* is because he wanted to enjoy separately from Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: _____ [?]

Once I put a question to our Guru Mahārāja. "Guru Mahārāja, that about the conclusion of *Vraja līlā*, Sanātana Goswāmī and Rūpa Goswāmī differ. Then what is the explanation for this?"

He summarily told, "If everything could be harmonised within our decision then what is the necessity of saying that it is *adhokṣaja*?" That was the answer.

A far as possible, we have a jurisdiction of the sight, a jurisdiction of the ear. If sound is more intensified we can't hear, and very less we can't hear; within a degree we can know. We can hear, we can see, within a particular degree of light. Is it not?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Just as our senses work within a limited space, so our brain, thinking, and our soul also, within a particular limit it is free to work. Above that, transcending that, it can't contain, can't concede itself. So we shall try to be satisfied within our limitation. And so, Mahāprabhu has emphasised in this term, *acintya bhedābheda, acintya*. The stress laid on the word *acintya bhedābheda*. You won't venture, you finite beings, you won't venture to captivate the whole thing within your first. Then you'll lose your status. Your natural, *jñāna-sunya*, maximum, what has been given to you, utilise your best for that.

*athavā bahunaitena, kim jñātena tavārjjuna
viṣṭabhyāham idaṁ 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, it is in My One negligent portion."

You try to get your maximum which is allotted for your lot. And so, *jñāna-sunya-bhakti*, if you like to give more stress to knowing everything, then what portion of *ānanda*, the player is attached to you, you'll lose that, so *jñāna-sunya-bhakti*. That is the highest realisation for everyone, everyone; only with the exception of Kṛṣṇa and Rādhārāṇī.

Devotee: Mahārāja, when you say *jñāna-sunya*, is that speculating knowledge?

Devotee: No.

Śrīla Śrīdhara Mahārāja: *Jñāna-sunya-bhakti*.

Devotee: *Jñāna-sunya-bhakti* means not. _____ [?] Any rationality, in thought, because of Kṛṣṇa's love; if you're loving Kṛṣṇa, he does not want to know why he loves Kṛṣṇa, he loves Him.

Śrīla Śrīdhara Mahārāja: Whatever you get by the spontaneous activity of the environment, you work within that _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: In a constitution, you have been attached to a duty, and you will try to satisfy your obligation. You fully apply yourself with that jurisdiction; the maximum attention you should give to your duty you're attached to. Submission.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja:

*jānanta eva jānantu, kiṁ bahūktyā na me prabho
manaso vapuṣo vāco, vaibhavaṁ tava go-caraḥ*

["There are people who say, "I know everything about Kṛṣṇa." Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much: As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words."]

[*Śrīmad-Bhāgavatam*, 10.14.38]

Brahmā says, "Those that think that they know much, let them foolishly think like that. But it is my conclusion that I do not know a little bit of it. I do not understand Your ways even a little bit. This is my findings." Brahmā, the Ādi Guru, he says like that.

Infinite character from all respects, from all respects it is infinite, and only through grace I _____ and I must be satisfied with that, to utilise that. What is given to me, I shall try to adjust myself within that limitation. My perfection is only there.

(More Bengali for about 2:20 minutes)

Devotee: There is one question Mahārāja, this is one of the *acintya* questions. In one of Prabhupāda's books, Śrīla Prabhupāda explained that the spiritual master's body, it is beyond the three modes of material nature.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: It is not affected by the birth, death, old age and disease. And in another place Prabhupāda mentions the mortal body of the spiritual master. And Lord Caitanya Mahāprabhu also when He danced with the body of Haridās Ṭhākura, He also said that He eternal exists in the body of Haridās Ṭhākura.

Śrīla Śrīdhara Mahārāja: Yes. So 'the mortal body of Gurudeva', it is not a happy word.

Devotee: It is not?

Śrīla Śrīdhara Mahārāja: Not happy; happy expression. His body is *sat-cit-ānanda*, it is eternal. We should, we are to consider like that, because sometimes it is mentioned only to make intelligible in our court, according to our court. But really we should think that it is all spiritual, nothing mortal. And to consider it as mortal, that is an offence to the spiritual substance. Because we are not acquainted with the ways and nature of the spiritual substance, it is due to

our defective mind and senses that in terms of these worldly substances we ascribe or describe him.

Devotee: We reflect our imperfections.

Śrīla Śrīdhara Mahārāja: Yes, we cannot but do, so sometimes we say, but we are in the process of training to get that conception, that it is all eternal, not mortal. We are going to be a member of the eternal domain. Already we are a member of the mortal domain. We are accustomed to think everything in terms of mortality. But we must have a transit from here and we should enter into the spiritual world. And the nature of the existence of appearance of that world is immortal and of constant nature. Constant nature, not changing; it may change but that is also a spiritual change. But not vanishing, not a victim of any time and age there, because it is eternal.

Devotee: The point is that within our conception of time we cannot understand eternity.

Śrīla Śrīdhara Mahārāja: Yes. So we must have a training within ourselves to have a conception of the truth.

Devotee: We try to bring eternity to within our limited understanding.

Śrīla Śrīdhara Mahārāja: Yes. As much as possible we shall try, being surrounded by the mortal changing element, we shall try to have a conception of the eternal non changeable substance. So we should always think, the Guru, the Vaiṣṇava, the Śrī Mūrti, they're all of eternal nature. And they have come down here to make us acquainted with the nature of eternity, though we are in the mortal area, the area of changing, every second.

Devotee: Prabhupāda used to say that anybody who thinks that the Guru is mortal, even the Guru's body is mortal, then he's completely wrong.

Śrīla Śrīdhara Mahārāja: Yes, wrong.

Devotee: Because he's in contact with Kṛṣṇa constantly, so his body is also spiritualised and it is transcendental. But, due to certain laws of nature he leaves his body. That's why he's put to *samādhi*. The principle or the *siddhānta* of *samādhi* is that because...

Śrīla Śrīdhara Mahārāja: You see, we made one Ācārya, Uṭaradi [?] Maṭh in Madras, Uṭaradi [?] Maṭh in Urupi [?]. A big Ācārya, Satyadan Tīrtha. Bon Mahārāja, myself, and Hayagrīva Prabhu, that is Mādhava Mahārāja. Then discussion going on, and in the discussion he told that in Śrī Mūrti, the Śālagrāma, God is within. We told that Śālagrāma Himself is God.

Deho dehi vibhagayam nisyare bhidyate karchit [?]

The body and one possessing the body, this sort of distinction is not in God. The possessor of body and the body possessed, this sort of distinction is not with God. But he told "No. The Śālagrāma, if I strike with a club, then it will be smashed." That Ācārya told. We all put our palms to the ears. This should not be heard. This sort of statement should not enter into your ear. And all were perplexed. There were many Bakhils [?] and Barristers and others, big disciples of that gentleman, that Ācārya, they were all perplexed. "What do these *sannyāsīs* say? Our Guru Mahārāja has given a statement and they're closing their ears." Then (Hiranya Madyācārya?) he has spoken like that.

Devotee: That is not true Mahārāja.

Śrīla Śrīdhara Mahārāja: Then I put one question to him. When Kṛṣṇa departed, the Jara struck an arrow and blood oozes. But is that blood material blood?

"No, no."

Then why? We are seeing with these eyes that blood oozing, material blood, material body. Is that material?

"No, no: never."

It is also like that.

Sīta raksati maya hara ravana [?]

One disciple of Rāmānuja *sampradāya*, when Mahāprabhu was wandering in the South, he told that, "I don't like to keep my life any longer."

"Why?"

"That *rākṣasa*, that demon Rāvaṇa, he took away Mother Janaki, Sītā, and I am to hear in the ear that thing. I won't like to keep my life."

Then Mahāprabhu told, "No. Don't be afraid of that. What to speak of taking Sītā by the demon, even the demon cannot see Her."

aprākṛta vastu nahe prākṛta-gocara [*veda-purāṇete ei kahe nirantara*]

["All the *Vedas* and *Purāṇas* continually warn against considering divine or non material substance to fall within the category of material nature."] [*Caitanya-caritamṛta, Madhya-līlā*, 9.194]

This is all spiritually. Mortal eye cannot see the spiritual substance; only the *māyā*. That *māyā*, that illusory image has been taken away by Rāvaṇa, the demon. The spiritual lady cannot be touched by the matter. So it is like that. Our eyes are deceived, by spiritual colour, and by spiritual sound, spiritual touch. But only by the inconceivable power of Kṛṣṇa, that spiritual and material can come in any connection.

[More Bengali (?) for about forty five seconds]

Devotee: Mahārāja, *avibhāva* of the spiritual master, what does that mean; the day he actually took this physical frame of this material world, or what?

Śrīla Śrīdhara Mahārāja: *Avibhāva*, no, *avibhāva* means generally it is for our purpose serving, *avibhāva* appearance that he came in the experience of our senses. That is the time of *avibhāva*. Otherwise he was _____ [?]

[More Bengali (?) for about 2:05 minutes]

Śrīla Śrīdhara Mahārāja: Come within the jurisdiction of our senses.

Devotee: That means, when he, *achar*, when a date is chosen, one particular date is chosen; or?

Śrīla Śrīdhara Mahārāja: Yes? Senses, that is not of any individual, but as general. He may appear but I may not see him that day, so I saw another day, after ten years or after fifty years I may see. But that is not the day of appearance, appearance in the surface, where I am living. In this way it should be...

Devotee: So more or less, when he first took *dikṣā*, then, can that be considered as...

Śrīla Śrīdhara Mahārāja: The day of appearance, no. That is not a day of appearance, my connection with him _____ [?]

Devotee: So who decides that now?

Śrīla Śrīdhara Mahārāja: Who will take *dikṣā*?

Devotee: No. Who will decide that appearance day?

Śrīla Śrīdhara Mahārāja: Appearance day, it may come from him, or any other Vaiṣṇava.

Devotee: Ah, I see. And one more thing Mahārāja; the disciple, when he's doing *Jaya Guru praṇāma*, he may use before the name of his Guru, *Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad*, he can do it, it is possible for the disciple to...

Śrīla Śrīdhara Mahārāja: The disciple, formally, when he's mentioning the name of Guru he'll do in that way, but not usually or not always. Sometimes in a ceremonial occasion he will say like that.

Devotee: And every day after the *āratī* when the Guru...

Śrīla Śrīdhara Mahārāja: You see, even you take the name of Mahāprabhu or Kṛṣṇa, not *Om Viṣṇu-Pāda*, all these things, not always.

Devotee: No, no.

Śrīla Śrīdhara Mahārāja: And when Yaśodā is accosting Kṛṣṇa, not *Om Viṣṇu-Pāda. Pṛiti* is the highest standard. These are all formalities.

Devotee: Yes, I know. I was, my question was this because I wanted to know whether it was actually authorised, such a title to give to Guru?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: The second question Mahārāja...

Śrīla Śrīdhara Mahārāja: *Śāstra* means always for them who are eligible for that. *Śāstra* does not work on everyone. When one has realised his proper position, *śāstra* withdraws from him. His spontaneous nature guides him in *rāgānugā*.

Vaidhi bhakta vikarestu ragavi bhavana vidhu [?]

So long as the innate, automatic tendency to serve the Lord is not aroused, the *śāstra*, the rules and regulations should be applied to a person up to that time. And when the internal, spontaneous flow of love has already been disclosed in flow, then no *śāstric* rules can have any application on him. Do you follow?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: *Vaidhi bhakta vikarestu*, in *Bhakti-rasāmṛta-sindhu*, Rūpa Goswāmī writes.

_____ [?]

Every activity, every action, has some purpose. The lowest stage is *bhaya*, fear. In the beasts, animals, they work out of fear. Then, men also, in the lowest stage they work out of fear, *bhaya*. Then, *asa*, prospect, next higher, the principle of pushing us to our activity is prospect. Next higher is sense of duty. And the highest motive is *rāga* _____ Sense of duty, then spontaneous love. *Bhaya, asa, kartiboditi*, and *rāga*, these are the four fold principles which helps us to go on in our activities; according to four stages. The lowest stage is we work out of fear, then better is prospect, then next higher is sense of duty, and the highest is love. These are the four principles that are behind all our activities, according to stages.

Devotee: Mahārāja, one more question. The title of *Viṣṇu-Pāda*, can it be had by anyone? I mean any Guru, anybody whose initiating, may he be entitled to the title of *Viṣṇu-Pāda*?

Śrīla Śrīdhara Mahārāja: Where we can see the connection of Infinite, that is the particular position of Infinite, of Viṣṇu, then we can take it as *Viṣṇu-Pāda*. Especially Guru, *śikṣā* Guru is also there. If I find the same thing as we find in my Guru is there, the presence of Guru is there. Guru is Bhagavān, he's God Himself, or His highest potency, as Rādhikā, or in another, Subala or Yaśodā, the highest representation of the servitors. That is to be located. If I can trace that thing in any place, I can consider the *śikṣā* Guru one and the same, at the same place. I give that sort of respect and respect will go to one place; God and His highest servitors. Predominating and Predominated Moiety. Kṛṣṇa is the predominating half, and the other predominated half is Rādhārāṇī, predominated. Infinite has two aspects; potency and enjoyer, predominating enjoyer, and predominated half is *śakti*, *svarūpa śakti* potency. One is enjoying and another is being enjoyed, and one half is enjoying; the power, positive and negative. *Mahābhāva*, *rasa-rāja*. Hare Kṛṣṇa.

[The last 3:50 minutes are in Bengali (?)]

End of 79.03.01.A

Start of 79.03.01.B

(Bengali spoken for about 17:15 minutes)

Devotee: It is not clear, what is the *sannyāsa* position within our Society now?

Devotee: You want to know from Mahārāja? Mahārāja, his question is, "What is the position of a *sannyāsī* in the Gauḍīya *sampradāya*?"

Śrīla Śrīdhara Mahārāja: The general *sannyāsī* is to be called a *sannyāsī* who has dedicated his thought, word, and deed, in the service of the Lord. He should be considered as a *sannyāsī* in the Gauḍīya system, or mission. But that is not all. There also should be a gradation amongst *sannyāsīs*. That is according to the degree, the intensity of self dedication to the Lord. But the general position is that in general who has dedicated his thought, word, and deed, *kāya-mano-vākya*, only for the service of the Lord, he can be considered a *sannyāsī*, in our society. He won't go back...

Devotee: Sorry, can you repeat what question you asked.

Devotee: _____ [?]

Devotee: Yes, Mahārāja is saying, he's telling Mahārāja that probably you want to know what is the position here of the *sannyāsīs*, in ISKCON.

Devotee: Mahārāja, his question is, "What is the position of *sannyāsīs* in ISKCON? What should be their duty now that Śrīla Prabhupāda is not present, he's *aprakat*. So in that case; but specially this situation as you know..."

Śrīla Śrīdhara Mahārāja: We shall expect that who are supposed to represent Prabhupāda's will, future will for propaganda, that body we should obey. This is a general thing. It is expected that the body who represents the future will of Prabhupāda, and nominated by him, generally, we should abide by their decisions, in a general sense.

Devotee: What should be the procedure to take Mahārāja?

Devotee: That is the procedure.

Śrīla Śrīdhara Mahārāja: Redactive method, descending method. Advice is descending from the domain of the Lord to this world. We shall try to remember this, and we shall try to submit us to that decision, setting aside our individual internal suggestions, generally. There maybe, rarely, special cases.

Devotee: You see, his problem is, Mahārāja, that now his position is that he's in South America, and he himself has a South American body; so he was preaching very nicely in South America for Śrīla Prabhupāda. So many young boys became very attached to him.

Śrīla Śrīdhara Mahārāja: You see now Swāmī Mahārāja has departed and many intricate questions will arise, in different forms. And before this Svarūpa Dāmodara and that Yaśodānandan, and Pradyumna, and a few persons came to me. Already advised their against the Ācārya Board, they're not satisfied with their dealings. And I asked them, both parties, if represented come to me then I shall try to help you in the adjustment. But _____ differences that are arising here and there.

Devotee: They have already taken your decision.

Śrīla Śrīdhara Mahārāja: And if they can solve within them, it is well and good. Amongst themselves, if they can solve the problems that are arising now, if you can solve it within yourself, it is well and good. Because...

Devotee: How it is possible Mahārāja? It is not possible because everybody has vested interest. Only a Vaiṣṇava, and a senior Vaiṣṇava...

Śrīla Śrīdhara Mahārāja: If it is necessary to solve the problem, any help from my side, I shall try my best from my experience about the association and my meagre *śāstric* knowledge I shall try to help you. This good will I can express. What more can I do?

Devotee: I wanted you to give me advice in this manner, specifically in this manner. When Śrīla Prabhupāda departed, this Ācārya-ship was not clear to many of us. So...

Śrīla Śrīdhara Mahārāja: I told that he nominated eleven Ācāryas. And when they came to me I suggested that this Ācārya Board may be expanded according to the necessity of time and space, demand of time and space it may be expanded. And a system should be followed so that the non Ācārya God-brothers, they may have some fair chance to live respectfully in this Mission. We're having a bitter experience, and through this bitter experience we're learning something. And with that we may try to help you, if necessary.

Devotee: I am having, myself, I am having a bitter experience with the present situation. So...

Śrīla Śrīdhara Mahārāja: That Pradyumna, perhaps with twenty points he came to me; in a written note, that these are the objections against the Ācāryas, the practices and behaviour of the Ācāryas. These are, about twenty objections we have got. And perhaps that is being circulated amongst the non Ācārya stalwarts in the Mission.

Devotee: I didn't see that Mahārāja.

Śrīla Śrīdhara Mahārāja: How to control.

Devotee: Mahārāja, he has...

Śrīla Śrīdhara Mahārāja: What will be the position of the Ācāryas and the Governing Body, and those stalwarts that are outside the Governing Body? The newcomers. Of course, it is a very difficult task to adjust, very difficult. But with the sympathetic attitude of the Ācāryas, and with the *śāstric* toleration of the non Ācāryas, it can meet together. *Śāstric* toleration, that is formal necessary toleration, and the sympathetic attitude of the Ācāryas. Both of these two things are required to go on together.

Devotee: In my own case Mahārāja...

Śrīla Śrīdhara Mahārāja: And the newcomers must be helped. The missionary activities should not be stopped, never should be stopped, then this is necessary, the newcomers should be helped, un grudgingly.

Devotee: In the case of myself Mahārāja, I'm a *sannyāsī* by Śrīla Prabhupāda, and I'm preaching. So I'm preaching in a specific place, and I am, by the Lord's grace, some people are coming and they are giving some faith, that by following my instructions, they will advance in Kṛṣṇa consciousness. So if these people don't want to follow anybody else, how are they to be initiated within Kṛṣṇa consciousness society?

Śrīla Śrīdhara Mahārāja: I can't follow.

Devotee: Through his preaching, the Lord is sending many souls who are taking to the path of Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: And these new souls who are coming to this path, they have placed their trust and faith on him.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: That he will take them to a higher platform of realisation. So now, he...

Śrīla Śrīdhara Mahārāja: Yes, direct. And he does not see any superior soul to whom he can take them, and recommend.

Devotee: Right. Previously he could take them to Śrīla Prabhupāda and place them at his lotus feet. But now, who can he go... and even if he goes, the souls, they do not accept them.

Śrīla Śrīdhara Mahārāja: I have seen so many who are non Ācārya, but the Ācārya people they're not coming to me, so if we are to live together then some adjustment should be made. How to go on? Otherwise the dissension, that is very easy, but that is not desirable so much. If united we stand, that will be better. Otherwise dissension must come, separation must come, but that is not so very desirable, especially so soon, so quick.

Devotee: One point is this Mahārāja, then for example, I see within...

Śrīla Śrīdhara Mahārāja: So I like to meet both the camps, both the camps.

Devotee: Yes, we have suggested, Bhakti Caru Mahārāja and myself have suggested, and I actually spoke to Svarūpa Dāmodara who is a GBC, who also has given agenda for the meeting, GBC meeting agenda. I should have brought it and could have shown it to you.

Śrīla Śrīdhara Mahārāja: But in the meeting...

Devotee: So in the agenda he has mentioned...

Śrīla Śrīdhara Mahārāja: Ācārya party, not majority.

Devotee: No.

Śrīla Śrīdhara Mahārāja: Non Ācārya is majority.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So, you may not be afraid too much.

Devotee: No. So he has placed in the agenda, he has mentioned in the agenda that, "I propose that all of us go and consult and take the good advice of Śrīdhara Mahārāja." He has mentioned in his agenda for this meeting that, "We should all go because there's nobody else to guide, and Śrīla Prabhupāda specifically mentions Śrīdhara Mahārāja's pure good name, that we should go to him for spiritual advice. For anything we should come to him. So let us go." He has suggested in that meeting so now I don't know how they will see it.

Śrīla Śrīdhara Mahārāja: What will be the fate of that resolution?

(More Bengali for about 50 seconds)

Devotee: How many disciple do you have now? Three zero. _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: He said, "Before you took your disciples, before you gave *dīkṣā*, did you feel some sort of inspiration from inside, the *caitya* Guru, of Prabhupāda, telling you to give them initiation?"

Śrīla Śrīdhara Mahārāja: Within, any inspiration?

Devotee: Yes, it's much like you're a *sannyāsī*, you're preaching, people are coming...

Devotee: No, not like that. Sometimes Prabhupāda, through the medium of...

Śrīla Śrīdhara Mahārāja: Some spiritual conscience has directed you.

Devotee: Were you convinced that actually Prabhupāda wanted that from you? Or did you have a dream?

Śrīla Śrīdhara Mahārāja: Nothing of the like, only simple spiritual conscience.

Devotee: I mean, you are confident that what you have done is the correct thing.

Devotee: I still feel it was proper for me to do.

Devotee: But spiritually, he conscience was clear, and that his action was in the right...

Śrīla Śrīdhara Mahārāja: Accepted by Prabhupāda.

Devotee: I want to remain within ISKCON, but in the way they want to put me now, I cannot remain.

Devotee: That is another question.

Devotee: That is, like he spoke about bitter sentiments.

Devotee: No. He said that, I told him that you have taken disciples. First, he asked me whether you had taken disciples or not. So I said yes, you have initiated...

Śrīla Śrīdhara Mahārāja: What is the name of that Punjabi *sannyāsī*?

Devotee: Bhakti Caitanya Swāmī.

Śrīla Śrīdhara Mahārāja: Bhakti Caitanya. And his name?

Devotee: Paramānanda.

Śrīla Śrīdhara Mahārāja: Paramānanda. Only these two have begun already?

Devotee: No, there's one more, Virahaprakāśa Swāmī.

Śrīla Śrīdhara Mahārāja: Where is he?

Devotee: He's also in South America.

Śrīla Śrīdhara Mahārāja: South America. These three only, has become independently we're seeing now?

Devotee: Yes. They've initiated independently.

Devotee: _____ [?]

Devotee: They're trying to put him down, they're trying to remove him, from ISKCON, but Paramānanda Swāmī, he wants to stay within ISKCON and do his preaching, but they want him to either give up his position or leave.

Devotee: And I have already taken the responsibilities so I don't see how it can be given it up. I see it so cheaply.

Devotee: And he's saying, "Since I have already taken up the responsibility of a Guru, it's not possible for me to just give it up."

Śrīla Śrīdhara Mahārāja: Very subtle and difficult questions to be solved. Hare Kṛṣṇa.

Devotee: That can be done by yourself, that people can come to you, they have faith, trust in you and you initiate them. Then after you give them to somebody else?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Take something, *prasādam*...

Devotees: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...and decision, how it comes.

Devotee: We should wait and see.

Śrīla Śrīdhara Mahārāja: Wait and see, and also, put your feeling, your position put to the committee, "That this is my position. How do you decide about me?" The central body is there. You put your questions.

Devotee: I'm almost sure of their decision.

Śrīla Śrīdhara Mahārāja: But still try, to make the best of a bad bargain.

Devotee: Mahārāja, I want to bring one contradiction within this existing Committee Body. Guru Mahārāja formed the GBC Body of twenty five members. They're life-time GBC members. Nobody has the authority or the capacity to remove them from this position, other than Guru Mahārāja himself. And he also made this Governing Body Commission, the sole and supreme authority on all decisions within the ISKCON Society. But the present situation is that the eleven Ācāryas, who are also within this GBC Body, they have formed, although not officially, but in exercising their power, a body within the body, and is more or less controlling all the decisions of the Society. For example, specially on the question of increasing the circle of initiating Gurus, Ācāryas. Actually, this decision should be made by the GBC Body, all twenty five, and not just the eleven.

Śrīla Śrīdhara Mahārāja: But have the Ācārya Board accepted the principle that they will expand?

Devotee: No. They don't want to expand.

Devotee: It is simply, I will tell you; Bhakti Caru Mahārāja was called by Satsvarūpa Mahārāja, Hṛdayānanda Goswāmī, Bhāvānanda Goswāmī, and two or three, Tamal Kṛṣṇa Goswāmī was also present there. And they asked his opinion as to who should be the initiating Guru of Manipur

State. Although the Manipur State is under Svarūpa Dāmodara, he's the GBC of Manipur, but since he's not an initiating Guru, they require an initiating Guru residing in that area.

So Bhakti Caru Mahārāja told them the truth, what he felt. He said, "If you are actually interested in the *pracār*, the preaching of Kṛṣṇa consciousness and the Hari *Nāma*, then the best person would be to make Svarūpa Dāmodara himself the initiating Guru because the Manipuris, they are a little proud of being Vaiṣṇavas, and original Vaiṣṇavas. And they also have great respect for Svarūpa Dāmodara since he has been to the West and he has a good name, and they will accept him very easily. So considering these practical points, the best thing would be to make him the initiating Guru." This was his suggestion.

Of course, no decision has been taken as yet, but they were not very happy with this suggestion. They were, of course only one person, this Hṛdayānanda Goswāmī who was there, he said, "Yes, if Prabhupāda was here probably he would have said that Svarūpa Dāmodara should become that." He was the only person who actually accepted this proposition.

Śrīla Śrīdhara Mahārāja: Hṛdayānanda?

Devotee: Hṛdayānanda Goswāmī.

Śrīla Śrīdhara Mahārāja: His jurisdiction is where?

Devotee: South America.

Śrīla Śrīdhara Mahārāja: He's a recognised Ācārya?

Devotee: Yes. He's one of the eleven.

Śrīla Śrīdhara Mahārāja: One of the eleven. Any precedent of the Ācārya Board, no?

Devotee: No. The point is that they have no official committee of Ācāryas.

Śrīla Śrīdhara Mahārāja: But any precedent of the Governing Body?

Devotee: The President and the Director, so to say, they have Chairman, Vice Chairman, and Secretary. The Chairman is Satsvarūpa Mahārāja, till yesterday.

Śrīla Śrīdhara Mahārāja: For one year; three posts for one year only, and this year Satsvarūpa.

Devotee: No, last year was Satsvarūpa, and this year Hṛdayānanda is the Chairman.

Śrīla Śrīdhara Mahārāja: And his term will...

Devotees: One year, will terminate, will extend to the next Gaura Pūrṇimā festival.

Śrīla Śrīdhara Mahārāja: Then new such come?

Devotee: Yes. Now the new set has taken office, already, as from today.

Śrīla Śrīdhara Mahārāja: From today, this Hṛdayānanda has been, is in the Chair? And the Secretary?

Devotee: I don't know who he is.

Śrīla Śrīdhara Mahārāja: Vice Chairman and Secretary, three posts together. But from the Chair this proposal has come for expansion. Let me wait and see what is their combined decision, then if I will have anything to say, then I shall say at that time. And they may come to me with some questions then I shall say my opinion is this. What do you think?

Devotee: I think that is very good Mahārāja.

Śrīla Śrīdhara Mahārāja: After hearing their decision, then if any suggestion comes to me, I shall say to them. Is it not?

Devotee: Yes. After the meeting, I think many devotees, many of the GBCs, I don't know about the Ācāryas, although Svarūpa Dāmodara has proposed in his agenda that he's submitted for them, his meeting, within the agenda he has strongly suggested that they should come and...

Śrīla Śrīdhara Mahārāja: Take some advice.

Devotee: Take some advice from you.

End of 79.03.01.B

Start of 80.00.00.A

Śrīla Śrīdhara Mahārāja: ...surrounded in Goloka and Vaikuṅṭha.

yat kinca tina guna pi kota mokama [?]
gosthi samasthe hita sadvanam mayam [?]
mukunda dvaitam lila nikulam phalam [?]

Whatever, Raghunātha Dāsa Goswāmī says, *yat kinca tina guna pi kota mokama*, whatever is found in Vraja, it may be a straw, *guna*, a shrub, *guna pi kota*, an insect or worm. *Gosthi samasthe hita*, everything there, *mukunda dvaitam*, they're friends of Kṛṣṇa, they're favourite of Kṛṣṇa, beloved of Kṛṣṇa. Why? They're helping in many ways promoting the performance of *līlā* of the Divine Couple.

[?]

Hare Kṛṣṇa. Anyhow, when we shall be, we shall find ourselves in Goloka, in Navadvīpa *Dhāma*, properly set, then we shall see that everything is performing *bhajana*, in different *rasa*, *śanta*, *dāsya*, *sākhya*, *vātsalya*, and surround by all the servitors of different types of Kṛṣṇa. They're doing and helping, "do this and this in this way." It is possible, and then we shall enter Goloka. *Svarūpa siddhi* and *vastu siddhi*, two types, first *svārūpa siddhi*, we shall find ourselves in our *bhajan* that we are surrounded by all types of _____ members. And *vastu siddhi*, we'll be reckoned amongst one of them, permanently established there. In *svārūpa siddhi* stage we can also deviate, but when we can, by the grace of the Lord, have the position of *vastu siddhi*, then we are inseparable part, and we cannot be removed from that place, that position. That is permanently settled there, *vastu siddhi*.

Bhāvānanda Mahārāja: That is a very long way away.

Śrīla Śrīdhara Mahārāja: There are five stages of *bhajan*. First *śravaṇa*, to listen, to receive news about the process, then *varaṇa*, to accept that, the second stage, to accept that. Then *sādhana*, by the stage of acceptance we can be initiated by Gurudeva. And then under his guidance *bhajan* continues. Then this is *sādhana*, third. And fourth is *āpana*, we feel that this is my own thing, this *bhajan* is the innermost wealth of my thing, *āpana*. And then *prapanna*, then we like to distribute it to others. The fifth stage, the last stage. We feel that it should be also given to others, *prapanna*; five stages. Hare Kṛṣṇa.

Bhāvānanda Mahārāja: Hare Kṛṣṇa. My difficulty is that that one particular personality, my Guru Mahārāja, that one particular personality, individual personality, that since he has departed, that I know that philosophically there's no question of separation, but since he has departed, I have no enthusiasm, so much. Everything I'm doing out of duty. Before, when Prabhupāda was here, then if we were building a, constructing a building, or painting a room, or arranging a festival, and he was always there to accept that service, in his form. Now he's gone, I know that philosophically that there's no separation, but still that individual personality of my Guru Mahārāja, since his departure, not as though, what is the word...

Śrīla Śrīdhara Mahārāja: That is a laudable thing, that there may not be any parallel to my Guru Mahārāja, my Divine Master. Another, without him, everything is tasteless to me. That is of course a good quality, everything is tasteless.

Not only that, Raghunātha dāsa Goswāmī says, after the departure of Rūpa Goswāmī and Sanātana, that, "So many things are coming to devour me. Without my Guru's presence, the other things that should help me for the *bhajana*, they're rather coming to devour. Such is the so intimate relation we had really with Guru Mahārāja. Without him, Kṛṣṇa is also nothing." Dās Goswāmī says. "Oh Śrī Rādhikā, if You'll not be propitiated with me, I do not want to have Kṛṣṇa. I want Kṛṣṇa with You. You will serve Kṛṣṇa and I will help You according to Your order. But without You I don't want Kṛṣṇa. This is a dreadful thing; Kṛṣṇa is a dreadful thing to me if I do not find Yourself and myself under Kṛṣṇa."

That is Guru's position. Without Guru we don't want Kṛṣṇa. That is really the substance of *cid-vilāsa*, *svarūpa-śakti*. Myself and Kṛṣṇa, that is half *māyāvādā*. So Mira and others, they're chanting many praise, many songs they've composed in praise of Kṛṣṇa, but not for Rādhikā or any other *āśraya vīgraha*. So that is cancelled by Bhaktivinoda's School, that is all fictitious. Fictitious attempt to worship Kṛṣṇa, because if you want to go to Kṛṣṇa, we must meet first the devotees, the hierarchy of His servitors, then we can approach to Him, not direct approach is possible. He's surrounded by so many different classes of servitors. So if I have a real approach then I first meet His servitors, then only through them I can go to Him. But the direct approach to Kṛṣṇa, it is a fictitious thing. The *svarūpa-śakti* is surrounding Him, in different *rūpa*, in different forms, different groups. So a real devotee, genuine devotee, he'll want Guru between Kṛṣṇa and himself, Guru in different ranks also. One maybe searching ultimately Rādhārāṇī, so in different, *sākhya rasa* also Sudama, Sridhama, there; in *śanta rasa* also, in *vātsalya rasa*, Nanda, Yaśodā, they're direct first hand servitors surrounding Him. And we, second, then third position, we may try to have the services of Kṛṣṇa; and never direct.

The conception of Guru is rather a form of transformation. Sometimes he may show in a particular position, sometimes higher, sometimes then again higher. "I am here for you, waiting, come." In this way a relative term, Guru, a relative position he has got. In different forms he may appear, "Oh. I come here. I am searching. Don't you recognise me? I went to you to recruit first in this particular shape, now you may find me in this shape, this form, my boy. That was the robe, the dress, form in particular.

Hare Kṛṣṇa. Gaura Haribol.

Devotee: What is the original form of Gurudeva?

Śrīla Śrīdhara Mahārāja: All relative.

(More Bengali for about 1:50 minutes)

Matsya, Kūrma, Varāha _____ gradation of Daśavatāras, according to the development of the Earth, God comes in contact in different forms to draw us towards Him, attract us towards Him.

parokṣa-vādo vedo 'yam, bālānām anuśāsanam
[*karma-mokṣāya karmāṇi, vidhatte hy agadam yathā*]

["The *Vedas* often imply something deeper and different from what appears to be the superficial interpretation of its words. Thus the *Vedas* sometimes indirectly arrive at the Truth. As a child is tempted with something sweet to make it swallow bitter medicine, the *Vedas* sometimes glorify the path of *karma*, when the real goal of the *Vedas* is to promote liberation from *karma*."] [*Śrīmad-Bhāgavatam*, 11.3.44]

loke vyavāyāmiṣa-madya-sevā, nityā hi jantor na hi tatra codanā
vyavasthitis teṣu vivāha-yajña, -surā-grahair āsu nivṛttir iṣṭā

["Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities."]

[*Śrīmad-Bhāgavatam*, 11.5.11]

Guru comes down in different stages to take the disciple from there up to the highest positioned good. So, the Lord says:

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

[Kṛṣṇa told Uddhava: "Know the Ācārya as Myself. I am the Ācārya . Never envy the Ācārya ; never blaspheme him or consider him to be an ordinary man. Because the Ācārya channels the infinite, he is greater than the sum total of all the finite. Thus, he is more important than all the demigods."]

[*Śrīmad-Bhāgavatam*, 11.17.27]

"It is Myself or My direct function, there is to take up My *jīva*, My *jīva* friends, towards My higher domain. This is broadly, take it as My directions, *ācāryam mām vijānīyān*."

Gurudeva tattma, gurudeva devatta isvara atma [?]

Gurudevatma means he's Īśvara, he's to be worshipped; and *ātmā*, he's the most beloved, beloved master.

Our Guru Mahārāja said once in Rādhā-kuṇḍa, "We are direct servitors of Rādhārāṇī. Rādhārāṇī wants Kṛṣṇa, so we want Kṛṣṇa. Otherwise, the *jīva*, that serving unit, that springs from the ray, or halo, lustre of the body of Rādhārāṇī, they move around Rādhārāṇī and they know Rādhārāṇī as their shelter, centre, and help Rādhārāṇī in the different types of services. Rādhārāṇī's concerned with Kṛṣṇa, but their concern is with Her, Rādhā *dāsyā*, and that has been admitted to be the highest attainment of the Gauḍīya Vaiṣṇava. Because from there we can have our highest prospect satisfied."

And so also, similar is the case in *vātsalya rasa* where some have got their origin as if from the lustre of the body of Yaśodā, some have got their birth from the lustre of the body of Nanda, some of Baladeva, some Subala *sakhā*. In this way they're moving around that sort of physical servitors. And through them also they imbibe the *rasa* of Kṛṣṇa, *akhila-rasāmṛta*, for service, at that time. Hare Kṛṣṇa.

Bhāvānanda Mahārāja: I've just returned from America.

Śrīla Śrīdhara Mahārāja: Yes, I heard.

Bhāvānanda Mahārāja: Two weeks back.

Śrīla Śrīdhara Mahārāja: I heard that you went to there, and you came to Vṛndāvana, and then here. You went to Australia?

Bhāvānanda Mahārāja: No. I'm going to Australia five days from now.

Śrīla Śrīdhara Mahārāja: From Australia, from there to America? Is it not?

Bhāvānanda Mahārāja: No. This time I just went to America, and I'm leaving for Australia next week.

Śrīla Śrīdhara Mahārāja: Oh.

Bhāvānanda Mahārāja: Five days from now; for one month.

Śrīla Śrīdhara Mahārāja: Yes, engage yourself busily in your campaign as directed by your Guru Mahārāja. Dive deep.

Bhāvānanda Mahārāja: And we just went to Ṛṣikeśa. All *māyāvādīs*. No Vaiṣṇavas anywhere. Very pretty place Ṛṣikeśa, nicely looking, but no Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: What to speak of Ṛṣikeśa, when our Guru Mahārāja told that he wants to visit Vṛndāvana, after the departure of Bhaktivinoda Ṭhākura, Gurudeva went to Vṛndāvana. And coming back, he told, with a slap on his forehead: "I went to Vṛndāvana but I could not find a Vaiṣṇava _____ " What to speak of Ṛṣikeśa. This type of Vaiṣṇavism, our Guru Mahārāja took that. He also tried to see, there was some famous *sahajiyā* Vaiṣṇava in Vṛndāvana.

Once, I had a chance of living, called on my way from Bombay to Calcutta, I had to make halt in Vṛndāvana for a few days. Then I went to that Vaiṣṇava who was supposed to be the *siddha mahātmā* of the then Vṛndāvana, Rāmakrishnadās Bābājī. He was, for few days, I went to the affair, and I tried to find that what is in our Guru Mahārāja and what is in him, the supposed *siddha bābājī* of the Vaiṣṇava School, at present *sahajiyā*, and our Guru Mahārāja who told that no Vaiṣṇavas are to be found here. What is the... Sometimes I gave my attention to Guru Mahārāja, sometimes to that gentleman. His outer qualification, he was a *brāhmaṇa*. He came when he was fifteen only. He was a well-read man, and his character was also pure _____ Rāmakrishna Bābājī. Then I'm sometimes trying to see him and sometimes I see Guru Mahārāja. Then I came to the conclusion that this gentleman is trying his utmost to reach to the place of

bhajana, āroha-panthā, ascending method. And when I caste my glance towards Guru Mahārāja, then it came to my mind several times that he has come down from the Divine Quarter to give something to the people, that he's coming from another; Goloka, to this world, to give things to the people. And he's trying his earnest to go up, ascending method. That was my contention at the time.

So, he told that, Guru Mahārāja told that: "I don't find any real Vaiṣṇava, Vaiṣṇava proper in Vṛndāvana." What to speak of Ṛṣikeśa. Hare Kṛṣṇa.

