

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.02.28.B

Tamal Kṛṣṇa Swāmī: ...like this.

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Swāmī: And Mother Yaśodā she could experience baby Kṛṣṇa, young Kṛṣṇa, all different ages.

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Swāmī: So in Goloka, does she also experience these different ages of Kṛṣṇa, or does Kṛṣṇa remain fixed in one age? And if so then...

Śrīla Śrīdhara Mahārāja: Yes. So, sometimes it has been mentioned that Gokula Kṛṣṇa, that is the original, and it is most peculiar. And Goloka is an extension of Gokula. It is very peculiar. In *prapañca* of *prākṛta*, this is very similar; *prākṛta* – transcendental, and *aprākṛta*. *Aprākṛta* – the very term has been used to this effect, that very similar to *prākṛta*, very near to *prākṛta*. So to make us, to give us warning – it is not *prākṛta* it is *aprākṛta*. There is every possibility of taking as *prākṛta* this ordinary fallible, mortal thing, so similar. So for the similarity the warning is given – *aprākṛta* not *prākṛta*, but very near to *prākṛta*. So there also the wave from child, to the grown-up, this wave is always moving in a circular way.

In *Bṛhat-Bhāgavatāmṛta* you'll find in Sanātana Goswāmī's writing. He says that Kṛṣṇa *līlā* suppose begins from the birth of Kṛṣṇa in Vṛndāvana. Then He grows up, then the play with the cow boys, then so many things, then Akrura comes to take up there to Mathurā. And after *prabāsa*, then Nanda and Yaśodā there in a very mournful stage they're passing their days. The Kṛṣṇa in Mathurā, they are suffering from separation. In this way some... Then suddenly the will changed, by Yogamāyā. Then the atmosphere came, "Oh. Nanda Yaśodā is there, from a long time they're suffering, they have got no child." This stage previous to the birth of Kṛṣṇa, that suddenly comes again within the will. Then again, Kṛṣṇa and there no child of Yaśodā, then gradually some hope and some offering to the Deities etc, that they may have a child. Then gradually Kṛṣṇa came and Kṛṣṇa goes. Then again Kṛṣṇa goes to Mathurā. All these *rasas*, the *prabāsa*, then suddenly change came, just as in a circular way, winter, summer, rainy season, and this autumn, in this way the *līlā* is moving, *bujhite nā pāre līlā kemane 'nitya' haya*.

[*'nitya-līlā' kṛṣṇera sarva-śāstre kaya, bujhite nā pāre līlā kemane 'nitya' haya*]

["Descriptions of Kṛṣṇa's eternal pastimes are in all revealed scriptures. But one cannot understand how they are continuing eternally."] [*Caitanya-caritāmṛta, Madhya-līlā, 20.385*]

In this way; and also, Kavirāja Goswāmī has given us to think in another way. The sun is rising here, *balya līlā*, and it is continuing. Everywhere the sun is rising in one place. Here rising, then next second a little far off it is rising. And setting, rising, and noon, is always to be found in any portion of the world. Is it not?

Tamal Kṛṣṇa Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: So also, Kṛṣṇa *līlā* from this *brahmāṇḍa*, it is extended like the sun, the *balya līlā* passed here, and in another *brahmāṇḍa* it is continued, like the sun. *Bujhite nā pāre līlā kemane 'nitya' haya. Jyotiścakra-pramāṇe.*

[*dr̥ṣṭānta diyā kahi tabe loka yadi jāne / kṛṣṇa-līlā — nitya, jyotiścakra-pramāṇe*]

["Let me give an example by which people may understand Lord Kṛṣṇa's eternal pastimes. An example can be found in the zodiac."] [*Caitanya-caritāmṛta, Madhya-līlā, 20.386*]

In *Caitanya-caritāmṛta* we have found, *jyotiścakra-pramāṇe*, it is continued. The morning is everywhere, the noon is everywhere. It is revolving, and in different *brahmāṇḍas*. Now Kṛṣṇa is taking birth, next moment in another *brahmāṇḍa*, next moment another *brahmāṇḍas*. It is always continuing.

