

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

81.3.10-11

Śrīla B.R. Śrīdhara Swāmī: ...as in general. It is desirable that an *ācārya*...and another thing...

Devotee: Mahārāj, could you say that again, because I wasn't recording.

Śrīla B.R. Śrīdhara Swāmī: It is desirable that in such a great mission the *ācārya* will be a *sannyāsī*.

Devotee: Now, another question is that it is said that the *Guru* is above discipline.

Śrīla B.R. Śrīdhara Swāmī: Yes. But this is applicable in relation to the disciples. In the zone of disciples, *Guru*'s position is unchallengeable. But the *ācāryas* among themselves, with their friends of equal position, they can discuss and may evolve some laws, by-laws, for their movement.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Specially when it is in a particular mission. And when there is a combination of many *ācāryas* to meet in one place, some laws, by-laws, should be there. And that should be dealt by, within the presence, almost the same plane, and especially not amongst the disciples. That sort of discussion should take place privately, amicably and within the persons of same plane of understanding and so. Because when living an association some laws and by-laws are necessary for conduct.

Devotee: We are seeing that sometimes there is not so much secrecy and sometimes things become publicly known. So it is very...

Śrīla B.R. Śrīdhara Swāmī: Of course it is known, it maybe known, but still our aim will be that towards secret, amicable settlement amongst the equals. There should be some setting, some consultation, but it is desirable that consultation will be friendly, discussion will be friendly, and with the object of adjustment. And above head there will be the direction of *Gurudeva* and the scriptures, and other *Vaiṣṇavas*, *mahājanas*, over the head, *Guru*, *mahājana*, and *śāstra*. And the friends, they must discuss how they will live and move in their ways, because there are many and they are within an organisation. I think that it is to evolve some rules and laws and by-laws, should be evolved suiting them, harmonious relationship. But these things as much as possible should be kept away from the disciple section. Who is here?

And what will be sign of a new *ācārya*? Who can understand the meaning of the scripture and who can help others to accept those advises of the scripture. And who himself respectfully accepts those advises in his own life, he's an *ācārya*, a general. The general qualification of an *ācārya* will be this - he will be able to understand the

meaning of the scripture, and he will be able to preach it to others. And he has got the ability to accept them, accept those advises by the people, and who himself has regard and lives accordingly. These three phases, qualifications, we should desire to see in *ācārya*, we should expect to see in *ācārya*.

Devotee: At what point should someone expect to begin to give *dīkṣā*?

Śrīla B.R. Śrīdhara Swāmī: That is, the main thing he has understood the thing and he's accepting sincerely. To live a life according to that *upadeśa*, that is advice, that principle. Who has understood the principle of the mission and who has accepted it, and who will be able, who can be expected to live accordingly. Three things must be there.

Devotee: Is this a personal decision or something that is coming down?

Śrīla B.R. Śrīdhara Swāmī: Then the connection, he's a bona fide student, he should get admission. *Dīkṣā* means admission. *Dīkṣā* means recognition. Recognition should be given to a qualified person. And what are the qualities? That he sincerely comes to, he has understood our principle, and sincerely he has come to accept this creed. We shall help him, by recognition. And then he will have the same, and he will grow.

Devotee: That's for the *śiṣya*. But what mood should a man have to give *dīkṣā*?

Śrīla B.R. Śrīdhara Swāmī: *Dīkṣā*, that is the qualification of *Guru*, *ācārya*, that the one who has got sincere realisation, *śabde pare ca niṣṇātām*:

[*tasmād gurum prapadyeta, jijnāsuḥ śreyaḥ uttamam
śabde pare ca niṣṇātām, brahmaṇy upaśamāśrayam*]

["Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide *guru* is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters."] [*Śrīmad-Bhāgavatam*, 11.3.21]

Who has got real, sincere, realisation about the transcendental truth, and also who can prove it to the public with the help of the scriptures, that truth, *śabde pare ca niṣṇātām*. Who has got practical experience and also theoretical knowledge about the scripture. *Śabde pare ca niṣṇātām*, then, *śrotriyaṁ brahma niṣṭham*, in *Upaniṣad*:

