

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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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-vākyā*, 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 ṭhāñi 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 vegarṁ manasaḥ krodha-vegarṁ*.

[*vāco vegarṁ manasaḥ krodha-vegarṁ, jihvā-vegāṁ udaroprasṭha-vegāṁ
[etān vegān yo viśaheta dhīraḥ, sarvām apīmām pṛthivīm sa śiṣyāt]*]

["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 Goswāmī: 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 Goswāmī: 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 Goswāmī: 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 *sāstra* 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 *sāstra* 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 Goswāmī, 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 Swāmī 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 Swāmī 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 Sudhira Goswami: 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 Swami: [Explains for two minutes in Bengali (?) what Bhakti Sudhira Goswami 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 Swami: 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 Swami: _____ [?] 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*. *Mahābhāgavata* 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 Sudhīra Goswāmī: So yesterday you said that loss of faith in the *paramparā*...

Śrīla Śrīdhara Mahārāja: One thing I should say. Once I asked Prabhupāda, “Sanātana Goswāmī, he, in his *Bṛhat-Bhāgavatāmṛta*, he concludes Vraja *līlā* in a particular way, closed from Mathurā, not took it to Dvārakā. And Rūpa Goswāmī 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 bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-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 vibheti 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 ḍubāya* [*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 praṇipātena, paripraśnena sevayā / [upadekṣyanti te jñānaṁ, 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?

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