And that flow, has been distributed by our beloved Swāmī Mahārāja to us. What unthinkable thing has been done by him. And I find solution in that booklet, when on his journey, when he just put his feet on the side of America, what was his mood at the time? He's all Kṛṣṇa, all Kṛṣṇa. He himself reduced him to be almost nothing, a speck. "I am nothing. You, Kṛṣṇa, do everything. You have taken me to make me dance here. Insect I am as to a doll. Whatever You like You may do. You have taken me here just as to make a doll dance. I have come to You. I am worthless, I am nobody, I am nothing." In this, so Kṛṣṇa came and took the fame, and He works on his behalf. Kṛṣṇa worked on the behalf of Swāmī Mahārāja. So his activity _____ otherwise the Vaiṣṇava: *koṭiṣv api mahā-mune*.

[Kṛṣṇadāsa Kavirāja Goswāmī and Narottama Dāsa Ṭhākura were seeing: "The whole world is absolved from sin, but I am neglected, I am left as the only exception. I am so low and ill fated that I am rejected from that most benevolent infinite *līlā*. I alone am rejected. I could not utilise this great fortunate wave."] [*Guardian of Devotion Magazine*, SCSM, Calcutta, 1986]

*brāhmaṇānāṃ sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāragaḥ
sarvva-vedānta-vit-koṭyā viṣṇubhakto viśiṣyate
vaiṣṇavānāṃ sahasrebhyaḥ ekāntyeko viśiṣyate*

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [*Hari-bhakti-vilāsa*, 10.117] & [*Bhakti-sandarbhā*, 117]

Ei mata brahmanda _____ [?]

Such rarest of the rare. All work distributed so responsibly. It is His work. Miracle, miracle of miracles. _____ [?]

prthivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."] [*Caitanya-Bhāgavat*]

_____ [?]

Bhāvānanda Mahārāja: It's a fight though.

Śrīla Śrīdhara Mahārāja:...proved, his life proved that what is written in *śāstram* that is not mere fiction.

Prthivīte āche yata nagarādī-grama, sarvatra pracāra haibe mora nāma. Fiction to us, but people, what is written in *śāstra*, it is all true. Everything is possible. The highest things have been distributed so lavishly.

And there are so many; our Guru Mahārāja once told, I'd just joined the Mission, and he's planning for an exhibition in Kurukṣetra. That after long separation Kṛṣṇa has come from Dvārakā to Kurukṣetra on the occasion of the solar eclipse. And from Vṛndāvana also the party has gone there on that same occasion. And they met there. *Āhuś ca te nalina-nābha padāravindam*; this *śloka*.

*[āhuś ca te nalina-nābha padāravindam, yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambam, geham juṣām api manasy udiyāt sadā naḥ]*

["The *gopīs* spoke thus: 'Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshipped and meditated upon by great mystic *yogīs* and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.'"] [*Śrīmad-Bhāgavatam*, 10.82.49] & [*Caitanya-caritāmṛta, Madhya-līlā*, 13.136]

When after meeting Kṛṣṇa, the *gopīs* told, "About fifty thousand such *śuddha bhaktas* are coming soon," that was _____ fifty thousand. We don't find any *śuddha bhaktas* here, but very soon fifty thousand *śuddha bhaktas* are coming _____ [?]

Then at that time, I could not have a proper conception. I thought, 'the *śuddha bhaktas* are coming from where?' Then gradually I came to realise that through the disciplic order the *śuddha bhaktas* are...

End of 80.00.00.A

Start of 80.00.00.B

Śrīla Śrīdhara Mahārāja: ...fifty thousand, some from somewhere else. But I gradually I had to realise that *śuddha bhaktas* are coming in his generation of disciplic order. *Śuddha bhaktas* are coming, fifty thousand. Hare Kṛṣṇa. Your joining the mission that is a miracle _____ going on,

we do not know anything. Who is Kṛṣṇa, who is *Bhāgavata*, what is *Gītā*? We know nothing but direct participation. Hare Kṛṣṇa. Hare Kṛṣṇa. So there are so many stories, such stories in the propaganda of Swāmī Mahārāja, and gradually the world will have all these things, in their store.

Bhāvānanda Mahārāja: The first time I met Guru Mahārāja, in Los Angeles, he came to the temple and he gave his Sunday afternoon lecture. And after the lecture he was leading *kīrtana* and he got down from the *vyāsāsana* and he started dancing around the temple room. And we all automatically got into a line behind him and everyone was dancing as he was leading. And there were some people sitting in chairs and when Guru Mahārāja went by they fell off their chairs. He was dancing so powerfully that when he went by, they were old people, they fell off their chairs and were paying their obeisances. They didn't even know what it was to pay obeisances, because in America no one ever pays obeisances. This is considered, to bow down your head is considered the most humiliating position to be in. That's the culture; never bow down your head on the floor, ever. So we had no experience of paying our obeisances.

Śrīla Śrīdhara Mahārāja: What is the question?

Devotee: _____ [?]

Bhāvānanda Mahārāja: So proud.

[Bengali (?) conversations from this point]

End of 80.00.00.B

Start of 80.00.01.A_807_

[This talk is in Bengali]

Start of 80.00.01.B_807_

[This talk is in Bengali]

Start of 80.07.11.A

Harṁsadūta Mahārāja: ...Chinese language. And this boy's father is a doctor who was educated in Germany, before the communist regime. So he speaks German, English, and Chinese.

Śrīla Śrīdhara Mahārāja: To conquer China means the most difficult battle.

Haṁsadūta Mahārāja: That will be difficult; China.

Śrīla Śrīdhara Mahārāja: Oh.

Haṁsadūta Mahārāja: China will be difficult. But everywhere, Lord Caitanya has put His men. Lord Caitanya has put His men all over the world. So when the Hare Kṛṣṇa Movement comes there, then they will come out.

Devotee: _____ fall down.

Devotee: In Russia.

Śrīla Śrīdhara Mahārāja: Why you should only accept _____ [?] The whole world has been inundated with the grace of the Lord, and why do you remain...

Haṁsadūta Mahārāja: Ha, ha. Yes, right.

Devotee: This is for a recording.

Haṁsadūta Mahārāja: Yes, I know...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Haṁsadūta Mahārāja: Prabhupāda said, "The Chinese will be the last to come, but the most faithful." That was what he said.

Śrīla Śrīdhara Mahārāja: Yes, very tenacious.

Haṁsadūta Mahārāja: Yes. He said that. Once they accept they never let it go.

Śrīla Śrīdhara Mahārāja: Once they accept they retain.

Haṁsadūta Mahārāja: Right. They never let it go. The Germans are also like that, once they accept it.

Devotee: Americans? [group laughter]

Haṁsadūta Mahārāja: Americans are very whimsical, they accept, reject, accept, reject, because they're not disciplined.

Devotee: Chinese accepting?

Haṁsadūta Mahārāja: Yes. We have a number of Chinese devotees, and they're very hard working.

Devotee: That is a communist country.

Haṁsadūta Mahārāja: Communist, yes.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: They have got tenacity.

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Once I asked myself, why Mahāprabhu selected to pass His last days in Orissa? Then at that time also I got response from my heart. The Oriya people, the _____ [?] people are very tenacious. Tenacity they have got. Once they're made to accept, they won't leave it easily. This was my understanding.

Haṁsadūta Mahārāja: So Prabhupāda said about the Chinese, they're like that. If they accept it then they stick.

Śrīla Śrīdhara Mahārāja: Yes.

Haṁsadūta Mahārāja: And of course, they make up one third of the world's population, so that means out of three men one is a Chinaman. Out of every three men one is a Chinaman.

Śrīla Śrīdhara Mahārāja: They received Buddhism...

Haṁsadūta Mahārāja: Yea.

Śrīla Śrīdhara Mahārāja: ...from India, and now they're leaving Buddhism, that is dead Buddhism.

Haṁsadūta Mahārāja: Yea.

Śrīla Śrīdhara Mahārāja: A carcass. As this life is established _____ Not *ahimsā*, means this material *ahimsā*, *ahimsā* in the material plane. But real *ahimsā* in *prema*, and *prema* is always relative to Kṛṣṇa, in its fullest meaning, *prema*. Nārāyaṇa *prema*, or Śiva *prema*, it is not...

Haṁsadūta Mahārāja: Perfect.

Śrīla Śrīdhara Mahārāja: ...not suitable. But Kṛṣṇa *prema*, *prema* is always related to the conception of Godhead as Kṛṣṇa. So *prema* is the very life of *ahimsā*. Without *prema*, *ahimsā* is a

carcass. Without *prema* real, *ahimsā* cannot be, cannot stand; *prema*. *Prema* with Kṛṣṇa, Vṛndāvana, *ahimsā* - that is dynamic *ahimsā*. *Ahimsā* is on the negative side, *ahimsā*. But if one is devoid of *prema*, love, then *ahimsā* is only negative. Not to harm anybody, that does not mean that he's graced in the positive side. And the negative side is *ahimsā*, and the positive side is *prema*. And *prema* means always related to Kṛṣṇa and His disciples and His *dhāma*. It is their monopoly. Of course Mahāprabhu is included, Navadvīpa is included, because that is Kṛṣṇa in different posing, that is more high, because distributing. It is extending the extension. *Prema* extending, *audārya*; *mādhurya*, *audārya*, *prema* is extending herself.

Haṁsadūta Mahārāja: What about Jagannātha Purī? Is it also *audārya*?

Śrīla Śrīdhara Mahārāja: This is *audārya*, midway to Dvārakā and Navadvīpa. And Purī is Dvārakā, the temple; and the Guṇḍicā is Vṛndāvana. And Mahāprabhu mixing both Navadvīpa represented.

Haṁsadūta Mahārāja: Why did Lord Caitanya travel so extensively through South India, and not North India?

Śrīla Śrīdhara Mahārāja: That was because that was the field of the Ācāryas. Before *sattvica* Ācārya, that is theistic Ācārya, they had their followers mainly in the South. Viṣṇuswāmī, the oldest of them, *śuddhādvaita-vāda*, in that line Śrīdhara Swāmī has come. And the Vallabha people in Gujarat, Vallabhis they also are followers of *śuddhādvaita-vāda*. Ādi Viṣṇuswāmī. One, the second, is Rāmānuja, *viśiṣṭādvaita-vāda*, *śuddhādvaita-vāda* is Madhvācārya. And one, the fourth, is Nimbarka.

Haṁsadūta Mahārāja: Viṣṇuswāmī.

Śrīla Śrīdhara Mahārāja: These four separate Ācāryas they're _____ At least these three.

Haṁsadūta Mahārāja: Viṣṇuswāmī also.

Śrīla Śrīdhara Mahārāja: Viṣṇuswāmī, Rāmānuja, Madhvācārya...

Haṁsadūta Mahārāja: And Nimbarka.

Śrīla Śrīdhara Mahārāja: And Nimbarka _____ something like that, where that is located in the South India.

Haṁsadūta Mahārāja: He was also born in the South.

Śrīla Śrīdhara Mahārāja: Mainly the place of Ācāryas.

Haṁsadūta Mahārāja: I see.

Śrīla Śrīdhara Mahārāja: So, He visited them and tried to preach His *acintya bhedābheda vāda* amongst them.

Haṁsadūta Mahārāja: I see.

Śrīla Śrīdhara Mahārāja: Mainly.

Haṁsadūta Mahārāja: Rejuvenate.

Śrīla Śrīdhara Mahārāja: Rejuvenate. And also He gave new life to them.

Devotee: _____ [?] make them understand the theory of *acintya bhedābheda vāda* _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. They were more religious minded, these southern people.

Haṁsadūta Mahārāja: Yes, that's a fact, more inclined.

Śrīla Śrīdhara Mahārāja: And the northern people are business like. Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Came from, descended from the transcendental world...

Haṁsadūta Mahārāja: I think he came to deliver me. He comes from a big family of ten children; ten?

Devotee: Eleven.

Haṁsadūta Mahārāja: Eleven children in his family. In America this is very unusual.

Śrīla Śrīdhara Mahārāja: How many sisters?

Devotee: Seven.

Śrīla Śrīdhara Mahārāja: Seven sisters, and only four brothers. And you are?

Devotee: Youngest.

Śrīla Śrīdhara Mahārāja: Youngest.

Devotee: Very good.

Harṁsadūta Mahārāja: I found my experience has been...

Śrīla Śrīdhara Mahārāja: For you, the parents will also have a good chance. Their energy has been utilised for you, and Kṛṣṇa will pay in His own coin. Kṛṣṇa's coin is *prema* – *prema* is the coin of Kṛṣṇa. He pays in terms of *prema*, divine love, love divine. Hare Kṛṣṇa.

Janma sakala tare bajye tare samjal, kṛṣṇa sara sanjal bhakti sara akbhar [?]

Bhaktivinoda Ṭhākura sings, "Ones life is fulfilled if he can fortunately see, even once, the divine *rūpa* of Kṛṣṇa." _____ [?]

If once he can find Him in his heart, then all the *vichar* means, all his charm for anything else will at once disappear forever. No charm he will find in any other place, if once he comes in touch with that degree of holiness, divinity. Then all turned into ashes, trash, everything will seem to be trash if he once gets the touch of the divine. _____ [?]

The opposite movement, the heart is functioning in the opposite direction, anomaly. Hither thither, it is all *vichar*. Just as the movement of a patient in fit, that is *vichar*. So, at present the movements of the, the gesticulations of the *baddha jīva*, the fallen soul, it is all *vichar*, not normal function, not normal movement. It is all movement as if in a delirium. We are in delirious condition. When we awake in Kṛṣṇa conception, then only we come into our normal life. But in this life, all the practices, all the thoughts, are nothing, with no value more than delirium, delirious movement. This is, so we are to know how Kṛṣṇa is quite natural. In our natural position we cannot but be His servants, His servitors, His paraphernalia, cannot but be, *svarūpe sabāra haya, golokete sthiti:*

gāyatrī muralīṣṭa-kīrtana-dhanaṁ rādhāpadam dhīmahī.

[Kṛṣṇa's flute does not make any other tune except the glorification of Śrīmatī Rādhārāṇī.]

The meaning of the *gāyatrī*, as evolved to me, that I am one with the flute of Kṛṣṇa. *Gānat trāyate*, by singing, the purpose within me, one feels that he's seeing, he's hearing, hearing the flute of Kṛṣṇa, and that divine sound makes proper adjustment, takes us to our respective duty. The call of that sweet flute only gives us a proper adjustment. So *mukṭi, svarūpena vyavaṣṭhiḥ, mukṭi, gāyatrī* also gives delivery from the bondage and sends us towards the *svarūpa*. So *mūralī* and *gāyatrī* one and the same thing, and the *kīrtana* of Mahāprabhu, that is also aiming at the same thing. *Gāyatrī, mūralī* leads to *kīrtana*, and Rādhā-pādam. All drawing us near the divine feet of Śrī Rādhikā, where from we can have our real, natural, and hearty engagement, loving engagement we can have by the _____ [?]

Devotee: Gesture, posture, gesture.

Śrīla Śrīdhara Mahārāja: By the slight indication, the eye indication of Śrī Rādhikā, Rādhārāṇī, suppressed indication. Hare Kṛṣṇa. *Svarūpe sabāra haya, golokete sthiti*. Our goal, real goal is there, destination is there, Rādhā-pādam. Gaura Haribol. Gaura Haribol
_____ [?]

Devotee: Mahārāja has given a new interpretation on *Gāyatrī*.

Śrīla Śrīdhara Mahārāja: *Prapanna-jīvanāmṛtam* _____ [?]

Devotee: And that will be given to you.

Śrīla Śrīdhara Mahārāja: In Sanskrit poems it is translated, *Gāyatrī*, the real meaning of *Gāyatrī* has been translated into Sanskrit poems; the meaning leading towards the service of the Divine Holy Feet of Rādhā. That is our goal. *Rūpānuga Vaiṣṇava*, the call of the *rūpānugas* aiming in that direction. Gaura Haribol. Do you know Bengali script?

Haṁsadūta Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Can't read Bengali?

Haṁsadūta Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Tamal Kṛṣṇa?

Haṁsadūta Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Jayapataka?

Haṁsadūta Mahārāja: Yes, he can.

Śrīla Śrīdhara Mahārāja: Acyutānanda could.

Haṁsadūta Mahārāja: Yes, he can. A few of our devotees can, but mostly they cannot.

Śrīla Śrīdhara Mahārāja: Yes, the Bengali script, and the Nagari script, Hindi or Nagari Sanskrit script?

Haṁsadūta Mahārāja: A little bit, I used to know but then I lost, I've forgotten.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Haṁsadūta Mahārāja: We're moving so much, we're travelling so much, at least I am, travelling so much that it's very difficult.

Śrīla Śrīdhara Mahārāja: No time.

Harṁsadūta Mahārāja: No time. Our next generation, the children, they'll learn all this. Our life is finished.

Śrīla Śrīdhara Mahārāja: No.

Harṁsadūta Mahārāja: Oh yes.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja has brought Bengali, what is in Bengali script into English.

Harṁsadūta Mahārāja: Right. He never encouraged us very much. He said, "Everything I've put in English. Don't waste time. Just read English. There's no time," he said, "No time." And it's a fact, there's so many disturbances for us that there's hardly any time.

Śrīla Śrīdhara Mahārāja: He was managing, tolerating, so many worries also, every night he used to translate.

Devotee: *Prapanna-jīvanāmṛta* _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Harṁsadūta Mahārāja: Why don't you read it.

Devotee: _____ [?]

*artho 'yaṁ brahma sūtrānām, bhāratārtha-vinirṇayaḥ
gāyatrī bhāṣya rūpo 'sau, vedārthaḥ paribrimhitaḥ*

["*Śrīmad-Bhāgavatam* represents the real purport of *Vedānta-sūtra*. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic *Mahābhārata*, the great history of the world, *Śrīmad Bhāgavatam* has come to give its real meaning. The mother of all Vedic knowledge is the *Gāyatrī mantra*. *Śrīmad-Bhāgavatam* gives the gist of *Gāyatrī* in a very full-fledged way. And the supplementary truths of the *Vedas* are also found within *Śrīmad-Bhāgavatam*."] [*Garuḍa Purāṇa*]

_____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] *Gāyatrī muraliṣṭa-kīrtana-dhanam rādhāpadam dhīmahī*. Here we find the *Gāyatrī* in Sanskrit.

Harṁsadūta Mahārāja: This book is all your poetry?

Devotees: Yes. Mahārāja has collected some...

Śrīla Śrīdhara Mahārāja: Collections from different scriptures.

Devotee: *Śaraṇāgati*.

Haṁsadūta Mahārāja: They're all Swāmī Mahārāja, or others also?

Devotee: Yes.

Haṁsadūta Mahārāja: All your own poetry, you own work?

Śrīla Śrīdhara Mahārāja: Yes.

Haṁsadūta Mahārāja: Or some others also?

Śrīla Śrīdhara Mahārāja: Completely Sanskrit work, collection from various scriptures, and something composed by me to give harmony, all Sanskrit. And the name of the book, this is *The Nectar in the Life of a Śaraṇāgata Bhakta Devotee, a Surrendered Devotee*. A surrendered devotee will find nectar of life here. And because, the collection is from different *śāstra*, from the life of the different devotees, various big devotees; what are their natures. And that will seem to be very sweet.

Haṁsadūta Mahārāja: Inspiring.

Śrīla Śrīdhara Mahārāja: Inspiring and sweet, so it will inspire, it will be _____ [?]

Haṁsadūta Mahārāja: So how to get it in English? Maybe Nimāi will have to make it in English. Ha, ha. You'll have to translate.

Śrīla Śrīdhara Mahārāja: Ha, ha. Yes, God willing. Ha, ha.

Haṁsadūta Mahārāja: God is willing but we have to make Nimāi willing. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha. It will be very helpful to the devotees.

Haṁsadūta Mahārāja: So Nimāi, you make this in English.

Śrīla Śrīdhara Mahārāja: The Paramānanda Prabhu, Prabhupāda's, who joined our Guru Mahārāja in the age of thirteen, Paramānanda Prabhu. He was very favourite to our Guru Mahārāja. He used to read this every day, this book, very encouraging to the life of a devotee. So many things quoted from the different lives of the devotees.

Harṁsadūta Mahārāja: So this book was written a long time ago?

Devotee: Yes, a long time ago _____ [?]

Śrīla Śrīdhara Mahārāja: You can keep one with you.

Harṁsadūta Mahārāja: So translate it into English. We have to have it in English, we have to have it in English and Nimāi has to do the work.

Devotee: _____ [?]

Harṁsadūta Mahārāja: Crazy man.

Devotee:

*śrīmac-caitanyapādaḥ cara-kamalayugau netra-bhṛṅgau madhu dyau
gauḍe tau pāyayantau vraja-vipina-gatau vyājayuktau samutkau*

Harṁsadūta Mahārāja: Very sweet sounding. It sounds very sweet.

Śrīla Śrīdhara Mahārāja:

*śrīmac-caitanyapādaḥ cara-kamalayugau netra-bhṛṅgau madhu dyau
gauḍe tau pāyayantau vraja-vipina-gatau vyājayuktau samutkau
[bhātau sabhrāṭṛkasya svajana-gaṇa-pater yasya saubhāgya-bhūmnaḥ
sa śrī-rūpaḥ kadā mām nija-pada-rajasa bhūṣitam samvidhatte]*

[Śrīla Rūpa Goswāmī is the mine of the most precious treasure, the leader of the associates of Lord Caitanya (the Divine Succession being known as the *Rūpānuga-sampradāya*, 'the followers of Śrī Rūpa'). In the company of his brothers, he was resplendent in (the province of) Gauḍa, causing the fervent twin bumblebees in the form of the lotus eyes of Śrī Caitanyadeva to drink nectar, as the Lord's lotus feet moved on the pretext of visiting Vṛndāvana. When will that Śrīmad Rūpa Prabhu grace me with the dust of his holy feet?] [*Śrīmad Rūpa-pada-rajah Prārthanā Daśakam*, 1, by Śrīla Śrīdhara Mahārāja]

Devotee: According to the *Ṣaḍ-gosvāmī-aṣṭakam*, *vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*, according to that.

Harṁsadūta Mahārāja: I see. Anyway, once Śrīla Prabhupāda told us, he said, "Before you go back to Godhead, you have to be born in India." Ha, ha, ha. So Harikeśa objected. Ha, ha, ha. He said, "No, you have to." He kept insisting. So next time we shall learn all these things.

Śrīla Śrīdhara Mahārāja: When my master has got you here, you are already in Vṛndāvana.

Harṁsadūta Mahārāja: No, he didn't say Vṛndāvana, he said India. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Wherever you are, there is India, there is Vṛndāvana.

yata vaiṣṇavagana sei sthāna vṛndāvana
[Narottama Dāsa Ṭhākura's *Prema-Bhakti-Candrikā*]

[Advaita Prabhu tells Śrī Caitanya Mahāprabhu: "Wherever You are, there is Vṛndāvana."
[Narottama Dāsa Ṭhākura says wherever we find a true devotee of Kṛṣṇa, there is Vṛndāvana.]

Harṁsadūta Mahārāja: We said that but he said, "No. You have to be born in India."

Śrīla Śrīdhara Mahārāja: Your Gurudeva, and Narottama Goswāmī has said so, he has taught us so. Wherever you are, there is Vṛndāvana, there is Kṛṣṇa. And where is Kṛṣṇa there is Vṛndāvana.

Harṁsadūta Mahārāja: But he also said, "I'm not different from ISKCON."

Śrīla Śrīdhara Mahārāja: Otherwise, why, how, you can create New Vṛndāvana in America?

Harṁsadūta Mahārāja: Yes, we have to expand Vṛndāvana all over America. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: When you can create Vṛndāvana...

Devotee: Vṛndāvana can appear everywhere, where there are devotees.

Śrīla Śrīdhara Mahārāja: *Kavi ham helava sri vṛndāvana* [?]

Harṁsadūta Mahārāja: Anyhow, we don't mind.

Śrīla Śrīdhara Mahārāja: When one has realised to a particular level, he can see Vṛndāvana.

vana dekhi' bhrama haya – ei 'vṛndāvana', śāila dekhi' mane haya – ei 'govardhana'
yāhān nadī dekhe tāhān mānaye – 'kālindī', mahā-premāveśe nāce prabhu paḍe kāndī'

["When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana'. When He passed over the hills, He took it for granted that they were Govardhana."]

[*Caitanya-caritāmṛta, Madhya-līlā, 17.55*]

Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: He's able to find, _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Haṁsadūta Mahārāja: Nimāi and Bhakti Caru Mahārāja, they have to translate your book, then we can have it in English.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Mahārāja is learning English. He will translate all these things in English.

Haṁsadūta Mahārāja: Yea, yea.

Devotee: He's trying to.

Haṁsadūta Mahārāja: Yea. Why not? He's intelligent. He speaks good English.

Devotee: Yes.

Haṁsadūta Mahārāja: I think this bridge is going to make your Maṭh more important, this bridge, this road will become very important road, and people will come here.

Śrīla Śrīdhara Mahārāja: Yes. Calcutta connection will be easier.

Haṁsadūta Mahārāja: Yes. Then maybe the Americans will build the bridge from Svarūpa Ganj to Māyāpur. Prabhupāda said that we should do it, we should build a bridge, then people will come.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Haṁsadūta Mahārāja: The same thing, lame man and blind man.

Śrīla Śrīdhara Mahārāja: It is already in Gaura *dhāma*, and *dhāma* is expressing itself through evolution. None can create, none can thrust anything foreign here, but the internal beauty is evolved. It is *nitya*, it is eternally existing, and expressing, evolving.

Haṁsadūta Mahārāja: Sometimes, foreign devotees come to the *dhāma* and they're disappointed because they see so many nasty things, they're disappointed.

Devotee: Māyā Devī has...

Haṁsadūta Mahārāja: Covered.

Śrīla Śrīdhara Mahārāja: Jagāi Mādhāi...

Maha adhikari dui jagai madhai patita pavana name sakhi du bhai [?]

So, what seems to be nasty, that also helps to promote the position of the high, the divine.

Harṁsadūta Mahārāja: Yes, the other day you explained that.

Śrīla Śrīdhara Mahārāja: Just as *māyā* is necessary to show the superiority of the Kṛṣṇa *dhāma*, Vaikuṅṭha *dhāma*, *māyā* is necessary; thesis, antithesis, synthesis.

Harṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Antithesis, in *Bhāgavatam* in the first *śloka*,

*[janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhimahi]*

["O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."] [*Śrīmad-Bhāgavatam*, 1.1.1]

Janmādy asya yato 'nvayād itarataś, positive, and *itarata* means negative, indirect way. Indirect - that is also within the harmony. That cannot be eliminated. That must be there. That has got its allotted service to help the positive. So we should have to reckon that also, that indirect. The direct is attracting us, and indirect is giving a push, attracting and pushing from the back. Indirect means pushing from the back and direct means attraction.

Harṁsadūta Mahārāja: Yes.

Devotee: Mahārāja, one question to be put to your lotus feet. Without the help of the negative side, the positive side cannot be attractive?

Śrīla Śrīdhara Mahārāja: Yes, cannot be attractive, and cannot be understood even.

Devotee: If that is perfect, if that is self-sufficient, positive side, then why that should be dependent on negative side?

Śrīla Śrīdhara Mahārāja: It is enhanced.

Devotee: Enhanced.

Śrīla Śrīdhara Mahārāja: Enhanced.

Devotee: But is it not that the negative side, positive side...

Śrīla Śrīdhara Mahārāja: _____ [?] background _____ [?] That is a necessary part.

Devotee: Necessary part. There also the negative side and positive side in *Vṛndāvana līlā*, *vipralambha*, *viraha*, even in separation. That is the highest most thing. This is not questionable here, but in *mahā-māyā*...

Śrīla Śrīdhara Mahārāja: In every position, to understand the positive we require the help of the negative. In every position of our understanding, the line of demarcation of my understood thing, my experience, there must be a boundary line. That is the other thing, the indirect. Indirect means background, so whatever I shall understand there must be something in the background, the line of demarcation of my understanding.

Devotee: Once, Bhaktivinoda Ṭhākura said that, "If Kṛṣṇa wishes, He can make *mahā māyā* vanish."

Śrīla Śrīdhara Mahārāja: _____ [?]
It is a challenge from the side of the *svarūpa śakti* to keep it down.

Devotee: Then, which side will it go?

Śrīla Śrīdhara Mahārāja: It means that it proves the superiority of the *svarūpa śakti* infinitely over *māyā śakti*, and not that if *māyā śakti* was absent, then the...

Devotee: Yes, over *māyā śakti*. It doesn't matter to that, *svarūpa śakti*.

Śrīla Śrīdhara Mahārāja: ...the question cannot arise.

Devotee: That is self-sufficient.

Śrīla Śrīdhara Mahārāja: *Sarvam khalu idam brahma* [Everything that exists has emanated from Brahman, the Supreme Absolute Truth]. [*Chāndogya Upaniṣad*, 3.14.1] *Neho na nastik akiñcana*.

Sarvaṁ is there, *Nāma* is also there, otherwise no such question may come. Toward every stage the direct and indirect.

Devotee: Everything is to be utilised for the service of the Absolute Good, negative side also.

Śrīla Śrīdhara Mahārāja: Everywhere it is represented. Rādhārāṇī's service, and Chandravālī on the other hand.

Harṁsadūta Mahārāja: I see, yea. Just like in the material world, we say, "There cannot be sweet success without great opposition."

Śrīla Śrīdhara Mahārāja: Yes, of course.

Harṁsadūta Mahārāja: We cannot taste the sweetness of victory without opposition.

Śrīla Śrīdhara Mahārāja: Yes, everywhere the opposition.

Harṁsadūta Mahārāja: So the same thing holds true, so what you're saying is the same thing holds true for Kṛṣṇa consciousness. For our endeavour to become Kṛṣṇa conscious there must also be opposition.

Śrīla Śrīdhara Mahārāja: Yes. There must be so many demons in Vṛndāvana itself, the Pūtanā, Aḡa, Baka.

Devotee: _____ [?]

Devotee:

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
rakṣiṣyatīti viśvāso, gopṭṛtve varaṇaṁ tathā.
[ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatīḥ
evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]*

["The six divisions of surrender are to accept those things favourable for devotional service, to reject unfavourable things, the conviction that Kṛṣṇa will give protection, to accept the Lord as one's guardian or master, full self-surrender, and humility."] [*Caitanya-caritamṛta, Madhya-līlā, 22.100*]

[From *Vaiṣṇava Tantra*]

And it is in *madhyama adhikāra* or *uttama adhikāra*? Whether it is applicable in *madhyama adhikāra* or *uttama adhikāra* also?

Śrīla Śrīdhara Mahārāja: _____ [?] There is some second conception other than Kṛṣṇa *bhajan*. He's conscious of the possibility of anti devotion.

Devotee: Then he's always to make some distinction between each and others.

Śrīla Śrīdhara Mahārāja: The distinctive faculty is present there.

Devotee: Even in the stage of *mahā-bhāgavata*? You see, you listen, even in the stage of *mahā-bhāgavata* there is some distinction. Like the other day, this type of discussion going on...

Śrīla Śrīdhara Mahārāja: Distinctive, always distinctive, differentiative. Where there is differentiation and specification, the elimination. Progress means elimination. Progress means something to keep it back, and that is undesirable.

Haṁsadūta Mahārāja: Yes, means elimination, right, something front, something back.

Śrīla Śrīdhara Mahārāja: Something front, something back. Progress means to leave something, and that is less desirable, less sweet. So automatically it proves progress means...

Devotee: Acceptance and elimination.

Śrīla Śrīdhara Mahārāja: Elimination and acceptance.

Haṁsadūta Mahārāja: Positive and negative.

Śrīla Śrīdhara Mahārāja: Positive and negative, always. Hare Kṛṣṇa.

Haṁsadūta Mahārāja: Yes, this is very enlightening; very applicable to our positions, condition.

Śrīla Śrīdhara Mahārāja: And there is unifying Kṛṣṇa *līlā*. Suppose I'm taking sweet, then it is monotonous, I want some salt. Then I'm eliminating sweetness and eager to taste salty things. Sometimes I like to taste some acid, eliminating the salt. By the Divine Will of the Lord it revolves in a circle, it may in the highest stage. The progress means it moves in a circle. It may be like that. *Viraha* is very bitter, and *milana* is very sweet. And sometimes *milana* is also bitter as if in *mana līlā*, wants to eliminate another. Ha, ha, reaction...

Devotee: But ultimately everything is sweetest.

Śrīla Śrīdhara Mahārāja: ...as if it is bitter, "I can't tolerate Your *darśana*. You be off or I shall go to live separately." Reaction may come.

Devotee: *Viraha* is sweetest, this *viraha vipralambha*. What is saddest that is sweetest.

Śrīla Śrīdhara Mahārāja: "Our sweetest songs are those that tell of saddest things." There is a verse in English. Whose is it?

Haṁsadūta Mahārāja: I don't know.

Śrīla Śrīdhara Mahārāja: You don't know?

Haṁsadūta Mahārāja: I've never heard this one before.

Śrīla Śrīdhara Mahārāja: "Our sweetest songs are those that tell of saddest things."

["Our sincerest laughter with some pain is fraught;
Our sweetest songs are those that tell of saddest thought."
[The English Romantic poet, Percy Bysshe Shelley, 1792-1822]

Haṁsadūta Mahārāja: That's a nice line.

Śrīla Śrīdhara Mahārāja: *Viraha, vipralambha*, we're shedding tears but we cannot leave the book away, though we're shedding tears. So much pain but still very sweet. The sweetest things are those that tell of saddest things, *viraha*.

Haṁsadūta Mahārāja: Somewhere it was said, the greatest enjoyment is disappointment.

Śrīla Śrīdhara Mahārāja: Failures makes one great.

Haṁsadūta Mahārāja: What was that?

Devotee: Failure is the pillar of success.

Śrīla Śrīdhara Mahārāja: Sometimes, failure is the pillar to success, and failure makes one great.

Devotee: Sometimes, exceptional case that is.

Śrīla Śrīdhara Mahārāja: He tried his best but the people could not understand him so his campaign failed. Ha, ha, ha.

Devotee: Hare Kṛṣṇa. But if one is completely disappointed then it is very harmful for his life.

Śrīla Śrīdhara Mahārāja: That is disappointment or gain; gain or loss comes at the same level.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So perfect that the separation and the gain, both full, both perfect, *viraha, milana* – both enjoyment. In *viraha* He does not desert us. In separation also He does not

leave us. He's such, so great. And where is He, there must be some sort of enjoyment, satisfaction, cannot but be.

Haṁsadūta Mahārāja: Just different taste.

Śrīla Śrīdhara Mahārāja: And particularly for the fallen soul, the attitude of separation, the *sādhana*, the *bhajan*, the cultivation in separation, that is more healthy, more healthy. *Vipralambha* is more healthy to the fallen soul than *sambhoga*. There may be chance of keeping of the material pleasure. Hare Kṛṣṇa. Gaura Haribol. So you are going to *ratha-yātrā*, Calcutta?

Haṁsadūta Mahārāja: Yes. Fourteenth morning.

Śrīla Śrīdhara Mahārāja: Fourteenth morning, on Monday.

Haṁsadūta Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: Today is Friday, and Saturday, Sunday...

Haṁsadūta Mahārāja: Sunday morning.

Śrīla Śrīdhara Mahārāja: Sunday morning you'll start from Navadwīpa?

Haṁsadūta Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: Or last evening?

Haṁsadūta Mahārāja: No, no, morning, Sunday morning.

Śrīla Śrīdhara Mahārāja: Sunday morning?

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So one day before?

Haṁsadūta Mahārāja: No, same day.

Śrīla Śrīdhara Mahārāja: Monday morning?

Haṁsadūta Mahārāja: No. Today is the twelfth, so tomorrow is the thirteenth, Saturday. Sunday is the fourteenth, so the fourteenth morning, Sunday, we'll start, and that afternoon, twelve o'clock, one o'clock, it will begin.

Śrīla Śrīdhara Mahārāja: Sunday?

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Sunday or Monday *ratha-yātrā*?

Devotee: Sunday.

Haṁsadūta Mahārāja: Sunday. Must be Sunday.

Śrīla Śrīdhara Mahārāja: Sunday.

Haṁsadūta Mahārāja: I think so; unless my watch is wrong.

Devotee: Ha, ha. Otherwise his watch will be wrong.

Śrīla Śrīdhara Mahārāja: Monday means the day after tomorrow.

Haṁsadūta Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: Today is Friday.

Haṁsadūta Mahārāja: Saturday, Sunday. Then I think Monday I'll come back.

Śrīla Śrīdhara Mahārāja: Here it is mentioned in Monday.

Haṁsadūta Mahārāja: Well then I'll have to check again but I think its Sunday.

Śrīla Śrīdhara Mahārāja: *Viśuddha siddhānta* _____ [?]

Haṁsadūta Mahārāja: So what is today, the twelfth or not? Is today the twelfth? Today is Friday.

Devotee: Not the twelfth but the eleventh.

Haṁsadūta Mahārāja: Then my watch is...

Devotee: Yes, so it is wrong.

Haṁsadūta Mahārāja: Wrong watch.

Śrīla Śrīdhara Mahārāja: How to take advantage of the Sunday holiday, they have arranged to make special arrangement on Sunday.

Haṁsadūta Mahārāja: I was thinking it was Sunday.

Devotee: _____ it's called *adhivas*, in our language.

Haṁsadūta Mahārāja: What is Tuesday called?

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: What types of fruits are liked by you Mahārāja? You give a list.

Haṁsadūta Mahārāja: Fruit?

Devotee: Yes.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Apple, or plantain?

Haṁsadūta Mahārāja: Mango.

Devotee: Mango. Cucumber?

Haṁsadūta Mahārāja: No. Yes I like it but...

Devotee: Banana?

Haṁsadūta Mahārāja: What, is it for now?

Devotee: Yes. He's going to purchase.

Haṁsadūta Mahārāja: Just a little pineapple and mango, that's all.

Devotee: Do you like *miṣṭi dahi*?

Haṁsadūta Mahārāja: Oh yes, I like.

Devotee: *Rasagullā, sandeśā*?

Haṁsadūta Mahārāja: No.

Start of 80.07.11.B

Haṁsadūta Mahārāja: ...so now there's a lot of political pressure coming from China and Russia. But India is aligning itself with Russia.

Śrīla Śrīdhara Mahārāja: Yes. And China is backed by America.

Haṁsadūta Mahārāja: And China is backed by America, right. So, I noticed one thing that since the disappearance of Kṛṣṇa, the seat of world power has moved gradually west, from India, to Egypt, to Greece, to Rome, to Europe, then to America, and now it is moving to China. At least it appears that way. And the Chinese are now very, and Napoleon said about the Chinese so long ago, he said, 'There lies a sleeping tiger. Better let him lie, because when he wakes he will move the world.' Even Napoleon said so long ago.

Śrīla Śrīdhara Mahārāja: What did he say; Napoleon?

Haṁsadūta Mahārāja: When he was asked about China he said, 'There lies a sleeping tiger. Better let him lie, because when he wakes he will move the world.'

Śrīla Śrīdhara Mahārāja: China?

Haṁsadūta Mahārāja: Yea.

Śrīla Śrīdhara Mahārāja: Because of its characteristics or population?

Haṁsadūta Mahārāja: Hmm.

Śrīla Śrīdhara Mahārāja: Population as well as nature; sleeping?

Haṁsadūta Mahārāja: Hmm.

