

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja**

81.03.03.B

**Śrīla Śrīdhara Mahārāja:** ...whipped, but he did not leave his campaign of Kṛṣṇa *Nāma*. The social, and even the ordinary religious demand came against him. He did not care. But weak-minded fellow, he will submit, "Oh. I must give." So there may be clash and sometimes may not be clash, friendly relation. Now, in a particular case, *api cet sudurācāro, bhajate mām ananya-bhāk*.

[*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]

[?]

[?]

**Giri Mahārāja:** Now, for promoting, sometimes we have to go to the bank, we go to the market, we go to the printer, we have to do so many things. Are those considered constitutional activities or conditional?

**Śrīla Śrīdhara Mahārāja:** Yes. Yes. Yes. That is, that it depends upon the strength of the creed of the person whose doing it. It’s a personal question, individual case. Sometimes you may take to any false statement, externally. But internally you are right. You are doing for the service of Kṛṣṇa you are speaking a lie, or perhaps to a *dacoit*, to a thief. In this way,

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam*  
*[rakṣiṣyatīti viśvāso, goptṛtve varaṇam tathā.*  
*ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatih*  
*evam paryāyataś 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-caritāmṛta, Madhya-līlā, 22.100, from Vaiṣṇava Tantra*]

Whatever will help you to discharge your duty you will accept that. And whatever opposes your main progress you must renounce that, *ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam*. This sort of policy we shall accept. Not strictly to the truthfulness in the ordinary worldly sense, neither we shall speak always lie, and we shall think that Kṛṣṇa *bhakti* means lying and thieving, and all these things. We must not indulge in that. And when necessity, suppose some *dacoits* come to attack the temple, if it is possible I may tell a lie and guide them to some other direction, I shall do that, to save the institution and the devotees. Even if that lie takes me to hell, still I may speak the lie. “Oh. Let them be saved, and I may have to reap any result. I take the risk.” That lie will also be *nirguṇa*. But if I oppose the sincere good will, that will means service of Kṛṣṇa, according to that we are to adjust in the factor of time.

Good or bad in the conditional world; that may be neglected. Your Swāmī Mahārāja has explained clearly. When the conditional duty comes in clash with the constitutional duty, the conditional duty should be given up, be shunned, abandoned, and we must stick to constitutional duty. That should be our ideal. But a weak minded devotee, a beginner, he may not be so strong, he may yield to the conditional duty. But that is not the ideal, that should not be the ideal. Do you follow?

**Giri Mahārāja:** Yes. Now, at the end of his translation of *Caitanya-caritāmṛta*, our Prabhupāda made some concluding statements in which he gave all of the credit for whatever he did to his Guru Mahārāja, Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Giri Mahārāja:** Now I will read a few sentences from there. He says, "I think that His Divine Grace Bhaktisiddhānta Saraswatī Ṭhākura, is always seeing my activities, and guiding me within my heart by his words. As it is said in *Śrīmad-Bhāgavatam* [1.1.1], *tene brahma hṛdā ya ādi-kavaye*, spiritual inspiration comes from within the heart, wherein the Supreme Personality of Godhead in His Paramātmā feature is always sitting with all His devotees and associates. It is to be admitted that whatever translation work I have done is through the inspiration of my spiritual master, because personally I am most insignificant and incompetent to do this materially impossible work."

So the point we want to clarify is that our Prabhupāda says that the Supreme Lord with all of His devotees and associates are situated within the heart. So that seems to indicate that the spiritual master is also one of the associates of the Lord who is seated in the heart along with Paramātmā. So does that mean that the individual spiritual masters, say in our case Śrīla Prabhupāda, he may...

**Śrīla Śrīdhara Mahārāja:** Paramātmā is, the plane of Paramātmā, that is superseding *jīvātmā*, Paramātmā, but Paramātmā conception is only like a *pita*, like *āsana*.

