

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

81.08.27.B

**Śrīla Śrīdhara Mahārāja:** ...in *mādhurya-rasa* they won't approve. They try to force him to take medicine. That should be their nature, nature of affinity must come to such a degree. "We can't allow you to go on without medicine." That is possible only in the case of indifferent school. That is Māyāvādī or renunciationist. They may take such attitude, but not devotees.

**Bhakti Caru Swāmī:** They may become flabbergasted, Mahārāja, then what should we do? We want to rectify the, we want to save the situation. But then again, if we try to do that then immediately they'll brand us.

**Śrīla Śrīdhara Mahārāja:** We shall pray to the higher authority and what inspiration we should get in our sincerity, sincere heart, we cannot but do that. We can't give up our own conscience, that inner voice. We should fervently pray to him, "Please guide me properly." Wait, until we get such inspiration, "do this," we may not be very indiscriminate and very rough and very abrupt in our dealings, may not be very quick; a little slow we may be. Hesitation may force us to be slow to take our step.

As Rāvaṇa told, *subashya sigram asalisya kala haranam* [?] "If I think that this step will create some disturbance into the environment, I shall wait and see. And when I shall see that this is the auspicious result it will bring, then I may be quick in my action."

Straight and bold we must be always; straight, sincere, sincere, straight, bold. Otherwise the poisonous environment will swallow me up.

Rabi [Rabindranatha] Ṭhākura \_\_\_\_\_ [?]

**Bhakti Caru Swāmī:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** To give indulgence I do rightly by, but I give indulgence, not give indulgence but I patiently forbear what wrong is going around me without protesting, without taking any action according to my position and capacity. I may protest but according to my capacity to save my own self I must take some step around me. Otherwise I will be affected. So I have got some duty towards my environment and society. That is a part of my selfish interest. Hare Kṛṣṇa.

...

**Śrīla Śrīdhara Mahārāja:** ...was too much delayed.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Bhakti Caru Swāmī:** Govinda Mahārāja was wondering whether his English was correct, what he said was correct?

**Śrīla Śrīdhara Mahārāja:** At least conveying his purpose, meaning.

**Bhakti Caru Swāmī:** And he asked Śrīla Śrīdhara Mahārāja. So Śrīla Śrīdhara Mahārāja said that, “Just you speak and then only it will become correct, perfect.” Then he said that, “Am I also speaking correctly?”

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha. Not correct English.

**Bhakti Caru Swāmī:** Mahārāja, everyone appreciates your English in America. They feel that it’s so eloquent, and it’s so rich; that your selection of words are so meticulous and so pure.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Bhakti Caru Swāmī:** ...to find out the real meaning of the words that you use at times.

**Śrīla Śrīdhara Mahārāja:** Generally the selection of word that is happy with me.

**Dhīra Kṛṣṇa Mahārāja:** Sometimes we have to look in the dictionary.

**Devotee:** Philosophical words.

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** I am told that the nature of my delivery is like that of my Guru Mahārāja. And whenever I deal with a particular thing, always new, not mere formal. Our God-brothers they say, “When I attend your lecture we think that we listen to the lecture of our Guru Mahārāja.”

**Bhakti Caru Swāmī:** The other day Mahārāja, I was telling Dhīra Kṛṣṇa Mahārāja that sometimes a very good chess player, \_\_\_\_\_ you don't know what move he is going to take. The same way when we ask a question, we don't really know what kind of answer is going to come from you. And when the answer comes we get totally amazed that we never even dreamt of that kind of answer. It is so new, so fresh.

**Śrīla Śrīdhara Mahārāja:** Guru Mahārāja’s grace. At his last time, he took me in such a central position and placed me there that standing from that position I look around and I get a clear conception of what is what. Gaura Haribol. I can survey from that position, what is where. Gaura Haribol. That is the secret of my speaking.

**Bhakti Caru Swāmī:** He has empowered you, Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Might have been, might have been that also.

When he gave me initiation, he told in such a way, I was asked by one of my senior Godbrothers, “What did he say during the time of your initiation?”