Śrīla Śrīdhara Mahārāja: Sleeping by taking opium.

Haṁsadūta Mahārāja: Opium. But they have stopped that now. The communists have stopped this drug taking, this opium.

Śrīla Śrīdhara Mahārāja: Japan has aroused them.

Haṁsadūta Mahārāja: Yea. Japan and Russia, Russia on one side, Japan on the other side.

Śrīla Śrīdhara Mahārāja: Japan attacked China and oppressed like anything, very cruel. Hare Kṛṣṇa. Hare Kṛṣṇa.

Haṁsadūta Mahārāja: One year, Śrīla Prabhupāda said that he thought that the next great war will be fought in India.

Śrīla Śrīdhara Mahārāja: The next great war?

Haṁsadūta Mahārāja: The next great war will be fought in India.

Śrīla Śrīdhara Mahārāja: India?

Haṁsadūta Mahārāja: Will begin in India, between India Pakistan. Americans will back up Pakistan, Russians will back up Indians. Because they don't want to fight in their own country, they want to fight on some other place, so they think...

Śrīla Śrīdhara Mahārāja: India is also clever, but now the tendency that near about Iran...

Haṁsadūta Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: Or that Vietnam or so...

Haṁsadūta Mahārāja: Right. Yea.

Śrīla Śrīdhara Mahārāja: Indira Gandhi she's clever enough, to keep it at a safe distance. But the higher dispensation is in evidence. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Haṁsadūta Mahārāja: Hare Kṛṣṇa. Mahārāja, you want to take your rest now, bath, everything?

Śrīla Śrīdhara Mahārāja: What is it?

Haṁsadūta Mahārāja: Fifteen minutes after ten. Ten fifteen.

Śrīla Śrīdhara Mahārāja: After ten? Another fifteen minutes I can stay, easily. Hare Kṛṣṇa.

Haṁsadūta Mahārāja: Rādhā Govinda wants to ask you something. He wants to give you something.

Rādhā Govinda: We were thinking to make a new pair of glasses for you.

Haṁsadūta Mahārāja: Spectacles. He wants to make you some new spectacles.

Śrīla Śrīdhara Mahārāja: New spectacles.

Haṁsadūta Mahārāja: Yea. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: That I can see?

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Is it possible?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Such improved glass is to be found now?

Devotee: Yes. And nice frame also that stays up.

Śrīla Śrīdhara Mahārāja: I do not want any nice frame, but if improved glass can give, can help in my sight, then that is very welcome to me. There are microscopic glass or telescopic glass, so many glasses now invented.

Devotees: We'll have to get his eyes checked, if you want to improve the glass. We'll have to bring a person here then.

Śrīla Śrīdhara Mahārāja: I asked Dāmodara or someone if any improved quality glass maybe secured anywhere. I told it is in Germany, there's some sort of microscopic glass or telescopic glass. A little sight can be enhanced. And there was one microscopic glass here but they're no longer useful.

_____ [?] Previously that helped me a little, a great deal, now no longer. This glass helped me for a long time. Now it is not useful; very little.

Devotee: We can get another one. Would you like another one?

Śrīla Śrīdhara Mahārāja: But what is its power I don't know. What power may help me? I can't read. Big ___ let me have the glass. Very little. This is quite vague and with the help of the glass I can have some slight connection_____ Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. I heard in Germany they've evolved a glass, only a slight vision can be utilised in any way to read and to see.

Haṁsadūta Mahārāja: We have to bring someone to check your eyes.

Śrīla Śrīdhara Mahārāja: Ha, ha. If Kṛṣṇa's willing, then it may come, for His service. Eighty five years old. I may not expect any more any longer, to live an easy life as I did previously. What do you say?

Haṁsadūta Mahārāja: You don't look so old.

Śrīla Śrīdhara Mahārāja: What is his age? Your age?

Devotee: Twenty.

Śrīla Śrīdhara Mahārāja: Twenty. So young, and come to the, very fortunate to the divine feet of Kṛṣṇa, Guru, Kṛṣṇa, Mahāprabhu, in this age, quite young. And his age?

Devotee: Twenty six.

Śrīla Śrīdhara Mahārāja: Twenty six. Mahāprabhu took *sannyāsa* at twenty four. At eighteen He defeated the Digvijayī Paṇḍit; before eighteen. One Mr. Pitt was Prime Minister of England [1783] when he was eighteen [twenty four] [William] Pitt [the Younger], he was Prime Minister of England once, only at the age of eighteen [twenty four]. And Napoleon was general, at how old?

Haṁsadūta Mahārāja: He was very young; twenty eight, something like that.

Śrīla Śrīdhara Mahārāja: That also very young.

Haṁsadūta Mahārāja: Very young. But he didn't live very long. Such men like Napoleon, they're also empowered? Must be. Prabhupāda once said that, 'Hitler was a *śaktyāveśa avatāra*.' I said, 'How is that?' He said, '*śaktyāveśa avatāra* doesn't always mean he does a good thing. He may do something destructive. But no one can do anything great unless he has that power, so he must be.'

Śrīla Śrīdhara Mahārāja: *śrīmad ujīta medava tatta dev ava gatcha tam muhuti amsa* [?] Wherever you see the intense collection of energy, the will, the divine will backing; otherwise it is not possible.

Haṁsadūta Mahārāja: Even if it is, apparently, bad or evil? That must be energy of Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Through *māyā*.

Haṁsadūta Mahārāja: Through *māyā*, indirect, *śakti*. *Māyā śakti*.

Śrīla Śrīdhara Mahārāja: *Māyā śakti*. In Russia, Russia sending his force through China, the opposite; it is necessary for Russia, that America, through China, is sending his force, for Russia. But China is opposite to America but utilising it.

Churchill told, when he took the help of Russia; Russia was a communist country at that time, so when, in the fight against Hitler he had to join with Russia. Then some people told, "You are going to make alliance with the communists?"

"But in the present position, even if it is necessary, I shall have to make alliance with the Satan, with the hell; what to speak of Russia. In such a position at present we are. If necessary we shall have to make alliance with the hell."

So that also may be utilised sometimes.

China and America's ideal; different ideals. But only for the presence of Russia, America had to make alliance with China, to cope with Russia. And Russia also trying its best to make alliance, to keep India nearby, at any cost. Big population these two countries, China and India; first China and next India, the second largest population in India, and resources also many.

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

Who is there in your Laṅkā Maṭh?

Harṁsadūta Mahārāja: Laṅkā Maṭh we have some German devotee, his name is Cakravartī.

Śrīla Śrīdhara Mahārāja: Cakravartī? Bengali?

Harṁsadūta Mahārāja: No, no. He's a German. He's householder with his wife and child. And we have one Tamil boy from Śrī Laṅkā. He has a B.A. in Chemistry. And one American household couple, then some local devotees. So Śrī Laṅkā...

Śrīla Śrīdhara Mahārāja: _____ [?]

End of 80.07.11.B

Start of 80.08.18. A_80.08.19.A

Śrīla Śrīdhara Mahārāja: ...the *gopīs*, they told, "Nārada, Kṛṣṇa once, in Dvārakā, He told that, "I have got a severe headache Nārada, and the medicine is the feet dust of the devotee. Give feet dust."

"No, no, no. You are God, the Absolute. I shall offer feet dust? Please forgive me, excuse me." Then Nārada went to the Queens, Rukmiṇī and others. "Kṛṣṇa is suffering severely from headache, and the feet dust of His devotee will cure it. He has sent me, please give some feet dust from you."

"No, no, no. What do you say Nārada? Do you want to send us to the hell? That I shall offer feet dust to Kṛṣṇa Who is God Himself, the Absolute - feet dust; never, never. You are a devotee; you give your feet dust."

Then Nārada was nonplussed. Then he went to Kṛṣṇa.

"Oh, very severe pain Nārada, have you got feet dust?"

"No, none is prepared to give feet dust."

"Oh, is it so? But I am feeling severe pain. Just go to fetch something from Vraja. You go there."

Then Nārada at once went to – by *yoga* process – went to Vṛndāvana.

And, "Oh, How's Kṛṣṇa, Nārada? You are coming, how's Kṛṣṇa living?"

"Oh, at present He's under severe pain from headache, and He wants some feet dust of a devotee. That will be the only medicine to cure Him."

"Oh, is it so? Oh, take feet dust here. Give your feet dust. Take my feet dust. Oh."

Nārada was astonished, astounded. "What is this? Do you know what the result is of giving feet dust to Kṛṣṇa?"

"Yes. We're fully conscious."

"What is that?"

"Eternal hell; we are prepared for that."

So this sort of risk should be taken if one is going to take the position of an Ācārya. He must risk. No risk no gain.

Bhakti Caru Swāmī: But Mahārāja, at the same time, isn't the Guru going to...

Śrīla Śrīdhara Mahārāja: False imitation will also kill. It is mere risking, and the imitation of risking is not – will not save. The real thing within must be there at the same time.

Bhakti Caru Swāmī: Mahārāja, isn't this the understanding that the Spiritual Master is accepting disciples, but he's offering those disciples to his Spiritual Master.

Śrīla Śrīdhara Mahārāja: Yes, yes.

Bhakti Caru Swāmī: That is the mood of Rāmeśvara Mahārāja also.

Śrīla Śrīdhara Mahārāja: Yes, of course.

Bhakti Caru Swāmī: He's accepting disciples but he's feeling unqualified...

Śrīla Śrīdhara Mahārāja: At the same time, at the command of his Guru he will be prepared to give facility to his disciples, as he gave, at the same time. He must...

Bhakti Caru Swāmī: But I'm not qualified, but my Spiritual Master is qualified, so let me offer these disciples to his lotus feet.

Śrīla Śrīdhara Mahārāja: Yes. But still, I am taking this risk, why? By his order.

Bhakti Caru Swāmī: Order, I see.

Śrīla Śrīdhara Mahārāja: I'm taking this risk. And mentally he should be sincere to that fact, that his Spiritual Master is all – he's nothing. But by the command of his Guru he will sacrifice wholesale, mind, body, everything, *kāya-manosa-vākya*, not only the mind, but the words as well as the body.

Bhakti Sudhīra Goswāmī: So when Mahāprabhu says, *āmāra ājñāya guru hañā:*

[*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa*

kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei thāñi 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*]

"Become Spiritual Master." Doesn't that mean also, "Qualify as Spiritual Master?"

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: Mahāprabhu is instructing that, *āmāra ājñāya guru hañā*, doesn't that *āmāra ājñāya guru hañā* mean that you first become qualified to be a Guru? That is *vāco vegam manasaḥ krodha-vegam*.

[*vāco vegam manasaḥ krodha-vegam, jīhvā-vegam udaroprastha-vegam*
[*etān vegān yo viṣaheta dhīraḥ, sarvām apīmāṁ pṛthivīm sa śiṣyāḥ*]

["A sober person who can control the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world."]

[*Upadeśāmṛta, 1*]

Śrīla Śrīdhara Mahārāja: Of course.

Bhakti Caru Swāmī: At first you qualify yourself to become Guru and then you deliver to the conditioned living entities.

Śrīla Śrīdhara Mahārāja: So, it proves that *āmāra ājñāya*, he must have faith in his command, sufficient faith, and that will be the first qualification, the faith, the *śraddhā*. Then he will take the risk and do the necessary.

Bhakti Caru Swāmī: So it is clear that...

Śrīla Śrīdhara Mahārāja: Otherwise he'll dismiss, he says and that vanishes in the air, and what I shall do?

Bhakti Caru Swāmī: But Mahārāja, isn't this very important in this respect that he has to have the link with his Spiritual Master...

Śrīla Śrīdhara Mahārāja: From grandeur, he may convert from grandeur to plainness, plain method he may accept. But that method should be accepted as it is necessary to draw

maximum attention of the disciple. That is necessary. Then that may not be very much gorgeous, but plain. But roughly, what is necessary for the purpose, that should be allowed, as *kāya-mano-vākya*, not only in word, but also in mind, and also in body.

Bhakti Caru Swāmī: And another important thing to consider in this respect is that the ISCKON, Prabhupāda is the Founder Ācārya of ISKCON.

Śrīla Śrīdhara Mahārāja: Of course.

Bhakti Caru Swāmī: ISKCON is Prabhupāda's creation.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: Right, so it's very important that we'll put Prabhupāda in the centre.

Śrīla Śrīdhara Mahārāja: So you may create, just as *rūpānuga*, *narottama parivad*, we are inclined to say we are Bhaktivinoda *parivad*, you will all say we are Swāmī Mahārāja *parivad*. In the stalwart, just as in the *vaṁśa*, the *gotra* and *prabhodha* – the *gotra* is coming from the origin, *gotra*. *Prabho* means stalwarts among the descending line, *prabhodha*. So, in the line of Mahāprabhu there are principal Ācāryas, just as in our Guru *paramparā*, Śrī Svarūpa Dāmodara, Raghunātha, Jīva, then Kavirāja, in this way Raghunātha, Jīva, Kavirāja, Narottama, the selected few coming down. So Swāmī *parivad*, one of the stalwarts in the *paramparā*, the Guru *paramparā*, the spiritual generation. One of the stalwarts is he who spread throughout the length and breadth of this earth. *Pr̥thivīte āche yata nagarādi-grama*. We are that *parivad*, we are connected with that *parivad*.

Bhakti Caru Swāmī: That is also one way the devotees are...

Śrīla Śrīdhara Mahārāja: And special respect for him; that may be done.

Bhakti Sudhīra Goswāmī: Yes, so Rāmeśvara Mahārāja feels that he should not be honoured by his disciples with titles that are equal to those of these stalwart Ācāryas.

Śrīla Śrīdhara Mahārāja: No. It will be to deceive the disciple. He must have such boldness to attract their faith and transfer it to his Gurudeva.

Once, in Cuttack, you may see from *Gauḍīya*, the *Vyāsa-pūjā*, that is the birth ceremony of our Guru Mahārāja was celebrated in Cattack Maṭh. Prabhupāda was given a throne to take his seat, and so many others, big citizens are invited including father of Netarji Subash Bosh, Janaki Bosh, was a leading pleader at Cuttack at that time. And many other elites were invited and they're taking seat on the ordinary floor. Of course there was some carpet etc.

Then Prabhupāda in his address told that, "I am being given so much honour, garlands, then worshipping, sandals, flowers, so many things. And many things are being read in my praise. A

beast in the dew garden he will also be ashamed to take such worship amongst so many gentlemen. So many lives are here and I am taking the worship. An animal is also ashamed to accept such honour amongst so many things. And I am not having such bashfulness. I'm not ashamed to take so much honour amongst so many gentlemen. But why am I accepting such honour, such respect? To show that my Guru is deserving this honour, and I am only on his behalf I am accepting so much honour to me, only to send it to my Guru. This honour is only for my Guru. I am nothing without my Guru. I am being worshipped because I have got his words, his advices. I have accepted them so I am being honoured, otherwise not."

Bhakti Sudhira Goswami: Yes, but then...

Śrīla Śrīdhara Mahārāja: "So on his behalf I am accepting and it is publicly... And though it is a very shameful thing, still, though at heart I am aching, but I am accepting on my behalf to show that my Guru's position is such."

Bhakti Sudhira Goswami: He's accepting, but for example, he won't allow his disciples to call him Prabhupāda, because he's reserving that name for his Spiritual Master.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. You see...

Bhakti Sudhira Goswami: So how to make some adjustment?

Śrīla Śrīdhara Mahārāja: When our Prabhupāda passed away, then of course the question of successor came out, and some accepted some Ācārya, some another Ācārya, some no Ācārya, in this way. And now came the question whether that *Om Viṣṇu-Pāda Prabhupāda*, that should be accepted, that should be given as title to the present Ācārya or not. That was a burning question at the time.

I told, looking at the scripture, *Om Viṣṇu-Pāda Prabhupāda*, that should be given. It is written in the *śāstra* that the disciple should pronounce the name of his Guru with all these titles, *Om Viṣṇu-Pāda*. But vehement opposition came from the other persons, who are not Gurus. But I continued that it is in the *śāstra* that the disciple must give his all respect to his Guru; it is written. Then gradually, though protesting in the beginning, when those very persons came to take the position of an Ācārya, they used it freely; only with little difference, that Prabhupāda, and this Ācāryapada, then Guru Mahārāja, and these things.

Because Prabhupāda gave some respect to Bhaktivinoda Ṭhākura, Bhaktivinoda was a title given by his Guru, Vipin Goswami, to Kedarnath Bhaktivinoda, a title. But Prabhupāda told of him as Bhaktivinoda Ṭhākura, and if any person used that title given by his Guru, Prabhupāda could not tolerate. "That person, he's a Bhaktivinoda?" He could not tolerate.

So, we also did not like that Prabhupāda title should be given to any other disciple Guru, Ācārya. So Ācāryadeva, Ācārya Mahārāja, Guru Mahārāja, in this way we used.

But when Swami Mahārāja took the title of Prabhupāda, once Bon Mahārāja took the title of Prabhupāda, but with vehement opposition he left it, for the time being. I don't know how he's being dealt now. But about Swami Mahārāja when this question of Prabhupāda came, it didn't

disturb me, because the Pran Gopāl Goswāmī Prabhu, the Jati Goswāmī, their disciple is using the word Prabhupāda. "My father, *prabhu pāda*," Vaiṣṇava means *prabhu*, and Prabhupāda, it is less than *Viṣṇu-Pāda*. Guru's name should be used as *Viṣṇu-Pāda*, that is higher, but Prabhupāda is less, a *bhakta*, Prabhupāda.

But there came a voice of opposition that, "Why Swāmī Mahārāja is using the word Prabhupāda, and he's allowing his disciples to use the word Prabhupāda?"

But it did not disturb me anything, because it should be. The disciple will say of his Gurudeva as Prabhupāda, and this is sanctioned by the *śāstra*. It is not much. So Prabhupāda, the disciples may use, but sometimes it is _____ [?] Ācāryapāda, Ācāryadeva, Guru Mahārāja, something like that to be told, because it may not give pain to the other disciples.

Bhakti Sudhīra Goswāmī: Because he wanted to make a book...

Śrīla Śrīdhara Mahārāja: But this is a non important factor, of not much importance.

Bhakti Sudhīra Goswāmī: It's been given a lot of importance in our ISKCON; names, Viṣṇupāda, Ācāryapāda...

Śrīla Śrīdhara Mahārāja: So, one day Parvat Mahārāja told, "In the *śāstra*, big Guru and small Guru. The *mantra* is always the same in the scripture. This *mantra* is for big Guru, and this *mantra* is for small Guru." It is not classified in this way in the scripture. So this should be tolerated and adjusted among themselves.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: One may not disturb the feelings of other God-brothers if he adjusts in that way. Without Prabhupāda, you say Ācāryapāda, it is well and good, it doesn't matter. Hare Kṛṣṇa.

I'm getting tired so next sitting.

...

Your Gurudeva Prabhupāda Swāmī Mahārāja.

My Guru Mahārāja wanted me to go to the West for preaching, but I modestly, humbly refused, that, "I don't consider myself a fit person to preach in the West." Because you see that I can't follow your intonation. So I must listen clearly, then I shall tell. So in this way I told that, "If you order I must go, but I don't think that I'm fit to preach in the West." Anyhow, it was stopped and Goswāmī Mahārāja was sent to the West.

And your Prabhupāda also told me, "I have taken so many. Now it will be your duty to help them. That is also some sort of responsibility I give you."

And in the last time he told, "They want to build a special building for my living..."

Bhakti Caru Swāmī: Living quarters in Māyāpur.

Śrīla Śrīdhara Mahārāja: "Living quarters in Māyāpur, and shall ask them to do two compartments, two flats..."

Devotee: Side by side.

Śrīla Śrīdhara Mahārāja: "Side by side, one for me and another for you."

"Of course, I shall try to help you, not always, but occasionally." That I admitted. "Sometimes I shall go and stay there with you."

Bhakti Caru Swāmī: Mahārāja, why don't you tell us when you were first going to Māyāpur, when Prabhupāda came with the disciples from America, and you are going to Māyāpur, how you were feeling at that time?

Śrīla Śrīdhara Mahārāja: Māyāpur?

Bhakti Caru Swāmī: Yes. When first, Prabhupāda invited you to come to Māyāpur when he came.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: I remember once you were telling us that you are telling everybody now I could not go to, your Spiritual Master Śrīla Prabhupāda wanted you to go to America, and the West, but you could not go to the West, but now Swāmī Mahārāja has brought the West to your doorstep.

Devotee: Mohamed could not go to the mountain.

Śrīla Śrīdhara Mahārāja: But the mountain came to Mohamed. Of course, now and then I remember that thing and I say. And here also, Swāmī Mahārāja said, "I have taken them to you, near you, and it will be your duty to cleanse them." In this way, of course, he told. "Raw things I have brought to you and it will be your duty to cleanse them, to make them ready."

Bhakti Caru Swāmī: Shiny.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. I considered him to be *śaktyāveśa avatāra*. As confirmed in his spiritual journey in the ship...

Bhakti Sudhīra Goswāmī: Jaladhuta.

Śrīla Śrīdhara Mahārāja: ...through the Atlantic, and how he landed there, and the nature of his beginning the movement. How much, what was the interest, dedication to Kṛṣṇa, dependence, and how much he made himself quite empty, for Kṛṣṇa to come down to help him. That is to be felt in him, and it is corroborated that Kṛṣṇa worked on his behalf. He was completely dedicated

for the purpose and the divine force, power, came down to help him. Otherwise it is impossible. It is not a thing of the ordinary level that anyone will do. The highest thing has been taken down to the lowest position, so extensively it cannot but be the divine power embodied in a great intensity and magnitude. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Jai.

...

Śrīla Śrīdhara Mahārāja: Māyāpur Candradoya Maṭh Kī Jai.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Visvavyadi [?] Kṛṣṇa Consciousness Movement, Kī Jai.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Gaura Haribol.

...

Bhakti Sudhīra Goswāmī: So the first question is in the Fourth Canto of *Śrīmad-Bhāgavatam*, in the allegorical story of Purañjana, when the wife loses her husband, Śrīla Prabhupāda compares this to the disappearance of the Spiritual Master. And she says that the world has become overrun with rogues and thieves in the absence of her husband. So Prabhupāda says that after the disappearance of the Ācārya, that irreligious principles, unauthorised irreligious principles are introduced and there's so much disorder and chaos. And it's the duty of the perfect disciples of the Spiritual Master to then recognise in those conditions and establish his mission.

Bhakti Caru Swāmī: [Explains for two minutes in Bengali (?) what Bhakti Sudhīra Goswāmī just said]

Śrīla Śrīdhara Mahārāja: And the common sense also about the history proves like that. Viśvanātha Cakravartīpāda, somewhere in *Bhāgavat-bhāṣya*, also mentioned, and in this country in the *varṇāśrama* system also it is mentioned that when Mahā Guru, that anyone's father or mother disappears, then with that crisis accompanies many disadvantages with them. And it is also common sense, when the extreme misfortune is to lose the company of Gurudeva. And that misfortune never comes alone. It brings in its retinue many small incidents that are detrimental to our progress. And progress means, presupposes progress, and progress, hindrances for a man of real character, hindrances are like some examination. Its purpose is to promote us. So the sincere student, real student, he will pass the examination. Others will fall prey to the failure. So misfortune comes to enhance the beauty of the bona fide and to eliminate the ostentatious attempt. So it is a fact that due to the disappearance of Gurudeva many undesirable things will come, will happen. And *sudhi* [?], a period of *sudhi*, the purification, that will actually take place. And those that are sincere they will be victorious. Such movement is almost sure to come, to befall on the followers.

Bhakti Caru Swāmī: Mahārāja _____ [?]

After the departure of the Ācārya, if Kṛṣṇa wants He can actually avoid, stop this process of misfortune. But in order to give us the lesson...

Śrīla Śrīdhara Mahārāja: Kṛṣṇa willing, everything may happen, but this is the general tenor.

Bhakti Caru Swāmī: _____ [?] Just to show that this was a great sage and pure devotee and that he has left us, Kṛṣṇa imposes this misfortune so that we can understand.

Śrīla Śrīdhara Mahārāja: Ultimately, *na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati.*

[*pārtha naiveha nāmutra, vināśas tasya vidyate / na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati*]

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

That period of purification helps the sincere, the bona fide; in misery also they come from a misery period with flying colours. And in a general sense some disaster comes, accompanies the disappearance of Gurudeva, or the leader, or something like, it is an ordinary fact it will be. But Kṛṣṇa can do anything and everything by His special, greater power, can do anything. But the general current of events runs in this process.

Bhakti Caru Swāmī: _____ Sarvabhavana Prabhu, he's trying to say that in order to increase the mood of *vipralambha*, Kṛṣṇa makes the arrangement right after the disappearance of the Spiritual Master.

Śrīla Śrīdhara Mahārāja: Yes, that may be, there may be that purification, particular purification. Failures are also teachers, not only teaching in the direct method, but indirect method also teaching can work.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] What to speak of Gurudeva, even a favourite disciple disappears, that also is a shock to the Gurudeva himself, a shock, a loss. But still, we are to adjust with that. It is Kṛṣṇa's will, and His will is always good. In this way we are to adjust. You see, the guardian is trying to teach the boy to walk, and sometimes he's taking the hand he's helping him to walk, and sometimes he removes his help. "You walk..."

Bhakti Caru Swāmī: Alone.

Śrīla Śrīdhara Mahārāja: ...alone." Something like that. That is also necessary, to teach self-help.

Bhakti Caru Swāmī: Mahārāja, and you also said once that, giving the example of Bhaktisiddhānta Saraswatī Ṭhākura, that even an Ācārya tries to find his Ācārya, his Guru, amongst his disciples.

Śrīla Śrīdhara Mahārāja: Yes. He did so.

Devotee: You gave the example of one particular...

Śrīla Śrīdhara Mahārāja: Bhāgavat Janānanda. "Bhaktivinoda Ṭhākura came. I couldn't understand, could not catch." Bhaktivinoda Ṭhākura came in his car, searching for his Guru *darśana*. *Mahā-bhāgavata* Guru is always generally in the company of his guardian Guru. Amongst disciples also he's eager to see that these are all *vaibhāva*, extensions of my Gurudeva.

Our Prabhupāda used to say that, "The whole thing, I should have done, it is my duty to perform, to look after everything. But I can't do so, so my Gurudeva has sent all these persons to help me. The whole thing is my responsibility, to do the whole service, I must do, but I'm unfit, I can't, I'm not able. So my Gurudeva has sent all these faces only to help me in my work." This is the vision, conception. "So they're sent by my Gurudeva to help me in my work. I'm unfit." That sort of conception also is there with Gurudeva, that I'm unable, I'm unfit so they have come to help me. They're sent by my Lord to help me in discharging my duty. That is also possible. Not only possible but in the highest vision it is like that. And Guru lives in Vaikuṅṭham, not much conscious of the mundane world. At that time this atmosphere seems to him like this. "That I'm doing some service of Kṛṣṇa. I'm not fit, well fitted. So Kṛṣṇa has sent all to help me. They're my Guru." *Śiṣya* sees Guru in *śiṣya*, Guru *vaibhāva* in *śiṣya*, in disciple.

Mahāprabhu says, *sanātana mukhe kṛṣṇa murake sikhaila* [?]

"Kṛṣṇa taught Me through Sanātana."

Another place in Purī, *devaha, bhakti tumi se kaya te more* [?]

Mahāprabhu says to Sanātana.

[About fifty five seconds of Bengali [?] spoken]

He Himself says like this. So that does not harm their absolute position.

Bhakti Caru Swāmī: It increases the sweetness of the absolute position. And to know that the personality of God is so easily accessible to mortals like ourselves.

Śrīla Śrīdhara Mahārāja: *Jñāna-sunya-bhakti, śuddha bhakti, śuddha bhakti*, according to our Prabhupāda, the real significance of devotion is to be traced in an event where the Lord is defeated near the devotee. That is the special characteristic of *prema bhakti*. Bhagavān Himself, He admits that, "I'm defeated by My devotee." The most beautiful thing, and that is beauty, this

extraordinary beauty shows the greatness of *prema bhakti*. The *prema* is such wonderful thing that the Lord Himself comes within the fist of the devotee. Ha, ha. *Parajai, ikchata parajai bhagavan* [?]

Bhakti Sudhira Goswami: So yesterday you said that loss of faith in the *parampara*...

Śrīla Śrīdhara Mahārāja: One thing I should say. Once I asked Prabhupāda, "Sanātana Goswami, he, in his *Bṛhat-Bhāgavatāmṛta*, he concludes Vraja *līlā* in a particular way, closed from Mathurā, not took it to Dvārakā. And Rūpa Goswami took Kṛṣṇa to Dvārakā, and the *gopīs* also in different forms. What is the cause of this difference? Both Sanātana and Rūpa in very particular cases one is closing in Mathurā and another taking it out from Mathurā Maṇḍala to Dvārakā."

Prabhupāda's answer was, "The *adhokṣaja*, it cannot be ascertained to the extreme degree, nothing. Otherwise why it has been told as *adhokṣaja*?"

Jñāne prayāsam udapāsyā, that everything I shall bring within my fist, this attempt is foolish and detrimental to the real knowledge.

*[jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām bhavadiya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]*

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [*Śrīmad-Bhāgavatam*, 10.14.3]

We should always be conscious of the fact that He's the Absolute.

*yato vācho nivarttante, aprāpya manasā saha / [ānandaṁ brahmaṇo vidvān, na vibhēti
kutaścaneti]*

["As one gets subjective realisation of the transcendental blissful aspect of the Supreme Divinity, he sheds fear completely for all time. Such a realised man of wisdom is freed totally from negative thoughts. Having his thoughts fully attentive to the All-Blissful Divinity, he is spared from such torture. Such is the secret doctrine."] [*Taittirīya Upaniṣad*, 11.9.1, p 522]

Jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām. All these things, it is immeasurable. That characteristic we must not forget, that everything, that I, being in the position of a subject, I shall make everything about the God as my object, myself remaining the subject, it is impossible and foolish. And it takes me far away from the real conception of the transcendental substance.

Bhakti Caru Swāmī: That is *māyā*.

Śrīla Śrīdhara Mahārāja: That is *māyā*.

Bhakti Caru Swāmī: *Niyamitta māyā*.

Śrīla Śrīdhara Mahārāja: To eliminate everything, to measure everything, and the attempt to control everything – that I shall be master of everything, this is *māyā*, to make too much of one's own subjective selfish ego. *Namanta eva*, our attitude will be that of always submission to the Infinite. As much as He will kindly make me know, that much is sufficient. *Eka-bindu jagat dubāya* [*Caitanya-caritāmṛta, Antya-līlā*, 15.19] With this sincere and genuine hankering we shall always be awaiting to understand anything about the transcendental world. Whenever we shall lose this temperament we are cast outside. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: So, yesterday he said that loss of faith in the *paramparā* is sufficient grounds for removal.

Śrīla Śrīdhara Mahārāja: Honest enquiry is allowed, *paripraśna*.

tad viddhi pranīpātena, paripraśnena sevayā / [upadekṣyanti te jñānam, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

And the *paripraśnena* will come, will be the outcome of surrender. I am hopeless. I can't ascertain. It is a dire necessity for me, but I can't help myself. With this hankering, and no remedy otherwise, so I shall try most humbly to start enquiry, most modestly, humbly, I shall try to know what is this, what is this...

Bhakti Caru Swāmī: So the mood must be that, I don't know anything, so I must approach a senior Vaiṣṇava...

Śrīla Śrīdhara Mahārāja: I shall finish knowing about the matter – that sort of attitude will not allow us to enter into the real domain. *Paripraśna*, and another thing, most important thing, and that is also necessary for the service. Service is the only important thing, absolute. What will be necessary to render proper service, that sort of *paripraśna*, enquiry. Enquiry not to satisfy curiosity even, but it is dire necessity for service, for discharging my duty; so that *paripraśna*, and not out of curiosity or philosophical master-ship or anything of the kind. It is only necessary for the satisfaction of the Lord. Reality is by Itself and for Itself. It must be for Itself, for Himself, for His interest this *praśna* is necessary. Not for my astrained [?] purpose. The *praśna* should be, the

enquiry should be made only to satisfy Kṛṣṇa, and the devotee of Kṛṣṇa, for His cause. Not for my cause, if it is independent of His satisfaction. Do you follow? *Paripraśna*. Then He will come. The solution is He. *Samanjasa teja taja kanji* [?]

The proper solution is He, Himself.

Bhakti Caru Swāmī: Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Kṛṣṇa, His *siddhānta*, is He. So He will come, and He does not allow Himself to render service to anybody. Only for Himself, He's for Himself only; then He's reality, then He's Kṛṣṇa. He's for Himself. And anything for Himself, that will have entrance and position in His consideration. Do you follow?

End of 80.08.18. A_80.08.19.A

Start of 80.08.18

Conversation of Śrīla Śrīdhara Mahārāja with ISKCON GBC Representatives.

Dhīra Kṛṣṇa Mahārāja: Recently one of the eleven initiating spiritual masters in ISKCON, Rāmeśvara Swāmī, he has made some changes in the temples in his zone, based upon certain understandings that he has reached by reading Śrīla Prabhupāda's books, on the subject matter of Guru. So he has prepared a fifty page report substantiating the moves which he has done.

Śrīla Śrīdhara Mahārāja: (Bengali) regarding Dhīra Kṛṣṇa Mahārāja's English intonation.

Bhakti Cāru Swāmī: Mahārāja is saying that he cannot understand everything, so if I say, it will be easier.

Śrīla Śrīdhara Mahārāja: (Bengali) re Rāmeśvara Swāmī.

Bhakti Cāru Swāmī: Rāmeśvara Mahārāja, he made some changes in the temple regarding the worship of Guru. That is in the temples there were *vyāsāsanās* for the Gurus and now he removed his *vyāsāsana* from the temple. And this is due to some realisation he got from reading Śrīla Prabhupāda's books, how a Guru should accept worship and how a Guru should behave. (Bengali)

Śrīla Śrīdhara Mahārāja: There are *āsanas* in the temples?

Bhakti Cāru Swāmī: Yes, there are *āsanas* in the altar where the Guru *paramparā* is there. But in the temple there are *vyāsāsanās* for the Gurus.

Śrīla Śrīdhara Mahārāja: Does it mean that there are *āsanas* for Gurus and *param* Gurus, everyone?

Bhakti Cāru Swāmī: Previously there was only Śrīla Prabhupāda's *vyāsāsana*. Now, besides Prabhupāda's *āsana* there are at least two *āsanas*, one for the zonal Guru and the other one for the visiting Guru.

Śrīla Śrīdhara Mahārāja: For the resident Guru and the other one is for the visiting Guru. That means that there are three *āsanas*.

Bhakti Cāru Swāmī: In Los Angeles there were eleven other *āsanas* for the eleven Ācāryas so that when all the eleven Gurus come they can sit there. But Rāmeśvara Mahārāja felt that this practice is minimizing Prabhupāda's position. That's why he removed his own *āsana* and other *āsanas* as well. Now only Śrīla Prabhupāda's *āsana* is there. And previously the Guru *pūjā* used to take place simultaneously, that is Śrīla Prabhupāda's Guru *pūjā* and the present Guru's *pūjā* used to take place together. But Rāmeśvara Mahārāja has stopped his Guru *pūjā* and only Prabhupāda's Guru *pūjā* is taking place in the temple.

Śrīla Śrīdhara Mahārāja: Then what about the Guru *pūjā* of your Prabhupāda's Gurudeva, our Prabhupāda, and Bhaktivinoda Ṭhākura?

Bhakti Cāru Swāmī: That Guru *pūjā* is taking place through Śrīla Prabhupāda's Guru *pūjā*. Their *āsanas* and pictures are there in the altar.

Śrīla Śrīdhara Mahārāja: So this Guru *pūjā* is taking place separately.

Bhakti Cāru Swāmī: I think in Gauḍīya Maṭh this practice was not prevalent.

Śrīla Śrīdhara Mahārāja: No, we used to have just pictures in the altar. So this is one question?

Bhakti Cāru Swāmī: No, the question is coming.

Śrīla Śrīdhara Mahārāja: (Pointing to Dhīra Kṛṣṇa Mahārāja) Whose disciple is he?

Bhakti Cāru Swāmī: He is Śrīla Prabhupāda's disciple. (Then there is a question by Dhīra Kṛṣṇa Mahārāja which has been translated by Bhakti Cāru Swāmī.)

Dhīra Kṛṣṇa Mahārāja: So you explained what he did. I'll just get to the basic questions first, and the details.

Śrīla Śrīdhara Mahārāja: (Bengali with Bhakti Cāru Swāmī)

Dhīra Kṛṣṇa Mahārāja: These changes, the details of the changes we can discuss later. This has brought a question about the whole position of the spiritual master. Different questions have arisen.

Bhakti Cāru Swāmī: (Bengali)

Dhīra Kṛṣṇa Mahārāja: Now, when we read...

(Bengali)

Śrīla Śrīdhara Mahārāja: In whose zone does Dhīra Kṛṣṇa Mahārāja stay?

Bhakti Cāru Swāmī: He works under Rāmeśvara Mahārāja in his zone in Los Angeles.
(Then Rāmeśvara Mahārāja's zone was described.)

Śrīla Śrīdhara Mahārāja: Is he in his zone all the time or was that Haṁsadūta Mahārāja's zone beforehand?

Bhakti Cāru Swāmī: No, he is working with Rāmeśvara Mahārāja all along. And Rāmeśvara Mahārāja is also looking after Haṁsadūta Mahārāja's zone.

Śrīla Śrīdhara Mahārāja: Is Rāmeśvara Mahārāja initiating there also?

Bhakti Cāru Swāmī: No, I don't think he is initiating there.

Śrīla Śrīdhara Mahārāja: Has Haṁsadūta Mahārāja been removed from that temporary or permanently?

Bhakti Cāru Swāmī: Mahārāja asks if the removal of Haṁsadūta Mahārāja is temporary or permanently?

Dhīra Kṛṣṇa Mahārāja: Of the zone? It's permanent.

Bhakti Cāru Swāmī: Permanent.

Śrīla Śrīdhara Mahārāja: Permanent. Tamal Kṛṣṇa was permanently removed?

Dhīra Kṛṣṇa Mahārāja: From America.

Bhakti Cāru Swāmī: Permanently removed.

Śrīla Śrīdhara Mahārāja: Permanently removed.

Dhīra Kṛṣṇa Mahārāja: So when we read Prabhupāda's books...

Śrīla Śrīdhara Mahārāja: (Bengali) regarding vote being unanimous, majority or what?

Dhīra Kṛṣṇa Mahārāja: Finally it was unanimous, there were some previous votes but finally it was unanimous.

Śrīla Śrīdhara Mahārāja: Unanimous verdict or majority?

Bhakti Cāru Swāmī: Finally it was unanimous.

Śrīla Śrīdhara Mahārāja: (Bengali)

Dhīra Kṛṣṇa Mahārāja: But it's been, officially they say until Māyāpur, and they will discuss further.

Bhakti Cāru Swāmī: That's what I was...

Dhīra Kṛṣṇa Mahārāja: But I'm telling what was unofficial.

Śrīla Śrīdhara Mahārāja: (Bengali) _____ serious step _____ death blow _____ (Bengali)

This has been a very serious mistake. It can be considered to be a death blow. The position that was established by Swāmī Mahārāja on the strength of majority, to dismiss it just in one or two years, this has been a very bold step. This has been an interference into the *śrauta-panthā*. I think that such bold step should not have been taken, to challenge the decision of the spiritual master and give a verdict against his will. Do you follow?