**Dhīra Kṛṣṇa Mahārāja:** *Pita*?

**Devotee:** Position?

**Śrīla Śrīdhara Mahārāja:** Paramātmā, the realm of Paramātmā, the conception of Paramātmā is lower to that of the position of Gurudeva and his paraphernalia and his worshippable Lord. So beyond the *jīvātmā* and Paramātmā, and we are to, he says that my Gurudeva is the source of all my inspiration, as if he's sitting with his paraphernalia above the Paramātmā sphere. With all his knowledge and love divine is there. And from that source I find the stream of inspiration coming to me and whatever I am writing it is just as a fountain pen, the ink is supplied, so it is passing through me and writings are being produced. This also is in *Caitanya-caritāmṛta*. [Kṛṣṇadāsa] Kavirāja Goswāmī has said:

*ei grantha lekhāya more 'madana-mohana' / [āmāra likhana yena śukera paṭhana]*

["Actually *Śrī-Caitanya-caritāmṛta* is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot."]

[*Śrī-Caitanya-caritāmṛta*, *Ādi-līlā*, 8.78]

“I am an old man. When I’m writing, I’m too old, my hand is shivering. It is impossible for me at this stage of old age to write, but still I myself am wondering how can I write? But still I am writing. So it is not my writing but someone is writing through me.”

Sanātana Goswāmī says in *Bṛhat-Bhāgavatāmṛta*, “What is this that I’m a tiny fellow, mean human being, and I’m writing about the harem of Kṛṣṇa? The Rukmiṇī is such and such, Satyabhāmā is such and such, Kṛṣṇa is such and such, Their relation is in this way – what audacity I have got. What am I? A mean fellow of the dustbin, and I venture to write, to describe that. But believe me, this is not my writing. Someone is forcing my hand to write all these things. The externally internal, it is not my writing, not my product. I cannot venture to enter into that sphere, and I am writing authoritatively giving opinion, this servant is such, this servitor is such, this Queen, this here there. Where are they and where is myself? But someone is forcing me to write down all these things.”

And even Mahāprabhu says to Sanātana Goswāmī: “Kṛṣṇa is helping you as He’s sending so many words to teach you, and they’re passing through Me, I feel. But I do not understand them, what is going through Me to grace you.”

So it is possible, that is coming down, the inspiration, like inspiration it is coming down and I’m going on. And without that the written thing cannot be pure. That is revelation, that writing is of the type of revelation. It is coming down from some other quarter to this plane to help people like us. So that is all right. Otherwise in such a short time it cannot be possible for that man of old age to produce so many written books on the high thoughts. So inspiration there was. His heart or his mind was empty, and it was only an instrument for the divine agent to use him as their instrument. In this way he produced all these things. It came through him.

**Tamal Kṛṣṇa Swāmī:** In the field of writing transcendental literatures - in regard to writing transcendental literature, is it permissible to write proper *siddhānta*, bringing out proper conclusions of *śāstra*, in a context of fiction? In the context of fictitious stories, in other words, creating some fictitious characters etc, but these personalities are interacting to produce a devotional teaching. Is that permissible?

**Śrīla Śrīdhara Mahārāja:** That is not fictitious. The gross world may be fictitious, but whatever is coming from there, that has got some position in more real plane than this gross earth. It is existing in a particular plane and that plane is more true than the concrete world what we feel and live in. So he can do that. And another antagonistic thing I found in you. What do you say? Repeat it.

**Tamal Kṛṣṇa Swāmī:** I said that...

**Śrīla Śrīdhara Mahārāja:** Inconsistent, some conflicting.

**Tamal Kṛṣṇa Swāmī:** I was asking whether...

**Śrīla Śrīdhara Mahārāja:** When a person is writing, then?

**Tamal Kṛṣṇa Swāmī:** He may create some fictitious...

**Śrīla Śrīdhara Mahārāja:** Oh, fictitious. Then whatever when the transcendental contract then he’s not writing but he’s forced to write; that should be the perspective. He’s forced to

write. He's absent, when the revealed truth is rushing in, then he's mere instrument cent per cent, not his writing. When he's writing and something is coming then there will be a mixture of both the things.

**Tamal Kṛṣṇa Swāmī:** Could you repeat that? When he is writing...

**Śrīla Śrīdhara Mahārāja:** He's writing, his own *abhimāna*, his ego, and also transcendental inspiration, both combined, then that will be a mixed thing and not purely cent per cent pure.

