

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

82.02.21.B

**Śrīla Śrīdhara Mahārāja:** Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

**Bhāratī Mahārāja:** Mahārāja, you were talking about the Caturvyūha and the Catuḥsana before...

**Śrīla Śrīdhara Mahārāja:** Caturvyūha and Catuḥsana are not one and the same.

**Bhāratī Mahārāja:** No, I'm sorry. So Pradyumna, and Aniruddha, and Saṅkarṣaṇa, and Vāsudeva.

**Śrīla Śrīdhara Mahārāja:** Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha.

**Bhāratī Mahārāja:** So, in the material world...

**Śrīla Śrīdhara Mahārāja:** *Mula* Caturvyūha, *adi* Caturvyūha and Their extensions. *Mula* Saṅkarṣaṇa in Dvārakā, *mula* Caturvyūha, *adi* Caturvyūha, Caturvyūha in Vaikuṅṭha, *Adi* Caturvyūha in Dvārakā, and this Kāraṇodakaśāyī and Garbhodakaśāyī They're extensions. Now?

**Bhāratī Mahārāja:** So, with the extensions...

**Śrīla Śrīdhara Mahārāja:** Extension, extension, the delegation, you may say. They have particular type of function, they have got their particular type of function. And that sort of function wherever is present, we are to trace the origin in that line.

**Bhāratī Mahārāja:** So what part does Durgā Devī play in the function of the mind, *buddhi* and the \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Mind, body and?

**Bhāratī Mahārāja:** The Kāraṇodakaśāyī Viṣṇu is an expansion of Saṅkarṣaṇa.

**Śrīla Śrīdhara Mahārāja:** Kāraṇodakaśāyī, He has to deal with the whole of *prakṛti*. And the Garbhodakaśāyī a particular part of *brahmāṇḍa*, a part of *brahmāṇḍa*. The whole dealt by, just as DN [?] and SDO [?] and the commissioner and *rajapal* in this way. So above the whole of the *prakṛti*, movement, there is Kāraṇodakaśāyī. And at every *brahmāṇḍa* there is Garbhodakaśāyī. And every soul within there is Kṣīrodakaśāyī.

**Bhāratī Mahārāja:** Pradyumna and Aniruddha, Their expansions are Garbhodakaśāyī and Kṣīrodakaśāyī Viṣṇu, Their expansions...

**Śrīla Śrīdhara Mahārāja:** Aniruddha: Kṣīrodakaśāyī, and Pradyumna: Garbhodakaśāyī, and Saṅkarṣaṇa: Kāraṇodakaśāyī, and Vāsudeva above all. Vāsudeva is higher, and He's above, transcendental of the whole of Brahman conception. This Brahman, Kāraṇodakaśāyī, He's also above the Brahman conception. But Brahman has direct concern with Him. *Tal-liṅgam bhagavān*

*śambhur* [Brahma-saṁhitā, 5.8] That Kāraṇodakaśāyī, the rays coming to touch *prakṛti*, this energy, and that is Śiva, and Kāraṇodakaśāyī in the background. And transcending all the relativity of the *māyāic* world, of the material world, there stands Vāsudeva, Parabrahman, Puruṣottama. *Kṣaram atīto 'ham, akṣarād api cottamaḥ*.

[*yasmāt kṣaram atīto 'ham, akṣarād api cottamaḥ  
ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ*]

[“Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person.”] [Bhagavad-gītā, 15.18]

He’s got no concern with this material transaction, the Vāsudeva. And Saṅkarṣaṇa, the first step down, to connect with material conception as a whole, and the partial management by the Garbhodakaśāyī. And the individual case of *jīva* is taken by the Kṣīrodakaśāyī, Antaryāmī, Paramātmā. In this way Their function can be, They are all one and the same, but according to Their function we are to trace Them in different way. \_\_\_\_\_ [?] *manay haya aparādha* [?] One power of government represented in so many figures. Something like that.

