

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...in the first stages, magnitude; but in the highest consideration, quality. For self interest, to save your own self, your soul, you may sacrifice the whole of the world, universe. There's the question of quality.

Devotee: Quality, not quantity _____ [?]

Śrīla Śrīdhara Mahārāja: ...and so long quantity, but the last decision...*atma te pratibima tad hay* [?] Hare Kṛṣṇa. Hare Kṛṣṇa. _____ Your inner conscience took you, did not betray you, took you to your Ācārya, Guru Mahārāja. You can't eliminate or neglect that spiritual conscience, your inner voice.

Dhīra Kṛṣṇa Mahārāja: And how to ensure that it is not some *manodharma*, some concoction?

Śrīla Śrīdhara Mahārāja: Of course as long as you do not come into conclusion you must follow the general – but if there is a pricking that you can't tolerate you will try to adjust with the opinions of so many. But if such circumstance arises that you can't accommodate the... you can't accept them; in that case it will always be biting, the conscience will be biting you. If such case occurs then we cannot but do the same thing, *atma te pratibima tajit* [?]

I must follow my own religious guide, inner guide. I may not continue to be a hypocrite's life.

Dhīra Kṛṣṇa Mahārāja: But on the spiritual path we place in the highest value *sādhu-saṅga*.

Śrīla Śrīdhara Mahārāja: Yes. Of course we will be always open. If I find that he's in many events it's proved then I must not have over confidence in me; not over confidence. I shall try, "No, to give proper consideration, proper way, their opinion and advice." But in the last resort I am talking like that. We shall try to accommodate them as much as possible and won't believe my own self so much, that, "They're all false, all wrong, and I am right." That sort of pride should not be encouraged. But still, the highest faculty of decision is that I cannot go on as if in a hypocrite's life, an artificial life. The last position will be that. That does not mean that I shall indulge all my sentiments to be Godly and all others are bogus. I don't talk like that. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: What he wants to say is that first conscience has guided you towards the lotus feet of your spiritual master and that can never be wrong.

Dhīra Kṛṣṇa Mahārāja: Who did that come from, that conscience, from Kṛṣṇa, from *jīvātmā*, from *kṛpa-siddha*?

Śrīla Śrīdhara Mahārāja: Ha, ha. That is generally Śrī Guru, generally, *caitya* Guru, the Guru internally, and *mahanta* Guru outside. In the beginning *mahanta* Guru is necessarily indispensable but in higher stages *caitya* Guru comes to our help. In the absence of *mahanta* Guru we can go on with our life accepting the guidance under the direction of *caitya* Guru.

Dhīra Kṛṣṇa Mahārāja: When the Guru appears to us in our consciousness through his instructions, is that *caitya* Guru or our...

Śrīla Śrīdhara Mahārāja: *Caitya* Guru. In the absence of our Guru, whether *mahanta* Guru is living or not; suppose *mahanta* Guru is living and I'm somewhere in a distant place and I have to take a decision immediately. What am I to do? No possibility is there that I get order from him and then do. Immediate action is to be taken. Then I shall ask myself what my Guru in such position wants me to do. I shall do that. So after the departure of our *mahanta* Guru I shall ask myself what my Guru should want me to do in such circumstances. I shall do that. As much as I can conjecture, his advice to me, I shall do that.

Dhīra Kṛṣṇa Mahārāja: And that is *caitya* Guru?

Śrīla Śrīdhara Mahārāja: Yes, *caitya* Guru, then I am sincere, if more cannot be expected from me; he will see, he will look after.

Dhīra Kṛṣṇa Mahārāja: I was thinking, Gadādhara Paṇḍita, he did not want to hear the explanations of Vallabha Ācārya on Kṛṣṇa *Nāma*, because Śrī Caitanya Mahāprabhu said, "I know only Yaśodānandana and another Name of Kṛṣṇa. I cannot know any more Names." But Vallabha went to Gadādhara Paṇḍita and said, "Won't you hear my explanations of Kṛṣṇa *Nāma*?" And he was perplexed. He knew this would not please Mahāprabhu. But he didn't want to disturb Vallabha. So he thought, "Caitanya Mahāprabhu is in my heart, and He knows."