**Tamal Kṛṣṇa Swāmī:** So is that acceptable or not?

**Śrīla Śrīdhara Mahārāja:** Partly acceptable.

**Tamal Kṛṣṇa Swāmī:** So then it seems that what you have just said is different than what you had said at first.

**Śrīla Śrīdhara Mahārāja:** You see, when Kṛṣṇa inspired Brahmā, *tene brahma hṛdā ya ādi-kavaye* [Śrīmad-Bhāgavatam, 1.1.1] he referred, and when from Brahmā the different disciples came, modification began. And then there is a jungle in the religious world of different conceptions. *Prakṛti-vaicitryāt* and *pāramparyeṇa*, the modification, and limitation, and the original thing gone, and the sham things are reigning inspired.

**Dhīra Kṛṣṇa Mahārāja:** But in *paramparā* there should be no material modification.

**Śrīla Śrīdhara Mahārāja:** *Paramparā*, the opaque Guru, the *paramparā*, the mediums must be pure, otherwise it is sometimes, often it is not pure so difference is there.

**Tamal Kṛṣṇa Swāmī:** So just like in the *Śrīmad-Bhāgavatam*, all of the narrations are factual, they have occurred.

**Śrīla Śrīdhara Mahārāja:** And Kṛṣṇa says:

*imaṁ vivasvate yogam, proktavān aham avyayam  
vivasvān manave prāha, manur ikṣvākave' bravīt  
evaṁ paramparā-prāptam, imaṁ rājarṣayo viduḥ  
sa kāleneha mahatā, yogo naṣṭaḥ parantapa*

[The Supreme Lord said: "Previously I instructed the sun-god Sūrya (Vivasvān) in this imperishable scientific knowledge, which is achieved by selfless action. Sūrya, the presiding deity of the sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikṣvāku." ] ["O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through divine succession. From the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation. Presently, due to the influence of this material world and the passage of time, the current is damaged, and this teaching appears to be almost completely lost." ] [Bhagavad-gītā, 4.1-2]

"Again I am rejuvenating that *karma yoga*." Kṛṣṇa says in *Gītā* to Arjuna, "First I told these things to Sūrya, and from Manu, all this. Then in *kala-dharma* it is mutilated and

almost vanished. Then again I am speaking it to you.” It is in *Gītā, imam̐ vivasvate yogam̐, proktavān aham avyayam*. Arjuna says,

*aparam̐ bhavato janma, param̐ janma vivasvataḥ  
katham etad vijānīyām̐, tvam ādau proktavān iti*

[Arjuna said: “Vivasvān, the Sun-god, was born in ancient times, and You were born only recently. Therefore, how is it to be believed, that You previously instructed these teachings to him?”] [*Bhagavad-gītā*, 4.4]

[Then Kṛṣṇa says]:

*bahūni me vyatītāni, janmāni tava cārjuna  
tāny aham̐ veda sarvāṇi, na tvam̐ vettha parantapa*

[The Supreme Lord said: “O Arjuna, chastiser of the enemy, both you and I have passed through many births previously. Due to My position as the supreme controller, I am able to remember all those births, whereas you, a living being of finite consciousness, cannot.”]

[*Bhagavad-gītā*, 4.5]

“I have got many births, and you also the same, but you don’t remember but I remember that I descended here many times. And first I told it to Vivasvān, and then from Vivasvān it came to Manu, and then from Manu to others, and in the course of time it is finished. Again I am telling.”

*yadā yadā hi dharmasya, glānir bhavati bhārata  
abhyutthānam adharmasya, tadātmānam̐ sṛjāmy aham̐*

[“O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world.”] [*Bhagavad-gītā*, 4.7]

**Giri Mahārāja:** The fallen souls generally are coming from the *brahmaloka*, or *brahmajyoti*.

**Śrīla Śrīdhara Mahārāja:** Yes. That is from the marginal land.

**Giri Mahārāja:** Yes. Now is there any difference between that soul and the souls that are eternally with Kṛṣṇa in Goloka?

**Śrīla Śrīdhara Mahārāja:** No. It is prohibited to think like that, that once liberated, once entered into Kṛṣṇa consciousness – of course there is gradation. But one who has got the grace of Kṛṣṇa and are of the same rank, no distinction should be continued; that he was in previous life in a conditioned world. To foster that sort of memory, thinking, has been discouraged, then don’t do so.