He said such and such thing.

“Oh, you are very fortunate.” That was the remark.

Then when I got *sannyāsa*, Bon Mahārāja was present there, many others also. Bon Mahārāja remarked that, “Prabhupāda has got a high satisfaction by giving you *sannyāsa*. So much satisfaction we did not find in any occasion of other *sannyāsīns*. He is highly satisfied conferring *sannyāsa* to you.”

That is one thing. The selection of words: that is something like intuition. When I am coming to Gauḍīya Maṭha, but not enlisted, only negotiating in that condition, they are thinking a suitable term, Prabhupāda was there, other members also, senior English knowing members were there; the exhibition, religious exhibition, what should be the proper name, they are searching for. I am an outsider. Some say 'spiritual', some say 'religious', but Prabhupāda does not accept. I told 'theistic', the word came from me, 'theistic exhibition'. That was accepted. I am a stranger at that time. So selection, it is intuitive, selection of words, got in my nature from previously; the proper selection of words.

Then also in Allahabad, once Prabhupāda was delivering a lecture, I was sitting by his side, a Kanada lecture. Then Prabhupāda used the words, the 'least-common-multiple'. For example, he quoted these words 'least-common-multiple', that may be compared with this. And just the opposite, that may be compared with the other thing.

And I prompted, that 'greatest common measure'. Ha, ha, ha, ha. Least-common-multiple – greatest-common-measure. My pronunciation of measure, that was Bengali pronunciation and Prabhupāda's pronunciation was of English type.

Measure? So Prabhupāda says, "What do you say?"

Least-common-multiple, greatest-common-measure.

"Oh, measure, measure. You are very clever. I am collecting this word from you," he told. Ha, ha.

**Śrīla Govinda Mahārāja:** Swāmī Mahārāja \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Europe is defeated by Asia. Swāmī Mahārāja, in an argument, Bon Mahārāja put so many arguments that, 'they cannot be answered'. But I like to hear what questions cannot be answered. Then he reluctantly went on with the arguments which he had to face there. And I began to answer them. Then when Bon Mahārāja could not speak anything more, Swāmī Mahārāja was present in that round table conference, myself, Bon Mahārāja, that Madhusudana Mahārāja, [Herr] Schulze, all around the table, then Swāmī Mahārāja told, "Here, Europe is defeated by Asia."

[Herr Schulze later became known as Sadānanda Dāsa, a German born disciple of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]

**Bhakti Caru Swāmī:** Europe was represented by Bon Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Bon Mahārāja, and Schulze was very attentively listening to the argument, discussion. Later on Schulze told, "I was attracted more by the book [Śrī Kṛṣṇa Caitanya] of Nisikanta Sanyal, Professor, than that of Bon Mahārāja."

And before that he appreciated my articles in *Nadiyā Prakāśa*, our Guru Mahārāja. And also that Bhaktivinoda Ṭhākura's *stotram*, that was much appreciated by him. That is the only Sanskrit production during the time of Prabhupāda. And that was highly appreciated by him. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

**Śrīla Govinda Mahārāja:** Śrī-rūpa-mañjarī-pada \_\_\_\_\_ [?]

**Dhīra Kṛṣṇa Mahārāja:** Mahārāja, sometimes we've heard that in the Kali-yuga that the *sāṅkīrtana* movement will be prominent for ten thousand years. Is that correct?

**Śrīla Śrīdhara Mahārāja:** Yes. It may be, might have been mentioned in *Purāṇa*, anywhere, but always depending on the sweet will of the Lord. And in which *kalpa*, that is also to be discussed, we must ascertain. There are many things mentioned in the *Purāṇa*, meaning a particular *kalpa*, a day of Brahmā. That may not be, that may not hold true in other *kalpas*. *Se Varāha kalpa, Sam Varāha kalpa* - there are so many *kalpas*. And one may hold true in a particular *kalpa* not to be applied in another *kalpa*, though we must not be discouraged by that.