Śrīla Śrīdhara Mahārāja: Other followers of Caitanya Deva were enraged with Gadādhara Paṇḍita. "Why do you give indulgence to this Vallabha who is not faithful to our Master? You are giving indulgence." But Gadādhara Paṇḍita with some tolerant spirit it did not disturb him. He came and talked something though not very pleased, Gadādhara Paṇḍita, but still he was going and tolerating. This is justified when by such tolerance Gadādhara Paṇḍita attracted Vallabha Ācārya, and Vallabha Ācārya became his disciple. So then the meaning of tolerance came out.

Devotee: Vallabha Ācārya became disciple of Gadādhara Paṇḍita.

Śrīla Śrīdhara Mahārāja: Yes. He appreciated *mādhurya rasa*, he entered, got admission into *mādhurya rasa* and took *mantram* from Gadādhara Paṇḍita. So Gadādhara Paṇḍita's toleration came with meaning in flying colours.

Dhīra Kṛṣṇa Mahārāja: Because sometimes because in our society we're all very new to this, that we may make some mistakes in terms of etiquette or may not speak properly...

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

Dhīra Kṛṣṇa Mahārāja: ...so I've taken help from this verse from *Caitanya-caritāmṛta*.

Śrīla Śrīdhara Mahārāja: You see, Kṛṣṇa *līlā* accommodates everything, even mistakes. A mistake sometimes goes upper than right event or deed; it may be.

Dhīra Kṛṣṇa Mahārāja: How is that?

Śrīla Śrīdhara Mahārāja: Whatever pleases Kṛṣṇa that is good. You see Kṛṣṇa wanted Yudhiṣṭhira to just say a falsehood. Yudhiṣṭhira hesitated, and at last when he uttered, *asvatthama hatta iti gaja* [?] Are you aware of the incident?

Dhīra Kṛṣṇa Mahārāja: Yes. He asked him to lie.

Śrīla Śrīdhara Mahārāja: To tell lie. But Yudhiṣṭhira hesitated. But submission to Kṛṣṇa requires whatever He wants. Whatever satisfies Him that is truth. The satisfaction of Kṛṣṇa – that is the final test, and not any event measured by the standard of this world of good or bad. Only the satisfaction of Kṛṣṇa, the highest criteria of *līlā* is there. In Rāmacandra we don't find all these things, *neti* is getting the upper hand. But with Kṛṣṇa *līlā* we find the inner importance eliminating the external rigidity of morality.

You see, Arjuna comes in the day of Karna *vadha* [?] perhaps. Yudhiṣṭhira was insulted by Karna in the battlefield. Yudhiṣṭhira came out and then Arjuna and Kṛṣṇa also came for the rest in the midst of war came for some refreshment. And then Yudhiṣṭhira rebuked Arjuna. “You have taken me and entangled me in this war. I was not very in favour of war. I depended on you and you do not care in fighting sincerely for me. You were there and Karna insulted me. Fie to your Gāṇḍīva.”

Then there was a promise of Arjuna that whoever will blame his Gāṇḍīva he will behead him or he'll die himself. When Yudhiṣṭhira blamed the Gāṇḍīva, Arjuna is about to take out his sword, and Kṛṣṇa saw.

“What are you doing fool? Are you going to behead your elder brother to fulfil your promise? What is the value of that promise? Did you not promise a thousand times that you'll make Yudhiṣṭhira your elder brother a king, emperor? Where are those promises? You are only going to carry out one bogus promise and to behead your elder brother? And so many promises are there in the war field, the battle is continuing in full rage, and you are going to a particular part of your promise you are going to behead your reverent elder brother? Do you think that this is the purport of the moral laws? For such bogus things the moral laws have been created – do you think like that? Eliminating the substance and only taking a part of the form; making much of a mole hill. “I promised like that, I promised like that.” Yes, there are eight kinds of death. To praise ones own self that is also a kind of death, so you praise yourself, “You are so big, so big, so big.” And that is a kind of death.” Then Arjuna...

