

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

81.03.02.A

**Dhīra Kṛṣṇa Mahārāja:** When I came to see you previously, in September, you described that we can conceive of *madhyama adhikārī* in three ways. You gave some examples, about one foot in the spiritual world extending here, etc.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Dhīra Kṛṣṇa Mahārāja:** So, in Prabhupāda's books, when he talks of *uttama adhikārī* he sometimes speaks in a very broad and general way...

**Śrīla Śrīdhara Mahārāja:** How it is.

**Dhīra Kṛṣṇa Mahārāja:** Like he will say, "One who chants the prescribed number of rounds, of *mālā*, and who is always absorbed in thinking how to spread Kṛṣṇa consciousness, that is an *uttama adhikārī*." And then in other places he gives a very high definition of *uttama adhikārī*. So as you said we could conceive of *madhyama* in three different ways, are there different ways to conceive of *uttama*?

**Śrīla Śrīdhara Mahārāja:** Yes. Now, the three kinds, three types of Gurudeva what I told to you, that is not three stages of Vaiṣṇava but three types of Gurudeva. *Uttama adhikārī* when he plays the role of Guru, Ācārya, *madhyama adhikārī*, *uttama adhikārī* has one leg there and by the order of Kṛṣṇa another leg here and he does the duty of an Ācārya. And one leg here and another leg put there, *madhyama adhikārī* he also discharges the duty of the Ācārya. And the lowest class of Ācārya two legs here but eyes are there and he's doing the duty of Ācārya. This is the gradation of Ācārya. And the stages according to Vaiṣṇavism, that is another. That is in *Śrīmad-Bhāgavatam*.

*arcāyām eva haraye pūjāṁ yaḥ śraddhayehate  
na tad-bhakteṣu cānyeṣu sa bhaktah prākṛtaḥ smṛtaḥ*

[“A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a *prākṛta-bhakta*, *kaniṣṭha-adhikārī*, or materialistic devotee, and is considered to be in the lowest position of devotional service.”]

[*Śrīmad-Bhāgavatam*, 11.2.47]

A lowest class of devotee is this, Vaiṣṇava; and the second class:

*īśvare tad-adhīneṣu, bāliṣeṣu dviṣatsu ca  
prema-maitri-kṛpopekṣa, yaḥ karoti sa madhyamah*

[“The devotee in the intermediate stage of devotional service is called a *madhyama-adhikārī*. *Īśvare* is one who loves *Īśvara*, the Supreme Personality of Godhead; *tad-adhīneṣu* means one is a sincere friend to all the devotees of the Lord; *bāliṣeṣu* shows mercy towards *bāliṣa*, the innocent and ignorant; *dviṣatsu ca*, and disregards the envious.”]

[*Śrīmad-Bhāgavatam*, 11.2.46]

*sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanah  
bhūtāni bhagavaty ātmany, eṣa bhāgavatottamah*

[“A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*.”] [Śrīmad-Bhāgavatam, 11.2.45]

...the highest stage in Vaiṣṇavism, according to *Bhāgavata*. And Mahāprabhu gives us three stages of, *nama bhajan akariya vaiṣṇava* [?]

...of another quality; ordinary Vaiṣṇava into three classes, and the *nama bhajan akariya* Vaiṣṇava they've also got recognition in three stages. Even pure Name even once one can utter, he's *kaniṣṭha adhikārī* Vaiṣṇava. And who always utters the Name he's *madhyama adhikārī*. And *uttama adhikārī*, whoever casts a glance to him he feels tendency to take the Name. That is,

*yāñhāra darśane mukhe āise kṛṣṇa-nāma / tāñhāre jāniha tumi ‘vaiṣṇava-pradhāna’*

[Śrī Caitanya Mahāprabhu said, “A first-class Vaiṣṇava is he whose very presence makes others chant the holy name of Kṛṣṇa.”] [Caitanya-caritāmṛta, Madhya-līlā, 16.74]

In *Caitanya-caritamṛta*, *uttama adhikārī*, the *Nāma bhajana* aspect, the highest Vaiṣṇava is he whoever will come across and casts a glance he will feel to take Name in him. That is the highest type. And who is always taking Name he's *madhyama*. And at least once who has got pure Name on his tongue he's *kaniṣṭha adhikārī*.