Dhīra Kṛṣṇa Mahārāja: I think I got the gist. He said it was a very bold step that they took.

Śrīla Śrīdhara Mahārāja: It has been, to remove the nominated Ācāryas of Swāmī Mahārāja so soon; it has become very deliberate and is almost suicidal, almost suicidal step. It has challenged the very nomination of Swāmī Mahārāja.

Dhīra Kṛṣṇa Mahārāja: That's one of the questions. In Prabhupāda's books he never says that one is Guru by appointment but he says one is Guru by qualification.

Śrīla Śrīdhara Mahārāja: By?

Dhīra Kṛṣṇa Mahārāja: Qualification, not by appointment.

Śrīla Śrīdhara Mahārāja: Qualification and considering the qualification he gave recognition to the Ācāryas, is it not? Independent of qualification, whimsically he appointed did he? Did he do so?

Bhakti Cāru Swāmī: Actually, one of the questions is that whether Prabhupāda really appointed them as Guru. Because so far we didn't find enough proof to confirm that.

Śrīla Śrīdhara Mahārāja: What is the basis of the Ācāryas?

Bhakti Cāru Swāmī: That is Prabhupāda said that they can be *ṛtviks*.

Śrīla Śrīdhara Mahārāja: They can be?

Bhakti Cāru Swāmī: *Ṛtvik*.

Śrīla Śrīdhara Mahārāja: *Ṛtvik*.

Bhakti Cāru Swāmī: Yes, on behalf of Prabhupāda they can initiate.

Śrīla Śrīdhara Mahārāja: During his lifetime. During his lifetime these eleven were appointed as his assistant. They could also initiate during his lifetime?

Bhakti Cāru Swāmī: No, not during his lifetime. During his lifetime they can initiate on behalf of Prabhupāda. But after Prabhupāda left, who will initiate Prabhupāda did not clearly mention. This doubt is coming up now.

Śrīla Śrīdhara Mahārāja: At least that is to be surmised that persons that were allowed during his stay occupied the position of *ṛtvik* or mediator they should have some recognition thereby and previous, they must get the nomination of the Ācāryas *ṛtvik*, but there must be grave reason to remove. It is, of course, removable but not so easily, so easily. Once this has been accepted by the GBC that they have got nomination from Gurudeva in any way or other, they should not be removed so easily, not be removed. There must be grave causes to deal, then they can sit to deal against them and it has been mentioned in the scripture that with the advice of a higher with the help of a higher Vaiṣṇava, with the advice of a higher realised soul, the position of Guru should be challenged. And that is the most deplorable thing in the world, in the life of any man, to change the Guru or to see that his Guru is changed or dismissed or dishonoured. Of course, it is not, can never be permanent, only in the case of Vaiṣṇava *aparādha*, that is the most detrimental thing on this path, without that, any small defects that can be seen in our eyes or felt by our ordinary conception that is not sufficient cause to remove one from the position of Ācārya who has already been selected by Guru Mahārāja. To disbelieve the Guru Mahārāja is going up to such a degree, not an easy matter to play with. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Cāru Swāmī: Now that it has been done...

Śrīla Śrīdhara Mahārāja: Now that may be compensated, it is temporary and then to reinstate, to remove the foolishness of the body. Of course, if there is sufficient cause, sufficient cause,

including a sort of dishonour to Guru and Vaiṣṇava, not ordinary differences in the policy of propaganda or preaching. The policy and the process of preaching may vary, that does not matter much, but offence against a Guru and Vaiṣṇava that should be considered as the serious point to remove one Ācārya. Or gross negligence about moral life, something like that, very heavy loss of moral life, that is also not sufficient. That may be a strong cause, but the offence to the Guru *paramparā*, descent line of the divinity, that is generally considered to be the cause of the removal of the Ācārya. Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: There are some devotees, they feel that Śrīla Prabhupāda, he is being offended. That, in their estimation the greatest Vaiṣṇava is being offended.

Śrīla Śrīdhara Mahārāja: (Bengali)

Bhakti Cāru Swāmī: (Bengali)

Dhīra Kṛṣṇa Mahārāja: By the, for example the *vyāsāsanas*, we are talking in general, of having *vyāsāsanas* right next to Prabhupāda.

Śrīla Śrīdhara Mahārāja: According to my consideration as I hear, that the grandeur of the Ācāryas, of the *pūjā* of the present Ācāryas, that is undesirable and too much. It's too much and undesirable and that will create some difficulty. It should be modified. The way in which the Ācārya *pūjā* has been established that should be modified to suit the circumstances and adjustment with the God-brothers. A protocol, a spiritual protocol should be evolved which may not be very harmful to the body, to the association, organisation, ISKCON. Because it is a very difficult thing in tackling the fine point of sentiment divine, so very carefully the adjustment in the spiritual protocol should be observed. Not only adjustment with the sentiment of the God-brothers of the Ācāryas, but also the disciples of the Ācāryas amongst themselves, this difficulty will continue. So a very sober and well thought out conception should be evolved by the help of the scripture and the statements of the Vaiṣṇava and their experience considering all these things. Adjustment may help the mission to grow. Adjustment may not be detrimental to the missionary activity. It is a very difficult thing.

Dhīra Kṛṣṇa Mahārāja: In the *śāstras*, we see examples when there is an assembly of great devotees that one of them is elevated to the *vyāsāsana*. We haven't seen any examples of where there are two *vyāsāsanas*. We see Śukadeva Goswāmī is occupying the *vyāsāsana*, or Sūta Goswāmī, and all the other sages who are great exalted Vaiṣṇavas, they are sitting below. So Rāmeśvara Mahārāja wanted to know if there is some example where there can be these two *vyāsāsanas* like that?

Bhakti Cāru Swāmī: (Bengali)

Śrīla Śrīdhara Mahārāja: General honour should be given to the nominated Ācāryas, then ordinary disciples. Then suppose the birthday ceremony of a particular Ācārya, if others come

there then that Ācārya whose birth ceremony is being celebrated, he should be given preference. (Bengali) There is a saying, "On the day of one's marriage, *bara āsana*, that he gets the highest position. His father, his uncle, they also take ordinary seats," but...

Dhīra Kṛṣṇa Mahārāja: But can the seat be taken in the presence of Śrīla Prabhupāda, who is sitting in every one of our temples on the *vyāsāsana*, or should it be done separately?

Śrīla Śrīdhara Mahārāja: Then that Ācārya, he first, all of them first worship his Guru and others, together, and then he will show some respect to the God-brothers, Ācāryas and others. Then he will take the seat of his own for the necessity, to serve the necessity of the day, special, it is a special ceremony, special occasion. And the Ācāryas, the GBC members, the principal persons, they will also show some honour to that gentleman, to the Ācārya, with some garland or something like that. Then they will take their seat. Then the disciples will begin Ācārya *pūjā*. And after Ācārya *pūjā*, they will also show some respect to all others, God-brothers of the Gurudeva. In this way, some sort of distribution of honours, in this way. It is also mentioned in the scripture that when many Vaiṣṇavas are in one place and the Gurudeva is also there, a disciple will bow down, show honour to his Guru in one case, including all *sapaṛṣada*, *sapaṛṣada* Guru. In this way he will show the respect, the Guru with his *paṛṣada*, with his friends *parīcaraka sahītam* [?]. It is mentioned not, it is difficult that the hierarchy, first the Gurudeva, then who, then who, then who. To avoid all these difficulties they will say with all, Gurudeva with all his friends and servants.

Bhakti Cāru Swāmī: So this worship should not be done every day?

Śrīla Śrīdhara Mahārāja: Every day as I hear that every day the Ācāryas come and the disciples come to worship them, this is, this seems to be too much.

Dhīra Kṛṣṇa Mahārāja: But what about the principle that a disciple must worship his Guru daily?

Śrīla Śrīdhara Mahārāja: Show some respect, of course, does not mean that whenever you meet, show some respect, but *pūjā* in a gorgeous way whenever an Ācārya will come, that gorgeous *pūjā* that will create havoc and disembarkment in the Mission, so much grandeur.

Bhakti Cāru Swāmī: What do you think of the *āsanas* they have in the temple?

Dhīra Kṛṣṇa Mahārāja: *Vyāsāsanas*. Prabhupāda is sitting on the *vyāsāsana* in the *Mūrti* form in every ISKCON temple, either *Mūrti* or picture, and now the standard is...

Śrīla Śrīdhara Mahārāja: The fixed Ācārya Prabhupāda's *āsana* will be everywhere, and the Ācārya of the zone he will also have a permanent seat there and all other attending Ācāryas occasionally they may have one respectable *āsana*. There, they will take their seat.

Bhakti Cāru Swāmī: But I see that in your temple you don't have an *āsana* for yourself.

Śrīla Śrīdhara Mahārāja: Myself? No, it is, as we saw that Bhaktivinoda Ṭhākura is doing, Prabhupāda, Gaura Kīśora dās Bābājī, it is going on like that.

Bhakti Cāru Swāmī: Yeah, that is *āsana* on the altar, but what we have in our temple is something *āsana*.

Śrīla Śrīdhara Mahārāja: A permanent *āsana*. I suppose Swāmī Mahārāja introduced such thing perhaps.

Bhakti Cāru Swāmī: Yeah, but a, but is it, say for Prabhupāda we can have an *āsana*, fixed *āsana*, in the temple, but for everyone to have an *āsana*, all to have? Is it good? Lots of people are criticising us for that. Like even in Los Angeles, some Muslims are criticising us, they, the other day they asked Dhīra Kṛṣṇa that...

Dhīra Kṛṣṇa Mahārāja: Sometimes there are eleven *vyāsāsanas* in the temple.

Śrīla Śrīdhara Mahārāja: And the next generation, there will be hundreds (laughing), and then the *āsanas* will go on from the mountain to the sea. (laughing)

Dhīra Kṛṣṇa Mahārāja: Bhagavān Mahārāja and Rāmeśvara Mahārāja, they said after, when they die that they can take it out, fifty or sixty years from now.

Śrīla Śrīdhara Mahārāja: Ah, Oh.

Dhīra Kṛṣṇa Mahārāja: Some devotees feel that there should be, Prabhupāda's *vyāsāsana* is there, he is sitting there in his *Mūrti*, and when the Gurus come before him they are as disciple, they are in the mood of a disciple. So Ramesvara Mahārāja...

Śrīla Śrīdhara Mahārāja: We may be given two things to consider. One thing is that he was Jagat Guru. Jagat Guru, he has some special inspiration, *śaktyāveśa* Avatāra as I like to tell about him. He was *śaktyāveśa* Avatāra, the abode of some special potency of the Lord. Otherwise with whose work would not have been possible, by any ordinary Ācārya, *śaktyāveśa*. So a special consideration for him, it is good. And now another thing in the opposite, *Mat guru si jagat guru* [?], a newcomer, he should be given such understanding that my Guru is not less in capacity of divinity.

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]

Śāstra has got no mean *mantra* for a small Guru and a big *mantra* for a big Guru. Do you see?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Guru should be looked at by the disciple with maximum reverence. And to draw the maximum reverence or *śraddhā*, faith, from the disciple, it is not a very easy thing. The maximum faith must be drawn from the disciple so the Guru should not be shown of dwarfed position. *Mat guru si jagat guru. Ācāryam mām vijānīyān.* The *mantram* also same, *śāstric* process of honour given also same, so two things should be considered and an intermediate process should be evolved.

Dhīra Kṛṣṇa Mahārāja: Yes, now in Prabhupāda's books he describes Guru, a bona fide spiritual master, as being on the topmost platform of devotional service, *uttama-adhikārī*.

Bhakti Cāru Swāmī: (Explains in Bengali)

Dhīra Kṛṣṇa Mahārāja: *Uttama-adhikārī*, one hundred percent engaged in devotional service, fully Kṛṣṇa conscious, fully conversant in the science of Kṛṣṇa. So he gives so many references in that way. In one place in his sixty volumes of books we find a reference where he says that, "A neophyte Vaiṣṇava or a Vaiṣṇava situated on the intermediate level (*madhyama-adhikārī*) may accept disciples, but it should be understood that those disciples must be on his level and that they cannot advance very well toward the ultimate goal of life under his insufficient guidance."

Śrīla Śrīdhara Mahārāja: (Bengali)

Bhakti Cāru Swāmī: (Bengali translation of *Nectar of Instruction* purport) "One should not become a spiritual master unless he has attained the platform of *uttama-adhikārī*, etc. Therefore a disciple should be careful to accept an *uttama-adhikārī* as a spiritual master."

Dhīra Kṛṣṇa Mahārāja: And in a letter...

Śrīla Śrīdhara Mahārāja: (Bengali) "At one point he is saying that a *madhyama-adhikārī* can become a Guru." So this is relative. But in the absolute position, so in the absolute consideration what is he saying? But did he ever mention that if there is some fault in the Guru then some action should be taken? Did he say what should be done?

Bhakti Cāru Swāmī: Is there any mention of a, Prabhupāda, if a *madhyama-adhikārī* Guru initiates and if there is some fault in him then what should be done?

Śrīla Śrīdhara Mahārāja: He should be abandoned and new acceptance?

Dhīra Kṛṣṇa Mahārāja: This is one of our questions. We have another reference where Prabhupāda says, he says about a person, "He is not a liberated person and therefore he cannot initiate any person to Kṛṣṇa consciousness. It requires special spiritual benediction from higher authorities."

Bhakti Cāru Swāmī: (Bengali then English)

Śrīla Śrīdhara Mahārāja: *Kaniṣṭha-adhikārī* is unfit to conduct the work of Guru. It is final. Only from the *madhyama-adhikārī*, or middle stage, intermediate stage, that is only fit to for discharging the duty of the Ācārya.

When *uttama-adhikārī* comes to take the position of the Ācārya, he has also to come down to the position of *madhyama*, *uttama-adhikārī*. Inspired by the order by the Lord, *uttama-adhikārī* comes down to the position of *madhyama-adhikārī* and then he makes disciples. Because in the *uttama-adhikārī* proper, there is feeling, universal angle of vision that everything is adjusted with the Supreme Absolute. He does not see that a part is revolting. The revolting portion is not seen in his eyes. That everything is perfectly adjusted, this is *uttama-adhikārī*.

And the *madhyama-adhikārī* sees that this is proper adjustment and this is maladjustment, and from the maladjustment they should be taken to proper adjustment. This is *madhyama-adhikārī*. So Guru is always *madhyama-adhikārī*. Whether he comes down from *uttama-adhikārī* or is a bona fide *madhyama-adhikārī*. But it is the duty of the *madhyama-adhikārī* because he sees two things: divinity and non divinity. This is *madhyama-adhikārī*. So the work of Guru is the work of the *madhyama-adhikārī*. Now the *madhyama-adhikārī* also may be of different stages.

We have been told the three classes of Guru. One, from *madhyama-adhikārī*, he is looking at the *uttama-adhikārī* and trying to take from down to up, helping men go from down to up, but he is in, suppose, in the higher stage of mundane plane, but he is fully experiencing the divine plane and he is taking so many from this plane to the higher plane which he can see clearly. And there is another class, one leg is here, another leg is there, both planes occupied, and taking men from here to there. And there is another class, higher class, highest class, he is there one leg and he has given one leg here and taking men from there to there. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Uttama-adhikārī*, from there he puts one leg in this plane and takes men from here to that plane. And the middle class, from here, he is here, but one leg he has put there and taking to that plane.

Dhīra Kṛṣṇa Mahārāja: And what was the other?

Śrīla Śrīdhara Mahārāja: And the lowest class, both the legs here, but he is clearly seeing the highest plane and taking with him the whole to that place. Three kinds of Gurus, roughly, three classes of Guru we may conceive.

Dhīra Kṛṣṇa Mahārāja: Generally speaking though, Prabhupāda says the spiritual master comes from the group of the eternal associates of the Lord, but anyone who follows the principles...

Bhakti Cāru Swāmī: Prabhupāda *bolchen*, "The statements of Bhaktivinoda Ṭhākura are as good as scriptures because he is liberated person. Generally the spiritual master comes from the group of such eternal associates of the Lord. But anyone who follows the principles of such ever liberated persons is as good as one in the above mentioned group. The Gurus from natures study..."

Śrīla Śrīdhara Mahārāja: And follows cent percent.

Bhakti Cāru Swāmī: "A person who is liberated Ācārya and Guru cannot commit any mistake. But there are persons who are less qualified or not liberated but still can act as Guru and Ācārya by strictly following the disciplic succession." So the main thing is, with the disciplic succession, as long as he is linked to the disciplic succession...

Śrīla Śrīdhara Mahārāja: Link of faith. If that is unchallengeable and permanent then it is a bona fide. The faith, the link is in faith, *śraddhā*, and unflinching *śraddhā*, that is the qualification. The link, the faith, firm faith in his Guru: that is the qualification of becoming a Guru.

Dhīra Kṛṣṇa Mahārāja: But if one deviates doesn't that mean that he doesn't have faith?

Bhakti Cāru Swāmī: If somebody deviates from the strict disciplic succession that means...

Dhīra Kṛṣṇa Mahārāja: His Guru and the predecessor Ācāryas...

Śrīla Śrīdhara Mahārāja: Yes, deviation in the particular case can be overlooked to some degree, some degree, but he may again recoup. It may be possible. That this is deviation in whose sight? That will be the first thing, whether it is deviation or not? Any change in the policy, may not be deviation.

Dhīra Kṛṣṇa Mahārāja: Let me give you an example. One of the requirements to be an initiated disciple is to chant sixteen rounds of *mahā-mantra* daily.

Bhakti Cāru Swāmī: (Bengali) repeats Dhīra Kṛṣṇa Mahārāja's question that it's a deviation.

Dhīra Kṛṣṇa Mahārāja: Prabhupāda said that this was the most important instruction of the spiritual master.

Śrīla Śrīdhara Mahārāja: (Bengali translated): Mahārāja is telling that say for instance Caitanya Mahāprabhu, He said that at least one should chant sixty four rounds, right? But if somebody due to his other activities, engagements and other service cannot chant that many rounds that can be tolerated. Like so, it has to be understood.

Śrīla Śrīdhara Mahārāja: If he is busily engaged in other services, we should not hurry, we should not hurry.

Bhakti Cāru Swāmī: But Mahārāja, Prabhupāda gave us sixteen rounds as a minimum. Like he said that we must, everybody in this line... (Bengali)

Śrīla Śrīdhara Mahārāja: Mahārāja insists on knowing whether it's the only deviation? Is there any further deviation than that? This deviation is not sufficient criteria to be considered a deviation. Mahāprabhu has advised all of us to chant at least sixty four rounds. Even better than a *lākh* is three *lākh* Names, but that is not possible because of overwhelming practical devotional service; it's not possible. So the question that I am asking is why has he reduced the number of rounds? Is it because of negligence or apathy? Maybe he has turned his attention more towards other practical services. But the consideration of the other service is with what depth of sincerity and intensity that is being executed. That must be measured. We simply cannot judge by saying that he has deviated. All these have to be taken into consideration. Mahāprabhu said that, "Until and unless a devotee chants a minimum of sixty four rounds I shall not accept any *prasādam* from his hands."

Bhakti Cāru Swāmī: Śrīla Prabhupāda being a devoted servant and servitor of Lord Caitanya is more merciful than Lord Caitanya Himself and so he recommends only sixteen rounds.

Śrīla Śrīdhara Mahārāja: But at the same time, He said that it is better to chant one *lākh* Names. But generally it is seen that it is not possible for missionaries to complete that many number of rounds. (Actually, Śrīdhara Mahārāja said that it is three *lākh* Names which is better according to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura but for missionaries it might not always be possible.) At least four rounds minimum should be chanted so that we see that the *mālā* does not get starved.

Bhakti Cāru Swāmī: But if this is a case of negligence?

Śrīla Śrīdhara Mahārāja: Negligence? If it is a clear example of negligence not due to other engagement of service then we may wait for some time to see the next future stage. May be slothful for some time and again he may have redoubled energy to do the thing. It may be possible.

Dhīra Kṛṣṇa Mahārāja: But Bali Mahārāja did not wait when he was dealing with Śukrācārya. He immediately rejected him.

Bhakti Cāru Swāmī: (Translates to Śrīla Śrīdhara Mahārāja)

Śrīla Śrīdhara Mahārāja: Because the chance is going off forever. He must do or die. Do or refuse.

Bhakti Cāru Swāmī: So in our society also, Mahārāja, there has been some very drastic changes in the mood of some of the Gurus. We can say like for instance these three, the actual meaning of Guru *tattva*, that Guru *tattva* being Kṛṣṇa and whoever is representing Kṛṣṇa, he should be given that respect. Instead of taking it in that way they were thinking that now we have become Guru, we have become perfect. And so whatever we do is perfect. So this mood actually led them to a very great degradation in spiritual life.

Dhīra Kṛṣṇa Mahārāja: Prabhupāda says in the *Upadeśāmṛta*, in his explanations, that if you imitate the behaviour of an *uttama-adhikārī* you become degraded.

Bhakti Cāru Swāmī: Repeats, then - Actually, this Guru was telling everybody, even his God-brothers that everybody will have to accept him as the absolute authority because now he is the Guru. Now this...

Śrīla Śrīdhara Mahārāja: We have to also see disciple or God-brothers?

Bhakti Cāru Swāmī: Even *sannyāsa* God-brothers, everyone. He was even telling that they cannot worship Śrīla Prabhupāda, that, he was telling that they have to worship Śrīla Prabhupāda through him. In other words, they have to worship him instead of Prabhupāda.

Śrīla Śrīdhara Mahārāja: Why? Did your Prabhupāda, did Swāmī Mahārāja declare, give declaration that this devotee was the principal Ācārya?

Bhakti Cāru Swāmī: No, never.

Śrīla Śrīdhara Mahārāja: Then why...

Bhakti Cāru Swāmī: This is the thing, like instead of realising...

Śrīla Śrīdhara Mahārāja: I was told that this devotee demanded that he possessed some special favour of his Gurudeva.

Bhakti Cāru Swāmī: And that special favour led to think...

Śrīla Śrīdhara Mahārāja: So much so as to become the Guru of the Ācāryas?

Bhakti Cāru Swāmī: Yes, that is the way he was feeling.

Śrīla Śrīdhara Mahārāja: Really?

Bhakti Cāru Swāmī: He was telling that he is the way, like Jesus Christ. That he was telling, that I mean, his basic mood of preaching was that now that he has become the Guru he is on the absolute platform.

Śrīla Śrīdhara Mahārāja: Not only he, on the other side also become the Guru, they also become the same position like him, what he will say?

Dhīra Kṛṣṇa Mahārāja: They gave an example that they are all like mangos, but he is the fully ripened mango.

Bhakti Cāru Swāmī: Prabhupāda sometimes used to give the example that anybody who is on the path of this perfected path of disciplic succession, one who is following this bona fide Guru *paramparā*, he is on the perfected path. He might not be perfect right now but sooner or later he will become perfect. Like mango, mango may be green now but in due course of time the mango will become ripe. The same mango, now it is green but tomorrow it will become ripe; so in the same way he was telling that.

Dhīra Kṛṣṇa Mahārāja: I don't want to speak about him, personally.

Śrīla Śrīdhara Mahārāja: That I have, I have reached the stage of a ripe mango in its full position and they are all green mango; that is the claim of (name)?

Dhīra Kṛṣṇa Mahārāja: Previously.

Śrīla Śrīdhara Mahārāja: Something like that. But what are the signs by which he claimed that he's ripe? What signs did he show? That you are such and such, you are unripe green and I am such and such, so I am ripe mango. What is that thing? What that is? The question of faith, *śraddhā*? The symptom of ripe mango and the symptom of green mango, did he say anything about that?

Of course, Swāmī Mahārāja once here he told me when (name) was asked to deliver lecture, he asked me to give attention to his lecture very minutely, "He is amongst all, he has got the knowledge of the Gauḍīya *siddhānta*, more. So please hear attentively what he says."

He asked me and I gave attention. When he took seat, Swāmī Mahārāja asked me, "How did you hear?"

I told him, "I shall say later on."

Another man, he also spoke, "Later on I shall say."

And I heard that what you are saying is all right, only one mistake. That is a history mistake. He mentioned that Tapanā Mīśra in Benares, he was, no, Candraśekhara in Benares, he took him for Candraśekhara the maternal uncle of Mahāprabhu. Navadvīpa, he mistook, he mentioned Candraśekhara the maternal uncle of Mahāprabhu. This Candraśekhara and that Candraśekhara are separate. This mistake he committed, (name), otherwise what he told, that was quite right. I saw.

But Swāmī Mahārāja told, "Amongst others, he is the most proficient in the Gauḍīya Vaiṣṇava *siddhānta*." He told me, I was there.

Bhakti Cāru Swāmī: Which year was that?

Śrīla Śrīdhara Mahārāja: I can't remember.

Dhīra Kṛṣṇa Mahārāja: 1974, 73?

Bhakti Cāru Swāmī: That must have been early seventies.

Śrīla Śrīdhara Mahārāja: That place, the buildings have been constructed and I was invited there, and perhaps Bhāvānanda has already come. Bhāvānanda took me in the motorcar, and Acyutānanda accompanied that time. Some special consideration for (name) I saw in him, so much I can say in his favour. But that does not mean that he will be the Guru of all the Ācāryas. So much is not possible. In that case (name) would have been the single Ācārya of the whole, that is, that was not the, his conception at least. Not only, he was not declared president of the Ācārya Board, (name) was not even declared the President of the Ācārya Board. Why, he should not claim like that. But he may guide, he may try to draw attention towards his understanding, and some criterion. If I am to give opinion then I must have some materials that (name) says this and the others all told this. Then if I say (name) is right then I can something in favour of (name) or any one I shall have to see their particular example. They differ and who is the right man? I may try to see that. Otherwise, I can't say so.

Bhakti Cāru Swāmī: Now, Mahārāja, there is a doubt in many devotees that a, whether Prabhupāda really appointed them as Ācāryas. Because, should I read this?

These are the final instructions of Śrīla Prabhupāda. In this he said, when asked, "Who would succeed him as the leader of the Kṛṣṇa consciousness movement?"

Śrīla Prabhupāda replied, "All my disciples will take the legacy. If you want, you can also take it. Sacrifice everything. I may soon pass away but they are hundreds and this movement will increase. It is not that I'll give an order, 'Here is the next leader.' Anyone who follows the previous leadership is a leader. I don't make any distinction between Indian and European. All my disciples are leaders as much as they follow purely. If you want to follow you can also lead."

Śrīla Śrīdhara Mahārāja: History will stand witness to it. (Bengali) In other words, in the material form, the history will prove. (laughing) From the material standpoint they will see *itihās saki*, who is right, who is wrong.

Bhakti Cāru Swāmī: (Bengali) You want to show that other thing also, Prabhupāda's discussion with Satsvarūpa Mahārāja? This is also...

Śrīla Śrīdhara Mahārāja: (Bengali) I would like you to refer to Bhaktivinoda Ṭhākura's *Hari-Nāma-cintāmaṇi*. In that book the *tattva* on Guru, Ācārya, has been dealt with very extensively. In *Caitanya-caritāmṛta* we find Caitanya Mahāprabhu asking questions to Rāmānanda Rāya and Rāmānanda Rāya answering. But here in this book we find Caitanya Mahāprabhu asks Haridāsa Ṭhākura about the efficacy and the transcendental position of the Holy Name of the Lord. He has dealt with the question of Ācārya very scrutinisingly in this particular book.

So the point of accepting a Guru under what conditions, once you have accepted a Guru there is no question of rejecting. This point has been discussed very subtly. And also the point where a disciple accepts a Guru and under very peculiar conditions is forced to ultimately reject him has also been discussed in this book.

It is actually a misfortune for that disciple to have to reject his Guru once he has accepted him. One must be very careful and judge everything according to *śāstra* before he accepts a Guru. Precaution should be taken before one actually accepts a Guru. After considering who the actual Guru is, then one places his head at his lotus feet, and once he has placed it at his lotus feet it is very difficult to take it away again. All the symptoms of a bona fide Guru should be scrutinisingly judged before accepting as a Guru.

Here in India before the marriage, before the negotiations, everybody can judge the qualities of the bride and groom. But once the marriage has been completed then it is a point of no return.

Bhakti Cāru Swāmī: Mahārāja is telling that Bhaktivinoda Ṭhākura in a book called the *Hari-Nāma-cintāmaṇi* has explained everything about Ācārya...

Śrīla Śrīdhara Mahārāja: *Nirbhajan* and regular relationship, you'll find it there very elaborately in *Hari-Nāma-cintāmaṇi*.

Bhakti Cāru Swāmī: When you get married, before getting married those people will look at the bride and groom and select and make negotiations. At that time all kinds of testing can go on, but once you are married then it is done.

Śrīla Śrīdhara Mahārāja: In that spirit, none should be easily accepted and dismissed. That should never be in the spiritual life. It is a great disturbance. So before we go to take initiation we should try our utmost and we shall invoke divine mercy to guide me. In all ways I shall try to see that I am not giving my head to any place and every place.

Dhīra Kṛṣṇa Mahārāja: But a newcomer, due to inexperience and lack of knowledge, may be erroneous in his choice.

Śrīla Śrīdhara Mahārāja: Ignorance is no excuse.

Bhakti Cāru Swāmī: Sometimes devotees are forced to take initiation also. Like Dhīra Kṛṣṇa Mahārāja was telling me just this morning that...

Śrīla Śrīdhara Mahārāja: Then that must have reaction. It will pay its own coin.

Bhakti Cāru Swāmī: So this is a discussion. Satsvarūpa Mahārāja is asking some questions to Śrīla Prabhupāda on behalf of the GBC and Tamal Kṛṣṇa Mahārāja is also there. So I'll just read from here.

Satsvarūpa Mahārāja is asking, "Then our next question concerns initiations in the future particularly at that time when you are no longer with us. We want to know how first and second initiation would be conducted."

Śrīla Prabhupāda: "Yes. I shall recommend some of you. After this is settled up, I shall recommend some of you to act as officiating Ācārya."

Tamal Kṛṣṇa Swāmī: "Is that called *ṛtvik* Ācārya?"

Śrīla Prabhupāda: "*Ṛtvik*, yes."

Satsvarūpa Mahārāja: "What is the relationship of that person who gives the initiation and the..."

Śrīla Prabhupāda: "He's Guru. He's Guru."

Satsvarūpa Mahārāja: "But he does it on your behalf."

Śrīla Prabhupāda: "That is formality, because in my presence one should not become Guru. So on my behalf, on my order, *āmāra ājñāya guru hañā*, he is actually Guru, but by my order."

*[yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei thāñi 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]

Satsvarūpa Mahārāja: "So they may also be considered your disciples?"

Śrīla Prabhupāda: "Yes, their disciples, but consider who..."

Tamal Kṛṣṇa Swāmī: "No, he is asking that these *ṛtvik* Ācāryas, they are officiating, giving *dikṣā*. The people who they give *dikṣā* to, whose disciples are they?"

Śrīla Prabhupāda: "They are his disciple."

Tamal Kṛṣṇa Mahārāja: "They are his disciple."

Śrīla Prabhupāda: "Who is initiating, his grand disciple."

Satsvarūpa Mahārāja: "Then we have a question concerning..."

Śrīla Prabhupāda: "When I order you become Guru, he becomes regular Guru, that's all? He becomes disciple of my disciple, just see."

Dhīra Kṛṣṇa Mahārāja: So it appears in this conversation that Prabhupāda is saying that they are Gurus even in his presence and the people they initiated are their disciples and are his grand disciples. Is that possible?

(Bengali)

This point has to be gone over once more. This question about grand disciple has to be clarified. The *ṛtvik* Ācāryas, when they initiate, their disciples become grand disciples of Śrīla Prabhupāda. This is a question to clarify what Bhakti Cāru Mahārāja was reading. And if the first initiation is done by the *ṛtvik* Ācāryas and they come to Śrīla Prabhupāda for the second initiation then whose actual disciples are they? This is Śrīla Śrīdhara Mahārāja's question. Here Śrīla Śrīdhara Mahārāja wants to clarify the point whether Śrīla Prabhupāda is not available for the second initiation. And if the second initiation is also performed by the *ṛtvik* Ācāryas then whose disciples do they become? Do these points manifest themselves in this particular conversation? They certainly are Śrīla Prabhupāda's grand disciples, but the question is what has Śrīla Prabhupāda done in his lifetime? Has Śrīla Prabhupāda allowed in his presence others to initiate the Hari *Nāma*, the Hari *Nāma dīkṣā*?

Bhakti Cāru Swāmī: (Bengali) Yes, during Śrīla Prabhupāda's presence some of the *ṛtvik* Ācāryas actually initiated Hari *Nāma*. Here it sounds like Prabhupāda is saying that actually they are Prabhupāda's disciples. Who is initiating? Who is actually initiating? Prabhupāda is initiating. So his grand disciple because Prabhupāda is giving the order *āmāra ājñāya guru hañā*.

Dhīra Kṛṣṇa Mahārāja: He says, "When I order, 'You become Guru,' he is regular Guru."

Śrīla Śrīdhara Mahārāja: (Bengali) re grand disciples. When he is *prakṛt*, he's here in appearance, then he's delegated someone to give Hari *Nāma*. And he took Hari *Nāma* from his delegate, his delegated power, man. Then he comes to him, he comes to see Swāmī Mahārāja, whether he will take initiation from Swāmī Mahārāja or he will go back to take initiation from the delegated person? Any such thing occurred during Swāmī Mahārāja...

Bhakti Cāru Swāmī: No.

Śrīla Śrīdhara Mahārāja: No such event.

Bhakti Cāru Swāmī: (explaining to Dhīra Kṛṣṇa Mahārāja) So Prabhupāda was there but he could not initiate so somebody as Prabhupāda's representative is initiating. Now when they, say later on if they have to take second initiation, will they take it from Prabhupāda or will they take it from the *ṛtvik*?

Dhīra Kṛṣṇa Mahārāja: In the other conversation, Prabhupāda first he gives them the right to do first initiation and then he says, "Let me think about second," and then he says, "Yes for second also."

Śrīla Śrīdhara Mahārāja: (Bengali) Did the *ṛtvik* Ācāryas during Prabhupāda's time actually initiate or give Hari *Nāma*? And did Prabhupāda interfere in that particular context with second *dīkṣā*?

Bhakti Cāru Swāmī: (explaining to Dhīra Kṛṣṇa Mahārāja) Do you know, Dhīra Kṛṣṇa Mahārāja, once a *ṛtvik* gives Hari *Nāma* initiation then did Śrīla Prabhupāda ever interfere? Like for the second initiation.

Dhīra Kṛṣṇa Mahārāja: No. In this conversation he gives them the right to give second initiation also.

Śrīla Śrīdhara Mahārāja: Second initiation, whom? Prabhupāda?

Dhīra Kṛṣṇa Mahārāja: The *ṛtviks*.

Bhakti Cāru Swāmī: Prabhupāda first gave them the order that, "You give the first initiation."

Dhīra Kṛṣṇa Mahārāja: At the same time, he thought a little bit and he said, "Both."

Bhakti Cāru Swāmī: Then after awhile, after a short time (two minutes), he said, "You can give second initiation also."

Śrīla Śrīdhara Mahārāja: He ordered, but he did not interfere, he did not give initiation himself. But we heard, we heard, we saw that some of the disciples of Prabhupāda [Bhaktisiddhānta] they went away for some time almost leaving Prabhupāda, and there they got some disciples and again joined the Mission. And those disciples were taken to Prabhupāda and Prabhupāda gave them initiation.

Bhakti Cāru Swāmī: That did not happen in our society because Śrīla Prabhupāda appointed the *ṛtvik*.

Śrīla Śrīdhara Mahārāja: *Rtvik*, and that is final order then. When he has once appointed any *rtvik* and the *rtvik* has given initiation during his lifetime, initiation to any person, and when that person has again come to your Prabhupāda, hmm, and he ordered the same person who gave Hari *Nāma*, that give second initiation, and he did not take them personally, this is the case? Then the position of the *rtvik*, it gets as good as an Ācārya?

Dhīra Kṛṣṇa Mahārāja: Right. That is what he is saying. Right, that they were Guru then.

Bhakti Cāru Swāmī: He is saying that the position of the *rtviks* is as good as the Ācārya's.

Dhīra Kṛṣṇa Mahārāja: Right; and the people they initiated were their disciples, and Śrīla Prabhupāda's grand disciples.

Śrīla Śrīdhara Mahārāja: Not only he gave order but in his presence he wanted them to do that function?

Dhīra Kṛṣṇa Mahārāja: Yes, this is another point. Knowing that he was doing that, making them regular Gurus, he did not say, "You need *vyāsāsana*, you need this kind of worship." He didn't make any special arrangements. Everything went on; there wasn't any special fanfare at that time.

Bhakti Cāru Swāmī: Now he is questioning that although Śrīla Prabhupāda appointed them as Ācāryas, Śrīla Prabhupāda did not say that now you need, now that you have become Ācārya, you need *vyāsāsana*, you need the Guru, this, all this fanfare for the Guru, Śrīla Prabhupāda did not say anything of that sort.

Śrīla Śrīdhara Mahārāja: The *vyāsāsana* question, that is on the question of protocol that should be changed and adjusted according to the policy. For the time being it should be adjusted amongst them, anyhow. Guru, it is very difficult. It is easy for those who have already to adjusted things within their minds. But the newcomers should be given the highest attraction, the chance of attraction physically. I am not clear?

Bhakti Cāru Swāmī: Yes, it is clear. The neophyte, the newcomers you know, they should be...

Śrīla Śrīdhara Mahārāja: Adjust things mentally.

Bhakti Cāru Swāmī: That their Guru is...

Śrīla Śrīdhara Mahārāja: To draw their maximum faith. His Guru should be given the fullest advantage. Otherwise he will think that my Guru is of lower quality.

Dhīra Kṛṣṇa Mahārāja: What happens when the God-brothers do not have faith in their Guru-God-brothers as a bona fide spiritual master?

Śrīla Śrīdhara Mahārāja: That respect should come voluntarily from the Ācāryas. The Ācārya *sabhā*, they must prepare rules and regulations to guide themselves so that the newcomers may not be disturbed. They...

Dhīra Kṛṣṇa Mahārāja: See, even some newcomers have recognised what they feel are deviations in the instructions of these Gurus.

Bhakti Cāru Swāmī: So he is saying that even the newcomers, they notice some deviation in their Guru.

Śrīla Śrīdhara Mahārāja: Of their Guru, in respect of the behaviour of the other Ācāryas.

Dhīra Kṛṣṇa Mahārāja: Or in their own Guru, disciples they see what they feel are philosophical discrepancies with Śrīla Prabhupāda and the predecessor Ācāryas.

Bhakti Cāru Swāmī: Even the disciples, they notice some discrepancies in the philosophy of Śrīla Prabhupāda and...

Dhīra Kṛṣṇa Mahārāja: And in the *Ādi-līlā* of *Caitanya-caritāmṛta* when there is discussion of Advaita Ācārya and his sons, when they had a difference of opinion with Advaita Ācārya they became *asara*, or useless, and Śrīla Prabhupāda says that is the beginning of schism. You can mention Advaita Ācārya?

Bhakti Cāru Swāmī: (explains) Śrīla Prabhupāda says that this is the beginning of a schism, this is the beginning of a separation. That when there is difference of opinion, that when they are not following...

Śrīla Śrīdhara Mahārāja: One thing, sons and disciples are not of equal status. The son of Viṣṇu-Vallabha Narakāsura became *āsura*, son of Viṣṇu. So what should be the main point of consideration? The cultural descents and the physical descents, if we call it such...

Bhakti Cāru Swāmī: But how about the disciples, those who are deviating from their spiritual master's instructions?

