

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

81.02.26.A

**Tamal Kṛṣṇa Mahārāja:** ...of your pure heart.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Defeated. Hare Kṛṣṇa. Ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Govinda Mahārāja \_\_\_\_\_ Nitāi. Yesterday I received one postal parcel from Haṁsadūta Mahārāja, who sent a big oil painting or something like that, or photo. Myself, another two, and Haṁsadūta Mahārāja himself, big photo, by airmail, from California or something like that.

**Tamal Kṛṣṇa Mahārāja:** Jai. This is a picture of yourself with Haṁsadūta Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Tamal Kṛṣṇa Mahārāja:** Taken here. Very big size.

**Śrīla Śrīdhara Mahārāja:** Big size.

**Tamal Kṛṣṇa Mahārāja:** What you will do with it? You'll have to frame; are you going to frame it? Very good picture.

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

**Tamal Kṛṣṇa Mahārāja:** Haṁsadūta Mahārāja has great love for you. He keeps your picture on his altar.

**Śrīla Śrīdhara Mahārāja:** Don't know. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa.

**Tamal Kṛṣṇa Mahārāja:** We had some questions to ask you.

**Śrīla Śrīdhara Mahārāja:** Yes?

**Giri Mahārāja** [?]: If, so, the first question is that, what happens to the spiritual master after he leaves this world?

**Śrīla Śrīdhara Mahārāja:** This is like theosophical question. I think he has given the hint in his own autobiography or something like that, when he was going to America on the journey he expressed his feelings to play with Kṛṣṇa in *sākhya rasa*. \_\_\_\_\_ [?]

When he was passing through the Atlantic he gave vent to his feelings. That may be the salient points in his *Vraja līlā*. He'd spoken like that; in *Vṛndāvana, sākhya rasa*.

**Bhakti Sudhīra Goswāmī:** He once said in *Bhāgavat*, in his *Śrīmad-Bhāgavatam* commentary in the fourth canto, he said, he mentioned something called *vipralambha sākhya*.

**Śrīla Śrīdhara Mahārāja:** *Vipralambha sākhya*, of course when he's here, awake in this surface; that is *vipralambha*. And when he departed from this consciousness of worldly preaching propaganda then he's already there. It is clearly expressed in his sayings there in the Atlantic. Have you got a copy of that? Nimāi \_\_\_\_\_ [?]

It is my understanding about his present position he has expressed there himself his eternal position and the acme of his aspiration has been expressed there.

**Bhakti Sudhira Goswami:** It's mentioned that the associates of Nityananda Prabhu in *Gaura lilā* are in *sākhya rasa*.

**Śrīla Śrīdhara Mahārāja:** Yes. In Vṛndāvana also, Balarāma and Kṛṣṇa, and Nitāi Gaur, and his saying is like that. It is almost clear that he comes from that group. And now he's again there. Hare Kṛṣṇa.

**Bhakti Sudhira Goswami:** You once said that in the later days of Śrīla Bhaktisiddhānta, he had asked for one cottage in Govardhana. And some *pāṇḍā* had seen Guru Mahārāja Śrīla Bhaktisiddhānta...

**Śrīla Śrīdhara Mahārāja:** Cottage; yes.

**Bhakti Sudhira Goswami:** ...saying, "Balarāma, I have come."

**Śrīla Śrīdhara Mahārāja:** Yes. Balarāma *amargiyaha* [?] And Balarāma with, after that dream he wrote a letter, "I saw Guru Mahārāja in a dream in such a clear way. How is his health now?" And by the time he expired, departed; Guru Mahārāja. And also during his last days he used to tell, *Jani kati varsana dehi govardhana tam* [?]

