

81.02.25.PM Talk with Dhira Krishna Swami & Bhakti Caru Sswami

Srila Sridhara Maharaja: ...exhausted. (Bengali) "I can't speak much."

Bhakti Caru Svami: Maharaja is telling that he won't be able to speak much. As today he has to speak, to give a lecture.

Srila Sridhara Maharaja: I feel exhausted. Yesterday I used Disprin...so exhausted I used Disprin tablet. And then also felt dizziness...afternoon. Anyhow, now, little better but very weak I feel.

Bhakti Caru Svami: You'd like to ask...?

Dhira-Krsna Svami: Yes, I should begin?

Bhakti Caru Svami: Yes.

Srila Sridhara Maharaja: Hare Krsna!

Dhira-Krsna Svami: So, the first thing was that I wanted you to...you quote this verse and this is the mood we are trying to approach Srila Sridhara Maharaja in.

Bhakti Caru Svami: (Bengali) "You quoted a verse from *Madhya-lila* –

*ami balaka-sannyasi – bhanda-manda nahi jani
tomara asraya nilun guru kari mani
(Cc. Madhya 6.59)*

Where's the next line?

Dhira-Krsna Svami: *Tomara sanga lagi mora iha agamana...*

Bhakti Caru Svami: *Tomara sanga lagi mora iha agamana* – (Bengali) "He says that with this mood we are trying to approach you –"

Srila Sridhara Maharaja: (Bengali) "From the perspective of Sarvabhauma's mood, He approached from that line. The meaning of *tomara sanga lagi* is that he is coming to know from within that he will be converted and he is required. That is suppressed within him."

"I want you, I have come here to get you as My assistant in My propaganda for preaching life...your help."

But His attitude is suppressed and externally He is approaching through the channel of the affection which Sarvabhauma naturally had for Him. Sarvabhauma saw Him like a child because Sarvabhauma's father and Jagannatha Misra of same time and same rank. And Sarvabhauma's father and Nilambara Cakravarti, the maternal...

Dhira-Krsna Svami: Uncle?

Srila Sridhara Maharaja: Grandfather.

Bhakti Caru Svami: Oh, grandfather.

Srila Sridhara Maharaja: That is Nilambara Cakravarti – maternal grandfather. They were classmates. Sarvabhauma told there, “Yet in that relationship, I look at Him with much affection and I want His welfare,” he told to Gopinatha. “But you, some people, a particular section, are making much of Him and in that way you are going to spoil His future. But He is a gentle, good and promising child. I shall look after Him. Just He can keep up His *sannyasa*, though He has taken at a very younger age, I shall have to look after His welfare. In this way Sarvabhauma...and Mahaprabhu also entering through that channel to conquer His heart and patiently gave hearing, silent hearing to Sarvabhauma's explanation according to Sankara school, without any...(Bengali) “What is *prativada*?” – without any opposition. But when He was asked by Sarvabhauma, “What is this? He is a very bright...”

Bhakti Caru Svami: Student.

Srila Sridhara Maharaja:...student, and He does not say anything, only silently with much patience He is listening, hearing. This is somewhat wonderful, strange.”

So when he asked whether, “You understand or not what I say,” then Mahaprabhu came out “Yes, I understand the original *sutra*, but your explanation I can't follow. This seems rather to cover the real meaning of the *sutra*.”

And Sarvabhauma was astounded, “What does He say? What I am explaining is all wrong, bogus? Then? Can You explain Yourself the *sutras*?”

“Yes, if you command, I can do so.”

“Do it!”

Then He began to explain and Sarvabhauma was astounded. “What is this?”

Anyhow, when the first stage was minimized, then Sarvabhauma – “I have made some explanation about the *atmarama-sloka* of *Srimad Bhagavatam*. Would you like to hear that?” To maintain his lost prestige, Sarvabhauma told like that.

“Yes. You go on I shall hear.”

Then Sarvabhauma explained in nine different ways. Nine meanings Sarvabhauma gave to *atmarama-sloka* and thought, “What I have done, I have revealed my...”

Dhira-Krsna Svami: Prestige.

Srila Sridhara Maharaja: ...prestige.” With this sort of posing. Then still, for some courtesy sake, he asked, “Can You explain in any more light?”

“If you order I can try.”

Then Mahaprabhu there explained eighteen different meanings of the *atmarama-sloka*. This perplexed Sarvabhauma. “Oh, Gopinatha told He is not a human being. What I now hear, it is not possible for any human being to do in this way *sloka*, this *vakya*.”

He was perplexed. Then Mahaprabhu showed him His Godly nature, position – *sankha, cakra, gada, padma*. And then...

Devotee: *Sad-bhuja*.

Srila Sridhara Maharaja: Eh?

Bhakti Caru Svami: *Sad-bhuja*.

Devotee: (Bengali) “He manifested His *sad-bhuja*.”

Srila Sridhara Maharaja: *Sad-bhuja. Sankha, cakra, gada, padma*. (Bengali) “ And what was the other? Caitanyadeva held the flute...”

Bhakti Caru Svami: *Danda, kamandalu?*

Srila Sridhara Maharaja: *Danda, kamandalu?*

Bhakti Caru Svami: And *vamsi*.

Srila Sridhara Maharaja: Eh?

Bhakti Caru Svami: *Danda, kamandalu*. Mahaprabhu –

Srila Sridhara Maharaja: (Bengali) “*Sad-bhuja* wasn’t at that time.”

Bhakti Caru Svami: Oh, *accha*...(Bengali) “He didn’t show at that time?”