*Eko krsna nama mukhe \_\_\_\_\_ [?]*

*Yāñhāra darśane mukhe āise kṛṣṇa-nāma / tāñhāre jāniha tumi ‘vaiṣṇava-pradhāna’*

This is *Nāma bhajana* characterised in three stages, and ordinary Vaiṣṇavas in three stages, their another standpoint by which the *adhikāra* of the Vaiṣṇava is being expressed to us, *arcāyām eva haraye*.

*surarše vihitā śāstre harimuddiśa yā kriyā  
saiva bhaktiriti proktā tayā bhaktih parā bhaved*

[“O sage amongst the demigods - Nārada! Those activities prescribed in the revealed scriptures for satisfying the Supreme Personality of Godhead, Lord Śrī Hari, are called the regulative principles of *bhakti* (*sādhana-bhakti*), by which practising one may attain the highest *bhakti* (*prema bhakti*).”] [Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.13]

Whose reliance, *śraddhā*, regard, is in *śāstra*, *vihitā śāstre harimuddiśa yā kriyā*, and those rules and regulations that are found in the *śāstra*, in the scripture, he attentively observes all those practices; this is *kaniṣṭhaadhisthāna*.

*laukikī vaidikī vāpi, yā kriyā kriyate mune  
hari-sevānukūlaiva, sa kāryā bhaktim icchatā*

[O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the service of Lord Hari.]

[*Bhakti-rasāmṛta-sindhu*, Pūrva-vibhāga, 2.200, from *Nārada-Pañcarātra*]

Whether it is *śāstric*, scriptural practice, or social, or anything like that, every movement is coloured by the faith in God. That is *madhyama adhikāra*. And the last:

*Eha yasya hare dasye karmana manasa adhikar nikhila supavastasu [?]*

Whatever circumstances there may be, his standpoint is to do according to the... the faith is always guiding him. The faith in Kṛṣṇa is the main guidance in whatever circumstances. *Eha yasya hare dasye*. By body, by mind, by thought, word and deed. In every way he does everything, under whatever circumstances he may be in, from the standpoint of the service to Kṛṣṇa. That is *uttama adhikārī*. So from different standpoints it has been expressed to us what the characteristics are of the stages of a Vaiṣṇava, a servant of Kṛṣṇa, a servitor.

**Dhīra Kṛṣṇa Mahārāja:** But the *śiṣya*, he will conceive of the Gurudeva as *uttama adhikārī*.

**Śrīla Śrīdhara Mahārāja:** Yes. Not only *uttama adhikārī*, but he will even see as a special delegation of the Lord, or His Supreme Potency, Lord Himself or His Supreme Potency rather. In *mādhurya rasa* it may be Rādhārāṇī, or Rādhārāṇī's delegation Rūpa Mañjarī. In this way variegated *darśana* is there; in Gurudeva. It varies, according to the progress it may vary, the *darśana* will vary. But generally in the primary stage it is given to *śiṣya*, "See the potency of Kṛṣṇa, Kṛṣṇa Himself, then potency of Kṛṣṇa, then that kind of potency of Kṛṣṇa." In this way it will develop. Do you follow? In the first stage a *śiṣya*, a disciple is requested to see Guru as Kṛṣṇa.

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** Then a little higher, then he will be requested to see His potency. Then a little higher he will be able to see what sort of potency according to His demand; *sākhyā rasa* or *mādhurya rasa* or *vātsalya*. This differentiation will gradually develop there. In the first stage Kṛṣṇa Himself, Bhagavān Himself. Why? *Svarūpa-śakti* and Bhagavān one and the same there. No differentiation between *svarūpa-śakti* and Kṛṣṇa; Kṛṣṇa and *svarūpa-śakti* total together. "You should see Kṛṣṇa Himself, with *svarūpa-śakti* within Kṛṣṇa."