"O Govardhana, give me shelter adjacent to you." And also he told, I heard in Rādhā-kuṇḍa, "That our superior Gurus, they will live in Rādhā-kuṇḍa, the highest position. And we are not of such high position, but we shall have to go to Rādhā-kuṇḍa only to serve our Gurus, and then we shall come back to Govardhana nearby and there we shall stay, giving honour to the highest position of our Guru. Always this difference should be maintained between the disciple and the master. The master holds the highest position in the highest place of *lilā* he will be there, performing the highest form of service. But we, a little lower, we shall be far away we shall, near but away we shall stay and we shall come and serve them, and again go back. So Govardhana is our position." Our Guru Mahārāja told. "From Govardhana we shall go to Rādhā-kuṇḍa and we serve our Guru Mahārājas, and then we shall come back and stay in Govardhana.

*pūjāla rāgapaṭha gaurava bāṅge [mattala hari-jana viṣaya range]*

["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."]

Always giving respect to the higher position of the Guru and the Rādhā Govinda, I am a little lower, he's big. This should be the position.

**Bhakti Sudhira Goswami:** Our Guru Mahārāja also he asked in his last days to go to Govardhana on *parikramā*, Swāmī Mahārāja asked.

**Śrīla Śrīdhara Mahārāja:** Yes. That's good, Govardhana *parikramā*.

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

[refrain] *kṛṣṇa taba puṇya habe bhāi  
e-puṇya koribe jabe rādhārāṇī khusī habe  
dhruva ati boli tomā tāi*

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

Śrīla Govinda Mahārāja:

[7] *tumi mor cira sāthi bhuliyā māyār lāthi  
khāiyāchi janma-janmāntare  
āji punaḥ e sujoga jadi hoy jogājoga  
tabe pāri tuhe milibāre*

[8] *tomāra milane bhāi ābār se sukha pāi  
gocārane ghuri din bhor  
kata bane chuṭāchuṭi bane khāi luṭāpuṭi  
sei din kabe habe mor*

[9] *āji se subidhāne tomāra smarāṇa bhelo  
boro āśā ḍākilām tāi  
āmi tomāra nitya-dāsa tāi kori eta āśa  
tumi binā anya gati nāi*

[refrain: I emphatically say to you, O brothers, you will obtain your good fortune from the Supreme Lord Kṛṣṇa only when Śrīmatī Rādhārāṇī becomes pleased with you.]

[7: O Lord Kṛṣṇa, You are my eternal companion. Forgetting You, I have suffered the kicks of *māyā* birth after birth. If today the chance to meet You occurs again, then I will surely be able to rejoin You.]

[8: O dear friend, in Your company I will experience great joy once again. In the early morning I will wander about the cowherd pastures and fields. Running and frolicking in the many forests of Vraja, I will roll on the ground in spiritual ecstasy. Oh, when will that day be mine?]

[9: Today that remembrance of You came to me in a very nice way. Because I have great longing I called to You. I am Your eternal servant and therefore I desire Your association so much. O Lord Kṛṣṇa, except for You there is no other means of success.]

[From *Prayer to the Lotus Feet of Kṛṣṇa* written by Śrīla A.C. Bhaktivedānta Swāmī Prabhupāda on board the ship Jaladuta, Sept. 13, 1965] [ISKCON's *Songs of the Vaiṣṇava Ācāryas*, pages 26-28]

Śrīla Śrīdhara Mahārāja: He expressed his own position in the eternal *līlā* there. I conjecture like that. Hare Kṛṣṇa.

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

Śrīla Śrīdhara Mahārāja: And that Sahajal [?] came to his help. He was so earnest in his prayer to Kṛṣṇa so that he may discharge the duty that has been given by his Guru Mahārāja to him that Kṛṣṇa had to come down to help him, His friend, for this propaganda. So *śaktyāveśa avatāra* I take him, I cannot but take him to be so. \_\_\_\_\_ [?]