The purpose, the satisfaction of Kṛṣṇa, of the centre, the absolute good and all consciousness, all knowing, omniscient; His satisfaction that is the highest criteria of every action. And other laws are all subsidiary to that law. Do you follow? There are so many laws, in so many grades, but the highest is that all are leading to the satisfaction of Kṛṣṇa. That should be the highest criteria of everything. Kṛṣṇa *sukha* _____ [?] And He's autocrat absolute, but He's absolute good. That is the justification; absolute good is autocrat. And we all like military camp, all towards the general. No other; all laws concentrated in the order of the general. He knows better than we soldiers.

Devotee: Who can be autocrat? Only the absolute good can be autocrat.

Dhīra Kṛṣṇa Mahārāja: And *yasya prasādād bhagavat-prasādo* [ŚrīGurv-aṣṭakam, 8]. Kṛṣṇa and Guru, but how will we know what is pleasing to Kṛṣṇa, without Guru?

Śrīla Śrīdhara Mahārāja: Yes. So I feel so far that it may not be possible to detect what is the nature of His satisfaction. So His agent sent by Him to me, if I carry out his order, his temperament I look out and I read and do, then Kṛṣṇa will say, “I have deputed him. And because I am far away from him so many hindrances, so My deputation is there and his satisfaction is My satisfaction. It is already ordered by Me.” That is the general case. By satisfying Guru we can satisfy Kṛṣṇa, because he's in that position by order of Kṛṣṇa.

Devotee: *Jñāna-sunya-bhakti, jñāna miśrā-tahi bara* [?]

Dhīra Kṛṣṇa Mahārāja: So, then I was thinking, to be sincere can also make mistakes. Like this Arjuna Ācārya who was in *Bhagavad-gītā* [9.22] he was *ananyāś cintayanto mām, ye janāḥ paryupāsate*.

["I personally assume the whole responsibility of acquiring and protecting the necessities of My fully dependent devotees who are always absorbed in thought of Me alone, and who worship Me exclusively in all respects."]

Śrīla Śrīdhara Mahārāja: That is possible, rarely, but sometimes by the influence of Kṛṣṇa he's benumbed only to show to the ordinary public a particular picture. The *moha* pardon. By the special will of Kṛṣṇa, Arjuna was covered by misunderstanding. And by doing so, by taking Arjuna as a misguided disciple He delivered the *Gītā Upadeśa, nimitta-mātram* [*Bhagavad-gītā*, 11.33] Do you follow? Am I not clear?

Dhīra Kṛṣṇa Mahārāja: Yes, *nimitta-mātram*, an agent, an instrument.

Śrīla Śrīdhara Mahārāja: Arjuna was not of that type, but temporarily he was overpowered by the will of Kṛṣṇa to be in such a position. So many things came out from Arjuna and He's going to answer all those questions. Temporarily Arjuna was put in such conditions by the special power of Kṛṣṇa to teach the people at large. Arjuna was transformed into such, taken and forced into being in that position by Kṛṣṇa's will. To make it – Arjuna was forced to take the position of an unlearned man and thereby the public was given the advices of *Gītā*. Arjuna was a *nimitta*.

Dhīra Kṛṣṇa Mahārāja: What of in the case of this Arjun Ācārya who was writing? In this verse Kṛṣṇa says, "*Teṣāṁ nityābhiyuktānām, yoga-kṣemaṁ vahāmy aham*, that I come personally. [*Bhagavad-gītā*, 9.22]" And he was thinking that Kṛṣṇa must not come personally; He must send someone else. So he changed the writing.

Śrīla Śrīdhara Mahārāja: That is not this Arjuna; that is Arjun Mīśra, another person, a *paṇḍita*, a scholar.