[*tad vijñānārtham sa gurum evābhigacchet
samit paniḥ śrotriyaṁ brahma niṣṭham*]

["One who wants scientific knowledge about the Supreme Truth must approach a bona fide *guru* and offer him everything required for sacrifice. The *guru* must be fixed in the truth, having heard it from a genuine source."] [(*Muṇḍaka Upaniṣad*, 1.2.12)]

And in *Gītā*: *jñāninas tattva darśinaḥ*:

[*tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānam, jñāninas tattva darśinaḥ*]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

Jñānī and *tattva darśi*. If he gets inspiration from above that you can distribute it to others then he will come up to take the position of *ācārya*. And he must have this qualification - that he's established in that faith and he can prove the superior characteristic of his faith from the scripture to others. With the help of *śāstra* he will be able to prove to the public that this is higher life. And he himself believes that and is established in that form of life.

Devotee: A devotee, he is generally thinking that he has no qualification himself. He does not desire himself this position. So is it wrong to want to give *dikṣā*? Should a man think: "Well...

Śrīla B.R. Śrīdhara Swāmī: The Vaiṣṇava characteristic is that he's connected with Infinite. Knowing has no limit. So as far as he will make progress he will find himself helpless and he will find that he knows nothing. But still he will be confident, like Newton, "That I am more learned than all of you, because you say that I have finished learning. And I think that I am only touching the ocean of learning in the one part. So I am more learned than you all." In this way he will think that I know nothing, because who is to be known, He is of such Infinite character. So this is more true than what they say. So I can request them to take my conception. In this way he may take the line of preaching the transcendental truth.

Devotee: He may desire.

Śrīla B.R. Śrīdhara Swāmī: Do you follow? They say that, "No God." But I feel the existence of God. I feel that I am helpless, I am dependent, and the Absolute is there. But they say, "No Absolute. We are absolute." So these are all foolish. Though I know that I am very meagre, still, I hold greater position than these fools who say, "I am God." So, I am in a position to help them. Don't be so proud that to think yourself God. God is great. God is great, great, great - in this way. Then, that will be his position, his attitude, and he can go to preach. "The God is Infinite and we are finite. You are not God." In this way, where he finds any inspiration in him, "What you feel in you that is true and that will help you and that will help all," then he will extend that knowledge to all, "That be helped. Come to realise the truth and help yourselves." With this spirit he will do, but in a congregation, in an assembly, in a mission, that personal will has got no, has got some value, but not full value. Because in a friendly circle, "You do this duty. This is a common duty. And you do it better. I may not do." In this way. But if anyone feels in his heart that he cannot do, carry out the order of my *Guru* well, I can do it well more."

Some sincere feeling, then he will try to be in that position, to acquire that position of *ācārya* and will go on in the service of his *Gurudeva*.

Devotee: Now, another question is, sometimes, there are many *Gurus*, initiating *Gurus*, and their disciples may be being trained or under the care of other Godbrothers.

Śrīla B.R. Śrīdhara Swāmī: But there should be a common guiding rules. The Godbrothers should try to help them in such a way that they may not loose their reverence to the *Gurudeva*. That may be promoted, the reverence to *Gurudeva*, that should be promoted and in this way the Godbrothers will have sense of responsibility there. And also that there are so many disciples of so many *ācāryas* are mixing together and their faith may not be disturbed, "That your *Guru* is of lower order. My *Guru* is of higher order." These things should not be indulged there. So laws and by-laws, something will be there. And if it is found that anyone is boisterous and not caring for these rules then he should be chastised. And there should also be some punishment for him, warning, and punishment, so that there may not be chaos in the mission. If we want to go together we must have some rules of conduct so that we may live together and we can live well, helping each other. We are dedicating units, so not disturbing elements. Of course we shall, we are, we must be given to understand that we are all dedicating units. We must not come to fight with each other. Submissively and modestly there is the law of Mahāprabhu, the great:

*tṛṇād api sunīcena, taror api sahiṣṇunā
amāninā mānadena, kīrtanīyaḥ sadā hariḥ*

["One who knows himself to be more insignificant than a blade of grass, who is as forbearing as a tree, and who gives due honour to others without desiring it for himself, is qualified to sing the glories of Lord Hari constantly."] [*Śikṣāṣṭakam*, 3]