Dhīra Kṛṣṇa Mahārāja: What is their; Śrīla Prabhupāda says they have no standing in Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: That is a very...

Dhīra Kṛṣṇa Mahārāja: He says that if you have an opinion different than the opinion of your Guru then you are not Guru, you are rascal.

Śrīla Śrīdhara Mahārāja: It is a very risky thing; two or three Vaiṣṇavas together living and disciples of every person should give the maximum respect to his own Guru. But if he sees that Guru one, he seems to be higher, and his Guru is lower, his regard will decrease. But it is a very perplexing and a very difficult thing. The criterion will be of such nature. Suppose one Guru is more educated, another Guru is less educated. But the disciple who appreciates education much, he'll see my Guru is not educated, his Guru is educated; so he disregards his own Guru.

But education and the physical beauty and the other things should not be taken into consideration. The question of faith, faith and service, only that point should be considered. *Śraddhā, bhakti, prema*, that thing is to be considered and if in that case, if *śraddhā* is real, then by education, or by figure, or by delivering lecture, or any other acts - that should not be considered at all: the question of faith, in regard.

And even if a *śikṣā* Guru is allowed, *dīkṣā* Guru should not be dismissed very easily. But one may take *śikṣā* Guru and he may have respect for *śikṣā* Guru, but *dīkṣā* Guru should not be dismissed if he is in faith, normal faith in the Guru *paramparā*, in Kṛṣṇa, in Gaurāṅga, in Gurudeva. The faith should be considered first thing, *śraddhā*, and not other garments like education, like good physical body, like delivering lectures, like social temperamental, these things are immaterial. The main thing is *śraddhā*.

Haridāsa Ṭhākura was not much educated; Rūpa, Sanātana, highly educated. So a disciple of Haridāsa Ṭhākura, they will run to Rūpa, Sanātana?

They may take, demand education, but the Guru may not be removed. This sort of adjustment should be done. The Guru without education, or without external grandeur, but if he has got strong faith, perhaps greater than that educated man, and he will, he will be doomed disciple?

Dhīra Kṛṣṇa Mahārāja: That is when that faith is there. But we were saying before, if there is deviation, how can you say there is faith? Deviation comes as a result of lack of faith.

Śrīla Śrīdhara Mahārāja: Deviation is a very difficult word, deviation in what standpoint? And who is to judge deviation?

Bhakti Cāru Swāmī: If it becomes obvious...

Śrīla Śrīdhara Mahārāja: Just as we say that this order, that sixteen times counting, that may not be the highest criterion for discharging a Guru.

Bhakti Cāru Swāmī: Not that, but Mahārāja, if it is seen, that a Guru or whoever he is...

Śrīla Śrīdhara Mahārāja: Because that varies, the first thing is whether he is deviated in *śraddhā, śraddhā* in his Guru, in Mahāprabhu, and in Kṛṣṇa. And what are the signs to show, to prove that his *śraddhā* has been, has dwindled? We have to prove that his *śraddhā* has been dwindled. Higher proof is necessary, not only formal habit or this or that.

Bhakti Cāru Swāmī: If it is seen that he is more attached to matter than the spiritual endeavour, if he is directly manifesting his attachment to matter more than spirit, then what? I mean this is a direct sign of deviation.

Śrīla Śrīdhara Mahārāja: Then the disciples may wait for some time to study very closely and very steadily. And if he finds that it is real attachment, real attachment and deviation, and he is losing his attraction on the other side, of course then he may be aloof for some time, wait, and then, not that he will do anything abruptly, and when he will be quite confident, he will pray to the Lord, "Please save me from such a disaster." And then he will perhaps get light and he will do according to his own divine consciousness, spiritual conscience or conscience. Not very hurriedly or rapidly, will he do anything, but patiently he will see and study and when he is quite confident that his Guru was, that he has deviated, his *śraddhā* dwindled, and he's more attached to the worldly life than to the spiritual, then of course he will be indifferent for some time and pray to the Lord fervently, "Save me from such disastrous teacher and show me the right way." And he must be sincere to his own conscience and do accordingly. Not very hurriedly and roughly, very patiently, and he will consult with the Vaiṣṇava whom he can regard, and with their help, he will try to get from these clutches and to enter into some other place. But it should not be a very hurried thing, unconsidered thing. In *Hari-Nāma-cintāmaṇi* you will find like that.

Bhakti Cāru Swāmī: Now the question comes, now that Rāmeśvara Mahārāja has removed his *vyāsāsana* from the temple, what should he do?

Śrīla Śrīdhara Mahārāja: Who, Rāmeśvara Mahārāja? I appreciate this to a certain extent that it has become too much so to; as a reaction to that extreme gorgeousness he has taken this path. But Guru's special position, *āsana*, that should be there. Not so very splendidly but somewhat respectfully.

Dhīra Kṛṣṇa Mahārāja: He has one; he has a respectable seat.

Śrīla Śrīdhara Mahārāja: Some respectful position must be given to Guru, some respectful...

Dhīra Kṛṣṇa Mahārāja: Yes, he is taking that.

Śrīla Śrīdhara Mahārāja: But not too much gorgeous. Too much of everything is to break...

Dhīra Kṛṣṇa Mahārāja: But how are the disciples to view the discrimination? They see here is Śrīla Prabhupāda in a very gorgeous setting and here is their Guru in a very...

Śrīla Śrīdhara Mahārāja: You see, my mother is most affectionate to me, not my grandmother. This is nature.

So one should show maximum respect to his own Guru and a little less to his grand Guru, *param* Guru. More respect to own Guru than *param* Guru. My Guru we see form in that link. I shall see my Guru link. The link will be in this way. My Guru is sure to hold his Guru's feet fast. If I

hold him, his feet fast, then I am safe. That is the underlying meaning. It is my duty to hold fast the feet of my Guru that I may not fall down and it is; I fully know that my Gurudeva has held the feet of his Guru fast, so the chain is unbroken. It is not my lookout to see how my Gurudeva is dealing with him. I am confident that my Guru is holding fast. The chain comes in this way. All my power should be engaged to see, to hold my Guru's feet fast, but if that is vulnerable and that particular chain is vulnerable, breaks down, then I shall fall. So in that case, if it is clear that the chain which I have held is vulnerable then of course I shall have to think and to hold any other chain so that I cannot be disconnected from the link coming from upward to this world.

Dhīra Kṛṣṇa Mahārāja: Now in our Kṛṣṇa consciousness movement all of the members are reading the books of Śrīla Prabhupāda. So we personally did not read the books of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, only maybe the *Brahma-saṁhitā*. But in our movement, everyone, even the disciples of these Gurus, they are reading Śrīla Prabhupāda's books. So is he in the position of their *śikṣā* Guru?

Śrīla Śrīdhara Mahārāja: You have to hold your Prabhupāda very fastly and there is no question there.

Dhīra Kṛṣṇa Mahārāja: What about the new disciples?

Śrīla Śrīdhara Mahārāja: But of the new disciples, if they see, they will also hold the feet of their Guru, that will be the first consideration. But this, if that unhappy circumstance appears to become fact by his great misfortune, it is of course none to be blamed. He has come to a wrong Guru. That is also his fate or *karma*, his *sukṛti*. He is responsible for that, to come to a false Guru - his, not any other, not anyone else. So anyhow, if by the grace of the Vaiṣṇava he comes to find that he has done wrong in selection of his Guru then he will deviate, he will be indifferent for some time and consult with other Vaiṣṇavas, and then he will think of changing his Guru. If his clear spiritual conscience urges him, he must accept his inner voice.

Dhīra Kṛṣṇa Mahārāja: What if someone says, "I want to wait for an *uttama-adhikārī* Guru?"

Bhakti Cāru Swāmī: (Explains in Bengali)

Dhīra Kṛṣṇa Mahārāja: They read in Śrīla Prabhupāda's books what the position of the spiritual master is and they feel that these men do not meet that standard.

Śrīla Śrīdhara Mahārāja: Of course, if he feels in his heart, that he should wait for an *uttama-adhikārī* Guru, wait for some time in his selection, but selection is agreed and final. So it does not, when it will take some time, it may not be discouraged, but if he, when he will select, he must select it well. So time he may take if his conscience asks, says, his inner voice asks him to wait, they may wait for some time and see, finish all his inquiries, then he will surrender to a particular personage as his Guru. The *śāstra* will guide. *Sādhu* and *śāstra*, *śāstra*, by *śāstra* select a Guru, and a Vaiṣṇava helps us understand the meaning of the *śāstra*. Both inter helping; *śāstra*

and the *sādhu* help one another. *Śāstra* helps to understand who is *sādhu* and *sādhu* helps what is the meaning of the *śāstra*, both interdependent and inter helper.

Dhīra Kṛṣṇa Mahārāja: Now, Rāmeśvara Swāmī is saying that, "I am somewhere between a neophyte and intermediate level devotee." So one point that Rāmeśvara Swāmī is making in this paper, he is saying that, "I am like the *madhyama-adhikārī* Guru but I'm giving my disciples the *uttama-adhikārī* Guru of Śrīla Prabhupāda as *śikṣā* Guru by reading his books and hearing his lectures. So they have the *uttama* connection."

Śrīla Śrīdhara Mahārāja: Oh, He says that, "I recommend my disciples to go to other Ācārya?"

Bhakti Cāru Swāmī: Śrīla Prabhupāda. "I am a second class Guru, *madhyama-adhikārī* Guru, but I am taking my disciples, I am giving my disciples the *uttama-adhikārī* Guru; that is Śrīla Prabhupāda, through Prabhupāda's books and Prabhupāda's instructions." So he is trying to link his disciples with Śrīla Prabhupāda.

Śrīla Śrīdhara Mahārāja: (pause) If I am to answer this question, I shall have to say that this is a fair and sincere statement, but a little faulty and weak. He should take risk. Not only he will confirm his faith in his Gurudeva and ask his disciples to carry out his words, but he must dedicate himself totally, taking the risk, what is necessary. Only not to show the *śāstric* meaning and other things, and he should also sacrifice himself, even he will have to give his feet for worship, and it will go to Śrīla Prabhupāda. This sort of risk must be taken.

The *gopīs* they told Nārada...

Kṛṣṇa once in Dvārakā, He told that, "I have got a severe headache, Nārada, and the medicine is the feet dust of the devotee, give feet dust."

"No, no, no. You are God the Absolute. I shall offer feet dust? Please forgive me, excuse me."

Then Nārada went to the princesses, Rukmiṇī and others. "Kṛṣṇa is suffering severely from headache and the feet dust of His devotee will cure it. He has sent me; please give something that will..."

"No, no, no. What do you say, Nārada? Do you want to send us to the hell? That I shall offer feet dust to Kṛṣṇa who is God Himself, the Absolute, feet dust? Never, never. You are a devotee; you give your feet dust."

And Nārada was - then he went to Kṛṣṇa.

"Oh, very severe pain, Nārada, have you got the feet dust?"

"No, none is prepared to give feet dust."

"Oh, I am feeling very severe pain. Just go and fetch something from Vraja. You go there."

Then Nārada at once went by *yoga* process, went to Vṛndāvana.

"How is Kṛṣṇa, Nārada, you are coming? How Kṛṣṇa is living?"

"Oh, He is at present under severe pain from headache and He wants some feet dust of the devotee, that will be all the medicine to cure Him."

"Oh, is that so? Then take feet dust; give your feet dust; take my feet dust."

Nārada was astonished, astounded. "What is this? Do you know what the result is of giving feet dust to Kṛṣṇa?"

"Yes. We are fully conscious what that is, eternal hell, we are prepared for that."

So this sort of risk should be taken if one is going to take the position of an Ācārya. He must risk. No risk, no gain.

Bhakti Cāru Swāmī: But Mahārāja, at the same time, isn't the Guru going to accept...

Śrīla Śrīdhara Mahārāja: False imitation will also kill. It is risking, and the imitation of risking will not save. The real thing within must be there, at the same time.

Bhakti Cāru Swāmī: Mahārāja, isn't this the understanding, that the spiritual master is accepting disciples, but he is offering the disciples to his spiritual master?

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Cāru Swāmī: That is the mood of Rāmeśvara Mahārāja also. He is accepting disciples but he is feeling unqualified...

Śrīla Śrīdhara Mahārāja: At the same time, at the command of his Guru, he will be prepared to give facility to his disciples as he gave. At the same time he must...

Bhakti Cāru Swāmī: I am not qualified, but my spiritual master is qualified so let me offer these disciples to his lotus feet.

Śrīla Śrīdhara Mahārāja: But still, I am taking this risk. Why? By his order I am taking this risk. And mentally he should be sincere to that path that his spiritual master is all, he is nothing. But by the command of his Guru, he will sacrifice his whole self, mind, body, everything. *Karmana, manasa, vaca*, not only the mind but the words as well as the body.

Dhīra Kṛṣṇa Mahārāja: So when Mahāprabhu says, *āmāra ājñāya guru hañā* [*Caitanya-caritāmṛta, Madhya-līlā, 7.128*] become spiritual master, doesn't that mean qualify as spiritual master?

Bhakti Cāru Swāmī: Mahāprabhu is instructing that *āmāra ājñāya guru hañā*. Doesn't that *āmāra ājñāya guru hañā* mean that you first become qualified to be a Guru? That is, *vāco vegam manasaḥ krodha-vegam, etc.?*

[*vāco vegam manasaḥ krodha-vegam, jihvā-vegam udaropastha-vegam
etān vegān yo viśaheta dhīraḥ, sarvām apīmāṁ pṛthivīm sa śiṣyāt*]

["A sober person who can tolerate the urge to speak, the mind's demands, the action of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world."] [Upadesāmṛta, 1]

Śrīla Śrīdhara Mahārāja: At first you qualify yourself to be a Guru and then you deliver the conditioned living entities. So it proves that *āmāra ājñāya*, he must have faith in His command, sufficient faith, that will be the first qualification, the faith, the *śraddhā*. Then he will take the risk and do the necessary. Otherwise he will dismiss - Oh, he says and that vanishes in the air and what shall I do?

Bhakti Cāru Swāmī: But Mahārāja, isn't this very important in this respect, that he has to have the link with his spiritual master, that very strong link?

Śrīla Śrīdhara Mahārāja: He may convert from grandeur to plainness. Plain, plain method he may accept, but that method should be accepted as it is necessary to draw maximum attention of the disciple. That is necessary. Then that method may not be - most gorgeous but plain, but roughly what is necessary for the purpose. That should be allowed, *karmana, vaca*. Not only word but also in mind and also in body. Another important thing to consider in this respect is that ISKCON, Prabhupāda is the Founder-Ācārya of ISKCON.

Bhakti Cāru Swāmī: Of course. ISKCON is Prabhupāda's creation.

Śrīla Śrīdhara Mahārāja: Yes, so it is very clear, just as Rūpānuga, Narrotama *parivat*, and we are rather inclined to say that we are Bhaktivinoda *paribat*, and you will all say we are Swāmī Mahārāja *parivat*. As the stalwart, just as in the *varṇśa*, the *gotra*, and the – the *gotra* is coming from the origin, *gotra* means stalwarts among the descending line – so in the line of Mahāprabhu there are principal Ācāryas, just as in our Guru *paramparā*. Śrī Svarūpa Dāmodara, Rūpa, Raghunātha, Jīva, then Kavirāja, in this way Raghunātha, Kavirāja, there, Jīva, Kavirāja, Narrotama, the selected few coming down. So Swāmī Prabhupāda is one of the stalwarts in the *paramparā*, the spiritual generation.

Bhakti Cāru Swāmī: The disciplic succession.

Śrīla Śrīdhara Mahārāja: One of the stalwarts is he who spread throughout the length and the breadth of this earth.

prthivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."] [Caitanya-Bhāgavatā]

That we are that *paribat*, we are connected with that *paribat*. Special respect for him: that may be there.

Dhīra Kṛṣṇa Mahārāja: Rāmeśvara Mahārāja feels that he should not be honoured by his disciples with titles that are equal to those of these stalwart Ācāryas.

Śrīla Śrīdhara Mahārāja: It will be to deceive the disciple. He must have such boldness to attract their faith and transfer it to his Gurudeva.

Once in Kathak, in the sea from Gauḍīya, the *vyāsa-pūjā*, that is the birth ceremony of our Guru Mahārāja, was celebrated in Kathak Maṭh. Prabhupāda was given a throne to take his seat, and so many others, big citizens were invited, including the father of Netaji Subhas Candra Bose. Janaki Bose was a leading pleader at Kathak at that time and many other elites were invited, and they were taking a seat in the ordinary floor. Of course there some carpet, etc.

Then Prabhupāda in his address told that, "I am being given so much honour, garments, then worshipping, sandals, flowers, so many things, and many things are being read in my face. A beast in the zoo, he would also be ashamed to take such worship amongst so many gentlemen; so many elites are here and I am taking the worship. An animal is also ashamed to accept such honour amongst so lld [?] things, and I am not such . . . bashfulness? I am not ashamed to take such honour amongst so many gentlemen? But why am I accepting such honour, such respect? To show that my Guru is deserving this honour. And only on his behalf I am accepting so much honour to me, only to send it to my Guru. This honour is for my Guru. I am nothing without my Guru. I am being worshipped because I have got his words, his advices. I have accepted them so I am being honoured, otherwise not. So on his behalf I am accepting and it is public and though it is a very shameful thing, still, at heart though I am aching, but I am accepting on my behalf to show that my Guru's position is such."

Dhīra Kṛṣṇa Mahārāja: He is accepting, but for example he won't allow his disciples to call him Prabhupāda because he is reserving that name for his spiritual master.

Śrīla Śrīdhara Mahārāja: (laughs) You see...

Dhīra Kṛṣṇa Mahārāja: So how to make some adjustment?

Śrīla Śrīdhara Mahārāja: Our Prabhupāda passed away then of course the question of successor came out. And some accepted some Ācārya, some another Ācārya, some new Ācārya, in this way. Now came the question whether or not that *Om Viṣṇupāda Prabhupāda*, that should be accepted, that should be given, that title to the present Ācārya or not. That was a burning question at the time.

I told, looking at the scripture, that *Om Viṣṇupāda Prabhupāda* that should be given. It is written in the *śāstra* that a disciple should pronounce the name of his Guru with all these titles, *Om Viṣṇupāda*.

But vehement opposition came from the other persons who were not Gurus.

But I continued that it is in the *śāstra* that a disciple must give all his respect to his Guru, it is written.

Then though protesting in the beginning, when those very persons came to take the position of an Ācārya, they used it freely, only with little difference, that Prabhupāda, and this Ācāryapāda, then Guru Mahārāja.

And this thing, because Prabhupāda gave some respect to Bhaktivinoda Ṭhākura, Bhaktivinoda was a title given by his Guru Vipina Goswāmī to Kedarnath Bhaktivinoda, a title. Prabhupāda told then, Bhaktivinoda Ṭhākura, and if any person used that title given by his Guru, Prabhupāda could not tolerate, "That person he's Bhaktivinoda?" He could not tolerate.

So we also did not like that Prabhupāda's title should be given to any other disciple Guru Ācārya. So Ācāryadeva, Ācārya Mahārāja, Guru Mahārāja, in this way we used.

But when Swāmī Mahārāja took the title of Prabhupāda – once Bon Mahārāja took the title Prabhupāda but vehement opposition, he left it for the time being. I don't know how he is being dealt with now. But about Swāmī Mahārāja, when this question of Prabhupāda came it did not disturb me because from Gopāl Goswāmī, Prabhupāda the Jati Goswāmī, their disciple is using the word Prabhupāda like father. Prabhu-pāda. Prabhu means Vaiṣṇava and Prabhu-pāda, it is less than Viṣṇu-pāda. Guru should be, Guru's name should be used as Viṣṇupāda. That is higher, but Prabhupāda is less, a *bhakta*.

But there came some opposition, "Why Swāmī Mahārāja is using the word Prabhupāda, he is allowing his disciples to use the word Prabhupāda?"

But it did not disturb me at all. Because it is, it should be. A disciple will call his Gurudeva as Prabhupāda as this is sanctioned by the *śāstra*. It is not much. So Prabhupāda may use the disciple's names, but sometimes it is, *ki bole?* (Bengali) Ācāryapada, Ācāryadeva, Guru Mahārāja, something like that is to be told because it may not give pain to the other disciples. But this is not a much important factor.

Dhīra Kṛṣṇa Mahārāja: It's been given a lot of importance in our ISKCON; names.

Śrīla Śrīdhara Mahārāja: One day _____ Mahārāja told, "In the *śāstra*, big Guru and the small Guru, the *mantra* is always the same in the scripture. This *mantra* is for big Guru, this *mantra* is for small Guru (laughing). It is not classified in this way in the scripture."

So this should be tolerated and adjusted amongst themselves: that it may not disturb the feelings of other God-brothers if we adjust in that way. Without Prabhupāda you say Ācāryapada, it is well and good. It doesn't matter. Hare Kṛṣṇa.

I am getting tired, so next sitting, your Gurudeva, Prabhupāda, Swāmī Mahārāja.

My Guru Mahārāja wanted me to go west for preaching but I modestly, humbly refused, that I don't consider myself a fit person to preach in the West because you see I can't follow your intonation. So (laughing) I must listen clearly, then I shall tell. So in this way I told that if you order I must go, but I don't think that I am fit to preach in the West. Anyhow, it was stopped and Goswāmī Mahārāja was sent to the West.

And your Prabhupāda also told me, "I have taken so many and now it will be your duty to help them." That is also some sort of responsibility. And the last time he told, "They want to build a special building for my living quarters in Māyāpur and I shall ask them to do two compartments, two flats, side by side, one for me and another for you."

Of course, I shall try to help you, not always but occasionally, that I admitted. Sometimes I shall go and stay there with you.

Bhakti Cāru Swāmī: Mahārāja, why don't you tell us when you were first going to Māyāpur when Prabhupāda came with the disciples from America and you were going to Māyāpur, how you were feeling at that time.

Śrīla Śrīdhara Mahārāja: Māyāpur?

Bhakti Cāru Swāmī: Yes, when first Prabhupāda invited you to come to Māyāpur when he came. I remember once you were telling us that, you were telling everybody, "I could not go to..." that your spiritual master Śrīla Prabhupāda wanted you to go to America and the West but you could not go to the West, but now Swāmī Mahārāja has brought the West to your door step. (Laughing)

Devotee: Mohammed could not go to the mountain...

Śrīla Śrīdhara Mahārāja: (Laughing) The mountain came to Mohammed. Of course, now and then I remember that thing and I say.

And here also Swāmī Mahārāja said, "I have taken them to you, near you, and it will be your duty to cleanse them." In this way of course, he told. "Raw things I have brought, taken to you, and it will be your duty to cleanse them to make them ready." Hare Kṛṣṇa.

I consider him to be *śaktyāveśa* Avatāra, and it is confirmed here, his spiritual, his journey in the ship through the Atlantic and how he landed there and his, the beginning of his, the nature beginning the movement, how he, how much, what was the intense degree of dedication to Kṛṣṇa, dependent, and how much he made himself empty, quite empty to come down, Kṛṣṇa to help him, that is to be felt in, and it is corroborated that Kṛṣṇa worked on his behalf. He was completely dedicated himself to the purpose, and divine force, power, came down to help him. Otherwise it is impossible. It is not a thing of the ordinary level that anyone will do. The highest thing has been taken down to the lowest position so extensively. It cannot but be the divine power embodied and in a great intensity and magnitude. Hare Kṛṣṇa.

Bhakti Cāru Swāmī: (Bengali) The main reason why we came is because there are many devotees, those who are impatiently waiting to hear what you have to say. Now, if you just show us the way. Now this has come to this point and unless some rectification is made, must be done, then they all will get together to do something about this.

Śrīla Śrīdhara Mahārāja: (Bengali) If I have to say something formally from outside, then I have to say that among you who enjoy the greatest confidence of all the devotees, through such a

man you call for a meeting in America or wherever the field is the most important. And in that meeting, the ones, those who are willing to boldly face the situation, participate, the GBCs, those who you feel are dissatisfied inwardly, call them and call a few Ācāryas like Rāmeśvara Mahārāja who are sympathetic. And then in the meeting you record the feeling of different devotees and then with the strength of that resolution you call for their explanation.

“That what you are doing in the name of Prabhupāda, you are not absolutely infallible. Due to your activities the mass of the disciples of Prabhupāda has become very bewildered. They are becoming very disappointed and they can see that a great loss is going to be incurred by the ISKCON society. The ISKCON society is in danger.”

So now you all reconsider yourselves and appeal to them to readjust themselves and thus this disaster can be saved.

“So many devotees are leaving the movement. So many devotees have become half-dead, and so many devotees have already died. And so many are lamenting and we cannot just sit idly without trying to rectify the situation. We ourselves do not want any position. But what is going on is intolerable. It is that the major portion is going to die. So we want some action to rectify this situation. We want some remedy for this.”

This must be thought out and accepted. So with this idea, you form a committee, make a resolution, and then selectively invite to come. In this way you call for a meeting, pass a resolution and there call for them and ask them, “To readjust their position and reconsider. Otherwise we shall be in painful necessity to make progress independently.”

You can say this in this line. If you are, so many good men, good followers of Swāmī Mahārāja are exhaustibly frustrated then you may do one thing. You may call a mass meeting of the followers and the well-wishers of your Prabhupāda. And there you may discuss the present hopeless situation of the society that, “It is gradually dwindling and dwindling, and it is intolerable to us. We are well-wishers of this mission and it is intolerable, we cannot tolerate any more. So what is the path before us to redress the wrong?”

So invite a general meeting and you also invite some of the GBC members and if possible Ācāryas like Rāmeśvara. And so, and you amongst yourself, consult amongst yourself what to do.

And then give an ultimatum to the Ācārya Board. “Our resolution at the mass meeting of the followers of Prabhupāda is this: that you should readjust your position, or otherwise we shall be under painful necessity to take the line independently, for the welfare of the whole mission. We cannot be a sightseer, that so many are going astray, and so many dying, and so many are going to be killed and these things. It is intolerable - high time. And you must come to...”

In this way you can, if you feel that the mass will be with you, at least a substantial portion will be with you, and those that are gone astray, that Pradyumna and the others, you may also invite them, the dissatisfied. Before mass meeting, you can have a selected meeting also, first, and then after consultation you go on to prepare yourself for a mass meeting.

Dhīra Kṛṣṇa Mahārāja [?]: Yes, first selected few meeting.

Dhīra Kṛṣṇa Mahārāja [?]: Definitely, at our Māyāpur meeting next year, there will, some, a meeting also of the temple presidents who are also dissatisfied and...

Śrīla Śrīdhara Mahārāja: There are many, this first, the stalwarts meet first. And then a mass meeting you arrange. And after the stalwarts meeting, meeting of the handful, leading persons among you, you may give some ultimatum to the Ācārya Board.

"That this is going to happen, and it will be, the publicity will be great and it will be to your discredit. So try to come to our terms, consult, consultation and readjustment. But if you have argument then we will be forced to prepare for a mass meeting of our God-brothers and to do the needful."

This process you may take. Before that your group, committee resolution, should be intimated to them and last appeal to their good sense.

"The mass revolted against you. We feel we are also sincere workers, we want to sacrifice our life, and our, we think our life is valuable. So seeing that you are going ostensibly, we see that you are leading astray. We cannot remain impartial viewer, or only a visitor. We have got interest in the Mission; you should know this, and not less than you."

In this way you can do. What do you say?

Bhakti Cāru Swāmī: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Selected meeting and then approach them with a resolution and next mass meeting. If you are prepared for real fighting you can do like that.

Bhakti Cāru Swāmī: I think that it is going to be like this.

Śrīla Śrīdhara Mahārāja: Personal contact. Those that are going independent, hopeless, disappointed, going off, away from the association, you may meet them personally one by one. "Let us come together." In this way a stalwart meeting will be first and then the resolution will be given, notice given to them, and then mass meeting. And there it should be mentioned that, "We cannot be sightseer. We have got life interest in the Mission. We come to save. And if we say that in the name of saving, you are all killers, we cannot tolerate that. We have also got fire, the spark from our Guru Mahārāja."

End of 80.08.18

Start of 80.08.19.B

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja was telling that yesterday...

Śrīla Śrīdhara Mahārāja: Yesterday?

Bhakti Caru Swāmī: _____ [?]

_____ [?]

Śrīla Śrīdhara Mahārāja: _____ he's disconnected.

Dhīra Kṛṣṇa Mahārāja: I wanted to say the whole question. Well, that's the introduction to the question.

Bhakti Caru Swāmī: Yes. Right.

Dhīra Kṛṣṇa Mahārāja: So there are devotees who feel that there's a loss of faith in the *paramparā*. Śrīla Prabhupāda, and as an example, they do not accept Śrīdhara Mahārāja, whose considered to be a representative of the *paramparā* also. We see that there's a lack of knowledge and detachment...

[Śrīla Śrīdhara Mahārāja and devotees speak in Bengali (?) for nearly 7:30 minutes]

Śrīla Śrīdhara Mahārāja: Now the substance of the whole teaching will come to this; that who, the other day my Guru Mahārāja recommended, only two or three years after, his attempt is wholesale failure. So I must search my own heart sufficiently before going to discuss and examine their practices. There may not be any fault, any ulterior motive in me; otherwise I will be the greatest culprit. I must be sincere. I must search myself exhaustively whether my conscience is clear, impartial, and motiveless, no ulterior motive when I'm going to judge a man, whether he's fit or unfit, whom the other day my Guru Mahārāja recommended to be fit approximately. The whole burden will fall to my head. So the searching must be a bona fide one, and sincere. The risk is there. Because there is some authority coming down from above, and I'm going to challenge. So am I in that position; getting some divine, transcendental backing, divine push, do I feel within me? So the ideal is all right, but the application should be very careful because in the back, the recommendation of my Gurudeva is there. And the wholesale – one or two may be easily eliminated, may be, but the whole thing has been rotten within two or three years. A very brave vision. So one must be sure of his own platform where he stands, whether it is a real one. It is a very bold action. If it is real it is very laudable, and it is extremely necessary for the welfare of the world. It is a necessity. It is the importance, there's no question about that. The purification, it is also a duty on me, the purification of the teachings of my Lord, no adulteration should enter there. To see that, it is also my duty, as I am one of the meanest servants of my Lord, the responsibility is also on me, that like a dog, I must bark that the danger is ahead. It is my duty, inherent duty. But still, I must be doubly sure, triply sure, that whom I'm going to eliminate, is he really to be eliminated? A very risky campaign; you see?

Dhīra Kṛṣṇa Mahārāja: In the Fourth Canto of *Śrīmad-Bhāgavatam*, in the sacrifice of Dakṣa, Satī recognised that her father was expert materially speaking, very successful in sacrifice, but because he insulted Śiva, *vaiṣṇavānām yathā sambhuḥ* [*Śrīmad-Bhāgavatam*, 12.13.16], the greatest devotee...

Śrīla Śrīdhara Mahārāja: So, my advice was wait and see. They will dig their own grave, if it such. Swāmī Mahārāja came with a great motive, with great force, and it cannot be conceived

that within two or three years the whole thing will be smashed. So wait and see. They will dig their own grave. And we'll also be disgusted with their misbehaviour. Then it will be easy, and it will be sure, to cleanse the attempt, to cleanse the alien stable.

Dhīra Kṛṣṇa Mahārāja: Now, sometimes Prabhupāda would give the comparison of Guru, *mara, vidya*. So if someone feels that my Spiritual Master is being killed by these actions, how can he wait and see, or participate and just pass the knife to those who are cutting the throat of his Spiritual Master?

Śrīla Śrīdhara Mahārāja: If one is so clear in his conception that his Guru is going to be killed, of course he cannot tolerate. He may take the risk. If his clear conscience dictates to him that his Guru is at risk, then of course he cannot stop.

Dhīra Kṛṣṇa Mahārāja: Or the Mission of his Guru.

Śrīla Śrīdhara Mahārāja: To so much extent, so much intensity, he feels urge within of his conscience that, "You don't allow these things to go on in the name of your Gurudeva, your Divine Master." Then he cannot stop him.

Bhakti Caru Swāmī: The present situation Mahārāja, is that it has become more of a cult, it has become...

Śrīla Śrīdhara Mahārāja: In *niti, no gamisye gato gachet siddhe kadye saman phalam* [?]
Of course, this is ordinary consideration. When a dangerous campaign has come before you, to take the lead, that is also dangerous, but remain behind. This is ordinary *niti*. And for the brave, and in the case of genius, it won't apply, he must keep the lead. The whole risk he will take on his shoulder, and he'll go forward.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: *No gamisye gato gachet siddhe kadye saman phalam* [?]
_____ [?]

Devotee: What is the meaning of the second one?

Śrīla Śrīdhara Mahārāja: If there be any danger then the front man will be in danger and you'll be saved, so always try to remain in the back. Ha, ha.

Bhakti Caru Swāmī: In the background, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: That is of course ordinary policy. Ha, ha, ha.

[Devotees speak Bengali (?) for just over one minute]

Śrīla Śrīdhara Mahārāja: Deviation may be of two classes; one formal and another internal, external internal. About external modification we shall have to tolerate. My father dies, in the case of a king, when the king dies, the elder brother he takes his seat in the same throne. And it is difficult to see, to tolerate, by the younger brother, and the mother, and other _____ But still, the old must depart. This is *sanātana dharma*, an eternal course of nature, the old will retire and the new will be replaced. This is formal current. And we must be very careful – of course it will wound our head, our heart, that this throne was occupied by my Gurudeva, and now one of my brothers he's installed there, he's taken his seat there. Audacity, revolt, but the *śāstra*, the general regulation, will ask me to take patience – that this is that the old must make room for the new. Because the new generation, the newcomers are there, waiting, for the same atmosphere as you expected and you got, you wanted, about your Guru. The next generation, with the spirit of toleration, you'll have to adjust internally. And the external circumstance will be given facility to the newcomers.

Devotee: But Mahārāja, in the case of when the king leaves, and the son is below a certain age, and the Prime Minister, he's put to look after the kingdom as a protector till the eldest son, or the only son of the king, grows old enough to take charge.

[Devotees speak with Śrīla Śrīdhara Mahārāja in Bengali (?) for 01:10 minutes]

Devotee: I must understand what I am lacking _____ they're not lacking anything. But we're seeing that they're lacking in spiritual realisation.

Dhīra Kṛṣṇa Mahārāja: And his name is Bhakti Rakṣaka, so he's supposed to protect.

Bhakti Caru Swāmī: That he can if they come. But if they don't come to him what can be done?

[More Bengali (?) for two minutes]

Śrīla Śrīdhara Mahārāja: If they were loyal to their King then everyone fills a gap.

[More Bengali (?) for fifteen seconds]

Bhakti Caru Swāmī: Vaiṣṇava behaviour, it's so nice, it's so beautiful, that everybody's attracted by the Vaiṣṇava behaviour. But if there's a lack of Vaiṣṇava behaviour, then automatically others will become disappointed. And mostly that is what is happening. Like, instead of Vaiṣṇava behaviour, like the behaviour is...

Śrīla Śrīdhara Mahārāja: If it is so you all feel then can't help then what to do?

Devotee: Mahārāja, then another point, Prabhupāda said that we should come to you for consultation and advice. Even if we do not have anything to consult, any advice to take, still, seeing your position as a very senior Vaiṣṇava...

Śrīla Śrīdhara Mahārāja: The other party's not here...

Devotee: No, I'm not talking about the other party Mahārāja...

Śrīla Śrīdhara Mahārāja: ...so I'm trying my utmost to plead for them, with some supposition I'm mostly trying to plead their case.

Devotee: On that point also Mahārāja...

Dhīra Kṛṣṇa Mahārāja: You're very generous.

Śrīla Śrīdhara Mahārāja: They may think that Guru Mahārāja had some practical experience in that country, but I had nothing of the line. I am here. I have no practical experience about the manners and customs of those countries. So I may not help them properly. Only with the theological part, and the *śāstric* part I may help them.

Dhīra Kṛṣṇa Mahārāja: But with *śāstra cakṣuḥs*, with the eyes of *śāstra*, you can know even how to act there.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, yes.

Devotee: But my point, Mahārāja, if I may humbly...

Śrīla Śrīdhara Mahārāja: *Vedi pasyanti pandita* [?]

Dhīra Kṛṣṇa Mahārāja: ...when Prabhupāda was on the Jaladhuta, this ship, on his journey to America, he wrote two poems, and in one of the poems...

Śrīla Śrīdhara Mahārāja: Kṛṣṇa delegated some special power in him, giving him the capacity to deal with.

Dhīra Kṛṣṇa Mahārāja: One of the poems is called *Mārkine Bhāgavata-dharma*. And in that poem, he's on the boat, he's never been to America, but he gives a perfect description of American people in terms of *Bhāgavata* philosophy, *rajas*, *tamas*, he says the population is overwhelmed by passion and ignorance – quoting the first canto of *Śrīmad-Bhāgavatam*. So once he was speaking this in Los Angeles he started laughing and said, "How could I know what was the condition of the people of your country? I'd never been there." But he gave a perfect description on the basis of *Śrīmad-Bhāgavatam*. So I can understand that Śrīdhara Mahārāja can understand perfectly the situation on the basis of *sādhu*, *śāstra*, and Guru.

Devotee: Another thing Mahārāja, the same point I want to make in a different way is that, even if we don't have any advice to take as concerning the running of the society, but just as Caitanya Mahāprabhu said as one of the *aṅgas* of devotional life is to have *sādhū-saṅga*, and recognising you to be *sādhū-saṅga*, and we all know that Prabhupāda himself, whenever he came here, he himself would come down to see yourself, or he would request you to come there. So that very fact should also inspire every disciple of Śrīla Prabhupāda to come and at least have *darśana* at your lotus feet. But they never do that.

Dhīra Kṛṣṇa Mahārāja: Once in Los Angeles, Prabhupāda was speaking about translation. And he said, "Many can translate," he said, "But only I can comment; and Śrīdhara Mahārāja." So some devotees are asking if he would finish the translation, the commentaries, on the *Śrīmad-Bhāgavatam*, the remaining two and a half cantos.

[More Bengali (?) for about 01:25 minutes]

Śrīla Śrīdhara Mahārāja: We are in the same level he felt, so he might have told like that. Hare Kṛṣṇa.

[More Bengali for about fifteen seconds]

Śrīla Śrīdhara Mahārāja: His sympathy towards me; his sympathetic remark, and his kind treatment with me, that is moving me. Such a great man disappeared so soon, for the disastrous fate of the whole world. His campaign finished. Kṛṣṇa has taken him up. We are nothing to the man on the street. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Caitanya. My Guru Mahārāja also remarked in my favour sometimes; that poem about Bhaktivinoda Ṭhākura, that first Sanskrit poem that was read by Prabhupāda and accepted very happily.

Devotee: You wrote that poem?

Śrīla Śrīdhara Mahārāja: Yes. And he remarked to Goswāmī Mahārāja that, "At least one man is left behind who'll be able to represent my decision, my conception."
_____ [?]

Devotee: Jai, Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja Kī Jai.