Dhīra Kṛṣṇa Mahārāja: Right. Yes.

Śrīla Śrīdhara Mahārāja: A scholar in devotion named Arjun Mīśra in Orissa.

Dhīra Kṛṣṇa Mahārāja: What of his case? He was changing the message.

Śrīla Śrīdhara Mahārāja: Yes. He could not tolerate the idea that my affectionate Lord He will carry on His shoulder or on His head what are the needs of His devotee. He could not tolerate. As Jayadeva could not tolerate the idea though it rushed in his mind that Kṛṣṇa is going to touch the feet of Rādhikā. In these two cases Kṛṣṇa says that, "What I am pushing in your heart, I am there. Yes, I am."

maha-mohan, not *karan-mohan*, *varan-mohan*, *bahan-mohan* [?]

He showed it practically. And in Jayadeva's case also He came and wrote, *dehi pada-pallavam udāram* [*Gītā-Govinda*, 10.7]. They're high things. Hare Kṛṣṇa. Gaura Hari.

You will accept some *anukalpa* here?

Dhīra Kṛṣṇa Mahārāja: Well, today's Ekādaśī.

Śrīla Śrīdhara Mahārāja: Ekādaśī; no *anukalpa*?

Dhīra Kṛṣṇa Mahārāja: I've been trying to fast.

Śrīla Śrīdhara Mahārāja: The whole day, fast?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You don't take any *anukalpa*? All right.

Dhīra Kṛṣṇa Mahārāja: Because I was thinking, I'm a *sannyāsī*, I should try to be a little renounced, a little renunciation.

Devotee: He tries to do little renunciation.

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

Dhīra Kṛṣṇa Mahārāja: Because you are always saying that beware of renunciation; so do you think this is good or this is...

Śrīla Śrīdhara Mahārāja: Between Scylla and Charybdis, do you know the expression 'Between Scylla and Charybdis?' I am between Scylla and Charybdis. Near Italy in the Mediterranean, Charybdis is a hidden rock, and another there is a whirlpool, Scylla. So when a ship goes through them between Scylla and Charybdis, if it's near Charybdis it will strike against it and will be ruined. And if it comes near the Scylla it will come under the course of the whirlpool and will go down. So it is very difficult to pass through Scylla and Charybdis.

[Charybdis: Greek mythology. A dangerous whirlpool in a narrow channel of the sea, opposite the cave of the sea monster Scylla] [Scylla: Greek mythology. A female sea monster who devoured sailors when they tried to navigate the narrow channel between her cave and the whirlpool Charybdis. In later legend Scylla was a dangerous rock, located on the Italian side of the Strait of Messina] [Scylla and Charybdis, used to refer to a situation involving two dangers in which an attempt to avoid one increases the risk from the other.]
[Oxford English Dictionary]

So this side is *bhoga* and *tyāga*, exploitation, selfish enjoyment, and another side renunciation. Renunciation and exploitation – both are dangerous. Renunciation is more dangerous than exploitation. It is a more powerful enemy. The tendency of renunciation that is more powerful enemy of devotion of Kṛṣṇa than this weak though cheap enemy is that of exploitation. Exploitation is a weak enemy and renunciation is a strong enemy.

Dhīra Kṛṣṇa Mahārāja: So, but, now, so, in the Gauḍīya *sampradāya* we have to take *sannyāsa* for propaganda purposes. But how much renunciation...