Bhakti Sudhīra Goswāmī: *Tava kathāmṛtaṁ.*

Śrīla Śrīdhara Mahārāja:

*tava kathāmṛtaṁ tapta-jīvanam, kavibhir īditam kalmaṣāpaham  
śravaṇa-maṅgalam śrīmad-ātataṁ, bhuvī grṇanti ye bhūridā janāḥ*

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."] [*Śrīmad-Bhāgavatam*, 10.31.9]

This is what is necessary and this is universal. Everyone can be only satisfied to the highest degree in his heart by *tava kathāmṛtaṁ*. *Raso vai saḥ* [Kṛṣṇa is the reservoir of all pleasure], and *akhila-rasāmṛta-murtiḥ* [Kṛṣṇa is ecstasy Himself]. His very nature is so sweet. *Mādhuryam eva nu mano-nayanāmṛtaṁ nu*.

*[māraḥ svayam nu madhura-dyuti-maṅḍalam nu, mādhuryam eva nu mano-nayanāmṛtaṁ nu  
venī-mṛjo nu mama jīvita-vallabho nu, kṛṣṇo 'yam abhyudayate mama locanāya]*

["My dear friends, where is Kṛṣṇa, who is Cupid personified, brilliant as a *kadamba* flower? Where is Kṛṣṇa, sweetness Himself, the sweetest nectar for my eyes and mind? Where is Kṛṣṇa, who loosens the hair of the *gopīs*? He is the supreme source of divine bliss. He is my life and soul. Has He come before my eyes again?"] [*Kṛṣṇa-Karṇāmṛtam*, 68]

*madhuram madhuram vapur asya vibhor, madhuram madhuram vadanam madhuram  
madhu gandhi mṛdu smitam etad aho, madhuram madhuram madhuram madhuram*

["O Lord Kṛṣṇa! The beauty of Your transcendental form is sweet, but Your beautiful face is even sweeter. The sweet smile on Your face, which is like the sweet aroma of honey, is sweeter still."] [*Kṛṣṇa-Karṇāmṛtam*, 92]

Bilvamaṅgala's *Karṇāmṛta*, sweet, sweet, sweet, sweetness personified. *Madhura, māraḥ svayam*. "My first sight I thought Kṛṣṇa was the Lord Cupid, *māraḥ svayam*, the Master, the Cupid Who can capture everything." *Madhura-dyuti-maṅḍalam nu*, "No, no, this is not like lust personified which is to be experienced here only, but *dyuti*. This is *cinmaya*, consciousness, *cinmaya*, spiritual substance. This sweetness is spiritual in characteristic I see, I feel, *dyuti-maṅḍalam*. *Mādhuryam eva*, "It is the very gist of all sweetness." *Mādhuryam eva nu mano-nayanāmṛtaṁ*, "What is this? My eyesight is being nectarised. Experiencing nectar pouring on my eyes, eyeballs." *Venī-mṛjo nu mama jīvita-vallabho*, "Oh, He has already conquered my heart. I'm captured, I'm captivated by the sweetness personified." *Venī-mṛjo nu*, "Oh, not only captured my heart but the relation is eternal, a permanent relation. He's *venī-mṛjo nu*, I am converted into lady love, and He's adoring me. He is rubbing softly my *venī*, that is my hair, tuft, or something like that. So I'm kept permanently friendly in divine love, *mādhurya rasa*. I'm already admitted into the divine harem, as if." This is Bilvamaṅgala Ṭhākura's statement.

So *tava kathāmṛtaṁ tapta-jīvanam*. Whatever type it may be; of sorrows or affliction, *tapta, loka tapta*, painful, different layers of painfulness; that will be removed by *tava kathāmṛtaṁ tapta-jīvanam*. It will give life to us, hope, that we can... We are not created only to suffer in this mortal world, but the life which can, so rough, can send this painful life of mortality. *Tapta-jīvanam*, that sort of life vitality we have got in our own intrinsic form. *Kavibhir īditam kalmaṣāpaham*, the speculationists they say that Kṛṣṇa consciousness only does away with *kalmaṣāpaham*, the sinfulness. But that is only their external