**Bhāratī Mahārāja:** Mahārāja, what function does Durgā Devī play?

**Śrīla Śrīdhara Mahārāja:** Durgā Devī?

**Bhāratī Mahārāja:** These three, Pradyumna, Aniruddha and Saṅkarṣaṇa, in this as expansions, what is her duty?

**Śrīla Śrīdhara Mahārāja:** From the negative side, the negative side, that is in a representative government, in the democratic government, the parliament and also the king’s side or *rajapati*. Something like that. Durgā Devī, she is direct, her direct concern with this world of punishment: misguided souls, to train them, to punish them. And there also the representation from above has been sent here to detect how the function is going on. From the government above their representation has been put in the administration of Durgā Devī, to check how far it is going on, in a system, or whimsically, something like that. The representation of the above, and Durgā Devī in general charge of the administration of punishment for the misguided. She’s the empirical representative and that is coming down from above to help the *jīva*, that they may not be mishandled. Something like that.

**Devotee:** (asks a question too far away from the microphone to record)

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Another devotee:** What is the relationship between Subhadrā Devī and Durgā Devī?

**Śrīla Śrīdhara Mahārāja:** Subhadrā Devī and Durgā Devī. What is the reason of your asking this question? Where do you find anything in common between them? Subhadrā Devī She represents the *līlā* of Kṛṣṇa. She’s there, She’s in Dvārakā. She has got no administrative function. Where is the room of misconception between the two?

**Devotee:** Viṣṇu, in Viṣṇu form, and Yogamāyā... [?]

**Śrīla Śrīdhara Mahārāja:** Yogamāyā, who is Yogamāyā? Subhadrā?

**Devotee:** Subhadrā.

**Śrīla Śrīdhara Mahārāja:** Subhadrā is not Yogamāyā. A part may be played by Her to function of Yogamāyā. Subhadrā has got no mundane function. She's there with Dvārakā *līlā* of Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

**Bhāratī Mahārāja:** Mahārāja, from Kṛṣṇa so many expansions are coming, like Caturvyūha. So from Rādhārāṇī could you explain how Durgā Devī is an expansion [?]

**Śrīla Śrīdhara Mahārāja:** Durgā Devī and Yogamāyā. Durgā Devī's concern with Yogamāyā. And Yogamāyā may be considered to be the comprehensive potency under Baladeva, where, who are entrusted with the charge of management and the arrangement to facilitate Kṛṣṇa *līlā* there in Vṛndāvana. And Durgā Devī may be considered Her, Yogamāyā's representation in this perverted world. *Bhuvanāni durgā, chāyeva yasya, vibharti, bhuvanāni durgā.*

*[sṛṣṭi-sthiti-pralaya-sādhana-śaktir-ekā, chāyeva yasya bhuvanāni vibharti durgā  
icchānurūpam api yasya ca ceṣṭate sā, govindam ādi puruṣaṁ tam ahaṁ bhajāmi]*

[The external energy, *māyā*, is of the nature of the shadow of the *cit* potency. She is worshipped as Durgā – the agent of the Lord who is responsible for creating, preserving, and destroying the mundane world. I adore the primeval Lord Govinda, in accordance with whose will Durgā conducts herself.] [*Brahma-saṁhitā* 5.44] [*Gauḍīya-Kanṭhahara*, 8.15]

She's in charge of this mundane world for management, for administration. And her extension in the positive world is Yogamāyā. Yogamāyā there in the transcendental world is making management necessary and Her facsimile, shadow, cast here in this mundane world, and here Durgā Devī is in charge of management. Something like that.

So Durgā Devī says, "I am there in Chandī. I am Rādhā in Vṛndāvana." She's proud to trace that, "We are potency and potency should not be neglected by the person. We have got our extension up to Vṛndāvana and there my class is represented even in the position of Rādhārāṇī. The most favourite position in Vṛndāvana She holds. And She also belongs to my section, that is potency, the negative side. Negative side is extended up to the highest quarter. You should not ignore us." She's boasting like that. \_\_\_\_\_ [?]

There is a saying in, like *Aesop's Fable*, this Indian *Aesop's Fable*, this *Pañcatantra*, that one small bird, like the sparrow, she put some egg in the banks of the ocean. And the ocean's waves washed it away. Then the parent told, "Oh, you neglect me so much. I shall look after you. I shall see to punish you." The ocean laughed away. But she sent the information to a higher bird, and from there to another higher, and from there it went to Garuḍa. The bird section, Garuḍa holds the highest position of the whole bird kingdom. So when it reached, Garuḍa came to threaten the ocean. "I shall drink you up. Why you have taken away the eggs of that sparrow? You beg forgiveness to her, or otherwise I shall drink you fully." Then *samudre*, the ocean, came to beg forgiveness to the sparrow.