**Bhakti Caru Swāmī:** Prabhupāda said, I remember that, "Satya-yuga will be established in Kali-yuga for ten thousand years."

**Śrīla Śrīdhara Mahārāja:** After, ten thousand years.

**Bhakti Caru Swāmī:** I mean, in Kali-yuga, in the middle of Kali-yuga, the Satya-yuga will come for ten thousand years.

**Śrīla Śrīdhara Mahārāja:** Just as the *antadāsa* [?] within *dasagraha* [?] *antadāsa* [?] also, so *aprantadāsa* [?] also. So in the Kali sometimes there is also up and down. In some portion of Kali, the less sin, that it may be considered Satya, Tretā, Dvāpara, Kali, in that way, subdivision. Just as Satya, Tretā, Dvāpara, Kali, so in each *yuga* there is also subdivision, and then also within that, sub-subdivision. In that way things move. So it may be like that.

**Dhīra Kṛṣṇa Mahārāja:** Mahārāja, when I spoke to Bhāvānanda Mahārāja yesterday.

**Śrīla Śrīdhara Mahārāja:** Yes, about?

**Dhīra Kṛṣṇa Mahārāja:** Well, he was asking me what I'm going to do about going back to America. So I told him, in San Francisco, I also work speaking in Universities, giving lecture and he approved of this idea of being there.

Then he told me that in terms of dealing with yourself, with Your Divine Grace, that he wanted to be very careful so that devotees in our society would not offend you, that we should not create any situation where they become offensive towards you, because that would be very detrimental for their spiritual lives.

And he had one question that he also wanted you to clarify, was when Jayapataka Swāmī and Bhāvānanda Mahārāja came here and they read you this paper that was prepared by the GBC, at one point you said that if they were to reject a man from being an Ācārya, that they may say that we do not recognise the mercy of our Guru Mahārāja is within you; that we do not recognise the mercy of our Guru Mahārāja within you.

**Śrīla Śrīdhara Mahārāja:** Within me?

**Dhīra Kṛṣṇa Mahārāja:** Yes: to a man who is a candidate for Ācārya.

**Śrīla Śrīdhara Mahārāja:** I can't follow.

**Dhīra Kṛṣṇa Mahārāja:** Someone may be nominated to be Ācārya, but he may be rejected by the

Ācārya Board. And you said that they may say to him, 'we do not recognise the mercy of our Guru Mahārāja within you.'

**Śrīla Śrīdhara Mahārāja:** 'They can't feel that the mercy, that is the grace Guru Mahārāja came to distribute to the world, that is absent in me.' They told like that?

**Dhīra Kṛṣṇa Mahārāja:** No.

**Śrīla Śrīdhara Mahārāja:** 'They can't see the mercy of Guru Mahārāja in me', what does it mean?

**Dhīra Kṛṣṇa Mahārāja:** No. The Ācārya Board, someone may come to be nominated to be Ācārya. So they have to accept or to reject. So there was a point of rejecting someone. And they say that you have said on this tape that the Ācārya Board, they may say to this man, this candidate, the nominee, that 'we do not find the mercy of our Guru Mahārāja within you, so we have not accepted you to be a part of the Ācārya Board'. So Bhāvānanda Mahārāja thought that this is too harsh, it might be too much arrogance for the Ācāryas to tell another man that.

**Śrīla Śrīdhara Mahārāja:** You have got no mercy of Guru Mahārāja within you.

**Dhīra Kṛṣṇa Mahārāja:** Right. Yes.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** What does Bhāvānanda Mahārāja say? He says that when he is to cancel one continuing Ācārya from his post...

**Dhīra Kṛṣṇa Mahārāja:** Not a continuing, a candidate.

**Śrīla Śrīdhara Mahārāja:** Formerly the vote was prepared to cancel two.

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** When they are to cancel anyone or to accept anyone, then their lookout will be whether he can trace Swāmī Mahārāja's grace in them, in sufficient quantity. Then they can take him. And where they do not find that grace, they should reject. That I told. That is the criterion, the criterion of making Ācārya or rejecting will be that whether Swāmī Mahārāja's grace sufficient is found in him, that he will be able to do the work of Ācārya.