Śrīla Śrīdhara Mahārāja: That is sham *sannyāsa*, to capture those that are in the rank of *sannyāsī*. Only for that purpose Mahāprabhu did and even took *māyāvādā sannyāsa* to capture the *māyāvādīs* because they had the power in their hand. At that time the society was under the control of *māyāvādīs*, mostly. So He took the garb of *māyāvādī sannyāsa*, the

Ācārya, and entering within their camp He preached that, “What you are doing is all anti devotion and that is bad. The Buddhistic principles you are trying to enter into the Vedic doctrine, doing great disservice to the society. *Vedāśraya nāstikya-vāda bauddhake adhika.*”

[*veda nā māniyā bauddha haya' ta nāstika / vedāśraya nāstikya-vāda bauddhake adhika*]

“The Buddhists do not recognise the authority of the *Vedas*; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the *māyāvādā* philosophy are certainly more dangerous than the Buddhists.” [Caitanya-caritāmṛta, Madhya-līlā, 6.168]

“Really you are delivering the goods of the Buddhistic School under the garb of Vedic fashion. That is more dangerous. You’re doing great harm to the society. The *varṇāśrama*, the *Veda*, always leads towards Kṛṣṇa, Kṛṣṇa *bhakti*, positive thing; not negative Brahman.”

Dhīra Kṛṣṇa Mahārāja: So how should I know how strict to be with myself?

Śrīla Śrīdhara Mahārāja: What sort of strictness I should observe as a *sannyāsī*? I should devote my maximum energy to Kṛṣṇa and whatever will be favourable to that I’ll accept that; if fasting is more favourable. The service of Kṛṣṇa that is more important and what will help me for that I shall do.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
_____ [?]

Dhīra Kṛṣṇa Mahārāja: When our Guru Mahārāja, at the time of *dīkṣā*, he would request that we follow four principals. No illicit sex, no intoxication, no meat, fish, or egg eating, no gambling. And then he would tell us to chant sixteen rounds, sixteen times. So at the time of initiation of Gauḍīya time of Śrīla Bhaktisiddhānta, what would he request of the disciple, of the *śiṣya*?

Śrīla Śrīdhara Mahārāja: His main object was to chant Kṛṣṇa, to preach Kṛṣṇa, under the guidance of a superior *sādhu*, Vaiṣṇava. Under the guidance of Vaiṣṇava, go on preaching Kṛṣṇa. That is the first thing, most important, others only helping that life. Of course the *mālā* may not fast, that is the *mālā* should not fast, that is some sort of food should be given to *mālā*. That is according to the necessity of the service, if it is necessary to decrease the number you may do. You’re doing the *kīrtana* and this is *japa*; *kīrtana* is superior to *japa*, but don’t neglect it but that is the superior – *kīrtana*, Hari *kīrtana*. And do it with utmost power. But to make it valid, pure, guaranteed, you must do it under the direction of a Vaiṣṇava whom you regard. *Kīrtana* is that. And all other duties that are forms of devotion are subsidiary to *kīrtana*, preaching.

Dhīra Kṛṣṇa Mahārāja: *Bṛhat-mṛdaṅga*.

Śrīla Śrīdhara Mahārāja: *Bṛhat-mṛdaṅga* in writing, and in writing or orally, go on pushing Kṛṣṇa *kīrtana*. Fight with *māyā*. Try to establish Kṛṣṇa consciousness driving away the misunderstanding that “I am God, I am enjoyer, he’s enjoyer, country’s enjoyer.” Demolish all these things. Kṛṣṇa is the only enjoyer and He’s such and such. Spread this Kṛṣṇa consciousness.

Once in Janmāṣṭamī day, MādhavaMahārāja, he was Hayagrīva Brahmācārī at that time. Prabhupāda had to go to Mathurā, perhaps to observe the Puruṣottama Mas or something; anyhow, he had to go to Mathurā. And Hayagrīva Brahmācārī he selected to go one day earlier and to hire a suitable house. And when Hayagrīva Brahmācārī was to go that day was Janmāṣṭamī. Prabhupāda asked his own cook, “Feed him with rice.”

Dhīra Kṛṣṇa Mahārāja: On Janmāṣṭamī?

Śrīla Śrīdhara Mahārāja: On Janmāṣṭamī day. “He will have to take a tedious journey and his energy will be wasted but he has got that important duty to fix a house there so give him rice.” That was his order. But Hayagrīva hesitated and his cook also hesitated, Sajjana Mahārāja. Anyhow the sago and plantain and curd, all these things together he took in Janmāṣṭamī day.