Srila Sridhara Maharaja: (Bengali) “He didn’t show at that time – it cannot be traced. Maybe He has shown that to Murari Gupta. He showed the most famous ones – *rama-avatara, krsna-avatara* and *caitanya-avatara* – combined. That is *sad-bhuja*. I think He showed that to Murari Gupta. He didn’t manifest that form at other times. He showed *asta-bhuja* at this time. He showed the *asta-bhuja* to the *tairthika-vipra* in Mayapura, and *sad-bhuja* to Sarvabhauma. And *sankha, cakra, gada, padma* – and above that, *danda, kamandalu* or *vamsi-dhari*. Find it in *Caitanya-caritamrta*. It is also *sad-bhuja*, but not the *sad-bhuja*. Although in the temple of Puri, that *sad-bhuja* is given. Sisir Ghosa has written on that line but this is not what is found in *Caitanya-caritamrta*. So, like that...the Sarvabhauma was converted.”

Bhakti Caru Svami: (Bengali) “Maharaja, Dhira-Krsna Maharaja has composed a *sloka* about you, offering *pranamas* unto you.”

Srila Sridhara Maharaja Hare Krsna!

Bhakti Caru Svami: (Bengali) “He has written – ”

*bhaktivedantanam-arke tirohute kalau-nisih
vatale ghora-vairaurmi santi-karasya dhimatah
himamsas candra-rajasya krsna-paksasya siksayah
mangala-caranambhoje vande sridharah namine*

(Bengali) “And in English, he has written –”

“I offer my respectful obeisances to the auspicious lotus feet of *tridandi-yati* Sri Bhakti Raksaka Sridhara Deva Gosvami Maharaja. In the stormy night that has fallen after the disappearance of the transcendental sun of His Divine Grace A.C. Bhaktivedanta Svami Prabhupada, he has risen like a new moon to calm the waves of dissention and give guidance.”

Srila Sridhara Maharaja: (Bengali) “What is it in Sanskrit?”

Bhakti Caru Svami: *Bhaktivedantanam-arke tirohite kalau-nisih*

Srila Sridhara Maharaja: Eh?

Bhakti Caru Svami: *Bhaktivedantanam-arke –*

Srila Sridhara Maharaja: *Nam-arke...tirohiti?*

Bhakti Caru Svami: *Tirohute.*

Srila Sridhara Maharaja: Yes...

Bhakti Caru Svami: *Kalau-nisih vatale ghora-vairurmi santi-karasya dhimatah.*

Srila Sridhara Maharaja: (Bengali) “Slowly, slowly... *kalau-nisih?*”

Bhakti Caru Svami: (Bengali) “Yes.”

Srila Sridhara Maharaja: *Kalau* means...?

Bhakti Caru Svami: (Bengali) “*Kalau* means ‘of Kali-yuga.’”

Srila Sridhara Maharaja: (Bengali) “Of Kali-yuga.”

Bhakti Caru Svami: *Kalau-nisi...*

Srila Sridhara Maharaja: *Nisi...*

Bhakti Caru Svami: *Vatale...*

Srila Sridhara Maharaja: *Vatale means...?*

Bhakti Caru Svami: *Vatale means...?*

Dhira-Krsna Svami: Er...the Sanskrit is composed by Kusakratha.

Bhakti Caru Svami: *Accha.*

Dhira-Krsna Svami: I don't have the word-for-word.

Bhakti Caru Svami: (Bengali) "The Sanskrit was originally written by one devotee."

Srila Sridhara Maharaja: *Kalau-nisi vatale...*

Bhakti Caru Svami: *Ghora-vairaurmi...*

Srila Sridhara Maharaja: *Ghora...?*

Bhakti Caru Svami: *Ghora-vairaurmi...vaira-urmi.*

Srila Sridhara Maharaja: *Vairurmi...waves.*

Bhakti Caru Svami: *Vairurmi.*

Dhira-Krsna Svami: Waves.

Srila Sridhara Maharaja: *Vatale...*

Bhakti Caru Svami: *Ghora-vairaurmi. Santi-karasya dhimata. Santi-karasya dhimata.*

Dhira-Krsna Svami: *Karasya.*

Bhakti Caru Svami: *Santi-karasya dhimatah. himamsas candra-rajasya krsna-paksasya siksayah mangale-caranambhoje vande sridharah namine.*

Srila Sridhara Maharaja: (Bengali) "I will have to scrutinize the Sanskrit later."

Bhakti Caru Svami: (Bengali) "He has also written it in English –"

Srila Sridhara Maharaja: (Bengali) "But the idea is appreciable...however the benefit –"

Bhakti Caru Svami: (Bengali) "He said that after the disappearance of Bhaktivedant Svami Prabhupada, there was so much disturbance at that time –"

Srila Sridhara Maharaja: (Bengali) “That may all be true, but what he has compose there, may not be beneficial, beneficial for the organization. Will it be good?”

Bhakti Caru Svami: (Bengali) “That is Vaisnava etiquette, Maharaja.” Maharaja is telling that it is very nice, and it is correct – your mood is correct. But whether it will be beneficial for the – whether it will be good for the movement, our society –

Dhira-Krsna Svami: What? Whether what will be –

Bhakti Caru Svami: You know, like to make it –

Dhira-Krsna Svami: Well that’s not the idea.

Srila Sridhara Maharaja: The publicity –

Dhira-Krsna Svami: I just wanted as a –

Srila Sridhara Maharaja: The publicity may disturb the mentality of a portion.

Bhakti Caru Svami: (Bengali) “He is saying that he simply wanted to write a prayer, that was his only purpose.”

