

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

82.03.01.C

**Parvat Mahārāja:** We hear that, when one accepts a spiritual master, then the spiritual master, we heard, if the disciple does not finish his *sādhana* in this life, then the spiritual master will have to come again in the next life. And I want to know if that means that the same *jīva*, who was acting as a spiritual master in this life-time, will appear in the next life-time. What is the situation?

**Śrīla Śrīdhara Mahārāja:** So, it is said that,

*ācāryam mām vijānīyān, [nāvamanyeta karhicit  
na martya-buddhyāsūyeta, sarva-deva-mayo guru]*

[“One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”]

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

Suppose a *jīva* has begun his spiritual life under the guidance of a particular Ācārya, and the *jīva* could not attain perfection, and the Ācārya went away. And next time, he will get, in next birth, in that birth also he may get help from *śikṣā* Guru. And also, after that birth also, he may meet Guru. But, that very *jīva*, through which he was taken up, may not come; in any other form, in any other *jīva* also he may come. It may be possible.

Not only that, Narottama Ṭhākura says - his Guru was Lokanātha Goswāmī - Narottama Ṭhākura is praying, *kabe lokanatha mora hatete doriya, samatidei rupa samhita diya* [?] “I aspire after the day when my Guru Lokanātha, will take me by the hand and will take me to Rūpa Goswāmī – Śrī Rūpa Mañjarī. And I shall get there, my appointment of eternal service in the camp of Lalitā - Rādhā-Govinda.”

It is also possible. So, only mundane figurism must not be thrust in the conception of Guru. Guru can come to disciple in any mood, in any figure, any colour, any place, any time. The connection with the... So, it is said, *ācāryam mām vijānīyān*. Guru’s position is extensive, comprehensive, unlimited. In any way, any form, he may come, he may come.

His concern is to be benefited in a line, and not to quarrel with this Guru, that Guru. In the general sense, of course, we should abide by the rules of Guru; and the... every moment we shall change a Guru, that will hamper our cause. It is not desirable. With our whole attention as we can command, we will submit to Gurudeva, because, I’m very low and that is very high. To command my whole attention, then I can understand a little. So, to collect all our scattered mind, attention, to one point; so that it may be utilized to its highest extent, to catch the word. Guru should be thought, ‘He’s perfect, may not be perfect, but...

Just as the child, to him the mother should be conceived as the most affectionate. So many mothers are there, but feels his respective mother. That must have some special dealings and affection, and we should take the advantage of that. But, then, suppose the mother dies, then none will come to help the child for its nurturing and well being? Anyone may come, and help

the child; even more than motherly affection may be found somewhere else. It is possible.

So, we must be awake to our real interest. Why Guru? What for? What is Guru? Only, not making much with the form, but the material for which I have come to Guru. What is that? We must have to understand that, we must have to calculate and realize our Guru. Sometimes even, though very rarely, Guru *tyāga* is also necessary. Sometimes, most unhappy circumstances, one has to give up his Guru. Such is also mentioned; not happy, not very cheap; very, very rarely, even it is possible that one may give up his Guru. *Smārta* Guru, the *Jati* Goswāmī, the *kula* Guru, the sectarian Guru, they have to be left, and to come to *vaiṣṇavād guroḥ*.

*avaiṣṇavopadiṣṭena, mantreṇa niryam vrayet  
punaś ca vidhinā samyag, grāhayed vaiṣṇavād guroḥ*

[“One who accepts the *mantra* from a Guru who is a non-devotee or who is addicted to sensual pleasures with women is doomed to a life of hell. Such a person must immediately approach a genuine Vaiṣṇava Guru and again accept the *mantra* from him.”]