acquaintance of Kṛṣṇa consciousness. A sin is nothing in consideration to His purifying capacity. *Kavibhir īḍitaṁ kalmaṣāpaham, śravaṇa-maṅgalaṁ śrīmad-ātataṁ, śravaṇa-maṅgalaṁ*. As soon as we come in contact, even in the form of sound only through our ear, our real *śreyaḥ-kairava-candrikā-vitarāṇaṁ* [Śikṣāṣṭakam, 1], our real welfare begins to awake. *Śravaṇa-maṅgalaṁ śrīmad-ātataṁ*, with all the resources, *śravaṇa-maṅgalaṁ śrīmad-ātataṁ*, resources of all welfare, it is surcharged full of them, infinitely, *śrīmad-ātataṁ*. *Bhuvī grṇanti ye bhūridā janāḥ*, and those that can deal with these things, they who can distribute these things to the world, they are really the givers, they're the benevolent, they're the kind-hearted; none else. *Bhuvī grṇanti ye bhūridā janāḥ*, they give enough who gives Kṛṣṇa to us. Others are hopeless and disappointed. Only this sort of transaction should be continued in the world to save the souls from the suffering from the disease of mortal connection. This is like nectar, the nectar divine, *Bhāgavat kathā*. So go on with this transaction, always giving and if you give you will have supply from the higher position. If you are sincere to give it, you will have no want in your capital. The capital will be supplied as much as you can give, rather. You will have connection with the infinite source; go on.

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa / [āmāra ājñāya guru hañā tāra ei deśa  
kabhu nā vādhibe tomāra viṣaya-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*]

“Whomever you find you only talk with them about Kṛṣṇa only.” Mahāprabhu says, *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa*, no other engagement. “Whoever you find, any soul, try to save him from this desert of mortality.” *'kṛṣṇa'-upadeśa / āmāra ājñāya guru hañā tāra ei deśa*, “I command you. Don't be afraid. Take the position of Guru, the giver, and give it to all, everyone. *āmāra ājñāya guru hañā tāra ei deśa, Kabhu nā vādhibe tomāra viṣaya-taraṅga*, “And I say that the influence of *māyā* won't be able to capture you as a reaction. I say.” *Kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga*, “And you'll find in this transaction Myself in you, backing, *ei ṭhāñi pābe mora*, if you obey My command for distribution to one and all then here you will find Me, that I am there backing you, in this work, *punarapi ei ṭhāñi pābe mora saṅga*.”

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

So your great master has engaged you; called you all like so many dedicated soldiers. “Do relief work in this world of mortality and death, relief work, relief work.”

**Devotee:** Gaura Haribol.

**Śrīla Śrīdhara Mahārāja:** Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

**Giri Mahārāja** [?]: Now, it is said that if some disciples do not go back to Godhead in this life, then the spiritual master will come again and again, until they're all delivered.

**Śrīla Śrīdhara Mahārāja:** Yes, he may come again and again...

**Bhakti Sudhīra Goswāmī:** The same...

**Śrīla Śrīdhara Mahārāja:** But with a little different form, but ultimately he is Kṛṣṇa śakti, as Guru, he will come. You will see him the same in different a colour maybe. When, you see, a teacher imparting primary education, he's in a particular shape. When the child's grown up, when he's in higher education, that same teacher who's imparting, the student will see him in another figure. Not that in the figure of the primary teacher, not encouched with that sort of teaching mentality, but a different mentality in different play he's imparting higher education. A little change you will find; in this way.

**Bhakti Sudhīra Goswāmī:** But the same teacher?

**Śrīla Śrīdhara Mahārāja:** The same, because God's Will is backing there; everywhere.

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

[Kṛṣṇa told Uddhava: "Know the Ācārya as Myself. I am the Ācārya. Never envy the Ācārya; never blaspheme him or consider him to be an ordinary man. Because the Ācārya channels the infinite, he is greater than the sum total of all the finite. Thus, he is more important than all the demigods."]

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

From different; just as the government from different magistrates continue the government, a little modification, but the higher government is one, and anyhow that same thing is coming from different persons. Something like that. The policy is one and the same.