Srila Sridhara Maharaja: (Bengali) “From a personal perspective that is fine.” But a part of the ISKCON...may be so. But still, to be with publicity, it may not be very judicious.

Dhira-Krsna Svami: Yes, I understand now.

Srila Sridhara Maharaja: Hare Krsna!

Dhira-Krsna Svami: (to *Bhakti Caru Svami*) So today is the appearance day of Sri Bhaktisiddhanta Sarasvati Thakura and you can mention how...maybe you can...I think that would be the best thing – if you can just translate this – Prabhupada once –

Bhakti Caru Svami: I’ll just read it. (Bengali) “One time, Prabhupada wrote in a letter – ”

“Even among our godbrothers we have misunderstandings, but none of us is astray from the service of Krsna. My Guru Maharaja ordered us – ”

Srila Sridhara Maharaja: I can’t follow. Any sound is there?

Bhakti Caru Svami: (Bengali) “Prabhupada said” –

“Even among our godbrothers we have misunderstandings, but none of us is astray from the service of Krsna. My Guru Maharaja ordered us to execute his mission combinedly – ”

Dhira-Krsna Svami: Combined.

Bhakti Caru Svami: Combinedly... Combined.

“Unfortunately we are now separated. But none of us have stopped preaching Krsna consciousness. Even if there was misunderstanding amongst the godbrothers of m... Guru Maharaja none of them deviated from the transcendental loving service of Krsna. The idea is that provocation and misunderstanding may remain between one man and another. But our staunch faith in Krsna Consciousness may not allow any material disruption. Please therefore try to be sympathetic with any person even if they differ. The only qualification we have to scrutinize is if one is acting in Krsna Consciousness as far as one is able to do it.”

Srila Sridhara Maharaja: Good.

Dhira-Krsna Svami: So...and then Srila Prabhupada said that among Vaisnavas there may be some differences due to everyone’s personal identity. (to *Bhakti Caru Svami*) There – the line. I don’t want to read the whole thing because...

Bhakti Caru Svami:

“Among Vaisnavas there may be some difference of opinion due to everyone’s personal identity, but despite all personal differences, the cult of Krsna consciousness must go on.”

Srila Sridhara Maharaja: That is well and good, but there may be gradation. All may not preach from the same rank, same plane – some from a little superior, some from a little inferior plane. But they are working to spread Krsna consciousness, so it is justified. But they are not of equal level. It should be conceived in this way. Hare Krsna!

Dhira-Krsna Svami: (to *Bhakti Caru Svami*) So then – read this. On this one, just read up to here.

Bhakti Caru Svami: (Bengali) “Then Prabhupada said – ”

Dhira-Krsna Svami: He wrote this in...purporting the Advaita Acarya – in *Adi-lila* Advaita Acarya and His sons.

Bhakti Caru Svami:

“There are many disciples of Bhaktisiddhanta Sarasvati Thakura, but to judge who is actually his disciple, to divide the useful from the useless, one must measure the activities of such disciples in executing the will of the spiritual master.”

(Bengali) “Shall I repeat it one more time?”

Srila Sridhara Maharaja: Eh?

Bhakti Caru Svami: (Bengali) “Shall I repeat it one more time?”

Srila Sridhara Maharaja: (Bengali) “You please explain it in Bengali.”

Bhakti Caru Svami: (Explains in Bengali)

Srila Sridhara Maharaja: (Bengali) “To maintain the connection from the previous to the present, since the ideal is the same.”

Bhakti Caru Svami: (Bengali) “He says that in another place.”

Srila Sridhara Maharaja: (Bengali) “In another place? I see. Like that, in order to maintain that also, ideally we need to keep connection...we need to give gradation rather than telling it is useless. We need to say that whatever they are doing there is gradation, we may misunderstand. It may happen that they may be doing it differently and we may reject it. In this way we have to harmonise it.”

Bhakti Caru Svami: (Bengali) “Then he says –”

“Srila Bhaktisiddhanta Sarasvati Thakura wanted to print as many books as possible and distribute them all over the world.”

Srila Sridhara Maharaja: Eh? Distribute them...?

Bhakti Caru Svami: All over the world.

Srila Sridhara Maharaja: Yes.

Bhakti Caru Svami: (Bengali) “This much he said.”

Srila Sridhara Maharaja: It is good

Bhakti Caru Svami: (Bengali) “He said that the sign of a true disciple is how much one is able to follow his guru’s order.”

Srila Sridhara Maharaja: (Bengali) “How much one has realized it, how much one has grasped it and how much he is accordingly practicing it. That is correct. There is gradation. It’s not only to become a formal disciple, actually it is how much he has truly understood and is able to follow it.”

Bhakti Caru Svami: (To Dhira-Krsna Svami) Maharaja was telling that – yeah, that’s true. And the sign of a disciple is in how much one has been able to grasp the teachings of his spiritual master and act according to his instructions.

Dhira-Krsna Svami: Right.

Srila Sridhara Maharaja: To understand and to practice.

Bhakti Caru Svami: To understand and to practice.

Dhira-Krsna Svami: So, now your point is...so first Srila Prabhupada is saying there are differences of opinion, but he's distilled as an essential instruction the publishing and distribution of books.

Bhakti Caru Svami: (Explains in Bengali) "He's talking about the *brhad-mrdanga*."

Srila Sridhara Maharaja: *Brhad-mrdanga*.

Bhakti Caru Svami: (Bengali) "That is our *sankirtana*."

Srila Sridhara Maharaja: No objection.