Tamal Kṛṣṇa Swāmī: And in Goloka?

Śrīla Śrīdhara Mahārāja: In Goloka also that; it is also dynamic, and must move in a circular way, it is *nitya*. Generally we have got this idea. To be *nitya-līlā*; and not only that, we are to also have a conception of this, that here you can think of the *balya-līlā* of Kṛṣṇa, he can think of the *kaiśora-līlā* of Kṛṣṇa, he can think that Akrura is taking Him away to Mathurā. Here we can simultaneously think we have a touch. So all *līlā* is crossing space and time, and every point of *līlā* is *nitya* and continues. We can think of that and that is something; even *sādhus*, they can't think it. Kṛṣṇa is there _____ is of such characteristic. Everything there I say. And also it is not to be eliminated that there is a continuance; the *balya*, the *paugaṇḍa*, the *kaiśora*, the *acintya bhedābheda* of Mahāprabhu. *Paśya me yogam aiśvaram.*

*mayā tatam idam sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.
na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram
[bhūta-bhṛṇ na ca bhūta-stho, mamātmā bhūta-bhāvanah]*

["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."] ["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. 4-5*]

"I am everywhere. Everything is in Me. I am nowhere. Nothing is in Me. I'm not a mad man. Try to have an estimation of My Self, Arjuna. What am I?" Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Such a bold statement has ever come into the world of philosophy? Ha, ha, ha. "I am everywhere and nowhere. Everything in Me, nothing in Me. Try to ascertain what I am. This sort of straight, simple and most perplexing, and impossible and possible together; I am that." Hare Kṛṣṇa. Gaura Haribol. So,

*jñāne prayāsam udapāśya namanta eva, jīvanti san-mukharitām bhavadīya-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]

Give up your attempt of measuring Him, but through faith try to approach. You are finite, so about infinite, how much faith may you have? A very little, so don't think that you will be deceived, your faith will deceive you. How is the length and breadth of your faith? You are a tiny person. In the infinite anything is possible. So don't be afraid of your blind faith when you come to search for Kṛṣṇa - Infinite. Only faith can take you there and no knowledge. It is clearly stated in *Bhāgavatam*; never approach with the weapon, with the instrument of knowledge. That will deceive you. But faith, *adhokṣaja*, He can come down, and if you doubt, He may not care to come down to you. Open; spread wide your heart to receive Him, and whatever sort of wonders He may come to show you, prepare yourself to be so much, so broad, and wait. What are the waves of the Infinite? What sort of waves come to touch you from the Infinite, the centre of Infinite, of love, beauty, etc? Wait and see. Be clear and open and unbiased. Don't go to measure with your tiny examples of this finite world of nasty nature. Hare Kṛṣṇa. *Tatra laulyam api mūlyam ekalaṁ*.

[*kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate*]

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.70]

Your hankering only can help you to have touch of that magnanimous divine thing. If you go challenging, He'll not care to come. What is the loss to Him? You are deceived. Hare Kṛṣṇa. Hare Kṛṣṇa. Go with your heart willing, but go forward. *Jñāne prayāsam udapāsyā namanta eva, jīvanti sanmukharitām bhavadīya-vārtām, sthāne sthitāḥ śruti-gatām*. Brahmā says, *jānanta eva jānantu*.

[*jānanta eva jānantu, kiṁ bahūktyā na me prabho / manaso vapuṣo vāco, vaibhavarṁ 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]

"Those that say that they know something, let them enjoy self deception thereby. But I am reserving, that *manaso vapuṣo vāco, vaibhavarṁ tava go-caraḥ*. I could not enter into the very negligent, slight point of Your acquaintance. This is my finding." Brahmā says like that. "These puffed up fools, they may talk about anything. They can know this, they can know that, everything can be known. Those fools, let them dance with their foolish tendencies. But I am sure that no weapon, no instrument, can have any, catch any slight touch of Him. He's always new, always of new characteristic. He's infinite. But finite and Infinite are of opposite characteristics, so how is it possible to let you loose within the infinite?"