So \_\_\_\_\_ [?] So Durgā Devī here making boast that, "You don't

neglect me that I'm *māyā* here, but my concern is there also, in the highest position. We are negative side. I'm represented there in the highest favourite domain of Kṛṣṇa. There I am Rādhā. Here I am favourite to Mahādeva and in my inner self we hold the highest position there." Something like that.

When we are told in the *śāstra* such sort of statement, we are to harmonize in this way. That negativity as whole, the potency as whole, differentiated from that of the Predominating Moiety and Predominated Moiety, *śakti-śaktimān*. From effect to cause, and from cause to effect, we shall have to understand the point of adjustment. Religion is proper adjustment, a favourite word, expression of our Guru Mahārāja. Even in his last days, often he uttered this; religion is proper adjustment. *Sambandha jñāna*, and that you automatically engage yourself in your duty, the *sambandha jñāna*, fully awake of your position in the universe. If you are fully awake you cannot but discharge your own duty, *sambandha jñāna*. And if you can perfectly discharge your duty, the end, the *udesya* [?], the consequence, cannot but be in your fist. The *prema prayojana tattva* cannot but come to you, will welcome you. So proper adjustment, our real position, what is my real, *Ke ami kana more janata* [?] Who am I? Who am I, only the flesh and blood, or only the mental system which I have got experience at the time of my dream, or as told in *Upaniṣad*, and *Veda*? In *Gītā*:

*indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ  
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ*

[“The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself.”] [*Bhagavad-gītā*, 3.42]

Then Paramātmā and other subjective worlds. How to find the adjustment? What am I? I'm a member of this material soil, or something more? Transcending this material consideration I have got my existence in the unassailable higher quarter of knowledge and love, the strata of knowledge, and then that of love. Transcending knowledge there is another higher plane of ecstasy, joy, and love, *prema* \_\_\_\_\_ [?] There exploitation and renunciation and dedication, and dedication of the highest order, the surrendered dedication.

Where do you want to live? These are extended to us for our preference. You select where you want to live, in what plane. And this is not poetry, or not even philosophy, but inner demand, a sincere, sincere willingness, determined will, that where? Not a fashion, not philosophy, or luxury. Serious point, we are to decide for ourselves where do we want to live, in what plane of life. In the plane of a *guṇḍā*, the plane of the patriot, so many, plane of the scientific, the wire-puller of the exploitationist: what plane? I must seek and I must find out my life sincerely where do I select to be my home? Back to God, back to home; where is my home? Self-determination, the problem of self-determination in our front and we are to judge sincerely, to do justice to our own self. Not a luxurious attempt of putting others to their higher interest. First, I am concerned where I am to seek my position, sincerely? Then the next question will be that I shall try also to put others in that position. *Janma sārthaka kari' kara para-upakāra*.

*[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 should make his life successful and work for the benefit of all other people.”] [*Caitanya-caritāmṛta, Ādi-līlā*, 9.41]

Only hypocritically preaching, that has got no higher benefit. But if under the guidance of a real guide I begin my work, my hypocrisy also may vanish. That may be connected by my previous *sukṛti* independent of my voluntary thinking, it is possible. The *sukṛti* has connected me some higher guide, and gradually the hypocrisy, the self-suicidal tendency that will vanish. Hypocrisy, *kapaṭā*, deceit, self-deception tendency, *kapaṭā*, hypocrisy, that will vanish. *Sukṛti* may join me, my faith, with a real guide. And all the other defects will gradually vanish when I'm in the process of purification by carrying out his order. It is possible. And as much as I'll be sincere, my words will carry so much value, and the others will be benefited by my words, my vibration will work in them, *janma sārthaka kari. Sādhu-saṅga, sādhu-saṅga*. So it has been requested repeatedly in the *sāstra*, that *sādhu-saṅga*, select your association, select your guide. The association in general, and the guide in particular, that is all important in our life. We are living in an uncertain eternity, and to secure a certain position we must strive hard. And the association and the guide, that can help us most in our campaign. We are lost in the eternity.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
 Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
 Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.  
 Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.  
 Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.  
 Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Any of you are expected to go to Māyāpur?

**Devotee:** A couple of boys \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Is there anyone?

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Through him I want to give some news to \_\_\_\_\_ [?]