Dhira-Krsna Svami: So now in our society, the godbrother – initiating or non-initiating they may have some different ideas about how to execute Prabhupada's orders.

Bhakti Caru Svami: Yes. (Bengali). "Now even in our organization, various godbrother irrespective of whether they are gurus or ordinary devotees, amongst all of them, the intention is...the main aim is that. But the way they take it depends on their individual realization. But it is expected that all of them move with this principal purpose – meaning distributing Prabhupada's books or bringing back Vedic scriptures."

Srila Sridhara Maharaja: (Bengali) "If we try to understand subtly, the books come at the second stage. We can see in this line. What is that *pranama-mantra* in *Caitanya-caritamrta Saha gana sri visakhan vitams ca* – this is the last part, the start is *vande'ham sri guroh sr yuta-pada-kamalam, sri gurun vaisnavams ca* – this is the first rank. Whoever becomes the agent to distribute to the human hearts, scattered here and there – this is one rank. After that we see, *sri rupam sagrajam saha gana* – here is the *sastrika* position. After this the third one is, *sadvaitam svadhutam parijana- sahitam* – here not much about *sastra* is there. After this *lalita sri visakha* – this is the *upasaya-tattva*. After that, the first stage is what they have come and inaugurated. Then the next stage is the creation of proper *sastra* by the order. After this, the next stage is the preaching by the agents everywhere according to the *sastra*. These are the stages seen."

Bhakti Caru Svami: (Bengali) "After that Lalita, Visakha...?"

Srila Sridhara Maharaja: (Bengali) "They are worshipping, actually where they are situated. They are representing what is the *sadhya* – Lalita, Visakha, Krsna in Vrndavana that is the goal, the destination. From there, in the second rank, in order to distribute

whatever are the goods of Mahaprabhu, not the *sastra*, but by their practice and preaching they extended it. After extending it they instructed others to create the appropriate *sastra*. Then *sastra* came...the group of Rupa-Sanatana came and created proper *sastra*. Then the next group is using all these *sastras* and approaching individual persons. In these four stages it has been shown.”

Bhakti Caru Svami: (Bengali) “To serve Bhagavan at the highest stage.”

Srila Sridhara Maharaja: (Bengali) “Yes serving Bhagavan. That service, by His own will, is coming to the world and He is giving it...the creation of *sastra* is according to that and then according to the *sastra* the ordinary agents distributed it from door to door. These successive four steps can be seen.”

Bhakti Caru Svami: (Bengali) “What is the position of Lalita-Visakha?”

Srila Sridhara Maharaja: (Bengali) “The position of Lalitha Visakha – they are in the *bhajana* group, the first group.”

Bhakti Caru Svami: (Bengali) “It moved back to the same place.”

Srila Sridhara Maharaja: (Bengali) “They are in the *lila*. From them, a facsimile of them and a second of them amongst Mahaprabhu came, granted and gave what they have been practicing...Mahaprabhu’s group. Then in Mahaprabhu’s group, the arrangement is made for the creation of *sastra*. Those *sastra* the other agents carried out from door to door. Before *sastra* comes preaching; and after preaching came *sastra*. *Sastra* made the preaching permanent by the arrangement...like that. In Mahaprabhu’s group, when they started preaching directly, there was not much *sastra* existing. Their practice and realization were the thing there. Next, *sastra* were formed for the ordinary. At a later stage among the disciples, the *sastra* was formed. Then according to the *sastra* it went on.

Bhakti Caru Svami: (To *Dhira-Krsna Svami*) Maharaja is telling –

Srila Sridhara Maharaja: (Bengali) “In the main figure these four stages are seen – the worshippable *sadhya*, the worshippable when it is distributing itself...extending tendency. After this to retain, it comes as literature, and then taking these literatures the agents are extending it everywhere. Who is there?”

Devotee: (Bengali) “Me, Maharaja and my nephew.

(BREAK)

Srila Sridhara Maharaja: – preaching through the books, that is of permanent character. In black and white, the *sastra*. That personal attempt – that is local and temporary, but the preaching through *sastra* – *sastra* means through books, writing method – the preaching

more permanent and definite. *Satyam vada ma likha* – in our speaking we may be a little slack, but when writing something we must be more accurate. The accurate representative and permanent representation of a thing – that is found in the writing things of the scripture. So to extend, try to extend the scope of the scriptures – that is a laudable service no doubt.

Dhira-Krsna Svami: I should continue?

Bhakti Caru Svami: Yeah.

Dhira-Krsna Svami: So in the *Bhakti-rasamrta-sindhu* –

Srila Sridhara Maharaja: In the first stage, when there was no script in came from mouth to...

Bhakti Caru Svami: Ear.

Srila Sridhara Maharaja: Ear. *Sruti*...in the first stage. From heart to heart – *tene brahma hrda ya adi-kavaye*. The first vibration came from heart to heart. Then from Brahma's mouth to the ear of the disciples. Then came the writing – to make it permanent and to spread through the agent also. The book one can carry, who may not be a Vaisnava, may not know anything, but he may carry the advice from one country to another country. It may be extended for preaching purpose. It is more suitable and helpful. Hare Krsna!

Dhira-Krsna Svami: In the *Bhakti-rasamrta-sindhu* –

Srila Sridhara Maharaja: But still there would be one thing – it is according to the Supreme Will. The division of labour, the choice of the Supreme. He may choose some for *sastrika* purpose and some for oral purpose. So the superiority may not be decided in this respect, in this matter – that one who is dealing with, he must be superior to the man who is not preaching through *sastra*. According to His will, He wanted one to do in a particular way and wanted some other to do in a particular way. This sort of thinking we must have. Do you follow?