**Giri Mahārāja** [?]: Now once, Śrīla Prabhupāda Bhaktivedānta Swāmī, told a story that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, he told his disciples that the spiritual master of Bilvamaṅgala Ṭhākura, who wrote *Kṛṣṇa-Karṇāmṛtam*, that his spiritual master came again in the form of Cintāmaṇi, to give him, to remind him of Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** Yes. Cintāmaṇi, then Somagiri, and then Kṛṣṇa Himself, He came and delivered from Somagiri, a *māyāvādī* guru. First Cintāmaṇi; through Cintāmaṇi, not Cintāmaṇi, but through Cintāmaṇi the guru advised him, excited him; and through Somagiri a little digression; and then Kṛṣṇa Himself.

**Bhakti Sudhīra Goswāmī:** Cintāmaṇi was *vartma-pradarśaka*?

**Śrīla Śrīdhara Mahārāja:** Cintāmaṇi *vartma-pradarśaka*? That was *nimitta-mātraṁ bhava savyasācin* [*Bhagavad-gītā*, 11.33]; only an agent. Through her, Guru Kṛṣṇa, He tackled Bilvamaṅgala. Cintāmaṇi - in form she was Cintāmaṇi, an ordinary prostitute, but through her Guru approached Bilvamaṅgala; and then Somagiri – through Somagiri Guru approached, and then when He delivered from the clutches of Somagiri, from *māyāvādā* towards *śuddha bhakti*, then in that case He Himself appeared before him. *Siksa-gurus ca bhagavan sikhi-pischa-maulih – so, cintamanir jayati somagirir gurur me, siksa-gurus ca.*

*[cintamanir jayati somagirir gurur me, siksa-gurus ca bhagavan sikhi-pischa-maulih  
yat-pada-kalpataru-pallava-sekharesu, lila-svayamvara-rasam labhate jayasrih]*

[All glories to Cintāmaṇi and my initiating spiritual master, Somagiri. All glories to my instructing spiritual master, the Supreme Personality of Godhead, who wears peacock feathers in His crown. Under

the shade of His lotus feet, which are like desire trees, Jayasri (Rādhārāṇī) enjoys the transcendental mellow of an eternal consort.] [Bilvamaṅgala Ṭhākura's *Kṛṣṇa-Karṇāmṛtam*, 1]

There they're also victorious, *bhagavan sikhi-pischa-maulih*, they're all *vaibhava*, that is spiritual extensions of that Divine Master; in that way.

**Giri Mahārāja** [?]: Now, in the previous life, the same Bilvamaṅgala he had a spiritual master.

**Śrīla Śrīdhara Mahārāja**: Yes.

**Giri Mahārāja** [?]: Now did that spiritual master, that individual...

**Śrīla Śrīdhara Mahārāja**: You see, one thing we should not miss; that is that Kṛṣṇa Himself can give Him, not anyone else. Kṛṣṇa, Kṛṣṇa *śakti*, so the first starting must come from Him, He's within. In different forms He's coming. But without Him none can give Him. The devotees can give Him but they're also fully – devotees are fully taken in His potency. So Kṛṣṇa can give Himself.

*Kṛṣṇa śakti denaham tyaga prabaktam* [?]

Only the very potency of Kṛṣṇa, the very will of Kṛṣṇa, can give Kṛṣṇa to others. So that internal, fine thread, we must not miss, overlook. He is there. When the real transaction is there then He must be there at the bottom. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi.

**Giri Mahārāja** [?]: So, in this story that Swāmī Mahārāja told us, he said that Śrīla Bhaktisiddhānta had concluded by saying to his disciples, "You should all finish your business in this life. Do not make me come again to this world." Or he said, "Do not make me become a prostitute. As Bilvamaṅgala's Guru had to come as a prostitute, so you should all go back to Godhead. Don't make me have to become a prostitute to bring you back again."

**Śrīla Śrīdhara Mahārāja**: Hare Kṛṣṇa. A temporary remark; but still, if the Guru comes to the level of prostitute to recruit his previous connected disciples, he's not in the position of a real prostitute; he's *aprākṛta*, only that is a form merely.