Dhīra Kṛṣṇa Mahārāja: And rice also?

Śrīla Śrīdhara Mahārāja: Not rice.

Dhīra Kṛṣṇa Mahārāja: No, he didn’t take, he wouldn’t take.

Śrīla Śrīdhara Mahārāja: And if Professor Sanyal were in his position he must have taken rice. He was so much adherent to the – extremely submissive to Prabhupāda’s order. He would have said, “Oh Prabhupāda has asked me to take rice. I must take rice.” That was his contention, his line of thought. But Hayagrīva hesitated. “No, no. None is necessary. I’m strong enough. I shall do the duty. When Prabhupāda wanted me to eat something in this fasting day, let me have something, *anukalpa*.” Then he went on.

So for *kīrtana* purpose; when the first party went to England – Bon Mahārāja, Tīrtha Mahārāja, and Sambit, they could not make any special arrangement in cooking their *prasādam*, the ordinary *prasādam*. Some took *pāraṇ* ate etc, and some vegetable arrangement was there but all touched and not separate arrangement of vegetable or non vegetable, but all connected and mixed together. Some took that touched vegetable, and Prabhupāda approved that.

And once, Prabhupāda was telling in his discussion about western preaching in Bombay. He told that, “There should be a Hindu home established and there will be a Hindu hostel. And there all the Indians should be invited to stay there. And those that are vegetarian the *prasādam* will be distributed to them. And non vegetarians we shall arrange with the hostel and they will serve meat there for them.”

Then I protested; that if for the non vegetarians we arrange with the hostel to serve meat into our compound, then there will be a bad name of the mission.

“Oh. What do you say? We must have *vaikuṅṭha-vṛtti*.” This expression was uttered by him, *vaikuṅṭha-vṛtti*. “I shall do this, I shall not do this. That won’t go. Anything - I am *vaikuṅṭha-vṛtti*.”

That was like a lightening shock within me. Vaikuṅṭha, what is the meaning of Vaikuṅṭha? Unlimited, unconditioned; so for Kṛṣṇa I am to do anything and everything. Such mentality I must have. For the purpose of the satisfaction of Kṛṣṇa I must be up to anything. Whatever, for His service is necessary, I must do that without considering any consideration of anything else in this world.

Dhīra Kṛṣṇa Mahārāja: Jai.

Śrīla Śrīdhara Mahārāja: So you are of such nature. Preaching, I'm going to preach. *Kabhu nā vādhibe tomāra viṣaya-taraṅga.*

*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]*

[Sri Caitanya Mahāprabhu told His followers: “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, 7.128-129*]

“This worldly wave will never be able to touch you if you are engaged in Kṛṣṇa consciousness. You must mind that. *Kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga.* I am giving order and again in the process of discharging this duty you will see Me, that I am backing you.”

Dhīra Kṛṣṇa Mahārāja: Jai.

Śrīla Śrīdhara Mahārāja: Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa. Thank you.

Śrīla Śrīdhara Mahārāja: Suicidal squad; in the army there is a department of suicidal squad, is it not?

Dhīra Kṛṣṇa Mahārāja: The kamikazes, in Japan the kamikazes.

Śrīla Śrīdhara Mahārāja: In Japan, with some bombs in their armpits they jumped into the chimney. And thereby, two main navies of the British were destroyed by Japan. Hitler told, “If I have to learn anything in the military science, the military administration, I have to learn from Japan and none else,” after these two incidences of the suicidal. So from that time a suicidal squad was formed by every army. They're always ready by committing suicide they're always ready to perform the service. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So for us, what is that suicidal work?

Śrīla Śrīdhara Mahārāja: If we do,

Premi bhakta viraha chai moritay premi kṛṣṇa milay sei na pai moritay [?]

So, for the earnestness to render the service, a devotee may risk his life. But He's there, He comes to save him. So at the risk of life one should go forward to serve Kṛṣṇa. Your Prabhupāda wanted to send you to China, to Russia, but they're so demonic they may try to kill.