Dhira-Krsna Svami: Is that like –

Srila Sridhara Maharaja: His choice – the choice of the Absolute.

Dhira-Krsna Svami: Like Haridasa Thakura. He is chanting –

Srila Sridhara Maharaja: Haridasa Thakura didn't write any book.

Dhira-Krsna Svami: No.

Srila Sridhara Maharaja: But his oral preaching – that is also not of less value.

Dhira-Krsna Svami: So in the *Bhakti-rasamrta-sindhu* –

Srila Sridhara Maharaja: Nityananda Prabhu – He didn't write much, but oral. But His attempt may not be depreciated. The attempt of Nityananda Prabhu – the direct preacher of Mahaprabhu – *bhaja gauranga kaha gauranga*. The first rank by oral attempt. And the next – Rupa-Sanatana through scripture – next stage. Krsna!

Dhira-Krsna Svami: So in the *Bhakti-rasamrta-sindhu*, Rupa Gosvami mentions the general principle of accepting *acarya*, but he doesn't choose to mention the details because they may vary from one *acarya* to another.

Srila Sridhara Maharaja: Eh? What does he say?

Bhakti Caru Svami: (Bengali) “Rupa Gosvami in *Bhakti-rasamrta-sindhu* says that— could you repeat that?”

Dhira-Krsna Svami: He says that one should accept the *acarya*, you should accept an *acarya*. And Prabhupada mentions that he doesn't go into the details because there may be differences between one *acarya* and the others, so he doesn't chose to mention the details but the general principle that one must accept an *acarya*.

Srila Sridhara Maharaja: What does he say?

Bhakti Caru Svami: (Explains in Bengali) Both have to be recognized as an *acarya*. Is that the question?

Srila Sridhara Maharaja: (Bengali) “It means that in the vital points there will be no difference between them.”

Bhakti Caru Svami: (Bengali) “No difference in the vital points.”

Srila Sridhara Maharaja: (Bengali) “Yes, in the matter of unimportant details and in regards to practice –” a little difference there may be. But in the main points they will be one and the same – common. What is the *sloka* of Rupa Gosvami in *Bhakti-rasamrta-sindhu*?

Dhira-Krsna Svami: *Sloka*?

Srila Sridhara Maharaja: What is that *sloka*?

Dhira-Krsna Svami: I don't know the Sanskrit.

Bhakti Caru Svami: You have the writing in English?

Dhira-Krsna Svami: What Prabhupada wrote?

Bhakti Caru Svami: Yes.

Dhira-Krsna Svami: I believe its Chapter Nine.

Srila Sridhara Maharaja: Because there is already so many groups – *santa, dasya, sakhya, vatsalya, madhurya* – and they are also antagonistic. Isn't it? Caru Svami? *Vatsalya-rasa* and *madhurya-rasa* – they are antagonistic. So they are all pure, and genuine and natural and they have got real necessity and position. So even antagonistic preaching has got its ru there.

Dhira-Krsna Svami: Yes, but in one place, Prabhupada mentions –

Srila Sridhara Maharaja: And there are so many branches. In *vatsalya-rasa* also, different kinds of branches – not only stale, one thing. In *madhurya-rasa*...so many branches and variegatedness, all serving towards, to Krsna. But variegatedness...just as in the cooked food – the pungent, the salt, the combination of different types.

Govinda Maharaja: (Bengali) “Knowingly don't create trouble by giving interpretation beyond that of the Smartavadis. Then trouble will brew which will go on hovering above our head for our whole life.”

Srila Sridhara Maharaja: Hare Krsna!

Dhira-Krsna Svami: So, but Prabhupada mentions that a disciple – he must execute the order of the spiritual master, but not offend other Vaisnavas.

Srila Sridhara Maharaja: Eh?

Bhakti Caru Svami: (Explains in Bengali)

Srila Sridhara Maharaja: As much as possible. Sometimes he may also...just as elder brother may punish the younger. Good sense must be there – sincerity. He wants the good of the junior and he may chastise the younger brother, “Don't do in that way – do in this way! That sort of position, there should be room for that sort of –

Bhakti Caru Svami: Friendship.

Dhira-Krsna Svami: Sometimes –

Bhakti Caru Svami: (Bengali) “When one does it for the benefit of someone, it is not an offence.”

Srila Sridhara Maharaja: (Bengali) “It isn't.”

Bhakti Caru Svami: (Bengali) “If it is done for Bhagavan, for the practice of devotion to the Lord – ”

Srila Sridhara Maharaja: If well-meaning, then no harm if he punishes someone younger...junior.

*na hi kalyana krt kascid
durgatim tata gacchati
(Gita 6.40)*

That is rather a form of affection. Punishment is also a form of affection. In *vatsalya-rasa* is used hugely. Even Krsna is not exempted!

Govinda Maharaja: From Yasoda-mata.

Srila Sridhara Maharaja: Yes.

Dhira-Krsna Svami: But sometimes in our society we have the younger brothers want to chastise the older brothers.

Srila Sridhara Maharaja: Yes.

Govinda Maharaja: (Bengali) “Yet Krsna feels great happiness. When Mother Yasoda punishes Him, He feels great pleasure.”

Dhira-Krsna Svami: So knowing that there is variety, there will be difference in preaching – we have to accept that. But in our society, in the practical sense in how to remain unified with the difference – that has become a problem...to allow for difference and at the same time remain unified.