[*Nārada-pañcarātra*] & [*Hari-bhakti-vilāsa*, 4.366] & [*Gauḍīya Kaṅṭhahāra*, 1.54]

Worshippers of other gods, they’re advised to leave their own Guru and come to a Vaiṣṇava Guru. And in Vaiṣṇava Guru, also there is gradation. So, we must have to feel, to come face to face with truth, for which Guru is necessary, and which Guru will impart. Guru *lakhan* is there, the symptom of a Guru is there, and the symptom of a *śiṣya* is there. So, Guru, the *avadhūta*, he had twenty-four Gurus, giving respect [*Śrīmad-Bhāgavatam*, 11.7.33-35]. And *śikṣā* Guru’s importance is also not undermined, in *Caitanya-caritāmṛta*.

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

[One should know the instructing Guru to be Kṛṣṇa Himself. As Guru, Kṛṣṇa has two forms as the Supersoul and as the best of devotees.] [*Caitanya-caritāmṛta, Ādi-līlā*, 1.47]

Even we can see. Where there is real devotion, if we can trace, there is Guru. Higher devotion, there is Guru. And Guru won’t come into clash, fight each other. Guru won’t come to fight with each other. They have got their intimate connection, helping one another, that should be the type, when in real position. \_\_\_\_\_ [?] Guru fighting one another, that is not desirable and not of higher type. Some must, for mundane necessity may be there for fighting.

So, it is general. I’m dealing always with this: the relative and the absolute. First, the relative position, we must maintain our own position, that we may not have to go down. And next, to try for a higher realization, advancement, that is necessary.

So, our adherence to Guru, real Guru is Guru *jñāna* and Guru identified; and also the instalment of knowledge that we have got from Gurudeva. Then, if it is possible that a higher instalment I may get from another figure. If I accept that, that is not disregarding the Guru; the higher study, higher study. Gurudeva, before giving me higher training, he departed and higher training is necessary for me, if it is available anywhere, if I get that, what will be the harm? I’m not going to kill, to behave very rudely with the Guru. Guru will be satisfied, “Yes, you have got it.”

The blind faith is always dangerous. But we shall do, with open eye, and the eye should have the power to see; not blind eye. Hare Kṛṣṇa. And formal change is also not being necessary.

“Yes, I’m there.” And in particular case, even formal change may be necessary. But in the general case, one must stick to *sad-guru*, and won’t leave him, leave him.

[*śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt*  
*sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ*]

[“It is better to carry out one’s own duties a little imperfectly rather than faultlessly perform another’s duties. Know that even death is auspicious in the discharge of one’s duties appropriate to his natural position in the ordained socio-religious system, because to pursue another’s path is perilous.”] [*Bhagavad-gītā*, 3.35]

At the same time, *sarva dharmān* [*Bhagavad-gītā*, 18.66], we are to adjust to this: local and absolute, questions; to apply in our own case. And here, no question of renouncing the Guru has come; is coming. “What Gurudeva told, I could not catch the whole thing. Perhaps by the help of anyone, I’m getting more light and more knowledge about what he wanted to make me understand. By the help from any other place, I’m getting more understanding what my Gurudeva wanted me to understand, I’m getting. He’s not here, but if from some other source I can understand what Gurudeva wanted me to understand; where’s the harm? My allegiance to him will be more increased. He wanted to give me such and such things, but unfortunately he departed, I could not get all these higher things. But now fortunately, from some other quarter, some light is given to my previous experience, in such a way; that I find what my Gurudeva meant to give me, that was more and more higher.” What’s the good?

[*pārtha naiveha nāmutra, vināśas tasya vidyate*  
*na hi kalyāṇa-kṛt kaścid, durgatiṁ 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]

Thereby I’m not going to insult my former Gurudeva. Gurudeva’s gift I could not appreciate. What he wanted to give us, I could not understand wholly, and it is not possible also. But, if by the help of another gentleman, I can more clearly understand what Gurudeva wanted to give me, then there is no harm. Only misgivings, suspicions, and some other engagements, and some other motive: that may dissuade me from such, getting knowledge from outside. ‘You must confine to that. And don’t try: if you try to get more light from some other to understand what you have, if you do, then you are a non-believer.’ We don’t think it is such.

When, Mahāprabhu went to Purī, there was one; met Sārvabhauma, and Sārvabhauma and his students could not accept Mahāprabhu as Lord Himself.