Dhīra Kṛṣṇa Mahārāja: I went to Russia.

Śrīla Śrīdhara Mahārāja: You went to Russia?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And that Gopāl Kṛṣṇa was sent; that Punjabi, he was sent by your Prabhupāda to Russia.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: India is friendly to Russia, and with that advantage he sent him. Gopāl Kṛṣṇa came here the other day.

Dhīra Kṛṣṇa Mahārāja: Oh, he did? He was here.

Śrīla Śrīdhara Mahārāja: Yes. He came and he seems to be one of the candidates of the Ācārya post.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: In this meeting perhaps he will put his application, “I am a candidate for the post of Ācārya.” Gopāl Kṛṣṇa perhaps: that Punjabi gentleman.

Dhīra Kṛṣṇa Mahārāja: But Mahārāja, there cannot be a vote, can there? A vote, say you’re going to vote for Ācārya. The majority, you will tell your disciples the majority has...

Śrīla Śrīdhara Mahārāja: In the present case of course the vote has some consideration. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

mukhya-gauṇa-vṛtti, kimvā anvaya-vyatireke / vedera pratijñā kevala kahaye kṛṣṇake

[“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*]

Every letter in *Bhāgavatam* is Kṛṣṇa. This spacious idea we must foster. The dialectic method is thesis, antithesis, and synthesis. Have you read the German philosopher Hegel?

Dhīra Kṛṣṇa Mahārāja: Little, I’ve heard a little.

Śrīla Śrīdhara Mahārāja: His method is dialectic logic. Thesis, then antithesis, and harmonising both of them, the greater synthesis. Again one sees that is again thesis, and again antithesis, and harmonising both the greater synthesis. In this way the world is making progress. That is his theory, the dialectic method. The world is progressing in a dialectic method. Whatever there will be there will be some opposite conception, and then the third will come to harmonise both.

Dhīra Kṛṣṇa Mahārāja: That we must do for preaching. For preaching we must do like that.

Śrīla Śrīdhara Mahārāja: Sometimes by God’s will it comes to effect like that. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Devotee: *Anukalpa?*

Dhīra Kṛṣṇa Mahārāja: No. I think I should fast for Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: _____ Venkatta _____ [?]

Dhīra Kṛṣṇa Mahārāja: Venkatta, Vrndavana.

Śrīla Śrīdhara Mahārāja: He was in charge of Gurukula there.

Dhīra Kṛṣṇa Mahārāja: Yes. That's right.

Śrīla Śrīdhara Mahārāja: That Canadian gentleman.

Dhīra Kṛṣṇa Mahārāja: Oh. Yaśodānandan.

Śrīla Śrīdhara Mahārāja: Yaśodānandan. He came here by Toofar mail [a train service] in the day of Ekādaśī, and when he reached here during the evening and went to take bath in the Ganges and then *kīrtana*, dancing, and all these things, circumambulation; then I asked him whether he'll take any *anukalpa*. "But generally I don't do, but if you like then of course I must take *anukalpa*. Your will is greater than fasting." Ha, ha, ha. That was his decision, and he did so.

Dhīra Kṛṣṇa Mahārāja: That's also my decision, because I always want your mercy.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So if you desire that I take some *prasāda* I'll do that.

Śrīla Śrīdhara Mahārāja: My Guru Mahārāja— "That maximum energy, you take good food and do good service." That was his maxim. "Kṛṣṇa is not a liquidated party; take *prasādam* full and do full service, maximum service, and whatever is necessary you take it and for the cause of Kṛṣṇa you are to take, not for your own cause. You are Kṛṣṇa's, so if you grow weak, and if you are weak, then the hampering in the service then you'll be loser. I'll also be loser. My soldiers should be well fed and well working." That was his principle.

Half fed soldiers Napoleon told, "One full fed soldier is equal to ten half fed soldiers." Something like that Napoleon told.

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