Bhakti Caru Svami: (Explains in Bengali) In spite of these differences, how to remain united?

Dhira-Krsna Svami: (To *Bhakti Caru Svami*) In English.

Bhakti Caru Svami: (Bengali) “If you could speak in English.”

Srila Sridhara Maharaja: The spirit of toleration – that should be spread amongst us. If we want to work in a group, in *sankirtana* – this sort of qualification is –

Bhakti Caru Svami: Essential.

Srila Sridhara Maharaja: Essential and inevitable. *Trnad api sunicaena taror api sahisnuna amanina manada* – this sort of characteristic should be maintained and give more attention if we want to work in a group. Toleration and humility...humility and

toleration. Otherwise combinately we cannot take up any work, big work. And *amanina manada* – these four qualifications are necessary if we want to go on with *sankirtana samyak-kirtana*.

bahubhir militva yat kirtanam tad eva sankirtanam
(*Bhakti-sandarbhā, Anuccheda 269*)

Jiva Gosvami's explanation of *sankirtana*. What is *sankirtana*? *Bahubhir militva yat kirtanam tad eva sankirtanam* – that if you want to go on in that process, then these qualifications should be encouraged within the organization. In a spirit of toleration, humility and the tendency to give honour to others and not to seek honour for himself. Especially *pratistha* – the hitch is there in *pratistha* – in fame, to maintain one's own position. By attempting to maintain our own position, we cannot keep position. This sort of thing should be educated among the organization. By seeking position we may not attain position. Sometimes, by not seeking, but giving position to others, we can get position. *Samanina manadena* – the hitch, the main hitch is there. And with toleration and also humility. First humility, then toleration, then giving position to others and not want for himself. Then we can go together and that will remain more –

(END OF SIDE A)

Srila Sridhara Maharaja:

sri krsna-kirtane yadi manasa tohara
parama yatane tanhi labha adhikara
(*Gitavali 11.3.1*)

If you really want to go on with *sankirtana*, then these four qualifications are indispensably necessary for you.

sri-krsna-kirtane yadi manasa tohara
parama yatane tahi labho adhikara

trnadhika hina, dina, akincana chara
apane manobi sada chadi 'ahankara

vrksa-sama ksama-guna karabi sadhana
prati-himsa tyaji' anye karabi palana

*jivana-nirvahe ane udvega na dibe
para-upakare nija-sukha pasaribe*

*haile-o sarva-gune guni mahasaya
pratisthasa chadi kara amani hrdaya*

*krsna-adhithana sarva-jive jani' sada
karabi sammana sabe adare sarvada*

(Gitavali, Siksastakam Song 3)

This attitude should be...we should preach and create such favorable atmosphere so we can go on with *sankirtana* – that is *bahubhir-militva* – the many combined as one campaign we can move. Hare Krsna!

Dhira-Krsna Svami: (To *Bhakti Caru Svami*) So, next question is – read this – “According to *Srila Jiva Gosvami*...” –

Bhakti Caru Svami: (Bengali) “Maharaja, Prabhupada said –”

“According to Srila Jiva Gosvami a preacher has to accept many disciples to expand the cult of Sri Caitanya Mahaprabhu. This is risky –”

(Bengali) *On this I want to ask a question*

Dhira-Krsna Svami: Now –

Srila Sridhara Maharaja: For this I want to know the original *sloka*.

Bhakti Caru Svami: (Bengali) “Prabhupada says this in the purport. In the purport –”

Dhira-Krsna Svami: It’s found in the *Madhya-lila*, Chapter 22.

Bhakti Caru Svami: (Bengali) “In the *Caitanya-caritamrta, Madhya-lila,*”

Dhira-Krsna Svami: Chapter 22.

Bhakti Caru Svami:

“According to Srila Jiva Gosvami a preacher has to accept many disciples to expand the cult of Sri Caitanya Mahaprabhu.”

Dhira-Krsna Svami: It's in the purport.

Bhakti Caru Svami: (Bengali) “Prabhupada says this in a purport to a *sloka* in the *Madhya lila*.”

Srila Sridhara Maharaja: (Bengali) “Mahaprabhu has said that *yare dekho tare kaha krsna upadesa*’ – this speaks about one stage. Firstly delivering *krsna-upadesa* and making disciples is not the same thing. After this, Jiva Gosvami has said something which has influenced me to come here to a certain extent, as I did not want to come here – *jnana-sathya*. Just like *vitta-sathya* is an offence, similarly *jnana-sathya* is also an offence. I have money but I am not spending it. I am not giving it to others, depriving them is an offence. Then there is *jnana-sathya* – if I know something but I am not willing to give it to others. That is also an offence. It is unnatural, artificial. How much I understand I am not willing to give it to others. This is unfair. Therefore judging from that point, we have to go forward and help to a certain extent. We have to take responsibility to some extent. Then there is a natural connection. How much I understand I will do. But I myself should be sincere...sincerity.” The dealing must be sincere. As much as I know, I must help the others with that knowledge. The posterity and...(Bengali) “Austerity, and what is its opposite primitive... What is the other?” Previous...

Bhakti Caru Svami: Previous.

Srila Sridhara Maharaja: Previous *acaryas* – they have left their knowledge for us. I have studied, I have got that advantage, facility. But in my turn, I am not extending that to others. The flow is obstructed by me. I have no right to do so. I must also transmit what I have got from the predecessors. For posterity I must extend that. That is a natural, good feeling. It requires this. What I have got from the...

Bhakti Caru Svami: Previous *acaryas*.