**Dhīra Kṛṣṇa Mahārāja:** In *Bhagavad-gītā* it says, *bhakto 'si me sakhā ceti...*

[*sa evāyam mayā te 'dyā, yogah proktah purātanaḥ  
bhakto 'si me sakhā ceti, rahasyam hy etad uttamam*]

[“Now, I shall deliver that eternal teaching to you. Because you are My devotee and friend, this supreme, hidden path is today revealed by Me to you.”] [*Bhagavad-gītā*, 4.3]

...that it is best understood by one who is *sakhā*, Kṛṣṇa's friend, who's friendly towards Kṛṣṇa. So Arjuna is, we have read in the *Gaura-gaṇoddeśa-dīpikā*, that he is Lalitā or Viśākhā from the spiritual world; Arjuna. So in the spiritual world Viśākhā is in *mādhurya rasa*, but here with Kṛṣṇa, in *Bhagavad-gītā*, Arjuna is Kṛṣṇa's friend.

**Śrīla Śrīdhara Mahārāja:** Yes. Arjuna in Dvārakā *līlā*, but in *Gaura-gaṇoddeśa-dīpikā* if it is mentioned I don't know, then it will be some reflection, a classification of type it may be. Otherwise Lalitā, Viśākhā, in Dvārakā in *mādhurya rasa*, they'll be with Satyabhāmā, with Rukmiṇī, etc, Lalitā, Viśākhā. They'll be there in *mādhurya rasa*, in narrowed down *mādhurya rasa* in Dvārakā. The Lalitā, Viśākhā of Vṛndāvana, they will be represented in Dvārakā in *mādhurya rasa* to help their Mistress, the Rukmiṇī, the Satyabhāmā, etc. And Arjuna may be a sort of similarity may be drawn, not actually Arjuna is such. Something like a classification of that type, the nature, and according to analysing the nature we may classify Arjuna like that. Some sentiment, there are some intelligence predominating, some

sentiment predominating, some variegated qualification; in this way there are classifications. So in that way that type may be considered there.

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

**Śrīla Śrīdhara Mahārāja:** The colour and the posing, but they're higher, in *mādhurya rasa* they're already, in *sākhyā rasa*, just as in the case of Subala. He's very adjacent to *mādhurya rasa*, and Madhu Mangala a little less, and Sridhama a little indifferent to *mādhurya rasa*. In this way there may be classification. So in Dvārakā *līlā* to represent Lalitā and Viśākhā, there in the *mādhurya rasa* camp there should be their delegation. And if it is written in any scripture that Arjuna is that type, it is a question of type, according to the variegatedness of the attributes.

**Dhīra Kṛṣṇa Mahārāja:** Now, one question I had was that in the *Caitanya-caritāmṛta*, Mahāprabhu says to Sanātana that every letter of *Śrīmad-Bhāgavatam* is Kṛṣṇa. But some of the *Śrīmad-Bhāgavatam* is the statements of Hiranyākṣa, Hiranyakāśipu, some statements are Śukrācārya, Śiśupāla, so how is it that we become, by hearing that sound...

**Śrīla Śrīdhara Mahārāja:**

*mukhya-gauṇa-vṛtti, kiṁvā anvaya-vyatireke / vedera pratijñā kevala kahaye krṣṇake*

[“When one accepts Vedic literature by interpretation or even by dictionary meaning, directly or indirectly the ultimate declaration of Vedic knowledge points to Lord Kṛṣṇa.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 20.146]

Are you acquainted with this passage of *Caitanya-caritāmṛta*?