These things must be repeatedly preached, *tṛṇād api sunīc*, I must not be so rigid that I may not accommodate others. *Taror api sahiṣṇunā*, if still some aggression towards me I shall try to tolerate. And *amāni*, I never seek any fame from the environment, and still I shall be always ready to give honour to all. With this attitude we should march on our way. This maxim should be given very broader circulation, and that to become Vaiṣṇava, to become, we must have some discipline and discipline of this type. And it comes from no more personality than Mahāprabhu Himself. So we must have all, more or less according to our capacity, undergo, give respect to these rulings of Mahāprabhu. In a congregational movement specially it is required, *tṛṇād api sunīcena*.

Bhaktivinoda Ṭhākura in his translation says:

1) *śrī-kṛṣṇa-kīrtane jadi mānasa tohār
parama jatane tāhi labho adhikar*

2) *tṛṇādhika hīna, dīna, akiñcana chār
āpane mānobi sadā chārī' ahankār*

- 3) *bṛka-sama khamā-guṇa korobi sādhan
pratihimsā tyaji' anye korobi pālan*
- 4) *jīban-nirbāhe āne udbega nā dibe
para-upakāre nija-sukha pāsaribe*
- 5) *hoile-o sarba-guṇe guṇī mahāsoy
pratiṣṭhāsā chāṛi koro amānī hṛdoy*
- 6) *kṛṣṇa-adhiṣṭhān sarba-jībe jāni' sadā
korobi sammān sabe ādare sarbadā*
- 7) *dainya, doyā, anye māna, pratiṣṭhā-barjan
cāri guṇe guṇī hoi', koroha kīrtan*
- 8) *bhaktivinod kadi', bale prabhu-pāy
heno adhikār kabe dibe he āmāy*

[1] If your mind is always absorbed with great care in chanting the glories of Śrī Kṛṣṇa, then, in that process of *Kṛṣṇa-kīrtana* you will gain mastery over the mind.

[2] You should give up all false pride and always consider yourself as worthless, destitute, lower and more humble than a blade of grass.

[3] You should practice forgiveness like that of a tree, and giving up violence toward other living beings, you should protect and maintain them.

[4] In the course of your life, you should never give anxiety to others, but rather do good to them and forget about your own happiness.

[5] When one has thus become a great and pious soul, because of possessing all good qualities, one should abandon all desires for fame and honour and make one's heart humble.

[6] Always knowing that Lord Kṛṣṇa resides within all living creatures, one should, with great respect, show honour to all living beings at all times.

[7] Humility, mercifulness, respect towards others, and the renunciation of desires for fame and honour — one becomes virtuous by possessing these four qualities. In such a state you should sing the glories of the Supreme Lord.

[8] Weeping, Bhaktivinoda submits his prayer at the lotus feet of the Lord: "O Lord, when will You give me possession of such qualities as these?"]

Saṅkīrtana means *baho virvirhat yat kīrtanam?* Many combined, a joined, chorus *kīrtana*. That means it presupposes all these qualifications in the members. Who are they? *Dainya*, he will be humble. Humility must be in him, humble, *dainya*, *doyā*. And

he will be sympathetic to others, *doyā*. *Anye māna*, especially he will honour others. And *pratiṣṭhā-barjan*, he won't care for his own name and fame. These four qualifications we must have if in a combined many we are to go on with *saṅkīrtana*.

Devotee: Now, every disciple has his own temperament.

Śrīla B.R. Śrīdhara Swāmī: Of course.

Devotee: Now, the *Guru*, he has one temperament. His disciple is under the care of a Godbrother who has another temperament. So the *Guru* may become a little disturbed that the disciple is developing the temperament of the other.