“A good scholar and *sannyāsī*: young *sannyāsī*.” Sārvabhauma proposed to his brother-in-law, Gopinātha Ācārya, that, “He’s too young; and now He has taken *sannyāsa*. It will be very difficult for Him to maintain the whole life in this *sannyāsī* roll.” And, “All right, when it is done already, I shall try my best to help the young boy, very charming figure, and also very bright student, to help Him. And always keep Him engaged with *Vedantic* transactions, *advaita-marga*, show that the world is all nothing, all *māyā*, it is all false, the charm for anything in this world all

false. Always such things should be reminded, and then it will be able for Him to control His senses, and to remain in this path.”

Gopīnātha Ācārya, he could not tolerate these sayings, statements of Sārvabhauma. “Sārvabhauma, do you think that He’s an ordinary young man? You have seen with your own eyes, when you took Him from the temple of Jagannātha, the *sattvik-vikar*, which is not possible in human body. You yourself have seen that with your own eyes. Still you can’t understand who is He? He’s not a human being, He’s the Lord Himself.”

“No, no, young man. Of course, He has got good prospect; but persons like you, you will finish His career. You are all flatterers, and you will chill His head. I’m not of that line. I shall try to do good to Him.” In this way. Then Sārvabhauma told, “Go and take Him to my house and feed Him with some care, and then you will come and again you will teach me. Go out.”

Then, another day, the students of Sārvabhauma, they began to make argument with Gopīnātha Ācārya. Sārvabhauma was there.

Gopīnātha Ācārya told, “You say, you think that you have got good knowledge of the *śāstra*. But in *śāstra*, *Mahābhārata*, *Bhāgavat*, there is evidence enough to prove that Śrī Caitanyadeva is Lord Himself, Avatāra. But you, yet you can’t put faith in Him. You have no grace. Only by the grace of the Lord He can be known, not by any worldly intelligence, knowledge.”

Then, from these students of the Sārvabhauma School, they asked that, “You say that only by the grace of the Lord, Lord can be known. But what is the proof that you have got the grace, and we have got no grace? What’s the basis of your argument? You have got grace and so you understand Him to be Lord, and we have got not grace, so we can’t understand. How can you prove that?”

*ācārya kahe, - “vastu-viṣaye haya vastu-jñāna, vastu-tattva-jñāna haya kṛpāte pramāṇa*

[Gopīnātha Ācārya replied: “Knowledge of the summum bonum, the Absolute Truth, is evidence of the mercy of the Supreme Lord.”] [*Caitanya-caritāmṛta, Madhya-līlā, 6.89*]

So, the question of absolute truth is coming here. Just as in *Bhāgavatam* it is said,

*ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ  
vyartha ‘pi naivoparameta puṁsām, mattaḥ parāvṛtta-dhiyām sva-lokāt*

[The speculative argument of philosophers – “This world is real,” “No, it is not real” – is based upon incomplete knowledge of the Supreme Soul and is simply aimed at understanding material dualities. Although such argument is useless, persons who have turned their attention away from Me, their own true Self, are unable to give it up.”] [*Śrīmad-Bhāgavatam, 11.22.34*]

*Ātmā* – God or *jīvātmā* – that is self effulgent, then, that can be known by his own light, innate light, but still there are so many sections that do not believe in *ātmā*, or in God.

Kṛṣṇa says that, “This will continue. Though *ātmā* is self-evident, self-effulgent, still, to a particular section, this thing, or this suspicion that *ātmā* is or not is, that will continue forever. And that only confined to a particular section. *Mattaḥ parāvṛtta-dhiyām sva-lokāt*, whose consciousness has deviated from his own position. First, deviation from Me, My conception, and next, as a result of that, from his own conception. That deviated section, they will always say that, ‘No, no *ātmā*, no Paramātmā.’ So it is like that.”