**Dhīra Kṛṣṇa Mahārāja:** I don't know the Bengali.

**Śrīla Śrīdhara Mahārāja:** Kṛṣṇa, the aim of every letter, the aim and object of every letter is to show Kṛṣṇa. Some direct, some indirect. Direct and indirect, *anvaya-vyatireke*, some showing Kṛṣṇa indirectly and some directly, *anvaya-vyatireke*, so all not in a positive line but in the negative line also showing Kṛṣṇa. Do you find? The character of Hiranyakāśipu that is also playing a part to establish Prahlāda and Hari. It is necessary for the background. So in indirect way that also promises to show Kṛṣṇa, Kṛṣṇa *līlā*, the contribution, has got something to contribute in Kṛṣṇa *līlā* in different ways. So indirectly they're showing Kṛṣṇa, *anvaya-gauṇa-mukhya-vṛtti*, *gauṇa-vṛtti* and *mukhya-vṛtti*, the principle meaning or the *gauṇa*, ordinary meaning, and the special meaning: *mukhya-gauṇa-vṛtti*, *kiṁvā anvaya-vyatireke*, direct or indirect. Anyhow he's always showing a finger towards Kṛṣṇa. Why was the character of Hiranyakāśipu necessary? To establish the greatness of devotion in Prahlāda to Kṛṣṇa so it is necessary. For a structure of a building, bricks and many things are necessary. So in that way it has been told there that everything is Kṛṣṇa in *Bhāgavatam*, they're all helping. Every brick is helping the building. Even what is seen to be false, concoction, that is also true because that is necessary to show Kṛṣṇa.

**Dhīra Kṛṣṇa Mahārāja:** What is an example?

**Śrīla Śrīdhara Mahārāja:** Suppose if you go to teach a child, you create a story to give an impression. Then that story, though you concoct, you imagine, still that has got some real value to teach the child; in that way. Even the story may have some value. As in Aesop's

fables so many imaginary stories are there, but they contribute some lesson. In that way it has got some value to contribute towards the truth, though imagination. Is it not? Eh?

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** Then it has got value though imaginary. Aesop's fables, *Panca-tanmatra* in Sanskrit, *Hitopadesa*, concerning so many beasts, it has been designed. But the moral is there that helps you and has got true contribution to the cause. So in *Bhāgavatam*, everywhere, the imagination has got real validity, value, because it helps us. Just as, *vishesa visha moshavam* [?] Poison is medicine to poison, *vishesa visham oshavam* [?] One poison can drive away another poison. So we are within concoction, within *māyā*, misunderstanding, and another misunderstanding may come to help me a little bit towards Kṛṣṇa. It is also possible. So whatever will help me, to guide me towards Kṛṣṇa; that is real. So, by *raja guṇa* we subdue *tama guṇa*, and by *sattva* we subdue *raja*. And then by *nirguṇa* we subdue *sattva* and go up. That is also a policy. Is it not?

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** Do you follow?

**Dhīra Kṛṣṇa Mahārāja:** Yes. So then that *nirguṇa* platform we want to be fixed, we want to be constant, like, *mām ca yo 'vyabhicāreṇa*, without coming down again.

[*mām ca yo 'vyabhicāreṇa, bhakti-yogena sevate  
sa guṇān samatītyaitān, brahma-bhūyāya kalpate*]

[“One who renders service exclusively unto Me (in My form of Śyāmasundara, Rāma, Nārāyaṇa, etc.) by the path of pure devotion (unadulterated by all spurious attempts based on exploitation or renunciation), and who does not fall down in any circumstances, absolutely transcends these three modes of material nature. One thus comes to the level of Brahman and becomes qualified for the cognisance of their internal divine identity.”]