Śrīla B.R. Śrīdhara Swāmī: Of course, yes, there are difficulties, I don't deny, that it is very smooth and very easy. But still if we successfully want to go on with the movement in a combined way then some sort of check there should be. All cannot be let loose. There should be some check. And to check there should be some common laws and by-laws. And there may be some teachers engaged also who will look about the conduct of the disciples in general, some inspector, in every camp he will go and he will hear such complaints and give soberly advises to them. If such department is opened it won't be bed, because in a variegated nature there may be so many complaints, some impartial judges should make a circular movement, and they will hear about such cases and they will help to minimise and compromise and pacify and to maintain the peace of the movement - internal peace, to maintain internal peace some well conducted character, officer may be engaged, a Vaiṣṇava of course. He should not be useless, I think. It will help the movement of the mission smoothly to go on.

Devotee: So there's another question, that also, you mentioned before there may be addition and elimination. So at what point is one to be eliminated?

Śrīla B.R. Śrīdhara Swāmī: Eliminated, the general, main point will be when he loses his faith in *Guru* and *sādhu* and *śāstra*. *Gurus* and religious society and in the scripture, if so, God forbids, if such a servant, he should be eliminated, summary, who has lost the faith, he should be eliminated. Then how can he be maintained, to what purpose? He has lost his faith. The capital is the faith, really, the faith in *Guru*, the faith in Vaiṣṇava, faith in scripture, Mahāprabhu, Kṛṣṇa, all these things. If the faith is gone the man is gone. He can no longer taken in the group.

Devotee: How is it demonstrated when someone will lose faith in his *Guru*?

Śrīla B.R. Śrīdhara Swāmī: Through his character.

Devotee: How is it demonstrated that one has lost his faith in his *Guru*?

Śrīla B.R. Śrīdhara Swāmī: Of course, who has got faith, by his movements, by his ways and his activities, it may be detected by those that have faith. Suppose he has clearly revolted against *Guru*, he's preaching against *Guru*, he's preaching against scripture. "What I say that is everything." "Oh, you are moving in a novel way." "Yes, I have got

inspiration from the upper, beyond the *Guru*. I do not like, I am not compelled to imitate the practices of my *Guru*." In this way, if he leaves his *Guru* and Mahāprabhu and others then he will be considered that 'you do not have faith in the creed so you should go out and do according to your own creed, your own faith.'

*guror apy avaliptasya, kāryākāryam ajānataḥ
utpatha-prathipannasya, parityāgo vidhīyate*

["A *guru* who is addicted to sensual pleasure and polluted by vice, who is ignorant and who has no power to discriminate between right and wrong, or who is not on the path of *śuddha-bhakti* must be abandoned."] [*Muṇḍaka Upaniṣad*, 179.25]

We find in the sayings of Bhīṣma, one of the twelve *mahājanas* in the Vaiṣṇava school. *Guror apy avaliptasya*, if he is seen clearly in a fallen stage, very sensual, and preaching politics or sociology, or this thing that thing, and sometimes giving blame to the spiritual agents, in this way, if it is explicit then he should be eliminated, rejected.

Devotee: It has to be some grave thing.

Śrīla B.R. Śrīdhara Swāmī: Very grave and very gross. But it is impossible to maintain, when to maintain him that is to give slap to the *Guru* and Vaiṣṇava, then we can retain them.

Devotee: Sometimes, our personal feelings about our own temperament may be so great...

Śrīla B.R. Śrīdhara Swāmī: That should be, the others will come and minimise and, temporary excitement about feelings may have a clash between the two and after some time that will be minimised and they will be friendly again. That should be tolerated to certain extent and that should be managed that if that is a standing then they should be given, different priests may not be allowed to work together, a little separation. In this way it may be managed. Exiting temperament, that is no disqualification. But we must try to manage in combined, and maybe managed to be a little distant between the two who have not worked together, in different planes, the feeling may be changed, or something like that. But if he has sincere earnestness to preach and qualification of that sort for the propaganda of his *Guru*, *Guru's* dictum, then he should not be eliminated. Some eccentricities may be tolerated, if the main thing is there.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: To err is human but to forgive is divine. A difference amongst many and that is most natural. But the adjustment is divine and admissible, that should be the ideal. If we want to work together, the Godbrothers who have come from different quarters with different temperaments, from different countries, different ways, so we'll have to give some provision, toleration, there should be room for toleration. Otherwise so many of different countries, different nations, different societies, different faiths, they have come to work together. So differences there may be there, it is not a