**Dhīra Kṛṣṇa Mahārāja:** Yes. Right. So the key word is sufficient. You said grace sufficient.

**Śrīla Śrīdhara Mahārāja:** Yes, sufficient.

**Dhīra Kṛṣṇa Mahārāja:** Because that is all he wanted to clarify.

**Śrīla Śrīdhara Mahārāja:** Sufficient to hold the honourable position of Ācārya, that sort of grace, the minimum grace may be any disciple.

**Dhīra Kṛṣṇa Mahārāja:** Right, not that if a man is rejected that he has no grace.

**Śrīla Śrīdhara Mahārāja:** Yes, sufficient deviation from the grace we received direct from Swāmī Mahārāja. When he has himself appointed Ācārya anybody, as Hamsadutta and Jayatīrtha, then when they wanted to reject them, the board, they must be confident that Swāmī Mahārāja has withdrawn from them the delegating power that he conferred upon them, must be sure about that before they oust them from the board. And also when he will take anyone within the Ācārya Board, they must have to detect that Swāmī Mahārāja's grace is there in sufficient quantity to help him to distribute to the others, keeping proper faith in his holy feet. What is necessary. That I might have said.

**Dhīra Kṛṣṇa Mahārāja:** Yes, but sometimes they have thought that our Guru Mahārāja's grace is in this particular man. But for the society or the organisation we find certain things objectionable so we'd like him to separate.

**Śrīla Śrīdhara Mahārāja:** His external behaviour.

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** Grace is there but behaviour is so unmannerly that he could not be kept as a cooperating member in the board.

**Dhīra Kṛṣṇa Mahārāja:** Right.

**Śrīla Śrīdhara Mahārāja:** Then what will be the decision? That is his question?

**Dhīra Kṛṣṇa Mahārāja:** Sometimes.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** So in that case \_\_\_\_\_ [?]

The grace is there, the devotion is there in intense quantity, but his behaviour is such that we cannot tolerate them. That is, his behaviour, his conduct cannot be harmonised in the board. In that case I think...

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

He should be allowed if sufficient grace of Swāmī Mahārāja of an Ācārya is found in him. But his behaviour may not be harmonised in a system, then he should be left to work on independently. Independently you may go on with your help to the society independently. We cannot have your cooperation. There is much difficulty that you can't move with a body, you can go on independently with your service to Guru Mahārāja. That may be the solution, especially in the case where Guru Mahārāja has given direct appointment.

**Dhīra Kṛṣṇa Mahārāja:** Yes, now this is an important question, that...

**Śrīla Śrīdhara Mahārāja:** But there should be some understanding that one party may not abuse another; a spirit of toleration.

**Dhīra Kṛṣṇa Mahārāja:** Right. Now, you know Satsvarūpa dasa Goswāmī, his ex-wife, former wife, she was Prabhupāda's first lady disciple. And around one year ago she left the society.

**Śrīla Śrīdhara Mahārāja:** Faith?

**Dhīra Kṛṣṇa Mahārāja:** Not the faith but the society ISKCON.

**Śrīla Śrīdhara Mahārāja:** Why?

**Dhīra Kṛṣṇa Mahārāja:** Because she believed, she was known to be philosophically, she knows philosophy. So she objected to the Ācāryas as appointed Ācāryas of Prabhupāda. Because Prabhupāda, he told us many times that his Guru Mahārāja Śrīla Bhaktisiddhanta Saraswatī Ṭhākura, he never named anyone as Ācārya. So she and many other devotees they think that since Prabhupāda's Guru he did not name anyone, how could he name someone? And if this created so much of a disturbance in Gauḍīya Maṭha, why would our Guru Mahārāja do the same thing, the opposite of what his Guru Mahārāja did? In other words, Śrīla Bhaktisiddhanta did not name anyone as Ācārya.