[*Bhagavad-gītā*, 14.26]

**Śrīla Śrīdhara Mahārāja:** *Vyabhicāreṇa*, yes, continued. Continued flow is there and we should try to catch, to come in touch of that flow; *nitya līlā*. We should try to connect to and live in that plane of the continued flow underground, surpassing everything. That ethereal flow it is everywhere. The flow of the wind may not be present everywhere, the flow of the wind cannot pierce through the wall. But ether, the x-ray, it can pierce through the wall. So Kṛṣṇa consciousness is all-pervading, and we shall, through our *ātmā*, only our soul aspect can connect with that fine flow and enter there and identify himself within that flow, to work; Kṛṣṇa consciousness. Kṛṣṇa consciousness is the finest flow, all-pervading, and eternal substance, the *līlā*, and that is a dynamic characteristic there, so many things there.

**Dhīra Kṛṣṇa Mahārāja:** So the difficulty arises on the relative platform, in the relative world. Some difficulty comes in dealing with the relative world.

**Śrīla Śrīdhara Mahārāja:** Relativity of the world?

**Dhīra Kṛṣṇa Mahārāja:** Yes. That sometimes makes for a strong tendency to come down to the material platform and become offensive to...

**Śrīla Śrīdhara Mahārāja:** Yes, so the *māyā* is also existent; *māyā* is not nothing, it is also existent. The wall is also existent but still x-ray passes through it. If it's not x-ray ordinary ray won't be able to pierce through the wall. So *sādhu* and *śāstra*, scripture and *sādhu*, only the agents of that plane, they can come to us and they may help us to go there.

*sādhu-śastra-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]

We are within *māyā*.

*[daivī hy eṣā guṇamayī, mama māyā duratyayā]  
mām eva ye prapadyante, māyām etāṁ taranti te*

[“This ‘trimodal,’ supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy.”] [*Bhagavad-gītā*, 7.14]

The *sādhu*, His agent, comes to our relief, to take from the rigid conviction. Our conception in the materialistic world is very strong, may be, but that also can be broken by the *sādhus*.

Went to Calcutta, Caru Mahārāja?

**Dhīra Kṛṣṇa Mahārāja:** Bhakti Caru, yes, he's gone to Calcutta.

**Śrīla Śrīdhara Mahārāja:** Who else have come here, new persons?

**Dhīra Kṛṣṇa Mahārāja:** In three days many will be coming.

**Śrīla Śrīdhara :** Within three days?

**Dhīra Kṛṣṇa Mahārāja:** Rāmēśvara Mahārāja is coming and many other GBC's.

**Śrīla Śrīdhara Mahārāja:** Because there will be a meeting?

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** Important meeting?

**Dhīra Kṛṣṇa Mahārāja:** Yes. This is a very crucial point for our society in general.

**Devotee:** They'll come here?

**Dhīra Kṛṣṇa Mahārāja:** Yes. This is a very crucial time for us, how we can learn...

**Śrīla Śrīdhara Mahārāja:** Yes; whether this way or that way.

**Dhīra Kṛṣṇa Mahārāja:** Yes, or together, how we can proceed.

**Śrīla Śrīdhara Mahārāja:** Yes; whether rigid or flexible?

**Dhīra Kṛṣṇa Mahārāja:** Yes, but you may have two rigids.

**Śrīla Śrīdhara Mahārāja:** Two rigid camps?

**Dhīra Kṛṣṇa Mahārāja:** Some are thinking to...

**Śrīla Śrīdhara Mahārāja:** Modification is necessary; and some think, 'No.'

**Dhīra Kṛṣṇa Mahārāja:** Yes, because you said...

**Śrīla Śrīdhara Mahārāja:** Changer or no changer; two camps.

**Dhīra Kṛṣṇa Mahārāja:** You said, in October, that Guru's position is a free one. And some are afraid, so many want to extend Ācārya-ship, but there is a fear of anarchy with so many free persons – then anarchy. So that is one fear.