miracle. So we must be prepared to work together with differences. For differences of minor nature should not be cared much. The main thing we shall give importance to is that we shall try to meet because they have got that common ground when they have come to one person with a particular temperament. They've all come, they're all charmed and they're all sympathetic and they're all attracted for the temperament and for the creed for what [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj gave. So there must be some common ground. And there must be some differences. So, if we want to work in a mission, we shall have toleration and also unification, and what I said, some superintendent may have a circular truth to examine what are the petty troubles amongst the different zones. And that man will be of impartial and tolerant nature, and have some good faith in the cause of the Mission. That should be allowed to work, to keep up the peace, the internal peace and order..... that will be a good thing.

Devotee: Hare Kṛṣṇa. I was thinking today, this morning, how Mahāprabhu, He's very desirous that this movement expands, and therefore He actually wants many *Gurus* to come forward.

Śrīla B.R. Śrīdhara Swāmī: Yes, in Mahāprabhu's time also, many *Gurus* worked on His behalf. Advaita Prabhu, Nityānanda Prabhu, then others also, Gadādhara Paṇḍita, Narahari Sarakara Ṭhākura.

Devotee: Paramānanda Purī.

Śrīla B.R. Śrīdhara Swāmī: Paramānanda Purī, we don't find in disciple of Him, that in future. Gadādhara Paṇḍita, Advaita Prabhu, Nityānanda Prabhu, and Sarakara family, and many others, they are disciples, main disciples. And then again, Śrīnivāsa Ācārya, Narottama Ṭhākura. Narottama Ṭhākura's *Gurudeva*, he did not accept any disciples but at last anyhow accepted only Narottama. And Narottama Ṭhākura in his turn in the whole nearest world he over-flooded the whole of Manipur. That came under the banner of Narottama Ṭhākura.

Devotee: He had many disciples...

Śrīla B.R. Śrīdhara Swāmī: The Manipur, extensively the Manipur accepted Narottama Ṭhākura very ardently and extensively. Gaura Hari bol!

Devotee: So we should be thinking, in the GBC that somehow or other that it is good that we expand the number of *Gurus*, it's good thing?

Śrīla B.R. Śrīdhara Swāmī: Expansion, not very lavishly, but must have some provision for extension. And the fit persons should be accepted to show the dynamic character of the mission and then there will be hope, or prospect. And the people may wait and may not leave the mission, 'that we have got no prospect, no hope here, so let us go and seek our fortune elsewhere.' So, some openness there should begin, the bona fide person may be accepted, even after the departure of Guru Mahārāj. Because we shall have to, if we want to continue, then after when we alone sufficiently we are giving it to our disciple

section. So why we cannot on principal we cannot extend it to our brothers? And already we are many. The number may be increased so many of the qualified Godbrothers they will have some hope, they will stick, they will render service, they will be kept in. We must get chance of to my heart's content to give it to the world. That is not to hanker for the chance - that is not always *pratiṣṭhā*. That I want position, not that. The sincere necessity within the heart may also be there. The feeling of necessity that "I must do something of higher service towards my *Guru*. I can do." So that sort of feeling must be encouraged. Such broad basis there must be in the mission. This is my opinion.

Devotee: Our Śrīla Prabhupāda [A.C. Bhaktivedanta Swāmī Mahārāj] said, "As the need arises..."

Śrīla B.R. Śrīdhara Swāmī: Yes, the need arises, the numbers of soldiers should be increased. Now they are doing. The military expenses are increasing day by day, every year, increasing military expense to fight with the opposition. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Hare Kṛṣṇa.

Śrīla B.R. Śrīdhara Swāmī: So need of spiritual soldiers are not only not wanted but we want it, from village to village, everyone, every place should be hunted and approached. "Take the Name of Kṛṣṇa and come under the flag of Mahāprabhu and Swāmī Mahārāj and let's go to every village, every man approach. This is life, it shows life, the vitality of the mission."

Devotee: You said something very interesting in August, that you talked about, you always say something interesting, but in August you said, *narottama paribas* [?], and you said, "We are rather inclined to think ourselves as Bhaktivinoda *paribas*."

