

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.02.19.D

Śrīla Śrīdhara Mahārāja: Any question?

Akṣayānanda Mahārāja: What's his name?

Dhīra Kṛṣṇa Mahārāja: Bhakta Jeff.

Akṣayānanda Mahārāja: Bhakta Jeff.

Śrīla Śrīdhara Mahārāja: Bhakta?

Akṣayānanda Mahārāja: Jeff.

Śrīla Śrīdhara Mahārāja: Jet?

Akṣayānanda Mahārāja: Jeff.

Śrīla Śrīdhara Mahārāja: J,e,p?

Akṣayānanda Mahārāja: J,e,f,f, double f, Jeffery. He came with Dhīra Kṛṣṇa Mahārāja.

Śrīla Śrīdhara Mahārāja: Just as in *Upaniṣad* it is told, I'm riding a horse. I'm trying to take the horse this side, but the horse is going forcibly. I shall try always to make it turn towards a particular direction, but the horse is going. I am to let loose for some time, and I will always be trying to get it. Then sometimes I shall find that horse whim has been diminished and he's coming to my desired way. It is mentioned in *Upaniṣad*, something like that. We are helplessly, we may allow to go another way but our desired way is another side. So we are allowed to go something in advance and always trying to change the direction. In this way sometime I shall find that I'm able to change my direction towards Kṛṣṇa.

*loke vyavāyāmiṣa-madya-sevā, nityā hi jantora na hi tatra codanā
vyavasthitis teṣu vivāha-yajña-, surā-grahair āsu nivṛttir iṣṭā*

["Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities."] [*Śrīmad-Bhāgavatam*, 11.5.11]

To allow us to work in the wrong direction for some time with the object and with some strategic advice that you come back through that. If I want to go to give him direct opposition I

may be lost. So that strategy has been recommended to be accepted by us in our spiritual movement also!

Devotee: In the incident of Bali Mahārāja rejecting Śukrācārya to accept Vāmanadeva, what are some of the practical instructions we can get from this?

Śrīla Śrīdhara Mahārāja: That depends upon the *sukṛti*. For some *duskṛti*, some evil action, my fate is entangled with a Guru who is not up to my liking. So in that case my *sukṛti* guides me against the acceptance of my temporary Guru. And by crossing the order of Guru we have to do something. That whoever will be, who will stand on the way of myself and my Supreme Lord, he may be rejected: and what to speak of any other different hindrances, even Guru, false Guru. Guru means false Guru, who wants to create some hindrance, create some boundary wall between myself and my desired Lord. Such Guru should be removed. And here came the *sukṛti* in the disciple. *Sukṛti* was of a pure type, but anyhow for some false deed of his previous life he had to meet a false Guru, not a proper guide. And it was necessary that sham Guru should be given up. There are so many taking the *dīkṣā* from this Guru-tradesman, Guru-trader, and to give up that and come to the real *sādhu* Guru. The *lakṣan* according to the symptoms of Guru has been given in the scriptures. And by leaving aside the ordinary common Guru that are going on in the world, he should take shelter of a proper Guru, *guru nirvacan* [?] *kula guru* [?] then so many Gurus *avaiṣṇava*.

*avaiṣṇavopadiṣṭena mantreṇa niryam vrajet
punaś ca vidhinā samyag grāhayed vaiṣṇavād guroḥ*

[“One who accepts the *mantra* from a Guru who is a non-devotee or is addicted to sensual pleasure with women is doomed to a life in hell. Such a person must immediately approach a genuine Vaiṣṇava Guru and again accept the *mantra* from him.”] [*Hari-Bhakti-Vilāsa*, 4.366]

For my previous offences I unconsciously submitted to a formal Guru. But when the material acquisition pushed me, pinched me, and warned me of my false future and showed me proper light, then leaving that I must come to a fair Vaiṣṇava gentleman and to accept him my Guru. So this is...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: By chanting the Name of Gaura-Nityānanda we want to take our position proper. _____ [?] Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Bhajan kushal* [?] there is a courtesy in the Vaisnava society when meeting to ask one another, *bhajan kushal*, that not only about health, physical health, but about the mental. That is about spiritual realization, how it is going on. That is a custom, *bhajan kushal*. Gaura Haribol. Gaura Haribol. Because there are also many hindrances may come, many obstacles along the way of *bhajan*. *Bhajan* means dedication to the Supreme. Dedication to the Supreme. Exploitation and dedication, the opposite current, and the *abscissa* in the middle, merging. Centre, self-centred or sense centred, and God centred; two current. Sense centred

current, this side, that of exploitation. And that is of dedication to the highest centre. Kṛṣṇa consciousness means the current which will take us toward Kṛṣṇa, Kṛṣṇa consciousness, opposite current. Hare Kṛṣṇa. Hare Kṛṣṇa. That is no imagination, that is reality. More than we are accustomed to tell this world as realistic view. Realistic, the worldly sense which is realistic, that is unreal to us. In *Bhāgavatam*, *Vadyam vastu avadya avasta savadam* [?]