**Giri Mahārāja** [?]: Yes.

**Śrīla Śrīdhara Mahārāja**: But he's ha, ha, this is only to encourage our *bhajan*, this is a remark only to encourage our *bhajan* in this life. That does not mean that when he comes in the shape of a prostitute he's in the level of a prostitute. He's *aprākṛta* always.

**Tamal Kṛṣṇa Mahārāja**: Now, as you have explained, that your conclusion is that from hearing our Guru Mahārāja's poem on the Atlantic, that he is in *sākhya rasa*. He has gone back to Kṛṣṇa as a cowherd boy.

**Śrīla Śrīdhara Mahārāja**: Yes.

**Tamal Kṛṣṇa Mahārāja**: Now, if one of his disciples does not complete, if we do not complete our Kṛṣṇa consciousness in this lifetime, and if we have to come back again...

**Śrīla Śrīdhara Mahārāja**: Ha, ha, ha.

**Tamal Kṛṣṇa Mahārāja:** ...in the next life, will our Guru Mahārāja leave again Kṛṣṇa’s abode? Or does Kṛṣṇa act through someone else to finish the job?

**Śrīla Śrīdhara Mahārāja:** Ha, ha. You see, suppose some report has gone to him that some of his disciples are still there neglected, and to take them up it is necessary, some news is going, some wave sent to him. Then he will ask his friend, Kṛṣṇa, “That this sort of news is coming to me. They want me to go there again to take them up. What to do?” Kṛṣṇa’s pleasure, He may say, “Oh. You may ask that friend to do this work.” “No, no. They want me.” “Then what to do? You go again.”

**Devotees:** [Laughter]

**Śrīla Śrīdhara Mahārāja:** It is also possible by the will of Kṛṣṇa that in one form he’s there in the service of Kṛṣṇa, and that often that is the fact, and in another *mūrti*, another, as if in a body, his double, he went to do the work. It is not impossible. If it is possible for a *yogī* to extend his body in different places, for *bhāgavat-bhakta*, for a devotee it is nothing. It’s possible that he’s there and he’s here, it is also possible. Hare Kṛṣṇa.

And it also allowed we see Narottama Ṭhākura said, “When will Lokanātha Goswāmī take me by the hand and guide me toward Rūpa Goswāmī, Rūpa Mañjarī?” For further developed education or service. *Lokanatha mora hastay* \_\_\_\_\_ [?]

It is also possible. His Guru Lokanātha is taking him, Narottama, to Rūpa Goswāmī. “Do the remainder, train him.” Give it to him and to Kṛṣṇa and Rādhārāṇī. It is also possible. And when it is done the disciple will see that they’re all one and the same. No jealousy, “That my Guru of this figure and Guru of that figure, they are different.” It may not be so much complaint in the heart of the disciple. They’re all one and the same. “He gives him to him, yes.” If I have got faith in my Guru he consults me to there for my best benefit. He will go and see one and the same. The same interest, common interest, he will feel in his heart that, “The affection I got from that figure of my Guru, they’re also of the same, not less. My Guru is present here.”

*Isva tattva bheda mani haya aparadha* [?]

It is written about Mahāprabhu in *Caitanya-caritāmṛta* about Venkatta Bhatta, in the South when Mahāprabhu was travelling at that time. *Laxshi gopi* [?]

One and the same, what one is doing here another is doing there, that is the same *śakti*. So there is also oneness and also difference, but still in *svarūpa śakti* that cohesion, that harmony is always present there. The flow is not treacherous, not jealous; but if there is jealousy then that is of another type to enhance the satisfaction of Kṛṣṇa. That sort of system, and not like jealousy and other differences in this plane.

**Tamal Kṛṣṇa Mahārāja:** Not envy.

**Śrīla Śrīdhara Mahārāja:** Not envy. Chandravālī, Rādhārāṇī, different group, but because They promote the satisfaction of Kṛṣṇa to the highest it is planned only for that. That is a separate thing, the competition of love, of dedication competition, not of exploitation, *pratiṣṭhā*. Exploitation is bad and dedication is good; as much dedication that will help others to encourage in the dedication.