Srila Sridhara Maharaja: Ancestors, previous – I must allow that to pass through me – the knowledge for the posterity. This is quite natural. And if I create in me, I shall commit an offence. Do you follow?

Dhira-Krsna Svami: Create what? A struggle?

Bhakti Caru Svami: Obstruction.

Srila Sridhara Maharaja: The knowledge, the flow of knowledge that is –

Dhira-Krsna Svami: Obstruction.

Bhakti Caru Svami: Yeah.

Dhira-Krsna Svami: In the...that's an offense.

Bhakti Caru Svami: The knowledge is flowing –

Srila Sridhara Maharaja: The knowledge is flowing from previous to the...

Bhakti Caru Svami: Posterity.

Srila Sridhara Maharaja: Posterity. (Bengali) “What was that also? I just mentioned it.”

Bhakti Caru Svami: Previous.

Srila Sridhara Maharaja: (Bengali) “Not previous. Posterity and then something else...”

Bhakti Caru Svami: Ancestors?

Nimai: Previously...

Bhakti Caru Svami: (Bengali) “You mentioned ‘previous *acaryas*.’”

Nimai: Previous *acaryas*.

Srila Sridhara Maharaja: (Bengali) “Not ‘previous *acaryas*’ – there was something else. I had just said it.”

Bhakti Caru Svami: Ancestors?

Srila Sridhara Maharaja: (Bengali) “Ancestors wasn't it.”

Bhakti Caru Svami: Predecessors?

Srila Sridhara Maharaja: (Bengali) “Yes – predecessors.” The flow is coming from the predecessors and it must pass through me to the posterity. That is natural – the flow of knowledge. But if I create an obstacle in me then it will be...I shall commit offenses. Especially the spiritual flow, we must not stop. What we get from the *acarya*, I must transmit to the disciple. That is quite natural. But the difficulty is that we seek our own

position. Difficulty is the self-seeking mood. We must be medium. That's no harm. But self-seeking temperament, that is to be blamed and that is harmful.

Bhakti Caru Svami: That should be avoided.

Srila Sridhara Maharaja: Avoided – otherwise we all may be guru only if I allow my guru's flow to pass through me – no harm. Then he is bona-fide; he is suited to be guru. Only when he is passing guru's thing through him – it is guru's property passing through me. As long as I am connected with my guru, these things I must allow to pass through me...no harm. But when the self-centered...guru-centred abolished and self-centred nature, then the opaque guru becomes opaque and that guru is a nuisance to the world. He is no longer a guru. Who is not a disciple, who is not conscious of his own guru – he cannot work on behalf of guru. The guru-agent can do the work of guru. He must consider himself the agent, the medium, the medium, there is no difficulty, no wrong. Otherwise when he forgets his own guru and he gives something which has not come, not received from guru, then he will create disturbance. *Amara ajnaya guru hana tara ei desa.*

*kabhu na vadhibe tomara visaya taranga
punarapi ei thani pabe mora sanga
(Cc. Madhya 7.129)*

To make a disciple means to do the service. Everything should be taken up with the spirit of service, then everything is met. Even beating is service, Hanuman and so many others – they created havoc in the world, but they did service, Arjuna – when he fought, he did service. *Nimita matram bhava savyasacin* – the *nimita*, the agent – be conscious of your agency. If you are agent of a particular person or of your own guru, then you go on with the work of the guru. You are quite fit, not any selfish motive. *Prathisthasa* – “I want fame! I want women I want money!” Exploitation...the nature of exploitation as well as the nature of renunciation should be eliminated and everything should be done with the spirit of service. Then we are all well, all healthy. The spirit of exploitation and renunciation – both should be avoided and the spirit of service.

And even crossing the *sastrika* rule, the hearts purity – that is above. The *sastras* are meant for the general persons, but there may be higher souls that may be above the consideration of the *sastra*. *Sastra* is generally meant for the mass. Of course, there are different rulings for different stages, but still, on the whole *sastra* means who is to be controlled. The purpose is to control. That is not used for the free, who is above control, who is naturally posted in their good nature. *Sastra* is not for them. *Sastra* is for the general mass, to control them, to train them. And who is above training – cent-per-cent in the service of Krsna – the *sastra* is not necessary there.

Bhakti Caru Svami: *Vidhi nahi ara.*

Srila Sridhara Maharaja: Eh?

Bhakti Caru Svami: *Vidhi nahi ara.*

Srila Sridhara Maharaja: *Vidhi nahi ara.*

sarvaksana bala ithe vidhi nahi ara
(Cb. Madhya 23.78)

Above the rules of conduct. They can create *sastra*. Their very practices are *sastra*. By the *acara – mahajano yena gatah sa panthah*.

Dhira-Krsna Svami: (To Bhakti Caru Svami) So previously he had mentioned that if this acaryaship were to be extended, the spiritual characteristics should be maintained.

Srila Sridhara Maharaja: *Acarya...acarya's* qualification must be there – if it is extended. A non-*acarya* cannot do the work of an *acarya*. *Acarya* has got a special qualification. What is that? First consideration – that *acarya* must be submissive to his own *acarya*. He must be faithful to his own *acarya* – that will be the first qualification. He is the servant and it will depend on the percentage of the submission. How much he is subservient to his own *acarya* – the degree...it will depend on the degree. There is the difficulty.

(BREAK)

Srila Sridhara Maharaja: Hare Krsna!

Dhira-Krsna Svami: So the question is now this year the GBC, they may expand the acaryaship, So how will this come, that they will recognize a Vaisnava that he is on a certain standard, that he has submission to the previous *acarya* – how will that individual know that he is ready to give *diksa*?