Śrīla Śrīdhara Mahārāja: _____ [?] *rūpānuga vicāra* _____ [?]
conclude, step by step *rūpānuga vicāra* _____ [?] *rūpānuga vicāra*,
step by step, step by step, *Rāmānanda-Saṁvāda*, "Eho bahya, age kaha ara. Eho bahya, age kaha ara." [Caitanya-caritāmṛta, Madhya-līlā, 8.59]. In this process the *tatparya*, the meaning will be carried to *rūpānuga* conception of the loving service to Kṛṣṇa. That is the criterion of Gauḍīya Vaiṣṇava Guru. Whatever will come to him, he will adjust them in such a way that it will gradually lead to the acme and there is *rūpānuga* Vaiṣṇavism, *rāga-mārga* Kṛṣṇa *bhajana*. All taking

towards that; this sort of direction he will read from everything, in all the advices and scriptural representation, he'll draw the meaning and will take it to the feet of *śrī rūpānuga* Vaiṣṇava. The conclusion: *Vedaiś ca sarvair aham eva vedyo* [*Bhagavad-gītā*, 15.15], and that *aham* is Vrajendra Nandan, Kṛṣṇa, Vṛndāvana. *Vedaiś ca sarvair aham eva vedyo*.

Śrutibhir vimṛgyām [*Śrīmad-Bhāgavatam*, 10.47.61], All the *śruti* scripture, revealed scripture, leading towards Kṛṣṇa. This sort of capacity is the real capacity of an Ācārya, to draw from everything. The gist is the *tatparya*, the meaning, leading towards Kṛṣṇa *paryja, rāga bhajan*, the loving service of Kṛṣṇa as depicted by Śrī Rūpa, according to the inspiration of Mahāprabhu, the *rāga bhakti* Ācārya, the post was given to Śrī Rūpa, so *rūpānuga bhajan*.

So Prabhupāda, just before his departure, twenty four hours before his departure, he called for me and asked me to sing that song, *śrī-rūpa-mañjarī-pada sei mora sampada*, and I did, I hesitatingly did. My nature is always hesitating, pushing back. Then Kuñja Bābu [later Bhakti Vilās Tīrtha Mahārāja] asked – I am not – as soon as he suggested, I was not a good singer, so I stopped. Then Kuñja Bābu asked Purī Mahārāja, of Kalna, "You sing." He began. Then Prabhupāda was a little disturbed, "I'm not, I don't like to hear the sweet tone of the song." Then they stopped and I had to begin *śrī-rūpa-mañjarī-pada sei mora sampada*. He wanted me to sing that song. That this is the fulfilment of life of every one of us, *rūpānuga*, the conclusion is here, *Bhāgavat* conclusion. The teachings of *Bhāgavat* conclusion is to take everyone to the conception of the loving service to Kṛṣṇa, as depicted by Śrī Rūpa in his scriptures under the direction of Śrīman Mahāprabhu Who has come to distribute Himself. Kṛṣṇa has come to distribute Himself in the garb of Mahāprabhu, and His direction is this.

Dhīra Kṛṣṇa Mahārāja: *Gurūpānuga virudhapa siddhānta dvanta hlādinī* [?]

So he would not tolerate *apa-siddhānta*.

Śrīla Śrīdhara Mahārāja: All should be eliminated. Every other alternative things will be eliminated and the way must go to the feet of *rūpānuga*.

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja _____ [?]

_____ [?]

Śrīla Śrīdhara Mahārāja: Of course _____ [?] Two things, one positive another negative; negative *ataṭ*, which is not truth, to eliminate that, and _____ what is truth, we are to culture, cultivate that. These two aspects of the life are the activities of everyone's life. Two things, elimination of the undesirable, and the acceptance of the desirable, every second, every point of life; every second we are to do that. Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: _____ I have more questions. After that one question was answered.

Devotee: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Well, how it's seen in relation to that question. But one point was from yesterday. The lowest level description he gave of a *madhyama adhikārī* was one who has both feet in this world, but who has, he said that he is fully experiencing the divine place. And he said that he can clearly see the divine. So we don't see anyone who practically fits even this lowest description of the *madhyama adhikārī* Guru. So I just want to confirm this.

Bhakti Caru Swāmī: Mahārāja _____ [?]
always experiencing _____ [?]

Dhīra Kṛṣṇa Mahārāja: Fully experiencing, the divine place.

Śrīla Śrīdhara Mahārāja: He's going, it is in his view, he's also going and taking the whole retinue with him.

Dhīra Kṛṣṇa Mahārāja: At most we have some general view.

Bhakti Caru Swāmī: Yes. _____ [?]

Devotee: If none of them fit even this lowest category of Guru, then what is to be done by others who are part of the Society?

Śrīla Śrīdhara Mahārāja: The question will come, that this sort of vision is coming from what section? That is to be examined – the foundation on which you stand, that soil is to be examined. By particular cases, if you like my advice about the decision, then particular cases should be given to me.

Devotee: Particular persons?

Dhīra Kṛṣṇa Mahārāja: Yeah.

Devotee: And their personalities.

Śrīla Śrīdhara Mahārāja: The example of personal defects, that this is the objectionable practice in this gentleman. Is it...

Devotee: Bona fide or not.

Śrīla Śrīdhara Mahārāja: Bona fide; any spiritual colour or mundane colour? So this action, we think it to be mundane, but may have any spiritual colour. In a particular case you may put before me and I shall try to understand.

Dhīra Kṛṣṇa Mahārāja: I'm saying that I don't want to embarrass him with any unpalatable details.

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: *Kanak, kāmīnī, pratiṣṭhā.* Generally, those undesirable activities will come under these three groups. *Pratiṣṭhā* is fine, but wants to take the whole credit within his clutches. Just as you say about Tamal Kṛṣṇa. Tamal Kṛṣṇa says, "I am the person who has received the maximum grace of Guru Mahārāja, and confidence." That is *pratiṣṭhā*, may come in the category of *pratiṣṭhā*. Another is *kanak*, which means money, men and money, the power. He's got unquenchable thirst to acquire money and men and power; master of power. Another is *kāmīnī*, that he's falling prey to the women charm and mixing beyond the limit. These three classes of complaint may come. And the highest is *pratiṣṭhā*, and there also it may include that he's even excluding Guru Mahārāja, and he's trying to take his position, that he's greater than him.

Dhīra Kṛṣṇa Mahārāja: Like, he once said to one of Prabhupāda's disciples, he inferred that Prabhupāda said that, "You must serve a person, not a concept." So he was inferring that Prabhupāda was reduced to a concept, and he was the living embodiment of this Guru *tattva*.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: _____ Tamal Kṛṣṇa Mahārāja _____ [?] You cannot serve a concept. _____ Prabhupāda is not a person, Prabhupāda is only a concept. _____ He reduced Prabhupāda into a concept. And he said, "I'm the person, so you must serve me. You must go through me."

End of 80.08.19.B

Start of 80.08.19.C

Śrīla Śrīdhara Mahārāja: This is not objectionable to the extreme, but partially objectionable, because suppose there are five sons of a father. And the elder son says to the youngest, "You don't know the ways how to satisfy the father. You must, what I shall say you do that to please my departed father. These things were very favourite so offer these things." This sort of advice may be given. If it is in such colour then of course it is innocent. "That I have got more experience about Prabhupāda's nature, so if you want to really do favourite work of Prabhupāda, you use my experience and that will help you a great deal. Don't try to connect direct – connection, relation with him, you'll be deceived. You'll not be able to come to his concrete self. It will be only vague." This sort of...

Bhakti Caru Swāmī: Mahārāja, we heard about the characteristics of a *paramahansa*, that he extracts the nectar, separates the milk from water and he takes the milk. But now we can see in you the manifestation of that quality. Like from, you're always taking the nectar.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Bright side _____ [?]

We must be safe – to make our position safe, we shall try our best not to commit any mistake. So we shall try to see the bright side of the other party; that this may be like that. You see...

[02.50 – 05.33: Bengali (?) *śloka*s, and a few English words]

“My Lord, the friend of the other party may say as much as like this something, now please hear that I am cutting everything.”

[05.45 – 06.18 : Bengali (?)]

Astray from the path of truth _____ well guarded.

[Śrīla Śrīdhara Mahārāja and Devotees speak more Bengali: 06.23 – 07.04]

Śrīla Śrīdhara Mahārāja: Seniority is not the only criterion.

Devotee: _____ [?]

Dhīra Kṛṣṇa Mahārāja: So there's just a few questions left.

Devotee: So you don't want to mention any more as a...

Dhīra Kṛṣṇa Mahārāja: I think when he describes the three kinds of deviations, those general descriptions; we can understand how to apply them, it's very clear, without going into the details of each individual.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: *Kanak, kāmīnī, pratiṣṭhā*, mainly. He's satisfied that from these three standpoints they're proving unfit, from these three considerations. That is his opinion?

Devotee: _____ [?] From these three perspectives we can understand, we can analyse. Like if we have to find out some characteristics of somebody, deviation of somebody, then if their deviation fits into one of these three or all of these three, then we know that he's unfit.

Śrīla Śrīdhara Mahārāja: Of course; unfit.

Dhīra Kṛṣṇa Mahārāja: So...

Śrīla Śrīdhara Mahārāja: And in the case of *pratiṣṭhā*, even in everything, the undercurrent idea should not be ignorant. Ostentatiously he may attract *pratiṣṭhā* and wealth etc, he may, but his inner idea is to utilise them in the service of Gurudeva. We must not ignore that undercurrent...

Dhīra Kṛṣṇa Mahārāja: His Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: ...consciousness also.

Bhakti Caru Swāmī: And we have noticed also Mahārāja...

Śrīla Śrīdhara Mahārāja: *Pūjāla rāgapāṭha gaurava bāṅge [mattala hari-jana viṣaya range]*

["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."]

[Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]

The very backbone of our Prabhupāda, *vaiṣṇavī pratiṣṭhā, tāte kara niṣṭhā* [from *Vaiṣṇava ke?*] All the glory must come to the feet of my Gurudeva. All, everything, wind up everything and connect it with the holy feet of Gurudeva.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Dhīra Kṛṣṇa Mahārāja: I've got one last question. If you are the Spiritual Master, senior to them, how can they take the superior position in terms of titles or worship, than you?

Bhakti Caru Swāmī: Mahārāja, Dhīra Kṛṣṇa Mahārāja _____ [?] You, you are a Spiritual Master, senior to them. How can they take a superior position or title or worship, than you? _____ [?]

Dhīra Kṛṣṇa Mahārāja: There seems to be a transgression of etiquette.

Śrīla Śrīdhara Mahārāja: Their contention may be that, "What I do, my direct connection is with my Gurudeva. And his direct superior is Swāmī Mahārāja, so on behalf of Swāmī Mahārāja, whatever little they're doing, they're taking everything to the feet of Swāmī Mahārāja." That may be their plea.

Bhakti Caru Swāmī: What if they do not give it to Prabhupāda?

Śrīla Śrīdhara Mahārāja: And Swāmī Mahārāja is not a mundane figure. He has got his spiritual embodiment and that must be given preference; that conception.

Dhīra Kṛṣṇa Mahārāja: The next question, what he said in his previous conversation with them that was discussed being partially opaque and partially transparent. So if you're opaque, what is going to Prabhupāda and what is coming through him to the disciples? Can you understand? If you're opaque, what goes through to Prabhupāda, and also what is coming through you to them? Right?

Bhakti Caru Swāmī: Right _____ [?]

Dhīra Kṛṣṇa Mahārāja: In his previous conversation with the GBC.

Bhakti Caru Swāmī: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Partially opaque and partially transparent. So then the question arises, "What is going through the partially opaque and partially transparent to Prabhupāda? And what is coming through the partially opaque and partially transparent to the disciples?"

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ not a mundane figure but he has got a spiritual body.

Bhakti Caru Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: And that should be considered, whether he's nearer to them or nearer to me?

Bhakti Caru Swāmī: Yes. I remember once you told us – you once told me, that the devotee, whatever he gets, he passes it up to his Spiritual Master.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: That is a sign of a devotee. Nothing is mine, but everything belongs to my Spiritual Master. So if we can transfer it to our Spiritual Master it's the sign of our advancement. But the demoniac people are the ones, whatever is offered to the Spiritual Master, they take it for themselves.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: That is demoniac.

Śrīla Śrīdhara Mahārāja: Yes.

Devotees: Right. So how to figure out what is... how to judge...what are the symptoms of such a person who instead of giving it to his Spiritual Master, is holding it for himself? What are the symptoms?

Dhīra Kṛṣṇa Mahārāja: That's those three things that he just said.

Śrīla Śrīdhara Mahārāja: That is a very subtle thing, very subtle thing. One should come to his level to cut him closely. Even a small matter also we can find whether he's for himself or for his Gurudeva. But we should have to come to that particular level to understand the real interest of my Gurudeva; whether the real interest is being misused.

[More Bengali (?) 14.46 – 15.58]

What is the nature of that thing? What he likes to – he's taking something from them and in return he must give something to them. What is that thing? And whose return he's accepting their affection, their attraction, their sympathy, and whatever he's giving to them in return, what is the nature of that thing? That subtle thing we are to study. If his own Gurudeva, secretly, the secret transaction, whether Guru Kṛṣṇa or his gross self? Who's the party there who's absorbing things? His gross self or he's a mediator to Guru, Kṛṣṇa, Mahāprabhu?

Bhakti Caru Swāmī: Now that they're failing to show proper respect to you, what we must understand from that?

Śrīla Śrīdhara Mahārāja: [More Bengali, 17.15 – 17.25]

Devotees: That is a mundane conception. Why did Prabhupāda himself come to meet you, or requested you to come over to Māyāpur, and sent his car? Why did _____ [?]

Śrīla Śrīdhara Mahārāja: Of course.

[Śrīla Śrīdhara Mahārāja and Devotees, speak more Bengali, 17.40 – 27.28]

Śrīla Śrīdhara Mahārāja: That was a fact, and that must have been recorded also. I don't know.

Bhakti Caru Swāmī: _____ [?] Dhīra Kṛṣṇa Mahārāja _____ [?]

Dhīra Kṛṣṇa Mahārāja: One question is that in the fourth canto of *Śrīmad-Bhāgavatam*, in the story of Dhruva Mahārāja, it's mentioned that Suniti was his *vartma-pradarśaka* Guru and *śikṣā* Guru. And by dint of devotional service of Dhruva Mahārāja, he took her, she was unable to go back to Godhead, and Prabhupāda mentions there that we can understand that by powerful

execution of devotional service of a disciple he can even take his *dikṣā* or *śikṣā* Guru back to Godhead. So, the question is, these disciples because they're reading Śrīla Prabhupāda's book, and it appears they have the opportunity to become more advanced than even their *śikṣā* and *dikṣā* Gurus. Can you understand? And they can take them.

Bhakti Caru Swāmī: [More Bengali spoken, 28.53 – 30.22]

Śrīla Śrīdhara Mahārāja: With an absolute consideration it's possible. Because the previous accumulation of the character of *sukṛti* may be very high quality, and the *vartma-pradarśaka* Guru like Suniti, she may be of the third class Guru – two legs here and vision on Vaikuṅṭha. And the first suggestion may come from the third class Guru and the fundamental previous *sukṛti* is so qualified that with this little suggestion he may go higher than this *vartma-pradarśaka*. And then of course he may attract him towards the high plane. This depends on the previous quality and quantity of the *sukṛti*. Little starting – little opening – gives the force and he may go up higher than the suggestive Guru on the side. It may be possible, rarely. Rarely, it may be possible.

But this *aloka dhana* [?] there are four kinds of *bhāgavat kṛpa*. The *bhakti* comes acquired and mercy, two sides. From mercy, main thing mercy comes down and acquired *bhakti* – two classes. Acquired *bhakti* by *sukṛti*, and mercy when it comes down from the Lord's side, that is unknown and unknowable nature, *ahaitukī*. So when acquired *sukṛti* _____ that mercy *sukṛti* comes down, then the Guru may be crossed over, the third class Guru may be crossed over.

Dhīra Kṛṣṇa Mahārāja: Another question is that in Śrīla Prabhupāda's...

Śrīla Śrīdhara Mahārāja: Just as in the case of Bilvamaṅgala. You know the name of Bilvamaṅgala?

Dhīra Kṛṣṇa Mahārāja: Cintāmaṇi.

Śrīla Śrīdhara Mahārāja: *Cintāmaṇi jayati somagirirgurume, śikṣāgurusca bhagavān sikhi-pichcha-moulih* [Śrī Kṛṣṇa-Karṇāmṛtam, 1] Stage by stage, *sukṛti*, first suggestion came from the prostitute. He told that Kṛṣṇa's direction through the prostitute. Anyhow, she was the *nimita*, the outer show, so *Cintāmaṇi jayati*. Then Somagiri *māyāvādī* Guru, he first gave initiation, Śyāmānanda Sṛṅgha. "Everything is false. Brahma is true." Then spontaneous by chance coincidence grace from Kṛṣṇa came down and took him to that domain. Gradual development we can trace there, even from the meanest position. It is possible sometimes.

Dhīra Kṛṣṇa Mahārāja: In Śrīla Prabhupāda's last will he established the GBC as the supreme managing authority of ISKCON. So, but with the establishment of eleven spiritual masters, it has become in the GBC that actually eleven people are making the decisions and not the full Governing Body. So the non Ācārya section of the GBC is very discouraged and unable to fully execute their voice as GBC members.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: _____ [?]
 _____ [?]

Dhīra Kṛṣṇa Mahārāja: So the non Ācārya section of the GBC are either simply agreeing with the Ācāryas, or they, in anticipation of becoming Ācārya themselves, they agree with the Ācāryas.

Bhakti Caru Swāmī: _____ [?]

Dhīra Kṛṣṇa Mahārāja: So Rāmeśvara Mahārāja's suggestion is to extend the..

[Devotee and Śrīla Śrīdhara Mahārāja: More Bengali (?) spoken, 36.37 - 38.47]

Dhīra Kṛṣṇa Mahārāja: Could he please speak in English. This is important question.

Śrīla Śrīdhara Mahārāja: My suggestion was when after the demise, the disappearance of Swāmī Mahārāja, most of his main disciples came to meet me; my suggestion was that during this Gaura Pūrṇimā ceremony, generally you'll have to convene a general meeting and there you particularly follow this idea. That the Ācārya Board and the GBC, that should be a living, dynamic thing. It will be able to extend itself, and also to narrow down, in elimination and addition you will be able to do it if necessary. Just as now there's Tamal Kṛṣṇa's case, and others. Both elimination and addition, keep it open and make it a living one. But...

Dhīra Kṛṣṇa Mahārāja: They're more inclined towards elimination but not addition.

Śrīla Śrīdhara Mahārāja: But not addition. But anyhow, they went away, did not oppose me here, but after going away from me I heard they expressed that, "No. This eleven we must not go against, outside the eleven." That was their considered opinion, and I heard that. But my suggestion was that this body must be a living one. It should eliminate and it should add.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Because you are now in such a position that you'll be able to confer, or to delegate your power to your disciple, then why not to the God-brother? With you the succession won't end – your disciple you must appoint to do the work of an Ācārya. So then why do you not delegate your power to a good, fit God-brother to do the work of Ācārya? That was my contention. But they did not accept this idea. "No. We won't go beyond the eleven." That was their decision. And so they go on rather avoiding me. That was the cause of their avoidance and indifference towards me. I think like so. Sometimes they come with particular cases, but not for general advice.

Dhīra Kṛṣṇa Mahārāja: So, if someone is above the advice of the God-brother of his Spiritual Master, it says in Prabhupāda's books, "You're supposed to regard a non envious God-brother as being equal to your Spiritual Master." So if someone thinks that he's above or beyond his advice then he's taking a superior position to his own Spiritual Master.

Bhakti Caru Swāmī: _____ [?]
 _____ [?]

So what should be done about that?

Dhīra Kṛṣṇa Mahārāja: What can be said?

Śrīla Śrīdhara Mahārāja: I am told...

Bhakti Caru Swāmī: _____ [?]

Dhīra Kṛṣṇa Mahārāja: But therefore one can understand why people question their position.

[Bhakti Caru Swāmī and Śrīla Śrīdhara Mahārāja: More Bengali (?) spoken, 43.40 – 45.13]

Bhakti Caru Swāmī: The one who thinks that he has superseded his Spiritual Master, he's nothing but a prostitute.

Śrīla Śrīdhara Mahārāja: _____ [?]
 _____ [?]

End of 80.08.19.C

Start of 80.08.19.D

Śrīla Śrīdhara Mahārāja: _____ [Ten minutes of mostly Bengali (?) spoken]
 _____ intolerable for us to look that the whole thing, major portion is going to die. We cannot tolerate this situation, so _____ Some remedy must be thought out and must be accepted, so _____ Most orthodox to stick to their power _____
 Come and readjust your position, reconsider, otherwise we shall be under painful necessity to make progress independently _____ [?]

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: If you are so many good men, good followers of Swāmī Mahārāja, are exhaustively frustrated, then you may do one thing. You may call a meeting, a mass meeting of the followers and well-wishers of your Prabhupāda. And there you _____ you may discuss the present hopeless situation of the society; that it is gradually dwindling and dwindling, and it

is intolerable to us. We are well-wishers of this mission and it is intolerable. We cannot tolerate it any more so what is the path before us to redress the wrong? So invite a general meeting and you also invite some of the GBC members and even if possible Ācāryas like Rāmeśvara and so, and you _____ amongst yourself, you consult among yourselves what to do. And then give an ultimatum to the Ācārya Board, that our resolution in the mass meeting of the followers of Prabhupāda is this, that you should readjust your position. Otherwise we shall be under painful necessity to take the line independently for the welfare of the whole mission. We cannot be a sightseer that so many are going astray, and so many dying, and so many are going to be killed, and these things. It is intolerable; high time, and you must come to the ready, along with us. In this way you can go. If you feel that the mass will be with you, or at least substantial portion will be with you. And those that are gone astray, that Pradyumna and others, you may also invite them, the dissatisfied. And before mass meeting you can have a selected meeting also, first, and then after consultation you go on to prepare yourself for a mass meeting.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: First, selected few meeting.

Dhīra Kṛṣṇa Mahārāja: Definitely at our Māyāpur meeting next year there will be some meeting also of the temple presidents who are also dissatisfied.

Śrīla Śrīdhara Mahārāja: So there are many. The stalwarts meet first and then a mass meeting you arrange, and after the stalwart meeting, meeting of the handful of leading persons amongst you, you may give some ultimatum to the Ācārya Board that, 'This is going to happen and the publicity will be great and it will be to your discredit. So try to come to our terms, consultation, and readjustment. But if you are adamant then we'll be forced to prepare for a mass meeting of our God-brothers and to do the needful.' This process you may take. But before that your group committee resolution should be intimated to them and last appeal to their good sense. 'The mass mind revolted against you, we feel. We are also sincere workers. We want to sacrifice our life and think our life is valuable. So, seeing that you are going ostentatiously we see that you are leading astray we cannot remain impartial viewers, only a visitor. We have got interest in the mission; you should know this, and not less than you.' In this way you can do. What do you say?

Devotees: Yes Mahārāja. Yes.

Śrīla Śrīdhara Mahārāja: A selected meeting and then to approach them with a resolution and next a mass meeting, if you're prepared for real fighting, then everything you may do like that.

Bhakti Caru Swāmī: I think it is going to be like this now...

Śrīla Śrīdhara Mahārāja: Personal contact, those that are going indifferent, hopeless, disappointed, going off, away from the association; you may meet them personally one by one. 'Why? Let us come together.' In this way, the stalwarts meeting will be first and then the

resolution will be given, notice given to them - and then mass meeting. And there it should be mentioned that, 'We cannot be sightseers. We have got life interest in the mission. We've come to be saved and we say in the name of saving you are all killers. We cannot tolerate that. We have got also the fire, the spark from our Guru Mahārāja.'

Bhakti Caru Swāmī: I think first, Rāmeśvara Mahārāja will try, after this, after he hears this tape, he will try to get the other Gurus to get together and come to you for advice.

Śrīla Śrīdhara Mahārāja: Yes. I'm open to all. But generally I want that both parties will come and I shall try to help that it may not be broken asunder, torn asunder. That is that such a great thing has been done by Swāmī Mahārāja. I love it very much. That a worldwide movement, organisation, that will be broken into factions, I can't tolerate this. So I like that both parties will come and I shall try to find out a middle solution. But the party in power they may not care to come.

Bhakti Caru Swāmī: That's the problem Mahārāja.

Śrīla Śrīdhara Mahārāja: But I am, from long time I'm feeling whenever I have come to disconnection a portion is going dissatisfied, dissatisfaction is growing within the party, I am uncertain and unhappy. But the party in power does not care to come to me. Both the parties come I want that some sort of compromise, or course, helpful compromise, not a formal compromise, helpful compromise may be effected and the united front will be kept up intact. That is desirable, for me at least. I have no time, a long time to live. I am sufficiently old but I don't like to see that Swāmī Mahārāja's great work is disturbed in such a way, so laudable a thing.

pr̥thivīte āche yata nagarādi-grama / sarvatra pracāra haibe mora nāma

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."] [*Caitanya-Bhāgavat*]

This great maxim undertaken by Swāmī Mahārāja and effectively successful, and that is going to be ruined by internal feud; intolerable. So if both the parties come I shall try my best before I die that it may, I want to see a united front and healthy thing, healthy institution. That is my heart's desire.

Bhakti Caru Swāmī: That's what most of the God-brothers also feel. They feel that whatever Śrīla Śrīdhara Mahārāja says we'll accept that decision.

Śrīla Śrīdhara Mahārāja: Yes. From the core of my heart I desire such, that it may not be broken, it may remain a united front and do the victory over the other religious principles. There

are so many enemies in the name of religion there flourishing. And such a great future will be smashed; it is intolerable.

And specially Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura] asked me to go to the west, I could not go, but Prabhupāda has come, the west to me. So I must have got some holy duty to discharge about that, I feel.

So anyhow it may not be broken into pieces. United we stand divided we fall; but if hopeless, then no other alternative. For the sake of the truth we must always side with the truth and not with the falsehood. Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

I can feel, I saw that in him. And Swāmī Mahārāja he took the responsibility of that great unfinished work and did wonderfully successful work. And we feel proud for him. We feel pride for his activity. And how can we tolerate in our lifetime within two or three years after his departure it will be broken into pieces. It is intolerable. Hare Kṛṣṇa.

Devotee: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: But if for the sake of quality, for the sake of truth, we are to face such situations, can't be helped. Truth is everything. *Satyam param dhīmahī* [*Śrīmad-Bhāgavatam*, 1.1.1]

Gaura Haribol. Nitāi Caitanya. _____ [?]

End of 80.08.19.D

Start of 80.08.20.A

(Bhakti Caru Swāmī reads a transcript)

Śrīla Śrīdhara Mahārāja: 'There are *āsanās* in the temple.'

Bhakti Caru Swāmī: Yes. There are *āsanās* on the altar where the Guru *paramparā* is there, but in the temple there are *āsanās* for the Gurus.

Śrīla Śrīdhara Mahārāja: Does it mean that there are *āsanās* for Gurus and *param* Gurus everyone?

Bhakti Caru Swāmī: Previously there was only Śrīla Prabhupāda's *āsana*. Now besides Prabhupāda's *āsana* there are at least two *āsanas*, one for the zonal Guru and the other one for the visiting Guru.

Śrīla Śrīdhara Mahārāja: For the resident Guru and the other one is for the visiting Guru, that means there are three *āsanas*?

Bhakti Caru Swāmī: There were in Los Angeles, there were eleven other *āsanas* for the eleven Ācāryas so that when all the eleven Gurus come they can sit there. But Rāmeśvara Mahārāja felt that this practice is minimising Prabhupāda's position. That's why he removed his own *āsana* and other *āsanas* as well. Now only Śrīla Prabhupāda's *āsana* is there. And previously the Guru *pūjā* used to take place simultaneously, that is, Śrīla Prabhupāda's Guru *pūjā* and the present Guru's *pūjā* used to take place together. But Śrīla Rāmeśvara Mahārāja has stopped his Guru *pūjā* and only Prabhupāda's Guru *pūjā* is taking place in the temple.

Śrīla Śrīdhara Mahārāja: Then what about the Guru *pūjā* of your Prabhupāda's Gurudeva, our Prabhupāda, and Bhaktivinoda Ṭhākura?

Bhakti Caru Swāmī: That Guru *pūjā* is taking place through Śrīla Prabhupāda's Guru *pūjā*. Their *āsanas* and pictures are there in the altar.

Śrīla Śrīdhara Mahārāja: So this Guru *pūjā* is taking place separately.

Bhakti Caru Swāmī: I think in Gaudiya Maṭh this practice was not prevalent.

Śrīla Śrīdhara Mahārāja: No. We used to have just pictures in the altar. So this is one question?

Bhakti Caru Swāmī: No, the question is coming.

Śrīla Śrīdhara Mahārāja: Pointing out to Dhīra Kṛṣṇa Mahārāja, 'Whose disciple is he?'

Bhakti Caru Swāmī: He is Śrīla Prabhupāda's disciple.

Then there's a question by Dhīra Kṛṣṇa Mahārāja which has been translated by Bhakti Caru Swāmī.

Śrīla Śrīdhara Mahārāja asks, 'In whose zone does Dhīra Kṛṣṇa Mahārāja stay?'

Bhakti Caru Swāmī: 'He works under Rāmeśvara Mahārāja, in his zone, in Los Angeles.'

Then Rāmeśvara Mahārāja's zone was described.

Śrīla Śrīdhara Mahārāja asks, 'Is he in his zone all the time or was that Hamsadūta Mahārāja's zone beforehand?'

Bhakti Caru Swāmī: 'No. He is working with Rāmeśvara Mahārāja all along. And Rāmeśvara Mahārāja is also looking after Haṁsadūta Mahārāja's zone.'

Śrīla Śrīdhara Mahārāja: Is Rāmeśvara Mahārāja initiating there also?

Bhakti Caru Swāmī: No. I don't think he's initiating there.

Śrīla Śrīdhara Mahārāja: Has Haṁsadūta Mahārāja been removed from there temporary or permanently?

Bhakti Caru Swāmī: Yes. I think it is temporary.

Dhīra Kṛṣṇa Mahārāja: No. It is permanent.

Śrīla Śrīdhara Mahārāja: Tamal Kṛṣṇa has also been permanently removed?

Bhakti Caru Swāmī: Yes. He's also permanently removed.

Śrīla Śrīdhara Mahārāja: Was this decided unanimously?

Dhīra Kṛṣṇa Mahārāja: Yes. Finally it was unanimously decided.

Śrīla Śrīdhara Mahārāja: This has been a very serious step. It can be considered to be a death blow. The position that was established by Swāmī Mahārāja on the strength of majority, to dismiss it just in one or two years, this has been a very bold step. This has been an interference into the *śrauta-panthā*. I think that such bold steps should not have been taken; to challenge the decision of the Spiritual Master and give a verdict against his will. Do you follow?

...

Śrīla Śrīdhara Mahārāja: 'At one point he is saying that a *madhyama adhikārī* can become a Guru.' So this is relative. But in the absolute position, so in the absolute consideration what is he saying? But did he ever mention that if there is some fault in the Guru then some action should be taken? Did he say what should be done?

Bhakti Caru Swāmī repeats Dhīra Kṛṣṇa's question, that it's a deviation.

Śrīla Śrīdhara Mahārāja insists whether it's the only deviation or is there any further deviation than that? This deviation is not sufficient criterion to be considered a deviation. Mahāprabhu has advised all of us to chant at least sixty four rounds. Even better than a *lākh* is three *lākh* Names. But that is not possible because of overwhelming practical devotional service it's not even possible. So the question at hand is why has he reduced the number of rounds? Is it because of negligence or apathy? Maybe he has turned his attention more towards other practical services. But the consideration of the other service is with what depth, sincerity and intensity, that is

being executed? That must be measured. We simply cannot judge by saying that he has deviated. All these have to be taken into consideration.

Mahāprabhu said that until and unless a devotee chants a minimum of sixty four rounds, I shall not accept any *prasādam* from his hands.

Bhakti Caru Mahārāja says that Śrīla Prabhupāda, being a devoted servant and servitor of Lord Caitanya, is more merciful than Lord Caitanya Himself, and so he recommends only sixteen rounds.

At the same time he said that it is better to chant one *lākh* names, but generally it is seen that it is not possible for missionaries to complete that many number of rounds. Actually, Śrīla Śrīdhara Mahārāja said that it's three *lākh* names which is better, according to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, but for missionaries in might not always be possible. At least four rounds minimum should be chanted, so that we see that the *mālā* does not get starved. History will stand witness to it. I would like you to refer to Bhaktivinoda Ṭhākura's *Hari-Nāma-cintāmaṇi*. In that book, the *tattva* on Guru, Ācārya, has been dealt with very extensively. In *Caitanya-caritāmṛta* we find Caitanya Mahāprabhu asking questions to Rāmānanda Rāya and Rāmānanda Rāya answering, but here in this book we find Haridās Ṭhākura asking Caitanya Mahāprabhu the questions, and Caitanya Mahāprabhu answering the questions.

Excuse me, mistake.

In this particular book Caitanya Mahāprabhu asks Haridās Ṭhākura about the efficacy and the transcendental position of the Holy Name of the Lord. He has dealt with the question of Ācārya very scrutinisingly in this particular book.

So the point of accepting a Guru, under what conditions, once you have accepted a Guru there's no question of rejecting. This point has been discussed very subtly. And also the point where a disciple accepts a Guru and under very peculiar conditions is forced to ultimately reject him has also been discussed in this book. It is actually a misfortune for that disciple to have to reject his Guru once he has accepted him. One must be very careful and judge everything according to *śāstra* before he accepts a Guru. Precaution should be taken before one actually accepts Guru. After considering it, who the actual Guru is, then one places his head, symbolically speaking, at his lotus feet. And once he has placed it in his lotus feet it is very difficult to take it away again.

All the symptoms of a bona fide Guru should be scrutinisingly judged before accepting him as a Guru. Here in India, before the marriage, before the negotiations, everybody can judge the qualities of the bride. But once the marriage has already been completed then it is a point of no return.

...

This point has to be gone over once more.

This question about a grand disciple has to be clarified. The *ṛtvik* Ācāryas when they initiate, their disciples become grand disciples of Śrīla Prabhupāda?

This is a question to clarify what Bhakti Caru Mahārāja is reading. And if the first initiation is done by the *ṛtvik* Ācārya and they come to Śrīla Prabhupāda for the second initiation, then whose actual disciples are they? This is Śrīla Śrīdhara Mahārāja's question. Here, Śrīla Śrīdhara Mahārāja wants to clarify the point whether when Śrīla Prabhupāda is not available for the

second initiation, and the second initiation is also performed by the *ṛtvik* Ācāryas, then whose disciple do they become? Do these points manifest themselves in this particular conversation? They certainly are Śrīla Prabhupāda's grand disciple but the question is, 'what has Śrīla Prabhupāda done in his lifetime? Has Śrīla Prabhupāda allowed in his presence others to initiate the Hari *Nāma dikṣā*?

Bhakti Caru Mahārāja says, 'Yes. During Śrīla Prabhupāda's presence some of the *ṛtvik* Ācāryas actually initiated Hari *Nāma*.'

Śrīla Śrīdhara Mahārāja: Did the *ṛtvik* Ācāryas during Prabhupāda's time actually initiate or give Hari *Nāma*? And did Prabhupāda interfere in that particular context with second *dikṣā*?

The sons of Advaita on one side, the three of them became Vaiṣṇavas, and the other three became *smārtas*.

...

Mahāprabhu says to Sanātana, *Babu har bhakti tumi sekhaya chomare* (?)

Mahāprabhu said, 'Sanātana, you have taught Me how to practice devotional service.' When Śrī Caitanya Mahāprabhu was going to Vṛndāvana, thousands and thousands of people were following Him. So Sanātana Goswāmī told Śrī Caitanya Mahāprabhu, 'You're going to Vṛndāvana, You won't get the real pleasure of going to Vṛndāvana with so many people around You.' So hearing this, Śrī Caitanya Mahāprabhu wondered, 'Yes, what Sanātana told Me that is correct. All these hundreds and thousands of people will create a chaos in Vṛndāvana. They'll start breaking and smashing everything in Vṛndāvana, so I won't get any pleasure in going to Vṛndāvana.' Considering this He decided to go to Purī instead of Vṛndāvana and He announced that He will go to Jagannātha Purī instead of going to Vṛndāvana. Due to this instruction of Sanātana He cancelled such a big campaign of going to Vṛndāvana and instead He went to Jagannātha Purī. And then from there, just with one companion with Him, He went to Vṛndāvana.

Ichakritu para jai (?) ...means accepting the defeat by Himself.

Bhakti Caru Swāmī: 'Dhīra Kṛṣṇa Mahārāja was asking that yesterday you told that if somebody is not respectful towards the Guru *paramparā*, if somebody fails to show proper respect to the Guru *paramparā*, then he can be removed from his position of an Ācārya.

Śrīla Śrīdhara Mahārāja: Yes. Then he's disconnected. I was telling that in the disciplic succession, or the *śrauta paramparā*, there is links, like links after links like in a chain. If one becomes offensive to that chain of links, if one becomes disconnected from that link, then that is the primary symptom and he has to be removed. But if there's a little rust in the link then one should wait and see. Then it will have to be considered. That can again become clean. So these worldly considerations – like someone may be a little angry, someone may be a little too greedy, somebody may be a little too arrogant – all these characteristics in the external behaviour, these things can be tolerated and watched for a while.

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja was telling that many devotees are waiting. For three years they have been watching and they're clearly noticing that many of the Gurus are failing to show proper respect to Śrīla Prabhupāda.

Śrīla Śrīdhara Mahārāja: By devotees you mean the God-brothers, yes?

Bhakti Caru Swāmī: Yes. They're directly expressing their disregard for Prabhupāda in many cases. Like Prabhupāda gave an instruction that if we have any difficulty then we should come to you. But they're deliberately neglecting that instruction of Śrīla Prabhupāda. And they're directly showing disregard to that instruction of Śrīla Prabhupāda. Isn't this a clear indication that they are becoming disrespectful to the disciplic succession, the *śrauta paramparā*, and thus they're disconnecting themselves from the line of disciplic succession? In the purport of one of the *ślokas* of *Īśopaniṣad*, Śrīla Prabhupāda is saying...

This part of the purport was translated and spoken to Śrīla Śrīdhara Mahārāja. While Bhakti Caru Swāmī was reading that purport, Śrīla Śrīdhara Mahārāja quoted a *śloka*, which means that these kinds of people become attracted by the glamour of the material nature. When Bhakti Caru Swāmī finished translating the purport of Śrīla Prabhupāda from *Īśopaniṣad*, Śrīla Śrīdhara Mahārāja commented, 'They're traitors, and that's why they'll be punished very severely.' Śrīla Śrīdhara Mahārāja quoted a *śloka* that says, 'Never go in the front because if it is successful then you share the result equally with everybody else, but if it is a failure then you're the one to bear the brunt.'

...

Sarvabhavana Prabhu raises a question, that if by any chance some activity taken up by the society somehow or other goes against the instructions and against the *paramparā* of the Guru, then...

Śrīla Śrīdhara Mahārāja: If we go against the instructions of our spiritual master and simply make the present ISKCON set up into cult worship, when instead of distributing the *sanātana dharma* through the books, they simply take up a method of earning money, any method for earning money. They are simply, individually trying to beat their own drums and be the centre of everything.

If you kindly allow me Mahārāja, then I can individually point out the different ways they are doing this.

A slight interruption from outside follows; not included within the tape, in the conversation.

The question by Sarvabhavana was repeated to Śrīla Śrīdhara Mahārāja in Bengali for better understanding, and additional part will be translated right now.

And now Mahārāja, in our case, when Śrīla Prabhupāda left the planet then he just left certain leaders in command although they were not ready for it. And those leaders themselves often agree to this fact.

But laughing, Śrīla Śrīdhara Mahārāja says, 'But anyhow before leaving the planet Prabhupāda did make some arrangements in the form of a GBC Body.'