Śrīla B.R. Śrīdhara Swāmī: Yes, we do it.

Devotee: Now, I thought this was very interesting because your Guru Mahārāj...

Śrīla B.R. Śrīdhara Swāmī: You say, "We are all Bhaktivedānta *paribas*."

Devotee: We will say that but your Guru Mahārāj he instilled in you this feeling that we are Bhaktivinoda *paribas*. So we have thought that in our mission that the mood should be instilled in all the disciples, we are Bhaktivedānta *paribas*. That's correct?

Śrīla B.R. Śrīdhara Swāmī: It is not making much. It is quite fit, proper. He was such a big personage that he will say that, "We are Bhaktivedānta *paribas*." It will be befitting, according to me, my understanding.

Devotee: Hare Kṛṣṇa.

Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa.

Devotee: Thank you very much.

Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa. Gaura Hari. Take some *pārśadam*.

Devotee: Yes. Hare Kṛṣṇa.

Śrīla B.R. Śrīdhara Swāmī: Gaura Hari bol! Gaura Hari bol!
Charu Swāmī has not come yet?

Devotee: No, not returned.

Śrīla B.R. Śrīdhara Swāmī: He's gone to Calcutta. And Hansadutta he's not coming.

Devotee: No, it appears so.

Devotee: Maybe he will come at the end.

Śrīla B.R. Śrīdhara Swāmī: Maybe. But all have come except him?

Devotee: Yes.

Devotee: We are hoping that he will come.

Devotee: We told him that we're speaking to you and there are so much wonderful tapes of Kṛṣṇa consciousness. So we're appealing to him in that way to come. Because Hamsadutta Mahārāj he loves very much to hear from you.

Śrīla B.R. Śrīdhara Swāmī: But Jaya Tīrtha has come?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: And [Varandas?] also come. All else, all others come. What do you think, how do you think thatno admission of any *ācārya* is possible?

Devotee: Perhaps, not immediately.

Śrīla B.R. Śrīdhara Swāmī: Not immediately.

Devotee: They want to extend...

Śrīla B.R. Śrīdhara Swāmī: They accept the [*niti*?] the law they may accept. Some other thing hereafter they take up the thing practically.

Devotee: Yes. There is just one case...

Śrīla B.R. Śrīdhara Swāmī: But one case is Bhāvānanda, he has been given recognition after Prabhupāda, is it not?

Devotee: Bhāvānanda? No.

Devotee: He was made GBC afterwards.

Śrīla B.R. Śrīdhara Swāmī: After the departure of Prabhupāda?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: There is a precedent there.

Devotee: There is one case Mahārāj where there is a, you know Satsvarūpa Mahārāj, he is giving *dīkṣā* in the zone of Adikeśava Swāmī. So there are many people in the zone of Adikeśava Swāmī who would like to take *dīkṣā* from him. And Satsvarūpa Mahārāj he is not inclined to make more disciples there. He was feeling, "They are all developing the temperament of Adikeśava Swāmī..."

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, ha.

Devotee: "...and I would like that my disciples develop my temperament." So now, in this case, the GBC, or the *ācārya* board, they may be a little perplexed.

Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Then God willing we hope there may be peace and everything may be adjusted.....such a big organisation. Of course these difficulties also maybe of big nature, but still we shall have to hope, cannot but, we shall hope. We hope that God gives peace and proper direction to the management, to the administration. Let such a big thing go on in the name of Mahāprabhu and help the world at large.

Devotee: Hare Kṛṣṇa.

Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa.

Devotee: Hari bol!

Śrīla B.R. Śrīdhara Swāmī: Now you take *prasādam*.

Devotee: Now we don't want to take *prasādam*. By talking to you, hearing, we have no desire to take *prasādam*.

Śrīla B.R. Śrīdhara Swāmī: Why?

Devotee: Because it is fulfilling us enough, it is filling us.

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, ha. This is one side. That is another side.

Devotees: Ha, ha, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa.

Devotee: Hare Kṛṣṇa.

End of 10-3-81, start of 11-3-81

Devotee: ...and Gopīpurāṇadana Dāsa, I wanted to bring him to meet you. He is translating *Śrīmad-Bhāgavatam*.