The Vyāsadeva is addressing us to join with him in his cultivation about *vāstava-vastu*, the absolute substance, unassailable substance.

Dhāmnā svena sadā nirasta-kuhakaṁ [*Śrīmad-Bhāgavatam*, 1.1.1], misunderstanding about which can be removed only by His grace, ray.

Yam evaiṣa vṛnute tena labhyaḥ [*Kaṭha-Upaniṣad*, 1.2.23], by His grace He can be known. Not any other can, any other thing can make Himself known, only He can be known by His sweet will. We are to look after, we are to pray faithfully so that the ray may come down and I will be able to have perception of Him. *Avaroha-panthā*, coming down, not going up: not empirical but deductive method. Not ascending but descending method He should be approached. We are subject and the realm is made of super subjective elements.

Vaikunṭhena pṛthivy ādi sakala cinmaya [*Caitanya-caritāmṛta*, *Ādi-līlā*, 5.53] The earth, the water, the air, everything in that soil all spiritual: not only spiritual but made up of stuff which is superior in quality than I am, because I come from the lower strata, *taṭasthā śakti*.

Kṛṣṇera taṭasthā-śakti, bhedābheda prakāśa [*Caitanya-caritāmṛta*, *Madhya-līlā*, 20.108] So we cannot make them object. That is all subjective and as an object we can try to enter into their domain. All Guru, no servant, all superior, I am only the inferior. So I have to enter into the land of all superiority. It is very difficult and wonderful at the same time. It is very rarely to be had, if possible, practically. They're all spiritual; the earth, water, everything all spiritual substance. So no self-deception, self-deception has no place. It is just like mathematical calculation. That is super-subject. I am object in comparison to that domain where I want to enter into.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. It is difficult to conceive, what to acquire. It is stranger than dream. It is difficult to conceive that such plane is possible which is super-subjective, which is made of the element that is super-subjective. Unknown and unknowable in general sense, transcendental, supra-mental, *adhokṣaja*, *aprākṛta*, are the terms by which we can have a vague conception of the world, that world. Gaura Hari. Gaura Hari. Gaura Haribol. Only by sheer submission we may be drawn there, drawn up by the members and by the Lord there. We have come out for such life possible.

*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ param hi mām
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāham vibudhāḥ kalātyaye*

[“A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world.”] [*Śrīmad-Bhāgavatam*, 4.24.29]

In *Bhāgavatam* Mahādeva says, Śiva: that, “If one can regularly discharge hundred births his attached duty under *varṇāśrama* he can be qualified for the post of Brahmā: Brahmā, the director of one *brahmāṇḍa*.” *Tataḥ param hi mām*, “After that my position,” Mahādeva says, “Covering the land of renunciation and penance, all these things, over attachment to the

mundane plane, world. I cover administration there over Brahmā.” *Tataḥ param hi mām, avyākṛtam*, “Not clearly differentiated, my position, buffer stage, controller of the buffer state. Some this side, some other side, and vague, no clear position or rule, something, *avyākṛtam*, _____ [?] not clearly specified. *Avyākṛtam bhāgavato 'tha vaiṣṇavam, padam*. There is another section superior and higher to me and there is *vaiṣṇavam padam*, and Vaikuṅṭha *padam*.”

That is the upper current there, the in-carrying current, centre-carrying current. Here there is out-carrying current, so many subsections, subsections of animals. There centre-carrying, in-carrying current, *bhāgavata vaiṣṇavam padam*. *Yathāham vibudhāḥ kalātyaye*, addressing the gods, *vibudhāḥ*, “Oh you gods, there is such things above me, *yathāham*, and when there will be a wholesale dissolution of this world of exploitation then I shall also be, I shall also get the chance of retiring in that domain. I will get recognition of entering into Vaikuṅṭha, that *bhaktaloka*; that is another.”

We are to have clear faith. Faith is our guide. And all our qualities are useless there. They can't work. Only through faith in the guidance of the saint and scripture, thereby it is possible to make any advancement. Just as by seeing the map one can make progress, so also something like that. Seeing the map, direction in the *śāstra*, we are this, after that, after that. *Śāstra* and the saints, the words of the saints, instructions of the saints, with such things to our help we can march on that side.