Sarvabhavana says that, 'But at the same time Śrīla Prabhupāda had more or less pointed out a prime minister to whom we could go to in moments of difficulties, and that prime minister, so to speak, was you Śrīla Śrīdhara Swāmī.'

Śrīla Śrīdhara Mahārāja humbly says, 'Not for protection but rather for taking suggestions when required. He will give suggestions impartially so that the best can be achieved for the society.'

Sarvabhavana adds, 'Mahārāja, until and unless we realise that we need suggestions, how can we approach somebody for suggestions? They're thinking that they're not lacking in anything.'

Sarvabhavana adds, 'And Mahārāja, one of the most important instructions that we received from Śrīla Prabhupāda was to distribute these books. But at the present moment in America not a single book practically is being distributed. But instead they're distributing thousands of records and these records are not songs of spiritual songs, but simply songs so that they can earn some money to maintain the temples. Not only are the books not being distributed even the printing has come to practically a standstill. Prabhupāda has done so many things, so many buildings and things he has established. If we could see that our present leaders were even trying simply to maintain what Śrīla Prabhupāda had done, then also we could understand.'

Śrīla Śrīdhara Mahārāja says, 'That now they're trying to collect more men through an easy method by giving them an opportunity to gratify their senses.'

Sarvabhavana says, 'But Mahārāja, those men who are coming, they're coming for a few days only and then leaving again. And even the disciples of Śrīla Prabhupāda are also leaving.'

Śrīla Śrīdhara Mahārāja: 'How many of Śrīla Prabhupāda's disciples are leaving the movement and they're staying in their own houses and following the principles of *bhakti*? They're not wanting to stay with the present leaders.'

Bhakti Caru Mahārāja then adds, 'Mahārāja, just a few minutes back you were giving the example of the king... in relation to trying to bring out the point of jealousy. When the king dies then the eldest son sits on the throne and his brothers and other relatives are then envious of his position, that the son is sitting in the same throne as the father did. This envious attitude might be seen in five or ten, but that everybody is envious of his position is not possible. And in the beginning more or less all of Prabhupāda's disciples were very tolerant towards them.'

Śrīla Śrīdhara Mahārāja then says, 'That yes, this envious attitude could affect practically everybody around, but then, once the new king comes and slowly through his activities proves his worth, then this problem can be slowly solved. And the new king can with renewed vigour attract the minds of his relatives.'

Bhakti Caru Mahārāja simply translates what Dhīra Kṛṣṇa Mahārāja said in English.

Śrīla Śrīdhara Mahārāja says, 'Yes, it is possible that he might have said it.'

...who would often have discussions with each other and so he realised that we were on the same platform.

Bhakti Caru Mahārāja asks Śrīla Śrīdhara Mahārāja if he was feeling a little tired.

Śrīla Śrīdhara Mahārāja, much affected, as the conversation says, that the memories of Śrīla Prabhupāda is affecting him very much, and actually tears were rolling down his eyes.

Śrīla Śrīdhara Mahārāja says that his Guru Mahārāja commented, 'That at least one person will be left behind to distribute the instructions of Śrīla Bhaktivinoda Ṭhākura. And then when he was preparing to leave the planet, my Guru Mahārāja called me and gave last instructions stating that everything should lead up to and come and corroborate with the conclusion of Śrīla Rūpa Goswāmī. Everything would finally meet and explain the efficacy of Śrīla Rūpa Goswāmī's *siddhānta*. That all the different *siddhāntas* would be taken step by step and ultimately find its beautiful conclusion in *rūpānuga bhakti*. All the conclusions of *Śrīmad-Bhāgavatam* will lead up step by step to the *rūpānuga vicāra*. As it is found in the conversations with Śrī Rāmānanda Rāya where Śrī Caitanya Mahāprabhu says, '*Eho bahya age kaha ara, [Caitanya-caritāmṛta, Madhya-līlā, 8.59]* that you should go ahead, further, and state what is the actual conclusion of *bhakti*.'

Bhakti Caru Mahārāja says that, 'Dhīra Kṛṣṇa Mahārāja says that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura would not tolerate any conclusions which are against the instructions and ideas of Rūpa Goswāmī. He would not tolerate them at all, that all the *apa-siddhāntas* should be done away with. And in that case is it also not our duty to act in that same capacity, or act under the same instructions not to tolerate the *apa-siddhāntas*?'

Bhakti Caru Mahārāja translates Dhīra Kṛṣṇa Mahārāja's question into Bengali for Śrīla Śrīdhara Mahārāja. And then further adds that from the descriptions of the lower, of the third class Guru, none of the eleven, present eleven Ācāryas, fit even into that category. So what are we then supposed to do with this present situation? Not only are both their feet firmly planted in this material world, but also their vision is very much in this material world.'

Sarvabhavana repeats the question in Bengali to Śrīla Śrīdhara Mahārāja.

And in reply, **Śrīla Śrīdhara Mahārāja** says that, 'Yes. I'm simply trying to see the brighter side of it so that we may not commit any mistakes against the other party. We must always see the brighter side.'

Śrīla Śrīdhara Mahārāja says, 'Let me say this in Bengali.'

When Śrīla Prabhupāda disappeared, left this planet, then Vasudeva was made the Ācārya, and then many senior disciples, like Nimi Mahārāja, objected. He said that when a branch is directly connected with the trunk and he's then asked to connect himself with another branch, is that possible? This was the argument he forwarded.

Then I started pleading the case of Vasudeva Prabhu because he was like my elder brother. I said, according to Śrīla Rūpa Goswāmī the service to a devotee is the greatest and it is at the same time service to the Supreme Lord. Although the *bhakta* is only a part, but yet, by serving the *bhakta* even Lord Kṛṣṇa is receiving the service, is being served. By trying to serve the Lord directly the Lord may not be served, but by serving the Lord's devotee, definitely both the devotee as well as the Lord is served thereby. The *śrī rūpānuga vicāra*, according to Śrīla Rūpa Goswāmī is that once you serve the *sādhu*, Guru, Vaiṣṇava, then the Lord is also being served.

So that is how I approached this particular situation, that if an elder God-brother is being served and through him our Guru is being served, then we are being successful in our devotional life. And when the senior God-brother is a favourite of the Lord, is dear to the Lord, then I'm serving the Guru through him and ultimately the Lord Himself. This is the conclusion. My own speculation might say so many things, but this is the actual conclusion of the *śāstras*.

So when I am approaching such a subject I should be very careful so as not to commit any mistake. I should always see the brighter side to avoid any mistake. We must eliminate all the undesirable elements and try to see the brighter side of everything, judging it very exhaustively in order not to make any mistake. And then, even if we fail in that endeavour, then of course there's nothing left for us to do, and there's no recourse to that. Do you understand? We must see all the possibilities from their point of view. We must choose all the possible arguments they might face.

Once, the great learned advocate, Prash Bihari Ghosh, came to the court quite drunk and started pleading the case of his opponent, and the lawyer or pleader of the other side was looking on quite amazed at this thing. He was thinking that this advocate is stating all the facts and points of my client. And then the junior advocate to Prash Bihari Ghosh suddenly reminded him that, 'Sir, what are you doing? You are stating all the arguments for your opponent.' The advocate exclaimed, 'Is it so?' And then he started telling the Judge that, 'Your Honour, these are the different points and arguments my opponent may raise. So now I am placing forward my arguments, the points I want to bring to you.' And when he started speaking about the points he originally wanted to say for his own client, then the other lawyer was quite dumbfounded and had practically nothing to say.

So all the arguments that the other party might want to give, we shall discuss that in detail and bring out the salient points so that we might not make any mistakes. We must be aware that we are not influenced by any prejudices, just like they're being influenced by prejudices. We

should be careful not to commit the same mistake. We must be well guarded so that we're not led astray from the path of truth.'

Sarvabhavana questions that, 'Mahārāja, the advice Tamal Kṛṣṇa gives to his God-sister Jadurani Devī Dāsi – she joined much earlier to Tamal Kṛṣṇa and had Śrīla Prabhupāda's association from earlier times and longer.'

Śrīla Śrīdhara Mahārāja says, 'Not everything can be judged according to the time span. Just like Bhakti Caru Swāmī, he came much later and became a very beloved of Śrīla Prabhupāda. Not everything can be judged according to the time factor.'

Bhakti Caru Mahārāja says, 'And now, Dhīra Kṛṣṇa Mahārāja would like to put a question to you.'

Śrīla Śrīdhara Mahārāja says that, 'The controller or the master of *pratiṣṭhā* is Gurudeva, and the master of *kanak* is Śrī Nārāyaṇa Dev Himself.'

Bhakti Caru Mahārāja says, 'Mahārāja, Dhīra Kṛṣṇa Mahārāja is asking a question to you personally.'

Bhakti Caru Mahārāja asks, 'Mahārāja, you are Ācārya and a very, very venerable senior Vaiṣṇava. Then how can these eleven present Ācāryas take titles and worship which is even on a higher platform than you? We are seeing that within a very short time they've started taking big, big titles and big, grand worship within a few days.'

Bhakti Caru Mahārāja asks, 'Mahārāja, previously we had spoken to the GBCs and had given that example about being partially opaque and partially transparent.'

Śrīla Śrīdhara Mahārāja gives the example that, 'When the tax collector of the king is collecting tax and is misappropriating the funds, then the ordinary worker, or the persons who are paying the tax, how can they find out what he's doing with his funds? In order for them to find out, they also have to come to that level, to come to that position, and get insight, get into his activities, then only can it be established that he is misappropriating funds.'

What excuse are they trying to put forward? What sort of attractive features are they trying to bewilder us with; the present Ācāryas; what are the arguments they're placing forward? That we have to find out.

Śrīla Śrīdhara Mahārāja says that, 'Maybe you'll consider that I'm not a fit person to give proper advice. My advice may not be actually according to proper consideration. This question is very difficult for me to answer.'

Śrīla Śrīdhara Mahārāja further says that, 'The other day Jayapataka Mahārāja came to me with the case concerning Jayatīrtha Mahārāja. 'Please let me say what I want to say and clarify this point and then we can discuss further.' Jayapataka Mahārāja came the other day to find out whether all the crying, and singing, and laughing, of Jayatīrtha Mahārāja, whether they were

genuine feelings or not, whether they're genuine symptoms of ecstasy or not. So I said no. First, I gave the scriptural injunction and then I said that Caitanya Mahāprabhu has explained that it is very difficult to (obtain? dishprapla?) 'That I am crying is merely to get name and fame.' This is so on a high platform. Lastly I pointed out that when your spiritual master did not point out, or manifest these symptoms in public, then why is he trying to go above your Guru? At this, Jayapataka was satisfied and he said, 'Yes. It's all right. I have come, I have got what I came for.' This brought out the ultimate point and he did not require any ultimate points further.

Your Śrīla Prabhupāda had earlier approached me to train up some boys, but first he sent them to Bon Mahārāja; disciples like Acyutānanda and Rāmānuja and some others. But Bon Mahārāja he took one away from your Guru Mahārāja and made him into his own disciple. And then he wrote to me, in the name of Govinda Mahārāja, asking me to look after them boys and that letter I still have. So Acyutānanda and Rāmānuja came first and he wanted me to train them up...

End of 80.08.20.A

Start of 80.08.20.B

Devotees Reading Bengali Translation transcript (part 2)

[Śrīla Śrīdhara Mahārāja] He always had great trust in me that I will not make a disciple out of his disciple. For this reason he would come to me and also he knew me from earlier years. Pishima had taken Hari *Nāma dikṣā* from Bhaktisiddhānta Śrīla Prabhupāda and she had come to me for the second initiation. At that time I decided not to give any *dikṣā* because I thought myself unfit, but yet on the other side there was Bhaktisiddhānta Śrīla Prabhupāda's order to give *dikṣā pracāra* so I was wavering between these two points. On one side my Guru's orders and on the other side I thought myself unfit and not to give *dikṣā*. But more or less the point that I did not want to give was more dominant. I went to Śrīpad Nityānanda Prabhu's place and there I felt an urge to give *dikṣā*. And then reading Śrīla Jīva Goswāmī I came across a point where it's said that I should give what I have. If I don't give what I have then I'm a cheat, short; all these points. And Bhaktisiddhānta Śrīla Prabhupāda was always in favour of *kīrtana* and *pracāra*, all these points. So when Pishima came I had to turn her away. Many people had come, very many nice people had come, but I had to turn them away, all of them. And they all wanted me to become Ācārya.

Mādhava Mahārāja and Keśava Mahārāja would not have become Ācāryas if I had taken up this post of being Ācārya. They all wanted me to become the Ācārya and if I had become Ācārya then they would not have become. Especially Mādhava Mahārāja and Keśava Mahārāja and many others, even Yajava Mahārāja, they started initiating because I did not want to initiate.

So your Śrīla Prabhupāda had great faith in me that I would not try to lure away one of his disciples. I do not, did not want to become a big person. That is not in my nature. I do not want to move around with many people. I'm just satisfied with whatever I have. I'm only concerned

about my high thinking. That is my life, my spiritual thinking is my life; the conclusions of the scriptures, the advices of the *mahājanas*, to relish them and practice them and to discuss them in a small confidential circle. That is the main goal of my life. That's why he used to trust me. That's why he used to send his disciples to me. Because he knew that I will teach them the truth and I will not take them away, unlike many others. That's why he used to come to me. He used to like me and he used to enjoy discussing with me. There are many points in *Bhagavad-gītā*, very subtle points, like I was telling the other day that *śloka*:

*teṣāṁ satata-yuktānāṁ, bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te*

["To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me."] [*Bhagavad-gītā*, 10.10]

Here, this *upayānti te* is *upa*, is *parakīya*. Once I discussed this point with him and he agreed and he said that at this point there cannot be anything else but the *parakīya rasa* of Braja. He agreed with me and supported me although this was my conception. These four are the four main *ślokas* of *Bhagavad-gītā*. [10.8 – 10.9 – 10.10 – 10.11] *ahaṁ sarvasya prabhavo*.

In my book called *Prapanna-jīvanāmṛtam* which I wrote about thirty years back I explained this as Rādhā-*dāsya*, the servitor-ship to Rādhārāṇī. Here there is a hint of the servitor-ship to Rādhārāṇī.

*ahaṁ sarvasya prabhavo, mattaḥ sarvaṁ pravartate
iti matvā bhajante mām, budhā bhāva-samanvitāḥ*

["I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṅṭha. The universe of mundane and divine flow, every attempt and movement, the *Vedas* and allied scriptures which guide everyone's worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non-duty, and embrace the paramount path of love divine, *rāga-mārga*, and adore Me forever."] [*Bhagavad-gītā*, 10.8]

Kṛṣṇa is telling that everything has been introduced by Him. Even the service to Him also has been introduced by Himself, 'Has been introduced by My potency which is non different from Me.' With that conception if we want to serve Kṛṣṇa, if we try to serve Kṛṣṇa, then that service is through the submission to the spiritual master, following the spiritual master, following Rādhārāṇī. In *Bhagavad-gītā* in remote connection this link is there. I wrote that.

I was extremely enchanted with the meanings of the scriptures, with the teachings of the scriptures. That's how I used to pass my time, discussing about these intricate instructions inwardly. And along with that I used to do some preaching on the side; and that also in that kind

of circle. When I used to stay next to his house in Sita Kanta Banergee Lane he used to come to me quite often and for a long time we used to discuss about these subjects. There used to be an exchange of understanding. That's why he used to know me quite well. In Allahabad also along with Tapasi Mahārāja I went to his house, gave lectures, and brought him to our Maṭh. Before that he met Śrīla Prabhupāda [Bhaktisiddhānta Sarasvatī Ṭhākura] once. One of his friends took him to Śrīla Prabhupāda at Ulṭā Ḍāngā and just by seeing Śrīla Prabhupāda he realised that at last the responsibility of spreading the teachings of Śrī Caitanya Mahāprabhu has fallen on the shoulder of such a person who will do something about it, who will spread it all over. Now this responsibility has fallen on a real qualified person. This was his realisation. And then in Allahabad I was the media to attract him to this path. Then in Sita Kanta Lane, Bombay, and many other places I was with him.

When Bon Mahārāja came back from England and we met in Bombay and he had many questions and I started giving the answers to them. Then he commented that, 'Today, Europe has been defeated by Asia.' He saw that after preaching in Europe quite extensively, the doubts, the questions that he had in his mind, I answered them and dispelled his doubts. That's why he commented like that.

I always had a close connection with him and there were confidential exchanges; that's why he used to trust me so much. He had his confidence in me in both ways; he used to trust me in my behaviour and he used to trust me about my spiritual realisations. That's why he used to feel happy to come to me.

Sarvabhavana Prabhu asks Śrīla Śrīdhara Mahārāja, 'Mahārāja, the other day you were telling me that when Śrīla Prabhupāda was inaugurating the Māyāpur temple then you went there along with your disciple Govinda Mahārāja and you made Govinda Mahārāja give a lecture.'

Śrīla Śrīdhara Mahārāja, Yes, and I also gave a lecture, and in that lecture Govinda Mahārāja said, 'He, Śrīla Prabhupāda, considers me like his own son, and he considers my spiritual master Śrīdhara Mahārāja, as his *śikṣā* Guru.' In that assembly Kṛṣṇadāsa Bābājī Mahārāja also was present. Govinda Mahārāja quoted the *śloka*,

*kam prati kathayitum īse, samprati ko vā pratītim āyātu
go-pati-tanayā-kuñje, gopa-vadhūṭi-vitam brahma*

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.98]

'Who will believe this at this present time? Through him, Śrīla Prabhupāda has done something that is beyond belief. He has done something unbelievable.' Saying this he said that, 'He loves me like his own son and he considers my spiritual master as his *śikṣā* Guru.' And he, Śrīla Prabhupāda, is so humble that in reply to this he said, 'Whatever Govinda Mahārāja has said is correct. I consider him like my son, and I consider his spiritual master Śrīla Śrīdhara

Mahārāja, as my *śikṣā* Guru.' And then he glorified me by saying Om Viṣṇu-Pāda etc and giving, *Jaya dhanī*. He was so humble. And I became a little ashamed due to this.

Bhakti Caru Swāmī asks Śrīla Śrīdhara Mahārāja that, 'Dhīra Kṛṣṇa Mahārāja wants to ask two more questions.

Dhīra Kṛṣṇa Mahārāja asks the question and then Bhakti Caru Swāmī translates it into Bengali; the question about Dhruva Mahārāja and his mother Suniti.

Then Dhīra Kṛṣṇa Mahārāja asks another question which Bhakti Caru Swāmī translates it into Bengali. This question is about the GBCs. The question at last mentions that the GBCs, there's a proposal that the GBCs also should be included as initiating Gurus.

Then **Śrīla Śrīdhara Mahārāja** questions, 'That only the GBCs, not outside the GBCs?'

Bhakti Caru Swāmī says, 'No.'

Śrīla Śrīdhara Mahārāja asks, pointing to Dhīra Kṛṣṇa Swāmī, 'He's in charge of which zone?'

Bhakti Caru Swāmī says, 'He's in charge of Los Angeles temple.'

Śrīla Śrīdhara Mahārāja says, 'I guess Hamsadūta Mahārāja also has that sort of idea?'

Bhakti Caru Swāmī says, 'Well maybe right now he's thinking that way, but previously they all were thinking alike. That is, none of them really wanted to increase the number of the Gurus. They were thinking that these eleven are all-in-all and they did not want to include anybody else.'

Śrīla Śrīdhara Mahārāja, 'I told them right at the beginning when they came to discuss with me about this after Swāmī Mahārāja departed. Then I suggested that this should be made into a dynamic practice so that every year during Gaura Pūrṇimā some new Gurus can be included. Then the other party, the God-brothers, non initiating God-brothers, will have their confidence on the initiating God-brothers and give their support to them. Otherwise if they maintain some rigid practice then the relationship will be cracked. This was my suggestion but they did not care about that. On the other hand emphatically they said that no, only these eleven that Śrīla Prabhupāda has selected will remain. Outside these eleven they will not include anybody else. I pointed out that if you include some more initiating Gurus that will be favourable. As it is when you all are going to leave then you have to appoint your disciples as initiating Gurus. You have to empower your disciples. So why can't you do that to your brothers? Can there be no qualified person? So better you keep it opened. This practice will be very dynamic. If needed you eliminate some people also from their position of Guru, and include also somebody when he's qualified.'

Bhakti Caru Swāmī requests Śrīla Śrīdhara Mahārāja to speak this in English so that everybody can hear it in his voice and Śrīla Śrīdhara Mahārāja speaks it in English.

Then Dhīra Kṛṣṇa Swāmī asks a question and Bhakti Caru Swāmī translates it into Bengali.

Śrīla Śrīdhara Mahārāja laughs and says, 'So now they don't want to listen to the uncle Gurus. That way they can give formal respect but actually the nephew can supersede the uncle also.'

Bhakti Caru Swāmī says, 'Yes, they may but they do not.'

Śrīla Śrīdhara Mahārāja, 'Actually they have gone or not, that criterion is different in absolute consideration. Relatively they will offer their respects but the nephew can also supersede the uncle, but still he will give him his due respect.'

Bhakti Caru Swāmī points out that Caitanya Mahāprabhu told Vallabhācārya that the one who does not recognise the superiority of the spiritual master, he is like a prostitute. The one who thinks that who has superseded his spiritual master, he is to be considered as a prostitute.

Śrīla Śrīdhara Mahārāja, 'Noticing the realisation of Vallabhācārya, Śrī Caitanya Mahāprabhu said that, but in the line of Caitanya Mahāprabhu, Śrī Jīva Goswāmī he has mildly differed from Śrīdhara Swāmī, like, *tejo-vāri-mṛdāṁ yathā vinimayo* [*Śrīmad-Bhāgavatam*, 1.1.1], this *vinimayo* Śrīdhara Swāmī has translated as implementation, but Jīva Goswāmī did not agree with him. He said that *vinimay* never means implementation or imposition; *vinimay* means transformation. So Jīva Goswāmī differed with him in this respect. But Vallabhācārya, to establish some faulty conclusions, in spite of being the disciple of Śrīdhara Swāmī, has attacked him. That was his audacity. There was no substance in it. That's why Mahāprabhu has rejected him.'

Bhakti Caru Swāmī, 'At least there was some scriptural understanding, but here there is no scriptural understanding.'

Śrīla Śrīdhara Mahārāja, 'I heard from different people that Swāmī Mahārāja has told his disciples that in Bengal, most of the disciples of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, have deviated from his teachings. So know you have to go and reinstate that pure teaching of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura. Giving such inspiration he sent them here. Now if that is true, of course I myself have not heard it from him, I simply heard it from others, and in a way I think it is quite possible also, just to encourage them so that they might not have gone this far from that. What they might think that what our spiritual master, the great preaching work that he has done, what he received from the lotus feet of his spiritual master, that is novel and a wonderful substantial potency. And with that he has come here to recapture. And the ones who are in possession of that they're almost dying. So you all must go and give it there. Like when the *brāhmaṇas* fell down in Bengal at one time, then Adisur (?) brought the *brāhmaṇas* from Kanoge (?) and then he re-established the *varṇāśrama* system here, like that. He also has done something like that.

I heard from Kṛṣṇadāsa Bābājī Mahārāja that before leaving this planet, Swāmī Mahārāja requested him to beg forgiveness on his behalf from his God-brothers, that at times he might

have offended his God-brothers while preaching. This he said – I heard it from Kṛṣṇadāsa Bābāji Mahārāja. He said that although he had due respects towards his God-brothers, but still while preaching he might have offended them a little bit; so he should be forgiven.

Like I heard once Akiñcana Mahārāja ask him, 'What your other God-brothers are doing?' So he replied, 'Well, they just eat and sleep and ring the bells.' Hearing this, they became very offended and then they came to me. But my observation is neutral so I said, 'The drum that he's playing, if he accepts you as a player of the bell in that band, then you should consider this to be a great honour.' I told this. My views are different. I saw that he's playing a huge drum, a battle drum, so if you get a chance to play the *kashi*, or cymbals, along with that, that is a great honour to you. This I'm speaking from the absolute consideration.'

Bhakti Caru Swāmī pointed out, 'Mahārāja, if Prabhupāda gave this instruction then he must have given this instruction to all his disciples. Now why, instead of all his disciples, only eleven of them are so hung-up about this? It is not so much of Prabhupāda's instructions; it's a matter of their personal, selfish motives. To guard their selfish motives they have closed their doors and windows very tightly so that no attack can come from outside.'

Śrīla Śrīdhara Mahārāja, 'That's a kind of a policy true, but that cannot be rejected altogether. The way, there was a practice in India before that, 'Do not go beyond the seas because due to the social exchange you might get degraded.' Due to the exchange, instead of benefit, you might become degraded. So make a boundary so that you do not become degraded, the way the Chinese made the wall around their country so that the national culture cannot be degraded or destroyed by any external invasion or influence. It may be something like this.'

Bhakti Caru Swāmī, 'But Mahārāja, the main consideration is that many of Prabhupāda's disciples are leaving the movement. They're quite unable to tolerate all this nonsense any more.'

Śrīla Śrīdhara Mahārāja, 'Yes, the ones, those who won't be able to check themselves they'll come forward, and the ones who are wavering, those who can tolerate a little more, they can wait and examine what actually is Kṛṣṇa's desire for a little longer. The primary consideration is Kṛṣṇa's will.'

Bhakti Caru Swāmī, 'But we are seeing that in order to accelerate Kṛṣṇa's pastimes Nārada Muni is acting in certain ways as if he's acting against Kṛṣṇa's desire.'

Śrīla Śrīdhara Mahārāja laughs and says, 'Yes, the way he caused Kāmsa to kill the first six sons of Devakī. Yes, the inward feeling should be like that. So if this is degradation then even if he cannot come forward then at least inwardly he would feel that, yes, if there's degradation then let it happen quickly. Let the reaction come quickly. Otherwise it will cause a great damage to many people. Yes, the ones who won't be able to control themselves they will dive into it. Without considering the good, bad, honour and infamy, without considering the future, they will dive into it for reformation. That is also quite possible.'

Bhakti Caru Swāmī, 'Śrīla Prabhupāda is giving an example that if somebody has a boil then instead of blowing that boil it is better to press it and get the poison out. Instead of blowing the boil for temporary relief, the one who is a real well-wisher, he will press the boil and get the puss out. That might cause some pain, momentary pain initially, but in the long run this will be beneficial.'

Śrīla Śrīdhara Mahārāja laughs and says, 'The ones who believe in homoeopathic treatment they will say that instead of making such demoniac attempt give him some medicine and that will cure him.'

Bhakti Caru Swāmī, 'But Mahārāja, it has been seen that homoeopathic medicine does not work with everybody.'

Śrīla Śrīdhara Mahārāja laughing, 'But Hanumān will not agree with that.'

Śrīla Śrīdhara Mahārāja continues. Like once when a drowning man was floating across the Ganges and on the bank a *yogī* was meditating. And one other man saw this drowning man floating by so he dived into the river and rescued the man and brought him onto the bank. And then he told the *yogī* that this man was drowning and you're chanting while sitting on the bank of the river. Then the *yogī* replied, yes, I saw that you are coming, I knew beforehand that you are coming to rescue him so I did not make any attempt myself.'

So there are different kinds of people. The ones who cannot resist themselves they'll dive into it. The ones who are a little sober they'll think that the remedy for this Kṛṣṇa is sending.'

Bhakti Caru Swāmī, 'Mahārāja, I asked you this question because in America there's quite a few devotees, those who are impatiently waiting to hear what you think about all this, what you say about this.'

Śrīla Śrīdhara Mahārāja, 'Yes I know that there are quite a few people, those who are the well-wishers of the movement, they're waiting and seeing, but this is breaking their heart, this damage to the society. From here, from a distance, I'm saying wait and see. But for them this is becoming *yugas* (twelve years or more). The ones, those who are the real lovers of the institution, for them this is becoming intolerable. This is going beyond their limit of tolerance.'

Bhakti Caru Swāmī, 'The main reason why we came was because there are many devotees, those who are impatiently waiting to hear what you have to say. Now if you just show us the way that now this has come to this point and unless some rectification is made, must be done, then they all will get together to do something about this.'

Śrīla Śrīdhara Mahārāja, 'If I have to say something formally from outside then I have to say that among you who enjoy the greatest confidence of all the devotees, through such a man you call for a meeting in America or wherever the field is the most important. And in that meeting the ones who are willing to boldly face this situation, participate, the GBCs, those you feel who are dissatisfied inwardly, call them and call a few Ācāryas like Rāmeśvara who are sympathetic.'

And then in the meeting you record the feelings of different devotees. And then with the strength of that resolution you call for their explanation,

‘That what you are doing in the name of Prabhupāda, you’re all not absolutely infallible. Due to your activities the mass of the disciples of Prabhupāda has become very bewildered, they’re becoming very disappointed. And they can see that a great loss is going to be incurred by the ISKCON Society, the ISKCON Society is in danger. So now you all reconsider yourselves and appeal to them to readjust themselves and thus this disaster can be saved. So many devotees are leaving the movement, so many devotees have become half dead, and so many devotees have already died, and so many are lamenting. And we cannot just sit idly without trying to rectify the situation. We ourselves do not want any position, but what’s going on is intolerable. It shows that the major portion is going to die. So we want some action to rectify this situation. We want some remedy for this. This must be thought out and accepted.’

So with this idea you form a committee, make a resolution, and then selectively invite some. In this way you call for a meeting, pass a resolution, and then call for them and ask them to readjust their position and reconsider. Otherwise we shall be in painful necessity to make progress independently. You can say this in this line.’

Then Śrīla Śrīdhara Mahārāja himself translates this in English.

End of 80.08.20.B

Start of 80.10.00. A

Śrīla Śrīdhara Mahārāja: ...I consider Tamal Kṛṣṇa Mahārāja more sober, and senior man, and in his consideration I could trace and could see of your experience your departed master, I want to hear what is his _____ around the present situation.

Tamal Kṛṣṇa Mahārāja: My feeling is that Hamsadūta Mahārāja is a very sincere devotee. He loves Śrīla Prabhupāda, he loves Kṛṣṇa and Lord Caitanya, he loves his disciples, and he loves his God-brothers. And in preaching work there is bound to be sometimes some imperfection. In preaching there will be some – not everything is perfect. In this material world nothing can be done perfectly. So sometimes there is mistake; in him, in myself, in everyone, but the motive is very good. And I personally feel that in a similar situation a few years ago there was one God-brother of ours named Siddha Svarūpa Ānanda Mahārāja who also could not get along with his God-brothers. But Prabhupāda always took his side; our Prabhupāda always tried to protect this devotee, and to have all of us – Prabhupāda’s disciples, allow this devotee to continue to function and serve in the best way he could.

Hamsadūta Mahārāja is many, many, many times a more sincere disciple of Prabhupādas than this Siddha Svarūpa Ānanda was. And Prabhupāda dealt with great compassion and mercy upon this Siddha Svarūpa. And I feel that in this case Śrīla Prabhupāda would deal with great compassion and mercy and protection and understanding for Śrīla Hamsadūta, because I know that Śrīla Hamsadūta is teaching his disciples to chant Hare Kṛṣṇa *mahā-mantra*, he is teaching

them to attend *maṅgala-āratī*, he is teaching them *Śrīmad-Bhāgavatam* and *Bhagavad-gītā* philosophy, he is teaching them the standard process of *bhakti-yoga*. And that is actually what is ISKCON. ISKCON means to teach Kṛṣṇa consciousness. The institutions, the buildings, the rules, they're all to facilitate the teaching of Kṛṣṇa consciousness. So we must see, is Kṛṣṇa consciousness being taught? If there is some other thing being taught then it is serious, but if Kṛṣṇa consciousness is being taught, even there may be some other slight impurity also, never mind the impurity. One time I asked our Śrīla Prabhupāda, that _____
[?]

Śrīla Śrīdhara Mahārāja: To certain extent, then I shall ask him to say.

Tamal Kṛṣṇa Mahārāja: One time I asked our Guru Mahārāja, that your God-brother Tīrtha Mahārāja, there is many disagreements with him and other God-brothers, so perhaps he is displeasing Bhaktisiddhānta Saraswatī Prabhupāda. And my Guru Mahārāja said, 'Oh no.' He said, 'Oh no.' He said, 'He has very much pleased our Guru Mahārāja. Our Guru Mahārāja is accepting his service just as Kṛṣṇa accepted the service also of Pūtanā. Pūtanā came – there may have been something impure, but she was Kṛṣṇa's, she came in the gesture of offering service, and Kṛṣṇa accepted the best thing of what Pūtanā came with.'

So then some devotee may not have been perfect in his offering to Śrīla Bhaktisiddhānta. Śrīla Bhaktisiddhānta was such a great Ācārya that he would only see the good in what the person was bringing forth.

So I see so much good in Śrīla Hamsadūta and I am seeing that and I am not seeing the other things because to me that is more important. That will endure. That is what Kṛṣṇa is seeing. And I think that is what Prabhupāda would see now. I do not see all these other smaller things. They will all, they are unimportant from the eternal consideration. From the eternal consideration these small deviations are not very important; insignificant. So that is my opinion.

Devotee: [Explains in Bengali (?) what Tamal Kṛṣṇa Mahārāja has just said.]

Śrīla Śrīdhara Mahārāja: Now this new gentleman.

Devotee: Gopāl Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Gopāl Kṛṣṇa.

Devotee: He's a Governing Body Commissioner for Bombay, Delhi, and Canada, and Western India, and Gujarat.

Śrīla Śrīdhara Mahārāja: What is your idea of the present situation of ISKCON? And how...

Devotee [Gopāl Kṛṣṇa?]: I think basically you have heard what Hamsadūta Mahārāja has said. The real problem is, the real question for the GBC Body now is whether we should accept what Hamsadūta Mahārāja is like and let the preaching go on, or whether we have to become very

strict in enforcing discipline. So this is a real thing. Haṁsadūta Mahārāja has always been like he is, so we have to decide whether we're ready to accept him and still accommodate him, or whether we want to enforce a very strict discipline on him.

Śrīla Śrīdhara Mahārāja: Now you have come to pass a particular judgement about the present situation.

Devotee: We have to resolve the present problem.

Bhāvānanda Mahārāja: Mahārāja, it's not that we can pass a judgement because we are not the GBC Body. But from the outcome of our talks here today, then we all have to fly to America and meet with the entire GBC and convince them of our mood.

Śrīla Śrīdhara Mahārāja: Who is he?

Devotees: Bhagavān Mahārāja.

Śrīla Śrīdhara Mahārāja: And there?

Devotee: Prabhupāda Kṛpa Mahārāja.

Tamal Kṛṣṇa Mahārāja: Formally Hari Sauri Prabhu.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: What is your opinion about the present situation? What do you feel at your heart?

Prabhupāda Kṛpa Mahārāja: I think the main difficulty we have to resolve is what level of authority the GBC can wield on individuals. Our Śrīla Prabhupāda made a society, and because we're all individuals we have our different characteristics, and Prabhupāda accepted all of those, but at the same time kept us within some guidelines for keeping a united preaching front in order to make the preaching effective worldwide as well as in a local way. So we seem to be finding difficulty in getting a balance; how to allow an individual to do his preaching in the way that he knows how, and at the same time to keep a unified front for the preaching work on a worldwide level. So some devotees feel sometimes that that may be disturbed by some activity that Haṁsadūta Mahārāja performed in this last previous year. So therefore the attempt was made to discipline Śrīla Haṁsadūta in a certain way to check those tendencies. But at the same time now, we see practical results that he has become very much disturbed by that. So now we're looking to try to see how we can proceed in the future so that we can accommodate everybody but still keep what's considered a level of respectability or a proper control on the preaching activities; for the Ācāryas and for the GBC.

Devotee: [13:35 - 16:05 Bengali?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhagavān Mahārāja: You have heard everything. Now what's your recommendation?

Śrīla Śrīdhara Mahārāja: And what is your recommendation as the chairman to save the situation? Let me know that. How we can accommodate, adjust in the present circumstances to do the maximum good for the ISKCON and Prabhupāda? What should be your recommendation?

Bhagavān Mahārāja: My feeling is that everyone has come here rendering voluntary service, but because we are such an international organisation, whatever one person does that affects so many people. So therefore, out of respect for everyone, even the Ācāryas sometimes they have to limit themselves, even though philosophically speaking the Ācārya cannot be limited. But because we have a special organisation based on worldwide preaching, we also have to respect certain limiting situations. In this way, Śrīla Prabhupāda tried to give everyone such a feel that they more or less would not interfere with everyone else. He tried to solve the problem by giving everyone a big enough field so they would not interfere with everyone. One of the problems in America, Mahārāja, is that there are ten GBC, so many GBC are there that sometimes you cannot move without bumping into another GBC. And this has led to very much... we can say, like politics, but in one sense it's inevitable in such a small space everyone has so many different ways of preaching. Prabhupāda knew this and therefore he wanted to spread everyone out in such a way they could do what they want without disturbing. Now originally, Prabhupāda wanted Haṁsadūta Swāmī to be in Śrī Laṅkā; that was one of his final – he didn't mean that he should always just stay there. He wanted him to specifically develop Śrī Laṅkā. But he told him also that he could all over and do some preaching activity. However, after Śrīla Pabhupada's disappearance, the GBC put Haṁsadūta in America, and when he got into America, due to his particular personality he started doing some activities which created some controversy. And Prabhupāda also said that certain devotees have tendency to create some controversy where they go. So to try to solve that he wanted to give them some field. Anyway, this is what happened, and er... obviously controversy was created, there was the incident with the guns, and that made worldwide news. And of course we don't take so much publicity serious some times, but the fact is that everyone's preaching work all over the world was affected by such a thing. And the GBC felt that this was some irresponsible activity. But the point where we stand now, he has disciples in America so it is not so practical just to tell him to leave America. What I would suggest therefore, would be that he be given some spot, if he's going to stay in America, some spot where he's not, at least in another state with the same GBC.

Devotee: Explain how America is divided into different states.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Who is he?

Bhagavān Mahārāja: Rāmeśvara Swāmī. And they at the present moment have very great fight.

Śrīla Śrīdhara Mahārāja: And the zone was allotted by Swāmī Mahārāja to whom; both of them?

Bhagavān Mahārāja: Well, Rāmeśvara Swāmī has been there for about ten years...

Devotee: Even during Prabhupāda's lifetime.

Bhagavān Mahārāja: ...and the upper part of that zone has been under changing management for several years, by different GBC.

Devotee: _____ [?]

Bhagavān Mahārāja: My feeling, Mahārāja, is that we could at least reach some compromise, at least if he was not in the same state. He has two other states, Washington and Oregon.

Devotee: _____ [?]

Bhagavān Mahārāja: The thing is, if there's going to be two GBC in one state it is very difficult. So at least they must be harmonious. Right now it is too difficult to make some harmony.

Śrīla Śrīdhara Mahārāja: _____ [?] What is Tamal Kṛṣṇa Mahārāja's suggestion? _____ [?]

Tamal Kṛṣṇa Mahārāja: The proposal by Bhagavān Mahārāja is not bad, except there is one difficulty. That in this state which he is mentioning there is an important *āśrama* which is the centre of Hamsadūta Mahārāja's activities. Therefore if he, if Hamsadūta Mahārāja is not allowed to organise, to work in that state, then he loses that very important *āśrama*.

Bhagavān Mahārāja: But another one can be acquired.

Tamal Kṛṣṇa Mahārāja: Perhaps.

Bhagavān Mahārāja: That was their plan. Their plan was to get another farm in Washington.

Śrīla Śrīdhara Mahārāja: Let him say, then you will...