I told in Karachi to one President of the Ārya Samāj, when I went there to preach, the Ārya Samāj thought, "We have got a prey. The Vaiṣṇavas are idolaters." They came to attack, and he told me, "If finite can know Infinite, then He's not Infinite." He told like that. And it also came to my mind immediately, "If Infinite cannot make Himself known to finite, then He's not Infinite." Just the opposite;

then I gave him a handshake, and said *namas te* and departed. So that is our only solace, that Infinite can make Himself known to finite, and finite cannot know Infinite, so that sort of characteristic of Infinite, His grace, we always foster. That should be our, the money which is necessary for a journey, what is that?

Bhakti Sudhīr Goswāmī: Fare.

Śrīla Śrīdhara Mahārāja: Fare. That should be our fare, our attitude. We have not come to deal with a limited thing. My aspiration is not so base and mean. I have come in the relativity of the Infinite. So my behaviour must be according to that, *bhakti*.

trṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, [kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."]

[*Śikṣāṣṭakam*, 3]

The negative tendency should be increased to attract the positive, *chaida* [?] "I cannot but want You. I can't stay without the least of Your connection." And thus we are to invite Him. "I am poor, I am mean, I am so and so. There is no meaner fellow than myself." That is the way. Hare Kṛṣṇa.

Our Prabhupada used to give one example. In some fair it is seen that a stand with some bamboo or some post is there and it is smeared with oil, and this ripe plantain fruit...

Bhakti Sudhīr Goswāmī: Banana.

Śrīla Śrīdhara Mahārāja: ...with that banana, so very slippery. And a post is there, and there is a man at the side and he says, "If anyone can climb up, he'll be given such reward." And everyone wherever he catches it he comes down; cannot go up. So it is like that, we cannot go up, we can't go up, *āroha-panthā*, slippery, slippery, slippery; we can come down but we cannot go up. Ha, ha. Hare Kṛṣṇa. Gaura Haribol.

So, we are brave enough to deal such things, with such audacity? Ha, ha, ha. But still, the position is there. It is by His grace, the line of His grace. He wants to distribute Himself in a line, so *śrauta-panthā* Guru *param pūjā*. It is exclusively, the necessity is there, the *śrauta-panthā*, Guru *paramparā*. The knowledge and the *bhajan*, everything comes down from Infinite to finite and never from finite to Infinite through *āroha-panthā*. That should be the backbone of our movement always. So whatever we shall go to do, we shall look up to Gurudeva. "If you do it may be done. I am nothing. I am nowhere sir."

Once, I found in the Rāmānuja character, that he had a sitting with a *māyāvādī paṇḍita* for fourteen days, and he came away frustrated, he could not defeat him. And he came to Varadaraja, "What am I? I can't defeat in discussion, for so many days I'm trying to argue. I'm nothing, nowhere, I should not go up with my head erect as an Ācārya of the *samprādāya*." He prayed to Varadaraja temple. And the next day, no sooner had he gone and begun a slight talk, that gentleman expressed his defeat, he clearly saw, "Yes, what you have said I have understood. I am wrong. What you say is right." By His will, that man was defeated.

So devotees are always expectant, upward; by Guru's will. I have got nothing. He may do through me. If I go to assert myself, I'll not only be defeated, but I shall also be lost. But when I shall go to show a proud attitude also in the name of my Guru, sincerely, then it will be *bhajan*. It will help me and others

also. As much as I have the tendency of taking power from up, my attempt of the Ācārya will always be to bring things from up, from his Guru and *sādhū* – “By your grace.” Always dependant, he can never say I am in possession of the potency, power; no.