In the first half is Vaikuṅṭha, the calculative service, and the higher half is spontaneous, automatic, *raga bhakti*, no motive, cannot but do the service, love, labour of love. Only on the higher sphere, and Kṛṣṇa resides in that quarter. Around Him so many different types of services are arranged. This is one more wonderful than dream. Dream, only dream's jurisdiction that is drawn from this material world thoughts and ideas in the mental system and that is reproduced. So the reproduction must be similar to this mundane world. Here they are drawn from this experience of this world, the eye experience, the ear experience, the touch experience, so dream: these materials in a fine way. But that is not world of experience, but only by faith can we have some vague idea from the scriptures and the *sādhus*.

sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya, [sei jīva nistare, māyā tāhāre chāḍaya]

[“If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.120*]

That is our path. So faith, whether increasing or decreasing, *bhajan* means our progress, progress in faith. Faith getting the characteristic of reality or vagueness, faith is deep, deeper, or faint and fainter: that is what is the health of *bhajan*.

I'm not keeping well, can't talk much, tired. They are going away. But as you came new, newly, so I had to talk something. Otherwise they're all going, I don't, I'm not able to talk...

...

...and in former life he was overseer. So in the birth place of our Guru Mahārāja a big

temple being constructed and he was supervising all that. Now that is installed, finished. He has come to *parikramā* here in Navadvīpa. Coming here for a time again, go and settle in Vṛndāvana, he's already settled there. Big family he has come, respectable, and *vairāgyam*, indifference to the world. For long time he rendered service to the Maṭha and Guru Mahārāja. Hare Kṛṣṇa. They are disciples of Swāmī Mahārāja, staying with me for some time. They have got much affection to me, like to hear the *sāstric* explanations from me, so they're staying here. Gaura Haribol. Where is Aranya Mahārāja?

Aranya Mahārāja: Here.

Śrīla Śrīdhara Mahārāja: How did you see? Did you go to?

Aranya Mahārāja: Yes, I went. We calculated how many doors and windows had to be placed.

Śrīla Śrīdhara Mahārāja: I was...

...

karmany evādhikāras te, mā phaleṣu kadācana
[*mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi*]

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

It is His business. It is not our business. It is His lookout. So whatever we shall do we shall offer it to Him. Immediately our responsibility ceases there. Do: the result offer to the Lord, our responsibility finished. And only to look after how He has taken, what is His meaning. That we are to modify our activity in that way, that perhaps His will is moving in such a way, so I should adjust myself accordingly, in this way. Otherwise it will be something like *karma*. A fixed plan we want to carry out with desperate determination.

Dhīra Kṛṣṇa Mahārāja: What I want to know is, the public, they will say there is a difference. There are two organizations separate from one another. How should we speak to them?

Śrīla Śrīdhara Mahārāja: Then that's a plain thing, as I of course told you, that those who are not satisfied with their management, if they like to follow the ideal of our Guru Mahārāja but different from the present administration, they will like to have connection with them. This is our business, not any ambition of any parallel institution. But it is something like relief work. They may come and take rest here, and they may live here, they may talk here, *kīrtana*. With some engagement we are trying to provide for them, those who have got reverence for Guru Mahārāja, Mahāprabhu etc, but not satisfied with the present administration of ISKCON. As we are sufferers and those that are sufferers we try to help them little. This you may begin with this idea and then it will depend on Him how it will go.

Dhīra Kṛṣṇa Mahārāja: Yes, that's what I've been telling people.

Śrīla Śrīdhara Mahārāja: That this is our good will, and if you like that those that differ with the

present management of ISKCON and also they have respect for Guru Mahārāja and Mahāprabhu and Kṛṣṇa consciousness in general, we may live together. For that we are trying to establish some small places in this way, humble beginning. Plain living, high thinking. Let it grow naturally in its own way, only to provide for the basis. God willing, many will be dissatisfied and they will seek some shelter and association for mutual co-operation and go on.

Where is Sarvabhavana Prabhu?

Akṣayānanda Mahārāja: He's down, but he's not come. I don't know why.

Śrīla Śrīdhara Mahārāja: But what did he say that Caru Swāmī is expected tomorrow?

Dhīra Kṛṣṇa Mahārāja: I heard today or tomorrow.

Śrīla Śrīdhara Mahārāja: Today or tomorrow. Hare Kṛṣṇa. Gaura Hari. _____ [?]
After a week: or no?