Tamal Kṛṣṇa Mahārāja: But I personally think that our leaders must come to a different platform of working together. We must learn to accommodate many different methods of preaching. Jayatīrtha Mahārāja was speaking with me on the telephone three or four days ago,

and he said that if ISKCON is to survive it must be a confederation; a confederation of devotees who all agree on the basic principles of Kṛṣṇa consciousness. Although I agree that the United States is one country and what is done in one place does indeed affect another place, still, I feel that all of the members involved are intelligent persons and if we can deal with each other, if we can extend our trust and love to the next person, that will bring out gradually the best in each person. I feel that we must deal on the platform of Vaiṣṇavas, not just on the platform of managers, or parliamentarians. So I feel that in this case, I have seen Hamsadūta Mahārāja, I have been with him; his heart is very, very pained and hurt. And I feel that Prabhupāda would bestow his mercy and kindness and compassion in some way on him. Exactly how, that Prabhupāda would be able to know how to do, but he would not chastise him any more; that no more chastisement, no more reprimand. Prabhupāda would deal in such a way that his heart would be pacified. So I cannot participate in chastising in that type of mood any more because that is hurting him too much. And a Vaiṣṇava cannot see another person hurt; it gives him pain.

Śrīla Śrīdhara Mahārāja: What is the purpose of his saying that about...

Devotee: _____ [?]
 _____ [?]

Śrīla Śrīdhara Mahārāja: What is your suggestion of how to come to a practical solution? What do you suggest?

Tamal Kṛṣṇa Mahārāja [?]: The situation is very complex, because we're dealing with the disciples of Hamsadūta Swāmī, with Hamsadūta Swāmī himself, we're dealing with the God-brothers, and the society, and we're dealing with the disciples of other spiritual masters. The situation has been brought to a level of personal conflict. At the same time the difficulties are mainly on principles, of behaviour, principles of management. Nothing is black and white. Nothing is completely bad or completely good. The basic thing which I see is that Prabhupāda has appointed a Governing Body Commission and told us that no one of us is the absolute Ācārya. That means each one of us should have the humility that Prabhupāda did not think that we are perfect, nor are we independent. Although this will be admitted but in actual practice the tendency is not to listen to our God-brothers, or listen to the Governing Body, and then when we make mistakes we get in trouble and a correction is tried to be made, then we resent that and we revolt to that sometimes.

Devotee: _____ [?]

End of 80.10.00. A

Start of 80.10.00. B

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hamsadūta 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, Hamsadūta Mahārāja, and Jayatīrtha Mahārāja, has created chaos. And I feel that we should be broad-minded enough to realise that and correct it by returning Hamsadūta 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, Hamsadūta 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.'

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

["Jagāi and Mādhai, 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 Mādhai 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 tavājjuna / viṣṭabhyāham idaṁ 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...

End of 80.10.00.B

Start of 80.10.22.A

Śrīla Śrīdhara Mahārāja: ...and in *Bhagavad-gītā*,

dvau bhūta-sargau loke 'smin, daiva āsura eva ca / [daivo vistaraśaḥ prokta, āsuram pārtha me śṛṇu]

["O Pārtha, the living beings in this world are seen to be of two natures - godly and demoniac. I have already elaborately described the godly nature to you, so now hear from Me about the demoniac nature."]

[*Bhagavad-gītā*, 16.6]

tān aham dviṣataḥ krūrān, saṁsāreṣu narādhamān / kṣipāmy ajasram aśubhān, āsurīṣv eva yoniṣu

["Because those demons are envious, cruel, evil, and decadent, I continually cast them asunder to revolve in the cycle of birth and death, in the wombs of despicable, demoniac species."]

[*Bhagavad-gītā*, 16.19]

Rabī [Rabindranath] Tagore I heard, he made a strong remark. "Oh. One who does not recognise Him he will throw himself into eternal hell." Too much audacity; in this way that gentleman – gentleman or, what is the, that nasty man? Gentle and what is the...

Devotees: Rogue; Gentleman and barbarian.

Śrīla Śrīdhara Mahārāja: That man he has remarked upon Kṛṣṇa. Anyone who is not submissive to Him he will throw himself to eternal hell. Too much audacity, ha, ha, that fellow. He thinks that, "I've got some power." He's master of some potency and power, by concoction, by illusion. Hare Kṛṣṇa. *Brahmavādīs* - these kind - somewhat like so-called Śiva, Rudra, *nirviśeṣa*.

Devotee: Mahārāja, what's the difference between Sadāśiva and Mahā Viṣṇu?

Śrīla Śrīdhara Mahārāja: Sadāśiva, Mahā Viṣṇu; They're of same rank it has been told. Sadāśiva means the Śiva on the Vaikuṅṭha side, crossing the Brahma, that side of Śiva. Śiva means Brahma when *vilāsa*, Brahma added, *vilāsa* in its primary, primitive state, it is Śiva. Above Brahma, Brahma

is *taṭasthā*, marginal plane, and above margin towards Vaikuṅṭha, Sadāśiva. And below the margin this side the *māyic, māyādhi pati*, that is Rudra _____ [?]

Haṁsadūta Mahārāja: Now when it's said that Lord Śiva is the...

Śrīla Śrīdhara Mahārāja: And in the middle the *nirviśeṣa, nirviśeṣa* when going to *cid-vilāsa*, the land of dedication, that side that Brahma contacts with Vaikuṅṭha as Sadāśiva. And this side of the *māyā* the *saviśeṣa*, that is...

Devotee: Personal.

Śrīla Śrīdhara Mahārāja: Personally from *nirviśeṣa* on the negative side, that is Rudra.

Haṁsadūta Mahārāja: When we say Śiva is the greatest devotee, we see him in pictures chanting *japa*.

Śrīla Śrīdhara Mahārāja: The master of Gauri.

Haṁsadūta Mahārāja: ...where is he...

Devotee: Haṁsadūta Mahārāja is asking, 'When we say that, *vaiṣṇavānām yathā śambhuḥ* [*Śrīmad-Bhāgavatam*,12.13.16], that Śiva is a great devotee of Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: A relative word, *vaiṣṇavānām yathā śambhuḥ*, to attract the demonic spirit we say that Śiva is a great Vaisnava; give the respect, a relative term.

Haṁsadūta Mahārāja: Is that Śiva whose doing this work aware of his great devotion to Kṛṣṇa?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Haṁsadūta Mahārāja: Is it one and the same person in different moods?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Functional difference.

Haṁsadūta Mahārāja: Functional difference but same person?

Śrīla Śrīdhara Mahārāja: Functional difference makes them different. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: .____ Rudra _____ this side. The origin is Mahā Viṣṇu, origin Sadāśiva, then the *māyic* side so many Rudra, according to different functions in the relativity of *māyā*.

Haṁsadūta Mahārāja: Same person?

Devotee: Same person. In the *māyic* side is eleven Rudras but on this spiritual side there's Mahā Viṣṇu.

Śrīla Śrīdhara Mahārāja: Suppose a judge has been delegated with the power of a district magistrate. The judge side when he sits in the court he's on civil side, and when magistrate the criminal. Something like that.

Haṁsadūta Mahārāja: And when he's at home something else. So different aspects, same person.

Śrīla Śrīdhara Mahārāja: Same person. Similarly a king in the court, king in the harem.

Haṁsadūta Mahārāja: Now another question. Lord Śiva is there in every universe. Lord Śiva, he's acting in every universe throughout the creation.

Śrīla Śrīdhara Mahārāja: That maybe. Śiva is generally one in the whole of the universe.

Haṁsadūta Mahārāja: But there are other universes.

Śrīla Śrīdhara Mahārāja: Their function according to _____ Rudra.

Haṁsadūta Mahārāja: But there are other universes outside of our universe.

Śrīla Śrīdhara Mahārāja: Brahmā is for *brahmāṇḍa*, each *brahmāṇḍa*, and Śiva is for each...

Haṁsadūta Mahārāja: One *brahmāṇḍa*.

Śrīla Śrīdhara Mahārāja: Brahmā is for one *brahmāṇḍa*.

Haṁsadūta Mahārāja: And Śiva for one...

Śrīla Śrīdhara Mahārāja: And Śiva for one universe.

Devotee: *Brahmāṇḍa* and universe is the same?

Śrīla Śrīdhara Mahārāja: No.

Devotee: No? What's the difference?

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
_____ [?]

Devotee: He's saying that when you look at it from the material, from this perspective, it appears the Lord Brahmā, Śiva, and Mahā Viṣṇu, they all are coming out of material nature. But actually it is not. Because since we are looking from the difference of our perspective it appears to be like that. Like the way we look at the sun as a part of this planet although actually... And before that he said that Lord Śiva as Mahā Viṣṇu coming as Sadāśiva is one. But in different universes, or rather different *brahmāṇḍas*, he is...

Haṁsadūta Mahārāja: *Brahmāṇḍa* means universe.

Devotee: This fourteen planetary system.

Haṁsadūta Mahārāja: That's a *brahmāṇḍa*.

Devotee: Yea but Mahārāja is using the expression 'universe' the entire material nature.

Haṁsadūta Mahārāja: I see.

Devotee: The material nature has eight coverings...

Haṁsadūta Mahārāja: Yea, Yea.

Devotee: So in each universe there are different Rudra manifestations and those are coming from Brahmā. But Sadāśiva who is coming from Mahā Viṣṇu, he's one, in Vaikuṅṭha.

Haṁsadūta Mahārāja: Does that mean then he's expanding himself and therefore they're the same or that they're individual entities?

Śrīla Śrīdhara Mahārāja: Not only here but in Vaikuṅṭha also there are many Vaikuṅṭhas.
_____ [?]

[?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

How can it be accommodated in our intellect? _____ [?] And Paravyoma, there all infinite. But the unique of Vṛndāvana is such – it seems to be limited but it is the parent of so many Vaikuṅṭhas, so many infinities. Many infinities are accommodated in a part of Vṛndāvana. So what is Vṛndāvana, *cid-vilāsa, kṛṣṇe vilāsa bhūmi* is such characteristic, *acintya*, gradually going towards *acintya*. Just as *acintya* is approaching to human, Kṛṣṇa is approaching to the finite, infinite is approaching to the finite. Then, to finite He's coming as finite, but really He's infinite. So, *aprākṛta* Vṛndāvana seems to be finite towards us, we finite beings, but that finite accommodates many infinities within it; such finite, *aprākṛta*. Infinite approaching to finite, He comes in a posing. So in Vṛndāvana the highest infinite is coming towards finite like a finite. In this way, all infinite, but the posing is finite. That is *aprākṛta bhūmi*.

Devotee: He's telling that Vṛndāvana, the area of sixteen *krosa*...

Harṁsadūta Mahārāja: Appears to be finite.

Śrīla Śrīdhara Mahārāja: The highest stage of the approach of the infinite towards finite – Vṛndāvana, *aprākṛta*.

Devotee: From infinite it is extending towards finite, and just an expansion of Vṛndāvana is Vaikuṅṭha.

Śrīla Śrīdhara Mahārāja: The extreme stage of the infinite approaching towards finite – Vṛndāvana.

Devotee: Actually Mahārāja, sometimes it is said that one fourth of the entire nature...

Śrīla Śrīdhara Mahārāja: Approximately.

Devotee: ...is material sky and the three fourths is spiritual sky.

Śrīla Śrīdhara Mahārāja: That is some approximate...

Devotee: So how again it can be measured? Because material is illusory and spiritual is real, so how can we compare, I mean keep illusory and real side by side and try to measure it out?

Śrīla Śrīdhara Mahārāja: Amongst the loyal subjects...

Devotee: Of material nature.

Śrīla Śrīdhara Mahārāja: ...mainly one fourth is abnormal. It's like that.

Devotee: Oh, I see. Can we look at it this way Mahārāja, that everything is actually the spiritual sky? Since everything is coming from Kṛṣṇa, so everything is of a spiritual nature.

Śrīla Śrīdhara Mahārāja: But in deepest vision everything is Kṛṣṇas. Apparently the prison house may be seen cut off from the ordinary peaceful life, but...

Devotee: Yes. Right, right, also in the king's kingdom...

Śrīla Śrīdhara Mahārāja: ...but that is also part of the... for the necessity of the peaceful life those prison houses are necessary. So it is all coming under the same jurisdiction; broader view. Something like that.

Devotee: But then again we can see, as you were pointing out the other day, that actually the projection is from the heart, projection is from inside, like everything's coming from inside; like the material nature although it appears to be external, but actually it is internal.

Śrīla Śrīdhara Mahārāja: Yes. Like a hallucination.

Devotee: Like a hallucination, right. So then again...

Śrīla Śrīdhara Mahārāja: So the connection is not outside but inside.

Devotee: Inside, right.

Śrīla Śrīdhara Mahārāja: *Sarvate kṛṣṇe murti kalijal mor se leki* _____ [?]
Eclipsed vision and liberated vision, *parama mukta*, the degree of liberation, Nārāyaṇa, *paravyoma darśana*, and more deeper vision, everything Kṛṣṇa, Vṛndāvana; in this way. Revelation, extreme revelation, everything is Vṛndāvana.

Jar jar nitya parita kṛṣṇa svulay tadarani katha devi kṛṣṇa mayi prapta radhika para devata [?]
Kṛṣṇamayī kṛṣṇa ya untadi bahiray jar jar nitya parita kṛṣṇa svulay [?]

As if Her eyes are creating Kṛṣṇa. Ha, ha. So much degree engrossed in Kṛṣṇa. Wherever the eye is free, Kṛṣṇa _____ So vision, the eye creates the *rūpa*, in Her case it is such that as if Kṛṣṇa is being born wherever the glance is; something like that. She has got so much control over Kṛṣṇa, Kṛṣṇa is bound to come on Her eye, of course in particular *līlā*. And in *viraha*, She's also seeing Kṛṣṇa in different ways, in different... all mixed with Kṛṣṇa but no Kṛṣṇa, all the paraphernalia but without Kṛṣṇa. *Prema vaicitra*, Kṛṣṇa is just in Her front, She is missing Kṛṣṇa, "Where is Kṛṣṇa?"

...

Śrīla Śrīdhara Mahārāja: ...*taṭasthā*, *apara* and *para-śakti*, in *apara-śakti* also He's all-pervading and *para-śakti* He's also all-pervading; everywhere He's all-pervading. In the Yogamāyā also He's pervading.

yathā mahānti bhūtāni, bhūteṣūccāveṣv anu / praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."] [*Śrīmad-Bhāgavatam*, 2.9.35]

Something within and outside - everywhere, pervading.

Devotee: I was trying to look at it this way that *ātmā* can be in the conscious state or can be in a covered state also, in the material platform...

Śrīla Śrīdhara Mahārāja: Covered means misunderstanding, *māyā* covered.

Devotee: *Māyā* covered.

Śrīla Śrīdhara Mahārāja: *Māyā* covered. And Yogamāyā is also a sort of covering.

Devotee: Right.

Śrīla Śrīdhara Mahārāja: Otherwise covering means compartmental; compartmentalism is created in the Yogamāyā also. *Śanta*, *dāsyā*, *sākhya*, different groups and then again different individuals in a particular group, sections of sections. In this way that is all, this Yogamāyā is making division amongst them. Amongst soldiers also, _____ all soldiers and particular soldier groups, different groups according to efficiency - in this way sub division, but all with fighting spirit. So Kṛṣṇa *sevā*, everything is there, the different groups, and named *vaicitra*, the variegatedness there to satisfy Kṛṣṇa in different ways, infinite ways.

Haṁsadūta Mahārāja: _____ this atom _____ a small material unit. But we know that everything comes from Kṛṣṇa originally, therefore everything is ultimately living force in different stages of consciousness. So is that atom a covered living force? And within the covered living force is Paramātmā. Is that true?

Devotee: Mahārāja, Haṁsadūta Mahārāja is asking that, 'We know everything comes from Kṛṣṇa, and so everything is actually conscious, but things get covered over by material coverings and when the coverings are too much then they become almost unconscious, the *jīvātmā* becomes almost unconscious. Like the smallest material unit, atom, is it that...'

Śrīla Śrīdhara Mahārāja: Material matter; that is the want of Kṛṣṇa consciousness to the extreme. It might be direct or indirect. To understand Kṛṣṇa some non Kṛṣṇa is necessary for us,

to understand Kṛṣṇa. He's Kṛṣṇa, he's not Kṛṣṇa. Otherwise what is Kṛṣṇa? What is *jīvā*? What is the world? The paraphernalia is there. To understand Kṛṣṇa means many things. Kṛṣṇa differentiated from Baladeva. Kṛṣṇa differentiated from Rādhārāṇī. Kṛṣṇa differentiated from Nanda Yaśodā. Kṛṣṇa differentiated from Vṛndāvana. From His disciples. Though Kṛṣṇa and Kṛṣṇa *śakti* both combined creates all these things. And it is eternal but if we are to say creation, then it is created, eternally it is present there in that way. And what is...

Then there is *māyā*, *para śakti*, *apara śakti*, and *svarūpa śakti*. *Svarūpa śakti* is very nearer materials to Kṛṣṇa, and *māyā śakti* is the furthest *śakti* to – just as background is necessary for a picture, so *māyā śakti* is necessary as the ultimate background where the *jīvā* is also accommodated and the Vaikuṅṭha, everything is accommodated. Just as darkness is necessary to understand light, different shades of light, that Yogamāyā, *svarūpa śakti*, and be darkness when light is absent to us; that is like *māyā*. One helps to understand they're all rather created to help the Kṛṣṇa *līlā*. Understanding of Kṛṣṇa depends on the existence of the non Kṛṣṇa to a certain extent. Non Kṛṣṇa, that is *māyā*. Kṛṣṇa consciousness depends to a certain extent on non Kṛṣṇa background, that He's Kṛṣṇa, he's not Kṛṣṇa. How to understand that? So non Kṛṣṇa is *māyā*. Kṛṣṇa means our master. We are our master. They are - he is his master, we are master of this thing, that thing; all these things are necessary. Ultimately everything is Kṛṣṇa and Kṛṣṇa *śakti*, *śakti* classified into three, *para*, *apara*, and *taṭasthā*. And then variegated conceptions of various circumstances, time, space, all these things are necessary to make the *līlā*, the activities, and the *rasa*, all tasty, making all possible so many things are necessary for *līlā*. Am I clear?

Devotee: Yes. But I have slight little doubt Mahārāja. Like we have seen that the trees also have life. We have seen that even the mountains have a life.

Śrīla Śrīdhara Mahārāja: Trees here and trees in Vṛndāvana are not one and the same.

Devotee: No. Your talking about *jīvātmā*, the *taṭasthā śakti* coming in the *māyā śakti* is developing some form, some body, is developing some material body. And now we know that even the hills and mountains they're also living beings, *jīvātmā*, but they've developed the body of a mountain. The rocks are also a kind of body, living entity, they've developed a body. But they are *jīvātmās* in a very, very unconscious state. Now when you go to the minutest matter, the atoms...

Hamsadūta Mahārāja: The smallest unit of matter is an atom, right.

Devotee: Yea.

Śrīla Śrīdhara Mahārāja: If you analyse the nature of atom then you'll find electron...

Devotee: Yea, right.

Śrīla Śrīdhara Mahārāja: ...and then everywhere you will find consciousness.

Devotee: Yea, that's true.

Śrīla Śrīdhara Mahārāja: Some consciousness, then you may come to such realisation when that is also broken, that is broken to pieces and again within that so ultimately we'll find all consciousness.

Haṁsadūta Mahārāja: So the conclusion is that everything is originally living force. The conclusion is that everything, whether it's classified as the *māyā śakti* is living force.

Śrīla Śrīdhara Mahārāja: Yes. Everything ultimately is *śakti*, *māyā* is Kṛṣṇa *śakti*.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Ultimately you'll see all Kṛṣṇa...

Haṁsadūta Mahārāja: So that means in...

Śrīla Śrīdhara Mahārāja: A different colour or different distance or something like that.

Haṁsadūta Mahārāja: Therefore in the evolution of eternity, the spiritual evolution, will ultimately bring even the atom to its original Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa and Kṛṣṇa *śakti*.

Haṁsadūta Mahārāja: Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Predominating and Predominated Moiety, two halves, *śakti śakti matur abhiram*. One is enjoying part, another to be enjoyed. Enjoying, enjoying, *ānanda*, and *cit, anugati*, subjective and objective, two aspects, and one thing converted into both. In the highest conception, absolute conception, They're one, then mainly two halves, enjoyer and the enjoyed. Enjoyed that is *prakṛti*, enjoyer that is *puruṣa*, and enjoyed that is *prakṛti*, two halves, and again sub-division – infinite, you will find everywhere. The absolute enjoyer is Kṛṣṇa and the absolute object to be enjoyed is Śrī Rādhikā.

Devotee: And in the material platform then we find that ultimately it is *maha-tattva* and *pradhana*.

Śrīla Śrīdhara Mahārāja: *Maha-tattva* and *pradhana*.

Devotee: *Mahat* and *pradhana*. The covered *jīvātmā* is *mahat-pradhana*.

Śrīla Śrīdhara Mahārāja: *Maha-tattva* is the outcome of *puruṣa prakṛti*, first stage.

Devotee: Yes. Outcome of *puruṣa*.

Śrīla Śrīdhara Mahārāja: When both combined, first stage, you may find there *mahat-tattva* in general, then again bifurcation and differentiation.

Devotee: So how is *mahat-tattva* bifurcating?

Śrīla Śrīdhara Mahārāja: *Mahat-tattva* then *aharikāra*, individual atomic conceptions grow from that general *mahat-tattva*, in this way.

Devotee: But I remember Mahārāja, once you told me that the *pradhana* is a covered *jīvātmā*. When the *jīvātmā* comes into the material nature, a covered condition of that *jīvātmā* is *pradhana*.

Śrīla Śrīdhara Mahārāja: *Pradhana*. _____ Covered consciousness, matter.

Devotee: Covered consciousness or covered *ātmā*?

End of 80.10.22.A

Start of 80.10.22.B

Śrīla Śrīdhara Mahārāja: *Mahat* also the combined.

Bhakti Caru Swāmī: Combined *puruṣa* and *prakṛti*.

Śrīla Śrīdhara Mahārāja: *Prakṛti* and *puruṣa*, this *māyā* the illusion more active. *Pradhāna* is something inert. First, consciousness paralysed, something like, and then suppose when hypnotising, his previous movements stopped, then he's directed to another world to see, to speak something. So first paralysis, the consciousness paralysed as *pradhāna*, then he becomes *mahat-tattva*, he expresses himself through certain ways in the opposite direction, *mahat-tattva* in the worldly sense. Moving, movement is there. And *pradhāna* is ordinary, the mass, the mass supply of this world.

upadhan maya nitya karan pradhana upa alankara [?]

Bhakti Caru Swāmī: _____ *Bhagavad-gītā, tāsām brahma mahad yonir, aham bīja-pradaḥ pitā.*

[*sarva-yoniṣu kaunteya, mūrtayaḥ sambhavanti yāḥ
tāsām brahma mahad yonir, aham bīja-pradaḥ pitā*]

["O Kaunteya, Brahman personified as mother nature is the progenitress of all the various bodies born within all species of life, headed by demigods and humans - and I (as the causal consciousness) am the seed-giving father."] [*Bhagavad-gītā*, 14.4]

Śrīla Śrīdhara Mahārāja: *Tāsām brahma mahad yonir, mahat tattva, ahankāra. Tal-liṅgam bhagavān śambhur* [*Brahma-saṁhitā*, 8] *Brahma mahad yonir*. That the original conception of *prakṛti*. *Prakṛti* is also conscious, personal. *Māyā* is also conscious, has got her personality. Brahma, there is Virajā, this Brahmāloka and Virajā. The Virajā side is *prakṛti*. Brahma means *br̥hat*, the *prakṛti* as a whole, and the icon [?] that is a ray sent by – ray means *bīja*, ray sent by *tal-liṅgam bhagavān śambhur*, ray is the *liṅga* of Mahā Viṣṇu, and that enters into Virajā, and _____ and there, gradually they're mixing and becoming *mahat-tattva* as a whole and then so many particles of *mahat-tattva*, so many *brahmāṇḍas*, in this way bifurcating and expressing themselves into many, many, many.

Devotee: Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: *Brahma mahad yonir*, that is actually just lower to *jīva* soul, that is Virajā. The *br̥hat tama yonir*, the first place where creation begins is the *br̥hat*, the *jara prakṛti*, begins, _____ material creation begins, the first stage. And the ray is coming _____ the suggestion coming from above to the *prakṛti* as a whole, *apara śakti*. *Apara śakti* is Brahma; Brahma means *br̥hat yonir* the most original and absolute position of the *apara śakti*. And the suggestion from the transcendental world comes to _____ to move her, and this way the agitation and then the creation begins. *Apa eva sasaja* _____ [?] In *Manu-saṁhitā* we find; the first opponent Virajā, water, and there the *bīja*, where the seed was thrown, and then gradually these things went on. Hare Kṛṣṇa. Hare Kṛṣṇa. Different wordings have been expressed, used, in different places, but the purport should be hit, and harmonised.

Haṁsadūta Mahārāja: Swāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Haṁsadūta Mahārāja: I have a question. Sometimes, not sometimes, I think often, and all the time, that yourself, Bhakti Caru Mahārāja, myself, Śrīla Prabhupāda, and all this company of devotees, that it appears to me that they must have been associated before, and that they will be associated in the future, and this will go on.

Śrīla Śrīdhara Mahārāja: Yes. That is not impossible _____ Just as after leaving the bed one comes first, goes to the bathroom and then washing the face and mouth take something, or goes to the book – a daily routine today, and tomorrow similar, not same exactly but similar.

Haṁsadūta Mahārāja: Similar.

Śrīla Śrīdhara Mahārāja: So in different *kalpa* of Brahmā, things very akin they pose, they run in that way. So this combination, this peculiar combination might have happened again in some other *kalpa*. So there is any difference between any *līlā* of Bhagavān – Śrī Varāha Deva came in white colour – Varāha Deva came in black colour, it is mentioned in different *Purāṇas*. Jīva Goswāmī Prabhu has harmonised, that in different *kalpas*, in some *kalpas* Varāha Deva came many times in many *yugas*, so in a particular in white colour, in another in black colour, this is *kalpa-veda*. Similar, daily routines may be similar but not exactly the same, so...

Haṁsadūta Mahārāja: But on going.

Śrīla Śrīdhara Mahārāja: ...so something maybe as it is.

Haṁsadūta Mahārāja: My point is, but the relationships are on going. They may be different from day to day...

Śrīla Śrīdhara Mahārāja: It might have taken place previously and again in future such combinations, such talk may be again repeated. It is not impossible, with little difference.

Bhakti Caru Swāmī: That reminds me Mahārāja. You wrote about Śrīla Bhaktisiddhānta Saraswatī Ṭhākura Prabhuṇāda, that *praṇamāmi ca caraṇāntika-paricāraka-sahitam* [from *Śrī-Dāyita-dāsa-praṇati-pañcakam*], that the spiritual master is always with his associates so the associates are always going to be with the spiritual master, all the time.

Śrīla Śrīdhara Mahārāja: Yes. All right. In his previous early days, his father, mother, brother, again when *sannyāsī* so many disciples, in variegated ways we are all surrounded by our associates, anywhere we are we are surrounded by our associates. Brahmā is also surrounded by associates – even the Brahmā.

Bhakti Caru Swāmī: Sometimes I think that there are, the way Kṛṣṇa is the *karṇikā*, the whorl of the lotus, and the petals that are around Him, the same way the spiritual master also is the whorl of the lotus and the disciples are the petals around that lotus, around that *karṇikā*, around the spiritual master.

Śrīla Śrīdhara Mahārāja: In different ways, in many ways, we're all surrounded.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Haṁsadūta Mahārāja once told me before that the relationship with the spiritual master is as such that whenever you come in contact with him; he may be in a different form but whenever you come in contact with him you feel from his heart that here is the person whom is my spiritual master. And he was explaining like how he felt the same way when he came in contact with Śrīla Prabhuṇāda. So this is not the form but the mood, the feeling of the heart, that here is my spiritual master. He may be in a different form...

Śrīla Śrīdhara Mahārāja: Yes. Then there will also be some gradation. One can easily recognise that he's my master. Some may be new recruit at that time, and some previously engaged so rank between them.

Haṁsadūta Mahārāja: Yes. Sometimes, some devotee, and it has been said that one should not think that he was formally associated with his spiritual master because that means he did not perfect and therefore he's obliging his spiritual master to come again and take trouble to preach in the material world. But I don't feel that way. I feel that, I mean, I feel that way simultaneously but at the same time I must have been there.

Śrīla Śrīdhara Mahārāja: Back to God and back to home. In the first sight you have, "I have found my master..."

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: ...and my home, uneasy here. All may not have such experience according to their gradation...

Haṁsadūta Mahārāja: Just like suppose we have a good friend and he comes in a disguise. Immediately we recognise him because we know the essence of his being, his gait, his...

Śrīla Śrīdhara Mahārāja: ...with the element in him and the element in my heart.

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: They're similar. Birds of the same feather flock together. I have found my friend, my master.

Haṁsadūta Mahārāja: Yes. So that was my... so that's... So this is all right because this was my feeling - not on reason or intellect or something external, but essential.

Śrīla Śrīdhara Mahārāja: Essential, heart to heart.

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Heart to heart relation, not by intellectualism, by reason, or so.

Haṁsadūta Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: But that is *anurāga*, *raga* connection, the link of love and not satisfaction of the intellect or reason.

Haṁsadūta Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: That is something else.

Harṁsadūta Mahārāja: That same thing when being in your presence for the first, I'm feeling the same thing; that this is not that you're convincing me by intellect but...

Śrīla Śrīdhara Mahārāja: Friendly relations, with heart.

Harṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Response of the heart; that is silent thing, does not speak.

Harṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That does not deliver lecture.

Harṁsadūta Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: But automatic, spontaneous feeling. That is higher.

Harṁsadūta Mahārāja: Tamal Kṛṣṇa, when we were in Hong Kong before coming here, when I was speaking with Tamal Kṛṣṇa, all the things you spoke yesterday. So Tamal Kṛṣṇa said, 'But suppose you go to Śrīdhara Swāmī and he completely disagrees with you.' I said Śrīdhara Swāmī will not disagree. He will say exactly what I said. And whatever he says, even if he disagrees I will do whatever he says. Because my conviction is that he is cent-per-cent just like Śrīla Prabhupāda. Therefore I'm not even thinking that he may disagree. So this feeling is there.

Bhakti Caru Swāmī: Yes, another thing he mentioned is that, he said that Śrīdhara Mahārāja will not disagree because it is not that we are not speaking on the details but we're speaking with the principle. We're not concerned about the details but we're concerned about the principle and since the principle is the same so the details will also be the same. Ultimately the details will also will...

Śrīla Śrīdhara Mahārāja: ...will each deduce.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: I shall take something _____ [?]

Devotees: Yes Mahārāja. Ok. Hare Kṛṣṇa.

...

Harṁsadūta Mahārāja: I mean I see a tremendous amount of our problems are due to this.

Śrīla Śrīdhara Mahārāja: The administration should come between Ācārya and public. Their relation will be between the Ācārya and public. But the Ācārya, they will have duty from the *śāstra*, disciple maintaining. *Śravaṇam* _____ maintaining the disciple, that may be entrusted with the Ācārya board, but the general administration, money matters, book publishing, all these, and the administration body. There should be cooperation. New Ācārya, he may write books, but who will go to publish that? This may come in the board and the board may sanction, "Yes, the publication of this book will be useful," and it will go before the administrative body and they will publish.

Haṁsadūta Mahārāja: Prabhupāda used to say, "I am Marx and you are Lenin. I am writing the play and you are dancing on the stage." He put it like that, "That I am giving the ideas." Marx gave the idea, but Lenin went and executed it.

Śrīla Śrīdhara Mahārāja: Translated.

Haṁsadūta Mahārāja: He executed it. So I find that a tremendous amount of the problems that we're experiencing in our movement...

Śrīla Śrīdhara Mahārāja: The Marx example is bad.

Haṁsadūta Mahārāja: But that's Prabhupāda's example, because Marx gave the idea.

Śrīla Śrīdhara Mahārāja: Hegel and Marx were contemporary, but Marx did not find any student in his class, but Hegel when he delivered lecture we are told that even from outside on the streets also the students stood and heard, they eagerly heard Hegel. Afterwards the time of Marx came, that realist. But in the time of Marx, Marx did not find any number of students bona fide. But Hegel, his contemporary, all the students became attracted by hearing Hegel, perfectionism, ideal realism. I am a devotee of Hegel. Ha, ha.

Devotees: Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: His 'Die to live.' And 'Reality is by Itself and for Itself.' Very impressive and effective, by lecturing, delivering lectures in the college assemblies, that 'Reality is by Itself and for Itself.' This helps a great deal, 'For Itself.'

*aham hi sarva-yajñānām, bhoktā ca prabhur eva ca / [na tu mām abhijānanti, tattvenātaś
cyavanti te]*

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

It helps to understand that, that He is only for Himself. For none, not subservient to any other existence, substance, for then he would be the ultimate. And He's His own cause, Svayaṁbhu, so

He's *lilā-moy*, whatever He's doing it is for Him, to satisfy Him, not any other thing. So For Itself, the Vaiṣṇava *dharma*, For Itself, *ahaṁ hi sarva-yajñānām, bhoktā ca prabhur eva ca*.

Kṛṣṇa santosa siddya _____ [?]

Tamari santosa janmai _____ [?]

Artheṣu abhijñāḥ svarāt [Śrīmad-Bhāgavatam, 1.1.1.] _____ [?]

Absolute, the character of the Absolute must be such, the Absolute. Finite plus infinite is absolute, according to Hegel. Conditioned, unconditioned, both combined is Absolute. *Māyā* and Kṛṣṇa combined is Absolute, *advaya-jñāna*. The *māyā* is also included in *advaya-jñāna*, '*nvayād itarataś*, the *Bhāgavatam* [1.1.1] direct, indirect, both.

Devotee: *Itarata* means?

Śrīla Śrīdhara Mahārāja: *Itarata* means _____ *nvayād*, positive, *itarata* negativity.

_____ On both sides, direct, indirect. Positive negative has combined Absolute, *advaya-jñāna*.

Devotee: *Acintya-bhedābheda*?

Śrīla Śrīdhara Mahārāja: _____ And Mahāprabhu says, 'Even *māyā* may disappear, it may not harm Kṛṣṇa.' It is such. Here Hegel and Aurovinda have been transcended by Mahāprabhu.

_____ *māyā kṛpā haili* [?] The whole thing, if *māyā* disappears with all His paraphernalia, it does not affect Kṛṣṇa. Suppose all the prison houses are abolished, but the police station may not be affected; something like that. *Māyā* is prison house. *bhuvanāni durgā kara patra māyā* [?] [*Brahma-saṁhitā*, 44?] That is the conception. So, by _____ by administering punishment, *jīva* is purified. That is the position of *māyā*, *māyā* rendering indirect service to purify through a sort of punishment. As soon as the purification is finished punishment disappears and he's taken to Kṛṣṇa, and punishment's finished _____ [?]

Kṛṣṇa. Gaura Haribol. Merely marks [?] are reactionary. We are going to seek happiness, to search after happiness in a wrong way, clearly a mischief monger, seeker _____ [?] Leading the people astray away from God conception, in other words, whatever is being done is done by the supreme play. So aggravation of the disease may cure the disease, rapidly. That process comes to help him. The opposition party is also helping the main party in a particular way. They're included also in the government. The leader of the opposition party he gives some challenge _____ Kṛṣṇa. And Mahādeva, as far as I think, he's a leader of the opposition party, Mahādeva, Śiva.

mayi nanta maheśvaram mayanti prkr̥tim vidvan mayi nanta mahesvaram [?]

The master of this *māyā* as a whole, is Mahādeva. Sometimes he sides with the demons, the demonic spirit. The Guru of the demons is sometimes Mahādeva, and sometimes submissive to Nārāyaṇa, and sometimes revolting. The *māyic* world means, 'I am a separate entity, I can live without Kṛṣṇa. I can live without Kṛṣṇa independently.' In two ways, based on renunciation and

based on exploitation, two phases of *māyic* world, illusory life. And Śiva being the master of the whole *māyic* area, he sometimes revolts and sometimes submits to Kṛṣṇa. That is his twofold function, Mahādeva, and a separate *ahaṅkāra*, that 'I'm not within Kṛṣṇa, within His submission area, but I can live independent of Kṛṣṇa. And this belongs to me, that belongs to another.' This idea has come from, springs from Śiva, Mahādeva. 'I'm master of another world.' And all other parts, the revolted world, springs up from Mahādeva, mentally. 'That I am master.' Not Īśāvāsyam. Everywhere, everything is in the possession of Kṛṣṇa, and everywhere there is Kṛṣṇa. He's all in all. We are His servant. The first deviation came in the conception of Śiva, who said, 'No. We are masters also of something, whatever it may be. Not only we are servant, we can be master.' Then we're master, then we came into the world of concoction, imagination, misunderstanding, misconception that we are master. 'I possess this body. I possess this house. I possess this, that.' All, 'I am a possessor, I am enjoyer.' This conception in its first stage we find in Śaṅkara, and then from him so many Śiva, all *mukta jīva* Śiva. *Pāśa-baddho bhavej jīvaḥ pāśa-muktaḥ sadāśivaḥ*.

Jīvas are compared with so many Śiva. But Śiva is twofold, one in the relativity of this *māyā* and the master of the *māyic* world, and the other, the causal world, the *bhakta* Śiva, Mahā Viṣṇu, Sadāśiva. He's more conscious of the superior world and considers himself to be a servant, not a master of this *māyic* world. A twofold function of the Śiva _____ the *mukta jīva* is Śiva, but indifferent and also has connection with this, his view of the *dhuta*. Generally the demons are devotees of Śiva, not Nārāyaṇa. *Daiva āsura eva ca, dvau bhūta-sargau loke 'smin, daiva āsura eva ca*.

[*dvau bhūta-sargau loke 'smin, daiva āsura eva ca / daivo vistaraśaḥ prokta, āsuram pārtha me śṛṇu*]

["O Pārtha, the living beings in this world are seen to be of two natures - godly and demoniac. I have already elaborately described the godly nature to you, so now hear from Me about the demoniac nature."]

[*Bhagavad-gītā*, 16.6]

The *diti* and the demon, and the *deva*, they're submissive to Viṣṇu, Nārāyaṇa. And *āsuras* are generally sympathetic to Mahādeva and sometimes Brahmā, and always against Śiva [Viṣṇu?] Very rarely _____ for some curse he had to come. And then Prahlād, Bali, several exceptions, mainly *āsuras* are worshippers of Śiva and Brahmā, and they're antagonistic with Viṣṇu. *Dvau bhūta-sargau loke 'smin, daiva āsura eva ca*.

visnu bhakta sidudeva asura _____ [?]

[*dvau bhuta-sargau loke'sminn daiva asura eva ca / visnu-bhaktah smrto daiva asuras-tada-viparyayah*]

["There are two classes of men in this created world, the demoniac and the godly. The devotees of Lord Viṣṇu are the godly. Those who are just the opposite are called demons."]

[*Padma Purāna*]

[*Gauḍīya Kaṇṭhahāra*, 14.1]

Viṣṇu *bhakta*, they may be less qualified morally in comparison with many of the *daitya*, demons, but they are submissive to Viṣṇu , that is *deva*. Sometimes they're seen, Indra and other gods, seen to be corrupted, seen to be less moral, but they are submissive to Viṣṇu.

End of 80.10.22.B