*jagāi mādihāi haite muñi se pāpiṣṭha, puriṣera kīṭa haite muñi se laghiṣṭha
mora nāma śune yei tāra puṇya kṣaya, mora nāma laya yei tāra pāpa haya*

[I am more sinful than Jagāi and Mādihāi and even lower than the worms in stool. Anyone who hears my name loses the results of his pious activities.] [*Caitanya-caritāmṛta, Ādi-līlā, 5.205-6*]

This is negativity, the conception of the ego of the negativity is so intense that, “I am such. But Nityānanda Prabhu is great, He’s Patita-Pāvana. So I have got.”

ye yatha patita haya, tava dayā tata tāya, tāte āmi supātra dayāra

“I can claim, because I am the most fallen. I think I realise that I am the most fallen. I have got the greatest claim for Your grace, mercy.” [*Gītamālā, Yāmuna-bhāvāvali, Bhaktivinoda Ṭhākura*]

That should be the attitude of a real devotee. As mean as one can conceive one’s conception of himself, so great he is in the eyes of the devotees, *dainya*. Hare Kṛṣṇa, hankering, *laulyam*, hankering, that is their wealth. The wealth of the devotee is there. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Hare Rāma. Rāma Rāma, Gaura Haribol. I am proud of the power of my Gurudeva and never of myself. That should be the attitude. Hare Kṛṣṇa. Nitāi Caitanya. Nitāi Caitanya. Anything else? Hare Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: No. These were our questions today.

Śrīla Śrīdhara Mahārāja: Today? All right; any side questions?

Tamal Kṛṣṇa Swāmī: The babies are full of milk now. We are well fed. We have been fully fed today.

Śrīla Śrīdhara Mahārāja: All right. Gaura Haribol. Gaura Haribol. Gaura Haribol. No end. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Tamal Kṛṣṇa Swāmī: In Goloka, the cows are called *surabhi*, they give unlimited milk at any time. So we think you are like a *surabhi* cow.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. If you think it may be for some time according to your requirement. If the requirement is stopped then perhaps I may be a dead thing; the river will dry. Ha, ha. The dry bed in the river, no water passing; the source is there, water. It is His will, His will.

Mahāprabhu says to Sanātana Goswāmī, “Sanātana, Kṛṣṇa is very gracious to you. He is sending so many things for you, through Me. I don’t understand them, but for you, so many things passing through Me I feel.” This is in *Caitanya-caritāmṛta*, Mahāprabhu says to Sanātana, “The grace of Kṛṣṇa is flowing through Me to you I feel. I do not know all these things. It’s not Mine.”

It is also mentioned, *vyāso vetti na vetti vā*.

[*aham vedmi śuko vetti, vyāso vetti na vetti vā / bhaktyā bhāgavataṁ 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*]

The Vyāsa who has written *Bhāgavatam*, he may or may not know. It is coming for the others through him. It is also possible sometimes; sometimes, not always. Hare Kṛṣṇa. Gaura Haribol. Kṛṣṇa is so independent, *jayuktaho*, all glories to His independence. We are His servants. What responsibility is with us? His things; we are instruments. He may do in His own way. He’s willing and things are going on in such a way, and He’s willing otherwise and things go on in another way. Everything is a part of His *līlā*; the Absolute is *līlā-moya, līlā*, continuous and irresistible flow of *ānandam*. Only our narrow ego deceives us, the feel of egoism deceives us partake in that universal wave, the flow.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Caitanya. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Tamal Kṛṣṇa Swāmī: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: So we will visit you again soon.

Śrīla Śrīdhara Mahārāja: Yes. Nimāi _____ *prasādam* _____ [?]
Hari *kathā* flow, Hari *kathā*, Mahāprabhu *kathā*, Prabhupāda *kathā*, Swāmī Mahārāja – your Prabhupāda, our Prabhupāda, perhaps we’re all under their eye. Their very satisfied to see their things are going on in this way. Gaura Haribol.

Tamal Kṛṣṇa Swāmī: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi Caitanya.

Tamal Kṛṣṇa Swāmī: Jaya Om Viṣṇupāda Paramahaṁsa-Parivrājakācārya Aṣṭottara-Śata-Śrī Śrīmad Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāja kī jaya!

Śrīla Śrīdhara Mahārāja: The other day Tamal Kṛṣṇa Prabhu, today...

Tamal Kṛṣṇa Swāmī: Giridhari Swāmī.