Dhīra Kṛṣṇa Mahārāja: Maybe by March third, fourth.

Śrīla Śrīdhara Mahārāja: Third, fourth. And before our *parikramā* begins?

Dhīra Kṛṣṇa Mahārāja: Yes. I don't want to go on the *parikramā*, because I think it may be some conflict, or awkward situation.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. As you like.

Akṣayānanda Mahārāja: Sarvabhavana Prabhu.

Śrīla Śrīdhara Mahārāja: Sarvabhavana Prabhu.

Aranya Mahārāja: And Bhakta John.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Mahārāja, I was also wondering in regards to establishing Deities in San Jose in California.

Śrīla Śrīdhara Mahārāja: Deity?

Dhīra Kṛṣṇa Mahārāja: Yeah, Mūrti.

Śrīla Śrīdhara Mahārāja: Oh, Deity. How, what sort of Deity?

Dhīra Kṛṣṇa Mahārāja: Well, I was attracted personally by the Deity of Rādhā-Kṛṣṇa and Mahāprabhu, as you have established here.

Śrīla Śrīdhara Mahārāja: That is our Guru Mahārāja's idea. Everywhere mostly he established,

installed, these three Deities. But Swāmī Mahārāja has done how there?

Dhīra Kṛṣṇa Mahārāja: He's done different ways. He's done this Rādhā-Kṛṣṇa, Mahāprabhu he did in Māyāpur and he did in Calcutta. And generally he's done Rādhā-Kṛṣṇa, also Jagannātha, Subhadrā, Baladeva, and Gaura-Nitāi.

Śrīla Śrīdhara Mahārāja: But in America?

Dhīra Kṛṣṇa Mahārāja: All over America like that.

Śrīla Śrīdhara Mahārāja: Jagannātha and Gaura-Nitāi and Rādhā-Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: In three ways.

Dhīra Kṛṣṇa Mahārāja: Yes, three altars.

Śrīla Śrīdhara Mahārāja: You begin with Giridhari, then gradually when you find a place proper you'll be able to take responsibility of the installed Deity services, then you may begin: responsibility continuing the *sevā-pūjā*.

Dhīra Kṛṣṇa Mahārāja: One thing, it's not so much for me, as for the people who are coming to the temple, and the...

Śrīla Śrīdhara Mahārāja: But anyhow one will have to take the responsibility for the maintenance, of such type and hope.

...

Have they considered that letter, my letter?

Dhīra Kṛṣṇa Mahārāja: They probably are reading that now also. I think you will get a favourable response to the letter.

Śrīla Śrīdhara Mahārāja: Where's Bhāratī Mahārāja, he's there?

Dhīra Kṛṣṇa Mahārāja: Yes, he's working on *Prapanna-jīvanāmṛtam*.

Śrīla Śrīdhara Mahārāja: Near timing for the publishing.

Dhīra Kṛṣṇa Mahārāja: Well they're still working, because there's a problem, that I don't know if anyone is competent enough to give the correct meaning of what your intentions were.

Śrīla Śrīdhara Mahārāja: Approximately, whatever may be available. Meaning has no end. Mahāprabhu when giving the *ātmārāma śloka* meaning expressing to Sanātana Goswāmī sixty-one different meanings.

Then Sanātana Goswāmī would say, "You are Kṛṣṇa Himself. Whatever You like You can bring meaning from whatever word or expression of *śloka*."

Mahāprabhu told on the other hand, “Why do you praise me Sanātana? Don’t you know that every word of *Bhāgavatam* is Kṛṣṇa Himself?”

So infinite possibility is there _____ [?] infinite. So any and every meaning can be drawn from any and every letter and word. *Ke?*

Dhīra Kṛṣṇa Mahārāja: It’s Brahmā, Brahmā dāsa. I just read that also, that part of *Caitanya-caritāmṛta*. And Mahāprabhu said that, “By your, after sixty meanings,” He said, “By your devotion you’re bringing another meaning.”

Śrīla Śrīdhara Mahārāja: “You are drawing through Me.” And Sārvabhauma by his association came so many, eighteen or so. “Let Me try. I generally do not have any meaning, but in your connection let Me try what Kṛṣṇa gives supply to Me.” Then sixty one came in connection with Sanātana.

Sahajiyā natha kana artha puspati nahi pai [?] “Circumstance gives the inspiration and I go.”

Even Kṛṣṇa is the same, somewhere the *Gītā*, some wanted to hear the *Gītā* again.

“No that is not possible, that particular circumstance, environment, that helped us to deliver that advice. Any and every time it is not possible.”