**Śrīla Śrīdhara Mahārāja:** Clearly.

**Dhīra Kṛṣṇa Mahārāja:** And Prabhupāda told us, he said, "He left word, who is Ācārya he will come out." Those were his words. He once said in a lecture, he said, "Our God-brother Professor Sanyal he was doing very nicely during our Guru Mahārāja's time. But after his disappearance, his departure," he said, "Professor Sanyal he became a party man." And he said, "And he wanted to post one of his pet fellows onto the position of Ācārya." And then he said, "But my Guru Mahārāja never designated anyone as Ācārya. He said, 'who is Ācārya, he will come out!'"

So the point that these devotees feel very strongly about, they object to the concept that Prabhupāda, our Guru Mahārāja, appointed his disciples as Ācāryas. They do not accept this. They think it is a contradiction.

**Śrīla Govinda Mahārāja:** *Ṛtvik*, as a *Ṛtvik*?

**Dhīra Kṛṣṇa Mahārāja:** *Ṛtvik* they accept, but not...

**Śrīla Śrīdhara Mahārāja:** So she says that Guru Mahārāja did not make any Ācārya definitely.

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** But he used some as his helper Ācārya, *Ṛtvik*. Now the question after the departure of Guru Mahārāja will come whether the Guru Mahārāja's line should be continued or not? Then if the unanimous verdict is that it must be continued, but then continued only informally or in a formal way? That is *dīkṣā*, *mantram*, *sannyāsa*, all these things should be kept up, or all disorganised preaching of his name and other things? Then the question will be solved and known in a particular form in which he used to preach. Then the third question will come, then who will be the Ācārya: one or many? Then if the answer comes, 'one Ācārya cannot

manage the whole thing so we may have an Ācārya Board,' that is to be a serious conclusion we are to take; whether one or many?

**Dhīra Kṛṣṇa Mahārāja:** But she believes that only a *mahā-bhāgavata*, an *uttama-adhikārī* should act in that position.

**Śrīla Śrīdhara Mahārāja:** That is, if it is available, it is well and good. Otherwise, the *madhyama-bhāgavata* who cannot stop his activity of preaching, by his intrinsic inspiration, his urge, he feels urge to propagate, then he cannot be checked, should not be checked. We are to detect whether that urge for preaching is for to acquire the fame, or some position, that is also fame, or money or something else. If it is true that he wants to spread this Kṛṣṇa consciousness he should be recognised as an Ācārya. Recognition should be given, should be allotted to them who have got sincere enthusiasm to spread Kṛṣṇa consciousness in the line of Swāmī Mahārāja. A fair field should be.

If Swāmī Mahārāja's case is justified, Prabhupāda did not give recognition to Swāmī Mahārāja in a clear way that he will become Ācārya, but why Swāmī Mahārāja has taken that interest in himself? Because he had love, sufficiently intense for Prabhupāda, he could not check the urge for preaching and he came in the battle, in the forefront, in a pushing way. If that has got justification, then this Ācārya will feel urge within himself to go on with the work of Swāmī Mahārāja ahead. They should not be checked. They are justified, thereby. Their internal feeling, that is their justification. So they should be left free to go on with their sincere propaganda, their attempt, their enthusiasm. Only we should try to detect whether that energy, the source of energy is something else than Guru Mahārāja, than Kṛṣṇa consciousness.

**Dhīra Kṛṣṇa Mahārāja:** What if there is a mixture?

**Śrīla Śrīdhara Mahārāja:** A mixture? Generally there may be mixture in *madhyama-adhikārī*, but if the better portion is Kṛṣṇa consciousness then he may be allowed. And if there is urge, then that will be his own certificate; sincere urge for propagation of Kṛṣṇa consciousness. That should be the; but the sincerity, that in a fair way that should be judged.

In other words, when one is engaged to spread Kṛṣṇa consciousness in the name of Swāmī Mahārāja but he does not cross the limit of good and moral practices, he may be allowed. The sincerity first and the second his formal practices of good behaviour necessary for the Ācārya and the *sampradāya*: flesh eating, meat eating, wine drinking, and also too much attraction to the ladies, all these things should be considered.