Śrīla Śrīdhara Mahārāja: Giridhari Swāmī. Gaura Haribol. Gaura Haribol.

Giridhari Swāmī: Now we are tied together, this cord and garland has tied us together.

Śrīla Śrīdhara Mahārāja: Ha, ha. It was already tied but only now seen.

Tamal Kṛṣṇa Swāmī: We have vision. We are the blind men.

Śrīla Śrīdhara Mahārāja: Never. Then how can you see the utility, or tastefulness of these things. Nitāi Caitanya.

Bhakti Sudhīr Goswāmī: Mahārāja. They had one other question, which was that, you described that the *mantra* Guru – if you have one Hari *Nāma* Guru and then his disappearance comes, and you take *mantra* from another, you are to regard the *mantra* Guru as *vaibhāva*, extension. So, one question also, is the *sannyāsa* Guru *vaibhāva*?

Śrīla Śrīdhara Mahārāja: Yes. The Guru is one and the same, but there is gradation, importance. And especially when the *Nāma* Guru is Guru of *sannyāsa* Guru, and *Nāma* Guru is the Guru of *mantra* Guru – but the principal is *Nāma* Guru, and then *mantra* Guru, *Gāyatrī* Guru, and then *sannyāsa* Guru. *Sannyāsa* Guru is not given so much importance as we find – of course in particular cases everything will be different, but general. Mahāprabhu took *sannyāsa* from a *māyāvādī* Guru. That was necessary only for a preaching purpose. For preaching convenience, *sannyāsa* Guru was accepted by Him, and red cloth. But that was not very formally important. Of course for Mahāprabhu nothing is of importance because He’s superior to everything, but still His practice left us things for learning. So *Nāma* Guru is of first importance, then *mantra* Guru, then *sannyāsa* Guru. But we shall try to see in the same line, in the same respective way they are, respectful way.

Bhakti Sudhīr Goswāmī: Our Guru Mahārāja was telling that Śrīla Bhaktisiddhānta Saraswatī Ṭhākura was appearing to him, again and again in a dream, telling him to take *sannyāsa*.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Sudhīr Goswāmī: So when he was describing this to his disciples, he said that Keśava Mahārāja came to give him *sannyāsa*, but he was seeing it that his Guru Mahārāja is come to give the *sannyāsa*, through his God-brother.

Śrīla Śrīdhara Mahārāja: Yes. It is really so, through his inspiration, otherwise he did not come to take *sannyāsa* at all. “The direction of Guru Mahārāja in subtle form; that made me to accept *sannyāsa*, and it is he that gave *sannyāsa* in the subtle sense, that I took *sannyāsa* from Guru.”

Our Gurudeva took *sannyāsa* keeping the photo of his Guru in front of him.

Bhakti Sudhīr Goswāmī: Gaura Kīśora.

Śrīla Śrīdhara Mahārāja: Gaura Kīśora. But he was *bābājī*, and he took *sannyāsa* for preaching purposes. Fit person to see, in the position of Guru, was not available; he was not satisfied so he had to do like that. Rāmānujācārya also did so; he himself keeping the photo of his – in the place of his Guru he took *sannyāsa* himself, because he could not find such a person to whom he can surrender.

Bhakti Sudhīr Goswāmī: Now, there’s one case – there’s a man who’s a very popular sportsman in the West, and he knew our Prabhupāda for many years. He never took Hari *Nāma dīkṣā*, but for, say, seven years he is accepting Prabhupāda like his Guru. So now, after Prabhupāda’s...

Śrīla Śrīdhara Mahārāja: He’s an American?

Bhakti Sudhīr Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Who is he?

Bhakti Sudhīr Goswāmī: His name is Peter Burwash, he's a tennis player – but devotee. So he accepted Prabhupāda for so many years like a Guru, but he did not get the Hari *Nāma dīkṣā*.

Śrīla Śrīdhara Mahārāja: Hari *Nāma dīkṣā*, or garment, nothing of the kind?

Bhakti Sudhīr Goswāmī: Nothing.

Śrīla Śrīdhara Mahārāja: But mentally he has accepted him as Guru?