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: One thing: Dhīra Kṛṣṇa Prabhu has shifted to that _____?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And Yajavar Mahārāja, one of the oldest *sannyāsī* God-brothers, he generally...

Dhīra Kṛṣṇa Mahārāja: Stays in the room downstairs, yes I’ll make the arrangement.

Śrīla Śrīdhara Mahārāja: He is very old and invalid so that room should be vacated.

Dhīra Kṛṣṇa Mahārāja: Vacated, yes.

Śrīla Śrīdhara Mahārāja: And we shall like to cleanse it. He is almost invalid. Though little younger to me but he has become more invalid than myself. And his contribution towards the service of this Maṭha is also laudable. So he’s coming.

Śrīla Govinda Mahārāja: Last *sannyāsī* of Prabhupāda.

Dhīra Kṛṣṇa Mahārāja: Last?

Śrīla Śrīdhara Mahārāja: Last *sannyāsī*.

Devotee: When is he coming?

Dhīra Kṛṣṇa Mahārāja: Today.

Śrīla Śrīdhara Mahārāja: May come today also may come. Today *pañcamī*, he may come, start, then evening he may come, today, or tomorrow.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

By second or third March you want to go to America?

Dhīra Kṛṣṇa Mahārāja: Well I want to test the environment, the atmosphere, after the arrival.

Śrīla Śrīdhara Mahārāja: After meeting is finished.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: Mādhava Prabhu and Jeff Prabhu.

Śrīla Śrīdhara Mahārāja: Mādhava Prabhu is non-compromising. And he cannot take any artificial shape.

Mādhava Prabhu: I spoke to Rāmeśvara the other day and therefore he became angry.

Mahārāja, there are now two devotees from Māyāpur, they're Bhāvānanda's disciples, they're at the house talking with Bhāratī Mahārāja and Parvat Mahārāja. And they're expressing some difficulties they're having.

Śrīla Śrīdhara Mahārāja: Who?

Mādhava Prabhu: These two disciples of Bhāvānanda; one is first initiated and the other has been twice initiated by Bhāvānanda Mahārāja, and they're expressing...

Śrīla Śrīdhara Mahārāja: Indian or American?

Mādhava Prabhu: One is American, one is Indian. The one who has first initiation is Indian, and he knows Tapan Prabhu. And the one who has second initiation, first and second, he's a Gurukula boy. He's about twenty years old now. And he's complaining that he has been more or less forced to take initiation by Bhāvānanda...

Śrīla Śrīdhara Mahārāja: In the meantime one boy came to Bhāratī Mahārāja and made it known to him by his request I gave him *Hari-Nāma*. That he would stay with Bhāratī Mahārāja. But suddenly he left the *mālā* here with Kṛṣṇa Sarana and went away. Only one day or two days I think. I do not know them, but Bhāratī Mahārāja told that, "He is intimately known to me and he will work with me." He did not have any initiation there, a newcomer. But someone came and

wanted to see me, I told that I do not feel well, I can't see now. So they mixed with that boy and I heard that Bhāratī Mahārāja is not here at present, he went to somewhere in the meantime, and the boy ran away. So some are sent sometimes to watch also how the things are going on here, the intelligent branch. Now what do they say?

Mādhava Prabhu: So, they're preaching to them that they should remain with Bhāvānanda, and get his permission to come here, if they want to come.

Śrīla Śrīdhara Mahārāja: If you like you may keep along with you for some time and see how genuine they are in their heart.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Serious meeting, discussing on myself. I am the subject of the meeting. How to deal with this Śrīdhara Mahārāja?

Dhīra Kṛṣṇa Mahārāja: The super-subject.

Śrīla Govinda Mahārāja: Dhīra Kṛṣṇa Mahārāja is super subject.

Dhīra Kṛṣṇa Mahārāja: No, he's super subject.

Śrīla Govinda Mahārāja: No, you.

Śrīla Śrīdhara Mahārāja: He's super subject.

Śrīla Govinda Mahārāja: Ah! Dhīra Kṛṣṇa Mahārāja is super subject.

Śrīla Śrīdhara Mahārāja: And I'm the subject, whether he's friend or foe. Some say he's a foe, you must reject him. Some say, may not be foe. Some say he may be foe inside, but outwardly friend. Still, we shall have a policy not to cut him off altogether now. Let us wait and see. And that sort of conclusion will be supported by majority, I think, not now. Hare Kṛṣṇa.

Mādhava Prabhu: Rūpānuga said there is a spirit of accommodation, among the GBC.

Śrīla Śrīdhara Mahārāja: Accommodating...

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