**Śrīla Śrīdhara Mahārāja:** Yes. So some sort of restriction should be, but life cannot be ruled only by law. Both must be accommodated. The scope to merit must be allowed and there should also be sort of rulings there. Law and vitality; law is there but merit of vitality cannot be checked. They must have proper field; merit must have proper field. In such way we shall, we should accommodate fair field, there should be fair field. By law, should not check the proper person and only encourage improper one. Both sides; regulation, law is also necessary to be subservient to the natural growth. Suppose a boy requires more food, he will grow, he'll be more strong. If you restrict his food then it will be injustice. According to his capacity he should be given food, he'll gain more strength and do more work. So this sort of provision must be in the law. Is it not? To make a movement quite living.

**Dhīra Kṛṣṇa Mahārāja:** Yes, but...

**Śrīla Śrīdhara Mahārāja:** That is my opinion.

**Dhīra Kṛṣṇa Mahārāja:** ...you have this sensitivity, and Prabhupāda he also had such sensitivity; to know when the person needs growth. But in our Governing Body and this sensitivity...

**Śrīla Śrīdhara Mahārāja:** But must not be too rigid to government. This facility that is to create a fair field. It must be a living Governing Body and not a mechanical Governing Body but a living Governing Body. That is, just as I told, 'He will grow more, he needs more food.' In this way, something like that, fair field. Facility must be given to the merit.

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** As much as possible, our aim should be towards that. That work is necessary. And who will be the general? Only seniority may be reckoned, but always seniority may not do the work. Even the younger man may be promoted to be the general. Just as Rommel was given a position and he cut a very good figure. From the ordinary class

he came. He was appreciated generally by the enemy and his own country. Is it not? Have you heard the name of Rommel?

**Dhīra Kṛṣṇa Mahārāja:** Rommel, yes.

**Śrīla Śrīdhara Mahārāja:** He had got appreciation from even the enemy quarter.

**Dhīra Kṛṣṇa Mahārāja:** Yes. That's true.

**Śrīla Śrīdhara Mahārāja:** He was given facility and he showed his capacity. So the body should be formed in such a way that the fair field is created and then the qualified persons they may have better chance. Otherwise we'll be jealous of one another and the work will be lost. The merit must be given freedom and help. I think it should be like that, a fair field. So they are to take decision on that point in this important meeting.

**Dhīra Kṛṣṇa Mahārāja:** They will – Rāmeśvara Mahārāja, he has proposed on this question of the extension of Ācārya-ship that the GBC come to take your advice. So for certain they will come to hear from you.

**Śrīla Śrīdhara Mahārāja:** Yes, they may come. I shall talk to them whatever I feel. I am a third person. I can give some advice according to my experience to them. Hare Kṛṣṇa. Rāmeśvara Mahārāja, and there is Bhagavān Dāsa, this Kīrtanānanda, Satsvarūpa, they're more influential, is it not? Kīrtanānanda, Satsvarūpa and Bhagavān Dāsa, they are more influential.

**Dhīra Kṛṣṇa Mahārāja:** Kīrtanānanda, he's very aloof from any political dealings. And Satsvarūpa Mahārāja he's also aloof from any such... but Rāmeśvara Mahārāja, Tamal Kṛṣṇa Mahārāja, Bhagavān Mahārāja, Jayapataka Swāmī...

**Śrīla Śrīdhara Mahārāja:** They're very particular about the administration, and constitution, all these. There are different types of persons. They're more *brahminical*; Satsvarūpa and Kīrtanānanda.

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** And they're more *kṣatriya*, administrative nature, sober and indifferent.