Bhakti Sudhīr Goswāmī: Yes. He has Mūrti of Prabhupāda ...

Śrīla Śrīdhara Mahārāja: Worshipping in his own way.

Bhakti Sudhīr Goswāmī: Worshipping in his own way, but our way, the same way.

Śrīla Śrīdhara Mahārāja: Same way? But without *mantram*, only giving flower to...

Bhakti Sudhīr Goswāmī: Doing everything, but no formal *dīkṣā*.

Śrīla Śrīdhara Mahārāja: But *mantram*, where did he get *mantram*?

Bhakti Sudhīr Goswāmī: He chants Hari *Nāma*, sixteen rounds.

Śrīla Śrīdhara Mahārāja: But he did not get it from any person, personal instrument?

Bhakti Sudhīr Goswāmī: So now that Prabhupāda has left, it is very difficult for him to accept one of Prabhupāda's disciple Ācāryas as Guru. So what is his... We think of him as a disciple of Prabhupāda.

Śrīla Śrīdhara Mahārāja: Materially, not formally. But what is the difficulty in him that made him not accept Hari *Nāma* or *dīkṣā*, anything of the kind from Prabhupāda? What opposed him?

Bhakti Sudhīr Goswāmī: That I don't know.

Śrīla Śrīdhara Mahārāja: What sort of mentality came in opposition? Any environment was unfavourable for him?

Bhakti Sudhīr Goswāmī: Yes. That's one part of it.

Śrīla Śrīdhara Mahārāja: And when Prabhupāda departed then perhaps he was very, his earnestness was increased, and he felt that what mistake he has committed? Is it?

Bhakti Sudhīr Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: After the departure of your Prabhupāda, one lady ran from England to here. She told that her father was for a long time in the Police Department of India, and she stayed with her father in Allahabad for a long time. And after retirement they went home, and she heard that Swāmī Mahārāja is doing this and that, miraculously he's capturing many to Kṛṣṇa consciousness. And she had a dream that Swāmī Mahārāja has come and she went to see him, but she could not see him, there in

London. Then she was told that he has gone to India. Then she came to India, and coming here, she heard that he had departed. And with a frustrated heart she came to search him, she came here also. And her ways and her picture was that of very much indifference, *vairāgya*, almost like a widow. “I am frustrated. I am so unfortunate. I got a dream. I wanted to see him there but heard that he had left London. I came to India and when I reached here I heard he has gone away. How disappointed and unfortunate lady I am.” With much eagerness; then she went to Māyāpur, and what is her fate I don’t know. But I saw too much earnestness in her, she’s disappointed, the signs of disappointment were very intense.

And this gentleman, now he’s mourning, that what have I done? Such is the case. But that does not matter. In future that will be compensated. What we wish sincerely we have it. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Sudhīr Goswāmī: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: So infinite alternatives – alternatives are also of infinite character. Ha, ha. Kṛṣṇa can manage all these opposites, can harmonise all the opposites.

Virudhya samanāṁ tasmīn na cit tvam [?]

In *Vedānta-sūtra*, *virudhya samānyam*, opposites can be harmonised by Him, He’s such, *tasmīn na cit tvam*, it is not wonderful that He can harmonise both the opposite parties. All forms of opposition is harmonised there. He’s such. So what question will you take about Him? Ha, ha, ha.

Bhakti Sudhīr Goswāmī: Ha, ha.

Śrīla Śrīdhara Mahārāja: *Virudhya samānyam tasmīn na cit tvam* [?] It is not much...

Devotee: Where is that verse from?

Śrīla Śrīdhara Mahārāja: *Vedānta-sūtra*. *Virudhya samānyam tasmīn na cit tvam*, *virudhya samānyam*, that to harmonise the opposites, is not any wonder in Him, *cit tvam* means wonder, *tasmīn* means in Him, *virudhya samānyam*, *na cit tvam*, it is nothing. Ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Sudhīr Goswāmī: Vasudeva Prabhu says that in Fiji, one lady she had two Gurus who turned out to be bogus Gurus. So now she’s chanting Hare Kṛṣṇa *mantra* on the *malika*, but she’s telling that she has accepted Śiva as her Guru. So he wants to know how to deal with this. What is her position?