So, we must really – that absolute knowledge. Not the form, but the substance, what is the main thing. But substance and form, they have got some relationship. But mere form is not the substance. If any difference to be drawn, substance is more important than the form. So, it is possible, that what Swāmī Mahārāja wanted to give you, that is something, and that can prove its real existence. So, you, if you get the same thing from outside, what he wanted to give you, if you try to, if you get it somewhere else, then you are not to dishonour him. That will rather bring more honour to him. He wanted to give this, but he departed, then I'm getting further more. The basis he has given, and how well wisher he was for us, and what valuable thing he wanted us to give. So, that will increase your thankfulness, your gratitude towards him. And what he wanted to give if it comes from some other thing, they must be friendly, they can't come from opposite direction. They must be very familiar and friendly. So, so only it is possible that his friend can give what he wanted to give. When we cannot understand the reality, then these objects of quarrel comes to cover us, and that is most unfortunate thing.

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Whatever you feel better, you do that; and gradually when the time will come, then you will try to understand. Now, what you think you do that. According to one's own capacity, and not to push, and press, and \_\_\_\_\_ [?] rubbing the same thing. English *ki ache* [?]

**Dhīra Kṛṣṇa Mahārāja:** Friction?

**Śrīla Śrīdhara Mahārāja:** Not friction – that unnecessary tickling, meddling – unnecessary pressure or handling, unnecessary handling – interfering. What you feel within, you do that. Because, by only pressing to make one understand, one may not understand. He must have some *adhikār*, capacity, to catch the thing. Otherwise, he will be... only waste one's energy. If he cannot catch the fine point, then it will be a waste of energy. The same thing will; no solution will come in new form. Always, the same thing will come. So, in the hesitation, whether this way or that way, what you think better, you do it.

*sve svehadhikāre yā niṣṭhā, sa gunāḥ parikīrtitāḥ*  
*[viparyayas tu doṣaḥ syād, ubhayor eṣa niścayaḥ]*

["Remaining fixed in the position for which one is qualified is considered virtuous. The opposite - accepting a position for which one is unqualified, while giving up a position for which one is qualified - is irresponsible and is considered impious. This is the conclusion of *Śrīmad-Bhāgavatam*."] [11.21.2]

In one's own capacity, what he can accept, it is better to follow that, to take that. Otherwise, by pressure one may, for the time being may have a peep of something, next moment he loses, and then again in the furious condition. In that case, when we are not sure of our fair and safe progress, it is better to stand, taking the hold in the former firm position.

*[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt]*  
*sva-dharme nidhanam śreyaḥ, para-dharmo bhayāvahaḥ*

[It is better to do one's duty poorly than to do another's duty perfectly. It is better to die doing one's duties than to leave them and follow another's *dharma*. To attempt to follow another's *dharma* is dangerous.] [*Bhagavad-gītā*, 3.35]

And when our understanding will be clear that, “What my Guru Mahārāja came to give me, I’m finding the same thing here, why should I not take?” His own courage, at his own risk he will run to take that. “I have got my Guru Mahārāja’s thing exactly so, and he was so fine, so higher thing he came to give us.” No grudge, no trouble, no quarrel, this bothering, botheration.

**Parvat Mahārāja:** That is our understanding, that you’re giving us the same, in higher level.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

**Devotee:** Śrīla Śrīdhara Mahārāja, if one hasn’t got the natural propensity as a preacher of philosophy, should he try and develop that propensity, or be satisfied in using propensities he has got, in Kṛṣṇa’s service?

**Śrīla Śrīdhara Mahārāja:** I can’t understand what he says.

**Dhira Kṛṣṇa Mahārāja:** He says that, “If one has not got some tendency for preaching philosophy, should he be satisfied to engage the tendencies he has in Kṛṣṇa’s service, or try to culture the philosophical tendency?”