Bhakti Caru Svami: (Explains in Bengali)

Srila Sridhara Maharaja: (Bengali) “It should be understood like this – *sastra* and *sadhu*.”

Dhira-Krsna Svami: (To Bhakti Caru Svami) Can he speak this in English?

Bhakti Caru Svami: (Bengali) “He’s asking if you can speak in English.”

Srila Sridhara Maharaja: It should be considered from mainly two standpoints – one is *sastra* and another is present, reliable, living *sadhus*. And also, considering the line of Svami Maharaja as he has expressed his will during his preaching time – some consideration, attention should be given to that. His preaching, his nature, his aspirations – this sort of consideration, and *sastra* as well as living *sadhus*. *Sastra* is there and living *sadhus* – who are they? Who can be relied, who is not very diplomatic. Diplomacy may be subservient, but diplomacy may not have the primary position...such *sadhus* consideration. And also amongst the present *acaryas* and the committee – their opinion should be given more value, who can be relied to have the success of the movement, of the whole institution. Broadminded, wide-viewed – whose heart is only to extend the genuine activities of ISKCON. Who is selfless, selfless heart, who wants extension of the genuine flow of ISKCON – his opinion, should be read more importance with. On these considerations the *acarya* should be...

Bhakti Caru Svami: Nominated.

Srila Sridhara Maharaja:...selected, nominated. The nomination will come from the body, not from the mass perhaps. But the body should look to the mass-mind also – among those that are within ISKCON. They should consider their feeling in this function. Sincerity, *sastrika* knowledge, and adherence to guru and earnestness to take this divine *upadesa* to council to the mass – all these qualifications should be given more importance in an *acarya*. His inner hankering to give to the people and his submission to his guru and *sastra* and also friendly temperament with the members of ISKCON – these considerations should be given importance. And a commanding temperament...and who is able to capture the educated minds as well as masses. All these qualifications should be reckoned into...

Dhira-Krsna Svami: Now, in the Third Canto of the *Srimad Bhagavatam*, in relation to Uddhava, Vidura and Maitreya, Srila Prabhupada says we should be careful not to transgress the law of *maryada-vyatikrama*.

Bhakti Caru Svami: (Explains in Bengali)

Srila Sridhara Maharaja: That would be a good...conduct and courtesy. To take his permission, consent – that will be a good thing. General *laksana* is given in *Gita Bhagavatam*, *Upanisad*. That is, *samit-panih srotriyam brahman-nistham* – well-versed in the knowledge of scriptures and who has an unconditioned adherence towards a Spiritual Entity – that should be the real sign of an *acarya*. *Sastra* and the purpose of the *sastra* -

adherence to both of them...*sastra, sadhu-sastra...sadhu-sastra – sadhu-sastrera upasya tattva.*

In *Gita* also – *jnaninas tattva-darsinah*. Knowledge which is established in the Divinity and who can express the characteristics of the Divinity to others, That is *jnaninah* – who have got direct perception about Divinity and who can also give vent to that perception to the public. That should be the...who knows and who can make others to know the real characteristic of Divinity – that should be the real (Bengali) “What is *laksana?*” – sign of *acarya*. And other things, who can mix with the people of the educated society, who know different language of people, who can write – these are also superior qualifications. Main qualification – who is in divinity and who can spread divinity outside. That will be the intrinsic characteristic of an *acarya*. And the external qualification will be –

(BREAK)

Bhakti Caru Svami: (Bengali) “Maharaja, he has another small question about the guru being an *uttama-adhikari*. Can you say something in this regard?”

Srila Sridhara Maharaja: (Bengali) “He isn’t an *uttama-adhikari*. An *uttama-adhikari* must come down to do the work of a *madhyama-adhikari*.”

Bhakti Caru Svami: Maharaja is saying that it's not actually the *uttama-adhikari* – guru his position is *madhyama-adhikari*. The *uttama-adhikari*, they come down to the *madhyama-adhikari* platform.

Srila Sridhara Maharaja: He comes down in *madhyama-adhikara* because *uttama adhikari* does not see anything without connection with Krsna and a *madhyama-adhikari* sees both Krsna and non-Krsna. So the guru must see non-Krsna, then he will transform non-Krsna into Krsna consciousness. So *madhyama-adhikari*...this is the work of the *madhyama-adhikari*. He is conscious of both Krsna and Maya and he is clever to take from Maya, snatch from Maya’s clutches and send them to Krsna’s domain. That is *madhyama adhikari*. But it is unquestionable that he may not be tempted to be again under the... caught under the snare of Maya. That should be guaranteed.

Dhira-Krsna Svami: How is that guaranteed?

Srila Sridhara Maharaja: By his movements. We have to... his movements, his practices, we have to guess...

Bhakti Caru Svami: The same thing –

Srila Sridhara Maharaja: *Sannyasi* also.

Bhakti Caru Svami: How he acts. Like, that has to be –

Srila Sridhara Maharaja: What is their plan, the members of the governing body should be given that facility, and outside the governing body also, *acarya* may be...

Dhira-Krsna Svami: They may be outside also.

Srila Sridhara Maharaja: Appointed...outside.

Dhira-Krsna Svami: These are proposals for discussion. Which some devotees –

Srila Sridhara Maharaja: Who is considered qualified, he should be given recognition.

Dhira-Krsna Svami: Recognition.

Srila Sridhara Maharaja: Independent of the governing body and outside governing body
Hare Krsna!

Bhakti Caru Svami: Hare Krsna!