Śrīla Śrīdhara Mahārāja: He wants to know?

Bhakti Sudhīr Goswāmī: Vasudeva wants to know.

Śrīla Śrīdhara Mahārāja: What is his position?

Vasudeva [?]: She won’t accept any of our Gurus. She’s had bad experience with the Gurus.

Śrīla Śrīdhara Mahārāja: But that is not a laudable position. That is in some imaginary, good imagination; not a practical position. Imaginary plane, *satya-guṇa*, not connection of *nirguṇa*, but *satya-guṇa*.

Bhakti Sudhīr Goswāmī: There is also one verse that Prabhupāda quoted, *sampradāya vihīnā ye mantrās te niṣphalā matāḥ*.

[*sampradāya vihīnā ye mantrās te niṣiphalā matāḥ, ataḥ kalau bhaviṣyanti catvāraḥ sampradāyinaḥ śrī-brahma-rudra-sanakā vaiṣṇavāḥ kṣīti-pāvanāḥ, catvāras te kalau bhāvyaḥ utkale puruṣottamāt*]

["If someone receives a *mantra* from a Guru who doesn't come in a bona fide *sampradāya* that *mantra* will have no potency and will be fruitless. Hence in the age of Kali there will arise four founders of *sampradāyas*, namely Śrī, Brahmā, Rudra and Sanaka. These four Vaiṣṇavas are the sanctifiers of the earth. Their four respective *sampradāyas* will arise from the Supreme Personality of Godhead in Utkal (Orissa)."] [*Padma Purāṇa*]

So even if you're chanting, if that *sampradāya* connection isn't there, it's minimised?

Śrīla Śrīdhara Mahārāja: In a bona fide way if I approach then I must have the chance of such connection.

Bhakti Sudhīr Goswāmī: You were telling us yesterday that you may be chanting but if you do not have that connection, it's just on your tongue, or in your ear, it's not...

Śrīla Śrīdhara Mahārāja: Yes. That is that it may be something like imitation, generally, general case.

Bhakti Sudhīr Goswāmī: Hare Kṛṣṇa. There's one other request from Rāmeśvara Swāmī. He is in charge of the artists who paint the illustrations for all of Prabhupāda's books. And he would like to bring them here to speak with you. Because the artists, they used to ask Prabhupāda some of the details so that the paintings are correct. So is that all right?

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: If they say to me clearly then I can help according to my capacity.

Bhakti Sudhīr Goswāmī: Especially this book *Brahma-saṁhitā*, they will be painting for that.

Śrīla Śrīdhara Mahārāja: Oh. I told previously, that I do not know that *Brahma-saṁhitā* was translated by Prabhupāda, but I forgot. It was published in Madras and I was present there. I forgot the whole thing due to loss of memory. And I have got a copy also here.

Devotees: [Laughter. Jaya]

Śrīla Śrīdhara Mahārāja: And I was present also at that time when *Brahma-saṁhitā* was translated and published _____ Hare Kṛṣṇa. I forgot. Hare Kṛṣṇa. Gaura Haribol. You like to go now, go away, yes?

Bhakti Sudhīr Goswāmī: I wouldn't say that I like to go, but we're going. Ha, ha.

Śrīla Śrīdhara Mahārāja: Only considering my health?

Bhakti Sudhīr Goswāmī: Yes.

Devotee: We don't want to tire you.

Śrīla Śrīdhara Mahārāja: Yes, do again, tomorrow...

Bhakti Sudhīr Goswāmī: Yes. We're coming again.

Devotees: Hare Kṛṣṇa. Gaura Haribol.

Śrīla Śrīdhara Mahārāja: Gaura Haribol.

Bhakti Sudhīr Goswāmī: Tridaṇḍī Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Bhaktisiddhānta Saraswatī Prabhu kī jaya!
Śrīpāda Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Sevā Vṛnda Ki Jaya. Gaura Haribol.

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