**Devotees:** Caitanya Candra is going Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Caitanya Candra, who is he?

**Akṣayananda Mahārāja:** Disciple of Jayatīrtha Mahārāja. Caitanya Candra, disciple of Jayatīrtha Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Disciple of Jayatīrtha Mahārāja. \_\_\_\_\_ [?] a little representative, two, things what, one about: omit, I want to request them to omit what is mentioned in the writings of Swāmī Mahārāja attacking his God-brothers, on the basis of his last word. That is one of my requests to them. It would be better for them on that basis henceforth the publication that will be issued, that their names should be suppressed.

Otherwise there is possibility, as Yati Mahārāja has done, and the Rūpa Vilasa, who has become president of the Bagh Bazaar Maṭha, Bhāgavata Mahārāja, he has sent something attacking this Gauḍīya Maṭha, mentioning their names, so many things are out.

They will also come with their attacking spirit and that won't be very pleasing, not pleasing,

a controversy. And there are men who will be up to get something un-tasteful against Swāmī Mahārāja. There are no want of such men who want to make down the glorious head of ISKCON, there are men, so if they will come with their weapons and fighting that is undesirable.

So, on the basis of his last word, that may be omitted. I want to: and there I'll be free from my responsibility. If they do not care to discuss, their meeting will take place, I want to put it seriously to them. 'It is advisable you do this. And there is the basis of his last word; you can do it. And if you don't do, then the atmosphere may be worse. And because I have got some affection for Swāmī Mahārāja's institution I cannot but warn you with this request. There is time. And one is out, and another will also be out. And it will spread, and the people who, they are not in favour of ISKCON, they will advance, take this opportunity, and they will try to make the position down of ISKCON.' This may be represented to them. Then they can do anything and everything. I will have no... Who is the man who can represent this to them properly, our Bhāratī Mahārāja?

**Bhāratī Mahārāja:** I could go and speak with Bhāvānanda.

**Śrīla Śrīdhara Mahārāja:** Yes, you go and you tell you were sent by me and these things. Yati has already begun, and the Bhāgavat Mahārāja, Bagh Bazaar, he will also begin. And that may not be in the \_\_\_\_\_ [?] They may take these steps, our Guru Mahārāja has written what to do, and there is the last word that I give for some purpose, and now I retire from that, he has told. And on that basis they can take up this. This is to point out to them before the meeting. Otherwise the meeting will finish then they cannot be able to take such a drastic measure individually. So before meeting this must be represented to them. This is one thing, and in my name also.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

**Dhīra Kṛṣṇa Mahārāja:** That was one thing.

**Akṣayānanda Mahārāja:** That was one point.

**Śrīla Śrīdhara Mahārāja:** Eh, what is that?

**Dhīra Kṛṣṇa Mahārāja:** That was one thing. You said, 'a few things.'

**Śrīla Śrīdhara Mahārāja:** Two things? Another thing came from the background, perhaps this Rāmeśvara Mahārāja question, maybe. I forget. This is one, and another...

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

**Bhakti Caru Swāmī:** Mahārāja, the suggestion is that it will be better if we have a written form so that we can present it to the GBC board.

**Śrīla Śrīdhara Mahārāja:** What I may say I have said now you put it in...

**Dhīra Kṛṣṇa Mahārāja:** Transcribe it here and Bhāratī Mahārāja can deliver.

**Śrīla Śrīdhara Mahārāja:** Compose, you compose a letter and then if you...

**Akṣayānanda Mahārāja:** Get your approval...

**Śrīla Śrīdhara Mahārāja:** And then send through him.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

The coming trouble may be quenched.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

**Bhakti Caru Swāmī:** *Eka* point Mahārāja? Only one point? You were saying there were two points.

**Śrīla Śrīdhara Mahārāja:** Ha, ha. That I don't venture to mention.

**Bhakti Caru Swāmī:** Maybe later on Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Later on. That is concerning Rāmeśvara Mahārāja. To speak plainly that would be something like audacity on my part, to cross \_\_\_\_\_ [?]

**Bhakti Caru Swāmī:** Un-authorized, un-bona-fide criticism? Undue?

**Śrīla Śrīdhara Mahārāja:** Undue privilege, undue. Hare Kṛṣṇa. Hare Kṛṣṇa.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Nitāi.

Our Aranya Mahārāja is here?