**Dhīra Kṛṣṇa Mahārāja:** See, Rāmeśvara Mahārāja, once our Guru Mahārāja he told, he said, "All you GBC, you are like so many children. Therefore I must stick my nose into everything." He said, "But Rāmeśvara Mahārāja he's a little intelligent." So his concern, he wants to extend also this Ācārya-ship. But one problem that the temple presidents are concerned with is they may invite one Ācārya to initiate in their temple and so he will make so many disciples. But then later he may call all the disciples to be with him in some local project. So then the president is worried that, "I will invite some Ācārya to initiate these new men, and then he may take them away later." So this has perplexed them. So Rāmeśvara Mahārāja he has suggested one proposal that there can be extension of Ācārya-ship, but the *śiṣya*, he should remain in that local temple. Unless his Guru, there's some blasphemy, *aparādha*, or if he is going to leave Kṛṣṇa consciousness altogether. Under those circumstances he could go to be with the Guru. But the Guru should voluntarily allow the disciple to remain in the local temple so that it is strong.

**Śrīla Śrīdhara Mahārāja:** In general the local interest should be attended to, but in particular case even if a Guru likes he may take his *śiṣya*, in a very rare case. But ordinarily, wherever he's recruited he may be deputed there for the service to keep the oneness of the whole ISKCON.

**Devotee:** This year, who is being elected as President?

**Dhīra Kṛṣṇa Mahārāja:** The Chairman; on the fifth they elect the Chairman, the Officers of the GBC. So on the fifth they will elect for the following year.

**Devotee:** Who can be elected?

**Dhīra Kṛṣṇa Mahārāja:** Different GBC.

**Śrīla Śrīdhara Mahārāja:** Now the President is Kīrtanānanda?

**Dhīra Kṛṣṇa Mahārāja:** No. Bhagavān Dāsa Goswāmī, he's the Chairman.

**Śrīla Śrīdhara Mahārāja:** One year or two years?

**Dhīra Kṛṣṇa Mahārāja:** One year. Vice Chairman is Jagadisa Prabhu.

**Śrīla Śrīdhara Mahārāja:** Where is he?

**Dhīra Kṛṣṇa Mahārāja:** He's the Gurukula Minister.

**Śrīla Śrīdhara Mahārāja:** He's not an Ācārya?

**Dhīra Kṛṣṇa Mahārāja:** No. He's *grhastha*. The Secretary is Jayapataka Swāmī.

**Śrīla Śrīdhara Mahārāja:** Chairman, Vice Chairman, and Secretary.

**Dhīra Kṛṣṇa Mahārāja:** Those are the officers.

**Śrīla Śrīdhara Mahārāja:** And this year again it will be again new election will take place?

**Dhīra Kṛṣṇa Mahārāja:** Yes, three new officers.

**Śrīla Śrīdhara Mahārāja:** And one may be continued if the committee wishes?

**Dhīra Kṛṣṇa Mahārāja:** I don't think you can continue in this same post two years in a row. You can be another officer but not the same.

**Śrīla Śrīdhara Mahārāja:** But if the committee likes he cannot keep one, extension is not possible under any case?

**Dhīra Kṛṣṇa Mahārāja:** Well, currently I don't believe it's possible, but they could do so if they like.

**Śrīla Śrīdhara Mahārāja:** And that is good.

**Dhīra Kṛṣṇa Mahārāja:** But this is what I was speaking that we have for Mahāprabhu's service, we have to engage in so many affairs in the material world, so it is difficult with so many dealings to keep our consciousness pure, and keep ourselves free from personal motives.

**Śrīla Śrīdhara Mahārāja:** *Na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati.*

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

[“O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”]

[*Bhagavad-gītā*, 6.40]

Sincerity is the best qualification; sincerity. Sincerity is purity. Inner purity is sincerity, *śraddhā*.

**Dhīra Kṛṣṇa Mahārāja:** How do you define sincerity?

**Śrīla Śrīdhara Mahārāja:** Ha, ha. Sincerity. *Sara daivay gaura siksa* \_\_\_\_\_ *daivay* [?] Whoever comes to embrace the teachings of Mahāprabhu with appreciation; sincerity is inner appreciation. And one who has got sincerity he can recognise sincerity in others. One who has got intelligent reason he can appreciate reason in another person. Is it not?