**Giri Mahārāja:** Now when a soul is eligible to enter the spiritual world, say...

**Śrīla Śrīdhara Mahārāja:** From conditioned function to constitutional function.

**Giri Mahārāja:** Yes. Now say that person is going to take the form of a cowherd boy. Now how does he enter the spirit...

**Śrīla Śrīdhara Mahārāja:** All may not. Some may have their end of their journey in Vaikuṅṭha, some in Dvārakā, some in Mathurā. All may not come to Vṛndāvana to cowherd conception. Even Lakṣmī Devī could not have admission in the cowherd clan – what to speak of others. That is a special...

**Tamal Kṛṣṇa Swāmī:** The question we want to know is that in Goloka there are cowherd boys, cowherd girls, there are mothers, fathers, everything. So suddenly if one re-enters, if one goes to Goloka in his constitutional position, how does he suddenly appear there? He has father, mother, friends, how suddenly...

**Śrīla Śrīdhara Mahārāja:** It is – that going cannot be a chance coincidence, but he's to follow a constitutional method to go there. So gradually it will awaken in him. He will have gradual conception of his paraphernalia, or his environment, and he will make progress; not suddenly.

**Tamal Kṛṣṇa Swāmī:** What about that environment? In other words, when, how, if he goes back to Godhead...

**Śrīla Śrīdhara Mahārāja:** His *ruci*, his inclination, will, according to his progress, gradually make acquaintances with the paraphernalia. And it will be that he's to be pushed towards that domain.

**Tamal Kṛṣṇa Swāmī:** If he becomes a cowherd boy, then he has father and mother there, so how...

**Śrīla Śrīdhara Mahārāja:** Yes.

**Tamal Kṛṣṇa Swāmī:** So that father and mother, how did they get him? Has he become... He's not being born there...

**Śrīla Śrīdhara Mahārāja:** Yes. He will think that, 'I was here' because it is *svarūpa*, 'I was here but my mind was scattered.' Just like a mad man, he forgets his previous acquaintances and as soon as he comes back to his old memory, it's something like that.

**Tamal Kṛṣṇa Swāmī:** And the father and mother, what do they think?

**Śrīla Śrīdhara Mahārāja:** They will think that, 'after a long time my son has come into senses and he's recognising me,' and in this way they will take him and he'll see them.

In *Bṛhat-Bhāgavatāmṛta* we find when a new recruit came to Kṛṣṇa, when he's coming on the way, \_\_\_\_\_ coming back, just at that time one fortunate soul met Him. And Kṛṣṇa welcomed him and firmly embraced him and lost consciousness with him. Baladeva and other cowboys they are more or less puzzled. 'What's the matter?' But Baladeva knew the matter and saved the situation, consoled the fellow. After some time, Kṛṣṇa woke and began to talk with that new friend. "My friend, so long, how could you stand, how could you move without Me?" Ha, ha. And that was His first address to that newcomer. "So long, how could you live without Me, My friend?" So something like that, that *milan*, that meeting, comes into the jurisdiction of eternity. From conditioned it comes into constitutional eternity. As if the point where finite and infinite meets, the position is something like this. The conditioned meets the eternal function. He gets it back. "It was my innate wealth. I lost it." This sort of consciousness arises and compromises the two. Two opposite things compromise in friendly plane in such a way we are told.

**Giri Mahārāja:** Now, if a disciple leaves the body thinking of the spiritual master, so he will go to where the spiritual master is.

**Śrīla Śrīdhara Mahārāja:** Yes, of course. If that is of sufficient growth and attraction then he will go. It depends upon the degree of attachment.

**Giri Mahārāja:** Now, one disciple of our Prabhupāda commented that he only wants Prabhupāda. He doesn't want to be led to any other party or group. Now, if that is...

**Śrīla Śrīdhara Mahārāja:** Ultimately that depends upon the will of Kṛṣṇa; wherever He will like to send him. There are so many qualified. The king recognises one, "As a General, go to the battle field." Then another one he may send. It may be like that. But still, just as in Vaikuṅṭha, there are sub Vaikuṅṭhas of different Nṛsimhadevas, Varāhadevas, so this Gurudeva with his paraphernalia that is also *nitya*. That has got its position in the constitutional; that is not a chance coincidence. That will move. Even here a sound is not lost, it is moving somewhere or anywhere or other. Is it not? A sound when produced it is moving in the atmosphere. The colour, that is also moving even here, but in Vaikuṅṭha nothing is lost. It is there, it is there; in the heart, in the feeling. That is not outside the Vaikuṅṭha. He has got the memory of his Gurudeva, how he came, and it is not abolished or effaced from the infinite. That is there, that picture; that picture is there so it is eternal. But again a new paraphernalia may be created also. The General may be recalled from a particular army. He may be posted in another army.