The knowledge of the scripture may not be very, reach everywhere. But the sincere following of Swāmī Mahārāja's dictation must be present there. That is, Kṛṣṇa consciousness should be traced there. That should be the first consideration, then the fair dealings with others.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] ...too much *nyāya*. The days have changed from that of Mahāprabhu. So in consonance with the progress of the time we may deal with the ladies for their help, but the unfair mixing must not be tolerated, unfair mixing. Whereas Kṛṣṇa *kathā* between the Ācārya and disciple, it may be lady, or it may be boy, or anyone it may be, the Kṛṣṇa result between them, that is the protection. The dealings will be only about Kṛṣṇa consciousness, surrounding, Kṛṣṇa consciousness surrounding the dealings. So ladies may not be left, excluded from getting the benefit of Kṛṣṇa consciousness and of

preaching. They will also, may have chance. But whether the lady Ācārya should be appointed or not, that may come in future. Whether a lady devotee, for the facility to propagate amongst the ladies, whether such qualified lady Ācārya should be accepted or not, that may be a question of controversy. But I think that, for the sincere thinking person wherever there is Kṛṣṇa consciousness, there is purity, and wherever the sincere urge for propagation, the sanction must be there. That should be the fair field. Here also previously Jāhnavā Devī and others, \_\_\_\_\_  
 Ṭhākurani, they did that sort of function of the Ācārya.  
 \_\_\_\_\_ [?]

**Dhīra Kṛṣṇa Mahārāja:** So there were some lady Ācāryas?

**Śrīla Śrīdhara Mahārāja:** Where?

**Dhīra Kṛṣṇa Mahārāja:** There were previously.

**Śrīla Śrīdhara Mahārāja:** Yes, very rarely. The number can be counted on fingers, lady Ācāryas.

**Dhīra Kṛṣṇa Mahārāja:** Whenever this question would arise our Guru Mahārāja he would always quote the verse:

*kibā vipra, kibā nyāsī, śūdra kene naya, yei kṛṣṇa-tattva vettā sei guru haya.*

[“Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru.”] [*Caitanya-caritāmṛta, Madhya-līlā, 8.127*]

**Śrīla Śrīdhara Mahārāja:** Wherever Kṛṣṇa consciousness is present and wherever Mahāprabhu consciousness, that is to preach:

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa  
 kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]*

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”] [*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

That is not mere Kṛṣṇa consciousness, but that is Mahāprabhu consciousness; Kṛṣṇa consciousness with Guru consciousness, Mahāprabhu consciousness. And Mahāprabhu says that, “Whomever you will find, talk about Kṛṣṇa, nothing else. You won't be lost. You have no fear to be lost. I am there.”

This wide command, but everywhere, the test is sincerity must be there, sincerity, not any imitation. Imitation is the greatest enemy to this, imitation. *Anyābhilāṣa, karma, jñāna*, there may be so many things of temptation and if we are prey to that we are lost. *Madhyama-adhikārī*; so higher type of *madhyama-adhikārī*, no apprehension, because, to preach means to go and mix with those that have the contamination of enjoyment and renunciation in all these things, *anyābhilāṣa, karma, jñāna*. So he must be strong enough to fight with them.

Anyone may be a general, but he must have the capacity, the merit, to become a general. Napoleon came from the ordinary section. Then Rommel, Hitler's general, he came from the very lower position, and he got much appreciation of his position, appreciated even by their enemies. Achinlake [?] or Montgomery, who was the leader in that war, he kept Rommel's portrait in his camp.

One asked me why he used to keep the portrait of Rommel within his camp.

I answered, the look at the face and to conjecture what policy he may take to draw from it. He kept it that this man in such case, what sort of diplomacy and policy he may accept in this war. To get inspiration from his portrait he used to keep.

*kibā vipra, kibā nyāsī, sūdra kene naya, yei kṛṣṇa-tattva vettā sei guru haya.*

Where matter is present, form may be sacrificed. When material is sufficiently present, the form may be sacrificed.

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