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** When he has got that talent he will see the talent in another person. Sincerity can detect and know sincerity. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

**Dhīra Kṛṣṇa Mahārāja:** You quoted this verse once: *mādhavendra-purīra ‘sambandha’ dhara — jāni*; that you can recognise also the qualities of your Guru Mahārāja.

[*kintu tomāra prema dekhi’ mane anumāni  
mādhavendra-purīra ‘sambandha’ dhara — jāni*]

[“Upon seeing Your ecstatic love, I can just imagine that You must have some relationship with Mādhavendra Puri. This is my understanding.”]

[*Caitanya-caritamrta, Madhya-līlā*, 17.172]

**Śrīla Śrīdhara Mahārāja:** He's an unknown person but by his dealings Mahāprabhu detected he must have got some association with Mādhavendra Puri. Otherwise such conduct is impossible. The inner eye conjectured that here is...

I generally quote this Norton, there was one Barrister in Calcutta High Court. Arovinda absconded. Did you hear of the name of Arovinda?

**Dhīra Kṛṣṇa Mahārāja:** Yes. Śrī Arovinda.

**Śrīla Śrīdhara Mahārāja:** First he was a revolutionary, then he absconded, and Norton, Barrister of the Government Party, he used to read the newspapers, and wherever he found forceful writing, "Here is Mr. Ghosh. So this article must have come from him so try to tackle the editor of this journal, and there we must get the clue of Aurovinda. Here is Mr. Ghosh, in his writing." Sincerity. Hare Kṛṣṇa. *Śrīpāda dharamādhavendra-purīra 'sambandha.'* Without that such touch, without his touch, such thinking is impossible, thinking of this layer, of this plane, cannot be had anywhere. Hare Kṛṣṇa.

**Dhīra Kṛṣṇa Mahārāja:** One other question I had was, how can we know after the disappearance of our Gurudeva that we are pleasing him; that we will not go astray? Because *māyā* can trick us.

**Śrīla Śrīdhara Mahārāja:** Your duty is finished when you try to be true to your Guru. You have got a conception of your Guru Mahārāja. You may ask him and stand before his imaginary picture in you and ask, "What way am I to go? Please direct me." And whatever we feel within we will go without being prejudiced by the present circumstances. That will be the highest. Because the conscience that took you to your Guru, that may not betray you. Is it not?

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** After all your spiritual conscience of the spiritual characteristic took you ultimately to the holy feet of your Guru Mahārāja. He won't betray you. Sincerely stand before him, "What am I to do?" And that will be the final decision. And also you must have the love of the institution what he has created. "I see you in one way and the institution you created in another way, a great difficulty in me. Please guide me what I am to do. Follow blindly the resultant conclusions of the committee, or my inner consciousness as I imbibed from your direct advice?" In rare cases, generally we shall try to work combined, but in rare cases when such occasions will come we are to take decision. According to me I must believe my inner sincere conscience.

*Atma te prati vidhate [?]*

There is a saying of Chanakya Rsi \_\_\_\_\_ the great ancient politician of India; Chanakya.

*Tajat ekam kula sartay [?]*

This is *niti*, *niti* means advice. For the clan you should abandon one.

*Tajat ekam [?]*

One you may sacrifice for many.

*Tajat ekam kula sartay [?]*

*Grahma sartay kulam sarjet [?]*

You may renounce for family, to save the family you may give up one of the family, one member, *kula sartay*. *Grahma sartay kulam tarjet*. And in the case when the whole village and your family differ, you give up the family and stand on the side of the village. Then...

*Desa sartay tadiid grahamam [?]*

When the whole country is one side and your village is on another, then give up the village and stand on the side of the country.

*Atma te prasidite brajet [?]*

But when the quarrel is between yourself and all others on one side, for your own interest you must give up the whole of the world.

[Give up a member to save a family, a family to save a village, a village to save a country, and the country to save yourself.]

[From *Sri Chanakya Niti-śāstra, The Political Ethics of Chanakya Pandit*, 3.10]

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