**Tamal Kṛṣṇa Swāmī:** But the memory of the first army remains also.

**Śrīla Śrīdhara Mahārāja:** Yes, the first army that was there.

**Tamal Kṛṣṇa Swāmī:** That he'll remember.

**Śrīla Śrīdhara Mahārāja:** The remembrance, he will be, the photo will be there, it will be in the mind of so many that he's our General. So, in Vaikuṅṭha everything is eternal, everything is eternal, coexistent. Coexistent, it can accommodate, there everything is coexistent. Any difficulty?

**Dhīra Kṛṣṇa Mahārāja:** You once said that a *mahā-bhāgavata* Guru is in constant association with his Guru.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Dhīra Kṛṣṇa Mahārāja:** And sometimes our Prabhupāda was criticised for not going to the *samādhi* of Śrīla Bhaktisiddhānta. And he said that, "He's sitting beside me at every moment."

**Śrīla Śrīdhara Mahārāja:** Then, what of that?

**Dhīra Kṛṣṇa Mahārāja:** Well, that seems to indicate that it's just like we're personally sitting with you right now, that kind of association. And generally we think in terms of the instructions; your associating with your Guru by his instructions.

**Śrīla Śrīdhara Mahārāja:** Yes. In *prapañca* that is – experience through the senses and mental experience may differ. By recollection I may come in association of something and bodily also I can go. But here, what he said, “That I am always with – I see the *samādhi* of my Gurudeva,” that is more than mental, transcendental sphere. He’s there, and sometimes *samādhi*, sometimes birthplace, sometimes his only *dīkṣā* place; it may vary.

Mahāprabhu says to Rūpa Goswāmī: *sada sangi archa tumi* [?]

When after the training is completed of Rūpa Goswāmī, Mahāprabhu wanted to come to Nilācala, Jagannātha, to return, then Rūpa Goswāmī proposed, “Please order me to follow You. I can’t stand Your separation.”

Then Mahāprabhu told: “You are always with Me. Now you just go to Vṛndāvana.”

So by our, we can keep company in the spiritual world by – the other day I also told this – by *anugatyam*, by our submission. Soul is near to soul only through submission, in that relationship, and not so much by close physical relation. The other day I told that there are bugs and lice also very close, but they’re not very near. Physical nearness is not real nearness. Mental more and nearness of soul, that is more and more real. Hare Kṛṣṇa. Then? On what point it came?

**Dhīra Kṛṣṇa Mahārāja:** You said yesterday that first we see the Guru as Kṛṣṇa; Kṛṣṇa as Guru. Then intermediate stage...

**Śrīla Śrīdhara Mahārāja:** Comprehensively, first we see Brahma, then Param Vasudeva, then Lakṣmī Nārāyaṇa; gradual progress, so first we see Guru as Kṛṣṇa when we do not see the differentiated character there. For the beginners it is told that Guru is Kṛṣṇa. Then deeper vision will gradually disclose that Guru is a particular function of Kṛṣṇa. Then more closely the particular function in what channel? The elaborate conception of the function discloses the hierarchy there, in this way. But in the first sight all included in Kṛṣṇa, all Kṛṣṇa, and then Kṛṣṇa’s potency, particular function. He has got many other functions. This is one partial aspect, then details in the partial aspect, that takes us, leads us to the differentiated character into Guru. And according to *rasa* when classified, different groups, so much variegation in details goes to a particular group of servitors in the particular clan. And in the service also there are so many variegations, the food department, then the bed department, then the ornamental department. There are many departments. According to the inner taste one is accepted in a particular place, position. What is hazy and non differentiated in the first sight, in the near and clear sight, it expresses so many differentiated and specified characteristics, clearly, in a particular way.