**Aranya Mahārāja:** Yes, right here.

**Śrīla Śrīdhara Mahārāja:** You will have to go to Calcutta is it not, to fetch the money?

**Aranya Mahārāja:** Tomorrow.

**Śrīla Śrīdhara Mahārāja:** Tomorrow.

**Aranya Mahārāja:** Tomorrow morning.

**Śrīla Śrīdhara Mahārāja:** As early as possible. So if you go this evening then you may manage for the exchange tomorrow and then come tomorrow or day after tomorrow.

**Aranya Mahārāja:** Sarvabhavana is going back this afternoon, maybe I'll consider going with him.

**Śrīla Śrīdhara Mahārāja:** So you can, what to do you think?

**Devotee:** It's all right if he comes tomorrow.

**Bhakti Caru Swāmī:** Evening is the right time Mahārāja. Because right now for the festival there will be so many visitors coming that there will be extra police then.

**Śrīla Śrīdhara Mahārāja:** May be accommodated there. So it is necessary that we shall begin some repair work there. We shall have to begin some repair work. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. You may go and visit the place.

**Bhakti Caru Swāmī:** Yes Mahārāja.

**Śrīla Śrīdhara Mahārāja:** You may go with Govinda Mahārāja or anyone you like.

**Bhakti Caru Swāmī:** Yes Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Aranya Mahārāja has seen?

**Aranya Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** Akṣayānanda Mahārāja has seen?

**Akṣayānanda Mahārāja:** Hmm.

**Śrīla Śrīdhara Mahārāja:** Dhīra Kṛṣṇa Mahārāja not seen?

**Dhīra Kṛṣṇa Mahārāja:** No.

**Aranya Mahārāja:** We can all take a walk down there.

**Śrīla Śrīdhara Mahārāja:** And anyone wants to see, the transaction almost settled...

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** ...so you can visit.

**Dhīra Kṛṣṇa Mahārāja:** I had one question, that, I believe in one of your songs, you say that this area is the *aparādha-bhañjan*.

**Śrīla Śrīdhara Mahārāja:** Yes, *aparādha-bhañjan*. All sorts of difficult offences were pardoned here by Mahāprabhu. This is the place, *aparādha-bhañjan*. Mahāprabhu was so liberal. He's magnanimous, but still the acme of His magnanimity was shown in this place.

*kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya, hena nāhi, yā 're prabhu nā karilā dhanya*

["At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all."]

[*Caitanya-Bhāgavat, Antya-līlā, 3.541*]

Whatever prayer came to Him when He came back from *sannyāsa* to here, and all petitions



were granted. All sorts of prayers were granted and extensive pardon, wholesale: the wholesale pardoning place. *Kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya, hena nāhi, yā 're prabhu nā karilā dhanya*. Everyone got his aspiration fulfilled here. None went empty handed. Gaura Hari.

Anyhow I passed here forty years \_\_\_\_\_ [?] And I came with permission from Nityānanda Prabhu from that Ekacākrā. I took my permission of Nityānanda from there. "You are the Master of Gaura-maṇḍala. I come to take Your permission. I want to have my cottage there and to pass the last days of my life there. You please grant it."

And almost I have finished my period. *Aparādha-bhañjan-pāṭ*.

**Bhakti Caru Swāmī:** And that is still going on Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Of course, it cannot but be. The very nature of the soil demands that, attracts the *aparādhis*.

**Devotees:** (Group laughter)

**Bhakti Caru Swāmī:** And we feel Mahārāja.

**Śrīla Śrīdhara Mahārāja:** The fortunate, attracts the fortunate. And that is the pardon. The forgiveness is sure, so only the fortunate are attracted here. For it is sure his *aparādh*s gone then he will have everything. Ha, ha. Gaura Haribol.

**Dhīra Kṛṣṇa Mahārāja:** So, because now...

**Śrīla Śrīdhara Mahārāja:** So we may inform that to GBC also.

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** All the offenders are gathered here, and in no time our offences will be pardoned. And our fulfilment will be got, we are sure to get our fulfilment. Ha, ha, ha. Gaura Haribol. Gaura Haribol. Gaura Haribol.

**Dhīra Kṛṣṇa Mahārāja:** That's what I was hoping for.

**Śrīla Śrīdhara Mahārāja:** Yes all hoping, all students. All of us are students. And students also consult and help each other. Our Guru Mahārāja...

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