**Śrīla Śrīdhara Mahārāja:** Yes. Yes - philosophy is not all, not all important thing. Service is all important. Faith is necessary, *śraddhā*, regard; regard, that is necessary for the service. That is all in all. Philosophy in the middle stage, one may have it, or may not have it. From *kaniṣṭha adhikāra*, without caring this *madhyama adhikāra* of philosophy, one may go straight to *uttama adhikāra*. It is also mentioned. In the middle stage of the devotee, such philosophy is there, but from the first stage, to the third, to the highest stage, one can pass without the help of philosophy, it has been stated. By *śraddhā*; automatically he can cross the realm of philosophy. No charm of philosophy in him. He will think, ‘I have got my heart’s - my thirst is quenched, I have come in connection direct with my object of search.’

*yaṁ labdhvā cāparam lābham, manyate nādhikam tataḥ  
yasmin sthito na duḥkhena, guruṇāpi vicālyate*

[By attaining to this state, he never considers any mundane acquisition as superior, and in the face of unbearable tribulation his heart never wavers.] [*Bhagavad-gītā*, 6.22]

*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]*

[In the *Śrīmad-Bhāgavatam*, (10.14.3), 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.”]

*śreyaḥ sṛtīm bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhave  
teṣām asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātinām*

["My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."] [*Śrīmad-Bhāgavatam*, 10.14.4]

[*Caitanya-caritāmṛta, Madhya-līlā*, 22.22]

*naiṣkarmyam apy acyuta-bhāva-varjitaṁ, na śobhate jñānam alarṁ nirañjanam  
kutaḥ punaḥ śaśvad abhadram īsvare, na cārpitaṁ karma yad apy akāraṇam*

["Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"] [*Śrīmad-Bhāgavatam*, 1.5.12]

*Na vai vidur ṛṣayo nāpi devāḥ, kuto manuṣyāḥ.*

*[dharmam tu sākṣād bhagavat-praṇītaṁ, na vai vidur ṛṣayo nāpi devāḥ  
na siddha-mukhyā asurā manuṣyāḥ, kuto nu vidyādhara-cāraṇādayaḥ]*

["Real religious principles are enacted by the Supreme Personality of Godhead. Although fully situated in the mode of goodness, even the great ṛṣis who occupy the topmost planets cannot ascertain the real religious principles, nor can the demigods or the leaders of Siddhaloka, to say nothing of the *asuras*, ordinary human beings, Vidyādharas and Cāraṇas."] [*Śrīmad-Bhāgavatam*, 6.3.19]

[*Śrīmad-Bhāgavatam*, 6.3.19]

*bhaktyāham ekayā grāhyaḥ [śraddhayātmā priyaḥ satām  
bhaktiḥ punāti man-niṣṭhā śvapākān api sambhavāt]*

["I, who am dear to the *sādhus*, can be reached only by devotion born of unalloyed faith. Even a dog-flesh-eating outcaste who dedicates himself to exclusive devotion for Me is delivered from the influence of the wretched circumstances of his birth."] [*Śrīmad-Bhāgavatam*, 11.14.21]

So serving attitude can give us, can take us to the land; *bhakti*. Hare Kṛṣṇa. Hare Kṛṣṇa.

**Devotee:** *Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ.*

**Śrīla Śrīdhara Mahārāja:** Ah!

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ  
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*

[Our senses, physical or mental, are ineligible to come in touch with the transcendental. The Name is non-material (*aprakṛta*), without mundane limitation (*vaikuṇṭha*). It belongs to another

plane. So, nothing about Kṛṣṇa, His Name, Form, Qualities, or Pastimes can be touched by our physical or mental senses. But when we have a serving attitude, He comes down to us of His own accord.] [*Bhakti-rasāmṛta-sindhu*, 1.2.234]

Not by increasing our knowledge, but by increasing our tendency of serving the cause, that is our dedication, whatever small position we may hold. But dedicating us for the cause, we can make progress, firmly. And sometimes, philosophy may help, to make my determination firm.