*Gapara guru sri guli neti dekhatai* [?]

Our Guru Mahārāja used to give this example. When the cowshed is burning, the cow is afraid of the red colour of the fire, then if the same cow she sees the red cloud in the sky, she will be afraid, that cow. “Oh. The burning of the hut we stay in, the cowshed.” So, we may afraid of the fire here but not of the

reddish cloud there, though it reddish, the colour of the fire, but not to be afraid by that colour of the cloud. That is of another type.

So *Māyāvādīs* are always afraid of some labour. Labour means dissipation of energy. So *cid-vilāsa* they cannot accept. The movement, the dynamic character of the transcendental world they cannot tolerate. “Oh. Whenever there will be dynamic characteristic there must be some dissipation of energy and reaction.” They’re afraid of this. The dynamic always means, energising means a reaction of labour, dissipation of energy. But in the eternal world the dynamic characteristic can never have any reaction \_\_\_\_\_ does not bring any depression in its retinue, in the eternal world in the dynamic character. Hare Kṛṣṇa.

**Giri Mahārāja:** Now, when the spiritual master comes from the spiritual world to reclaim certain fallen souls, is it possible that if he feels his job is very big, that he will bring some other associates from the spiritual sky to assist him in subordinate positions?

**Śrīla Śrīdhara Mahārāja:** Please again repeat it. What do you say?

**Tamal Kṛṣṇa Mahārāja:** Sometimes it is said that the spiritual master has eternal associates...

**Śrīla Śrīdhara Mahārāja:** Yes.

**Tamal Kṛṣṇa Mahārāja:** ...who come with him. Just as Kṛṣṇa comes with His entourage, so sometimes it is said that the Guru also has some eternal associates.

**Śrīla Śrīdhara Mahārāja:** Maybe. Maybe. Not always. Then, what’s the trouble? He may come with his associates. It is not impossible. Hmm?

**Giri Mahārāja:** No trouble.

**Śrīla Śrīdhara Mahārāja:** Sometimes he may come with associates also, who are to help them from there. There also he lives in a group and sometimes it may be possible that in a group also he may come.

**Bhakti Sudhīra Goswāmī:** In *Antya-līlā* of *Caitanya-caritāmṛta*, Mahāprabhu says to His associates, “That repeatedly you’ll take your birth, again and again, you will be born throughout the universe to spread the *saṅkīrtana* movement.” And He said, “If you chant Hare Kṛṣṇa then you will never forget Me, or be overwhelmed by anything material.”

**Śrīla Śrīdhara Mahārāja:** Last portion; what does He say?

**Bhakti Sudhīra Goswāmī:** He says that His associates they will repeatedly take their birth...

**Śrīla Śrīdhara Mahārāja:** Associates?

**Tamal Kṛṣṇa Mahārāja:** He’s saying that in *Antya-līlā* it is stated by Mahāprabhu...

**Śrīla Śrīdhara Mahārāja:** Yes.

**Tamal Kṛṣṇa Mahārāja:** ...that, to His associates, “That you will come again and again to spread this *saṅkīrtana* movement.”

**Śrīla Śrīdhara Mahārāja:** Yes.

**Tamal Kṛṣṇa Mahārāja:** So what is your question?

**Bhakti Sudhīra Goswāmī:** So my question is that sometimes isn't the spiritual master's position that he's remaining within this universe to preach the *saṅkīrtana* movement. He may, you were saying, he may go back to Kṛṣṇa, he may also remain.

**Tamal Kṛṣṇa Mahārāja:** He may take birth again you're saying?

**Śrīla Śrīdhara Mahārāja:** He may come again. One may be ordered to come again and again. That is not impossible.

**Tamal Kṛṣṇa Mahārāja:** Kṛṣṇa's will.

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

**Śrīla Śrīdhara Mahārāja:** Whether Gurus here or there he has got some connection with Kṛṣṇa always.

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