**Giri Mahārāja:** Now, some of the same personalities from Kṛṣṇa *līlā* came in another form for the Gaura *līlā*. Now, we have understood that Rāmānanda Rāya, he is Viśākhā.

**Śrīla Śrīdhara Mahārāja:** We may not say that he came from there to here. That was emptied. It is not. Their two-fold presence rather, you may think like that.

**Giri Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** That is also eternal and this is also eternal.

**Giri Mahārāja:** Right.

**Śrīla Śrīdhara Mahārāja:** So two-fold, the double function, a little modified.



**Giri Mahārāja:** Now, sometimes we hear that Rāmānanda Rāya is the same personality as Viśākhā.

**Śrīla Śrīdhara Mahārāja:** A corresponding.

**Giri Mahārāja:** And at the same time we hear that he's also Arjuna.

**Śrīla Śrīdhara Mahārāja:** Arjuna. That Arjuna's function may be traced there partially. According to the interest and necessity of the person who sees, it is like that. Some may think Rāmānanda is a Governor, some may see his nearness to Viśākhā in temperament; sober and Kṛṣṇa-Rādhikā, not partial to anyone. All these signs may help others to think that he's of the Viśākhā temperament. And Arjuna, that he's endowed with various qualifications among the five – Arjuna. That is given to the ordinary public, a reflection, that he's the most qualified amongst the children of Bhāvānanda, who are of different character. In this way they like to see him, and in that with some sober decision and exceptional qualification and capacity the picture of Arjuna. And that is to be thought.

**Giri Mahārāja:** But earlier you said that if someone is equally addicted to Kṛṣṇa *līlā* and equally addicted to Gaura *līlā*, that same person may simultaneously take part in both. Now, is it that the same Viśākhā, individual person, who is there in the Kṛṣṇa *līlā*, the same person is also present in the Gaura *līlā* as Rāmānanda Rāya?

**Śrīla Śrīdhara Mahārāja:** Rāmānanda has got such impartial temperament towards Kṛṣṇa and Rādhā. Of course, a little more towards Rādhikā, otherwise he cannot be grouped as *sakhī*. He's not *sakhā* to Kṛṣṇa but in the *mādhurya rasa*, still has got some impartial attachment, almost equal attachment towards both the parties. And also the other qualification is Viśākhā, in dancing and singing, etc. They're also there, in partial tendency as well as so many variegated qualifications.

**Giri Mahārāja:** Now, Svarūpa Dāmodara, Caitanya Mahāprabhu's secretary, he is described as Lalitā. So is he the actually the same person Lalitā, or he has the same qualities and gives the same impression?

**Śrīla Śrīdhara Mahārāja:** Lalitā's double in Gaura *līlā*; both co-existent. We are to think like that, co-existent.

**Giri Mahārāja:** I'm very satisfied with this answer. We're all satisfied with your answers.

**Tamal Kṛṣṇa Swāmī:** When I hear you speak about these subject matters, it reminds me that Lord Brahmā he stole away the calves from Kṛṣṇa, thinking that he could understand what is God. But after he saw Kṛṣṇa manifest Himself as the four-handed Nārāyaṇas, so many times and duplicating Himself in all the cowherd boys, then he said, "Some people may think that they can understand You. But myself I know that I have no understanding what-so-ever of Your unlimited qualities." So when we hear you describe the spiritual world we begin to realise that there's no way that we can possibly grasp the full magnitude of the spiritual world. It's so unlimited.

**Śrīla Śrīdhara Mahārāja:** On spiritual common sense I take my stand, known and unknown. You see, there is a story here, that a student, asking his preceptor, "When shall I be a *paṇḍita*, I shall have recognition of a *paṇḍita*?" Then the preceptor answered, "When what

you have read and what you have not read, both equal to you, at that time you will be a *paṇḍita*, a scholar.” Do you follow?

**Devotees:** Yes.

**Śrīla Śrīdhara Mahārāja:** The preceptor told: “When you have read the portion, and unread portion, both equal to you, you equally understand, at that time you will be reckoned as a *paṇḍita*.” Then he went away home for some time and forgot what he read. Then came to the preceptor and told: “You now give me the title of a *paṇḍita*.” “Why?” “What I read I forgot and I can’t understand, and what I did not know of course I can’t understand that so both equal to me.”

[Group Laughter]

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