Bhaktivinoda Ṭhākura had few disciples; one of them he was graduate, that Yogendranath Bose, Headmaster. He joined Prabhupāda, took *sannyāsa* from him, and he looked at our Guru Mahārāja as his own Guru. Own *sannyāsa* Guru, and his Guru, initiating Guru was Bhaktivinoda Ṭhākura. But he showed respect to *sannyāsa* Guru - Bhaktivinoda Ṭhākura and our Guru Mahārāja from the same outlook, angle of vision, *abhinna*, same angle of vision. Respect not less than that. We have seen with our own eyes. Hare Kṛṣṇa.

What is the case of the person who has got first initiation from Swāmī Mahārāja, and the second initiation from the present Ācārya, what will be their case? What will be? How the *śraddhā* will be weighed? How much to the initiating Guru, and how much to the former *Nāma* Guru? How to see that? Some sort of difference there must be. Swāmī Mahārāja and his disciple who has become Ācārya, how they will differentiate between them? And with, also, the brother, his Godbrother and his disciple, how they will look at one another?

We are so many Godbrothers. We are, many of us are making disciples in the general sense. But, should I not tolerate another Godbrother who is also making disciples? Or my disciple won't be able to tolerate that another Godbrother is making disciple him? What will be the matter? In this Indian soil, so many Gauḍīya Gurus, so many disciples of Prabhupāda, they are serving their Guru in their own way, and anyhow they are mixing together in some relationship or other, not fighting with each other.

So, this ISKCON's policy, they won't allow to enter any Godbrothers of Swāmī Mahārāja to have disciples there; the monopoly. Do they think that it is the divine will? 'The divine will be such that no one should enter, where Swāmī Mahārāja's men are preaching.' None of the disciples of Swāmī Mahārāja's Gurudeva, they will have entrance in any place where they are making trade. What's the matter? So, non-accommodating spirit!

Here in India, so many they are doing. In Mahāprabhu's time, also, Advaita Ācārya, Nityānanda Ācārya, Śrīvāsa Paṇḍita, so many. They had their disciples: Śrīnivāsa Ācārya, Virachandra Prabhu. They were preaching cooperatively, they were preaching and having their disciples.

But, 'This will be the standard, degree of devotion, that we won't allow anyone's disciple making in near about us.' That mentality - that should be appreciated as the highest type of Guru *bhakti*, devotion to Guru? That, 'None will be allowed to enter in this place where we are, we followers of Swāmī Mahārāja are going on.'

Have they got such real faith in Swāmī Mahārāja's words? They can't keep their own position, can't keep up their own position; many of them are falling down. *Dehki dekhiti dina te nasta yaha* [?] Three conditions in one day, and these men, they are puffed up to say that they

are all perfect. They do not know what is perfection proper: their audacity to say that, 'I'm perfect,' or, 'We are perfect.' They do not know what is perfection! Everyone should try to be a student, to remain a student, for eternity, student. Mahāprabhu Himself does not say that He's perfect. No Goswāmīs have said that they're perfect. What is this?

The Jayapataka ran to me, "That Jayatīrtha Mahārāja is showing so many sentiments, symptoms, and he's preaching that all these are divine. Should we believe that?"

Never, and the *śāstra* and the reason I proved to him.

He was satisfied, and told, "Now I will crush him," he told here, "I shall crush him."

This is their ability, their standard of devotional knowledge; and they come to assert that they are all perfect.

**Dhira Kṛṣṇa Mahārāja:** Sometimes they say, "We are not perfect individually, but when all these imperfect men get together, then we're perfect."

**Śrīla Śrīdhara Mahārāja:** Yes. So, a number of finite can make infinite.

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** Infinite is the sum total of finite.

**Parvat Mahārāja:** It's more the case of blind leading the blind.

**Śrīla Śrīdhara Mahārāja:** Do they have such faith in Swāmī Mahārāja; faith of such degree to Swāmī Mahārāja? Then appointed by Swāmī Mahārāja so many Ācāryas, how they came to push-up, by the majority? If so, then why they took them in by my recommendation? Why they crossed that verdict of majority, by my advice? If that is absolute, the verdict of the majority of the GBC is absolute, then, why they left the absolute by my advice and reinstated them in their own position? What's the reason?

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