Śrīla B.R. Śrīdhara Swāmī: Oh, translating *Śrīmad-Bhāgavatam*. Took up the thread of Pradyumna, Pradyumna began, is it not? And he has left. Pradyumna, he wanted to begin the work of *Bhāgavatam* translation but he has left it, and you are engaged less. Yes, translate *Śrīmad-Bhāgavatam*.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Nitāi Caitanya.

Who else have come there, newly, in Māyāpur?

Devotee: In two days I think some devotees are coming from America and South America.

Śrīla B.R. Śrīdhara Swāmī: And Canada?

Devotee: And Canada also.

Śrīla B.R. Śrīdhara Swāmī: That Subāl Vilāsa, the manager of Tamal Kṛṣṇa, he is in Canada. He gave a letter to me, "And I shall also go very soon."

Devotee: Chicago.

Śrīla B.R. Śrīdhara Swāmī: He was in Chicago but his business was in Toronto and perhaps he is there. Or, in the letter, he may go back to America.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma. Gaura Hari bol!

Devotee: So, do you want to mention this idea that he would look at some of his work?

Devotee: So we've done a little of translating. We have almost enough for one volume, five chapters. So is it possible that you can look at what we've done and make some judgements whether it is good enough?

Śrīla B.R. Śrīdhara Swāmī: I can't follow.

Devotee: He wants to say that they have translated five chapters of this eleventh canto. And if they could bring some of this to you and you could hear it and make some, give your comments, opinion.

Śrīla B.R. Śrīdhara Swāmī: Opinion. If anywhere you have got any doubts you may refer to me and I can try to make it understood.

Devotee: Not just on technical things, the problem is whether...

Śrīla B.R. Śrīdhara Swāmī: Some points, if you've got any doubt you make a list and then come to me and I shall try to explain that. Have you got a list?

Devotee: No. My papers are in Calcutta but I can bring on Friday.

Śrīla B.R. Śrīdhara Swāmī: Yes, conveniently you can do.

Devotee: But just generally the doubt is whether we're not very spiritually qualified, technically we may be able...

Devotee: He's saying that there's one general doubt about the qualification of the translator.

Śrīla B.R. Śrīdhara Swāmī: If I can hear, the general, how you have caught the plane from which the translation should be made, as I try to examine that from your writings, to find out what angle of vision you are looking at, then... Hare Kṛṣṇa. The angle of vision, that is the main point.

Devotee: I know it is not very high. We're just trying to copy, take from the commentaries...

Śrīla B.R. Śrīdhara Swāmī: You are selected of course, it is their responsibility and they must have imparted some inspiration in you. They have selected you for the service. So your Prabhupāda must have grace for you that you may do the [work in such a spirit?]

Gaura Hari bol! Gaura Hari bol!

It is not our merit that we can deal with *adhokṣaja* realm. But His gracious inspiration, that only can help us to deal about Him. It is unknown and unknowable. That characteristic is always there. Still, by faith, by devotion, a devotee can perhaps live and move in that plane, the plane of grace. It is not a matter of right that they can stay. That is the primary acquaintance of that plane. But of course that has got a sort of right, the right in the affection and the grace also. Devotees, they find a sort of right. Not for himself but for the others, *Guru*, Vaiṣṇava. *Mayi te teṣu cāpy aham*, in *Bhagavad-gītā*:

[*samo 'haṁ sarva-bhūteṣu, na me dveṣyo 'sti na priyaḥ
ye bhajanti tu mām bhaktyā, mayi te teṣu cāpy aham*]

["I am equally disposed to all souls, therefore no one is My enemy or My friend. Yet, for those who render devotional service unto Me with love, as they are bound by affection for Me, I am similarly bound by the tie of affection for them."]

[*Bhagavad-gītā*, 9.29]

His relation to other things, He may be there, may not be. But that is not in the case of His devotees. In their case, *mayi te teṣu cāpy aham*, "They're in Me, I am in them." That is the exception. [*Svarūpsya?*] He cannot do away with *svārūpsya* - that is His own. Without *svārūpa-śakti* His existence cannot be conceived. So *taṭasthā-śakti* and *apara-śakti*, they may be eliminated if necessary but *svārūpa-śakti* is in His constant company. So *mayi te teṣu cāpy aham*.

*mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.*

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."]

[*Bhagavad-gītā*, 9. 4]

All these statements are about the *taṭasthā loka* and this mundane world, not about *svārūpa-śakti* and the devotees.

*sadhavo hṛdayam mahyam, sadhunam hṛdayam tv aham
mad-anything te na jananti, naham tebhyo manag api*

[The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.] [*Śrīmad-Bhāgavatam*, 9.4.68]

"They do not know anything but Me. And I am also in My turn do not know anything but them." That is the relationship with the devotee and the Lord. The Lord of love cannot frustrate any devotee. He says: "Uddhava, you are more favourable to Me than Myself." That is the position of the devotee to Him, near Him.

Hare Kṛṣṇa. *Ahaṁ bhakta-parārdhīno:*

*[ahaṁ bhakta-parārdhīno, hy asvatāntra iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]*

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."]

[*Śrīmad-Bhāgavatam*, 9.4.63]

He says to Durvāsā: "What do you think? You are neglecting Ambarīṣa. But it is not negligible, by necessity. I am always with him. He is always with Me. And you Durvāsā,

you are a *tyāgī*, *yogī*, *brāhmaṇa*, and houseless. And he maintains a kingdom, an empire. But still, he's more favourite. You will have to go to him for forgiveness. I can't do it. That case, if I take the case in My own hand for judgement it will be insulting to him. I honour My devotees should be given such honour as others should give to Me. Rather, more honour should be given to My devotees than I will automatically be honoured." Ha, ha, ha. "Automatically, if My Name is honoured, respected, then automatically respected the God. But if you give respect to Me and neglect My devotees I am not satisfied. Your respect is not so much intense. It is vague. It is deceptive character. But if you honour, if you love Me, love My dog. There they do not know anything but Myself." *Katham tams tyaktum utsahe*:

[*ye dārāgāra-putrāpta-prāṇān vittam imaṃ param
hitvā mām śaraṇam yātāḥ, katham tāms tyaktum utsahe*]

["Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time?"]
[*Śrīmad-Bhāgavatam*, 9.4.65]

How can I leave that, abandon them? They do not know anything but Myself and I also in My turn do the same thing.

[*ye yathā mām prapadyante, tāms tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]*]

["As a person takes refuge in Me, I accordingly respond to him. Being the ultimate goal of all philosophies and doctrines, I am the object to be attained by all. Certainly, O Pārtha, all men follow My various paths."] [*Bhagavad-gītā*, 4.11]

"In any way you approach Me I shall respond similarly. This is My general conduct. But a special case also. Sometimes I deceive people. *Bhakti*, they want *bhakti*, but I give them *mukti*. I don't give them *bhakti*." *Muktim dadati karhicit sma na bhakti-yogam*:

[*rājan patir gurur alam bhavatām yadūnām
daivam priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ
astv evam aṅga bhagavān bhajatām mukundo
muktim dadāti karhicit sma na bhakti-yogam*]

["Śukadeva Gosvāmī continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshippable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."] [*Śrīmad-Bhāgavatam*, 5.6.18]

"Anyhow he wants *bhakti* from Me. To give *bhakti* means to give My own self. But when I find that he's not so fit, not so sincere, though anyhow he has come to beg devotion, to aspire after devotion, devotion means to sell Myself for that. But when I can't rely then I say, Oh, you take *mukti* and go away. At the same time there are other cases, sincere devotees, but do not know how or what to pray.

sei mukha ami vigya

krsna bhuli ami bhaje male visay shuk ami vigya sei mukha vishay kana?

In the case of Druva...

stanadi ladi tapa sisti druvam tam prapta dham deva muni gudyam
.....?

"I came to recover the kingdom but now I don't want anything now I have got You. I went to seek some glass but anyhow, fortunately I have got the diamond. Now I cannot throw out the diamond and again want the glass."

"No, no, Dhruva. You will get kingdom. You will get Me also."

"All right. I like it."

"Yes. If you like so, it may be today."

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!

Devotee: I have a question in this regard. It's said that the Lord wants that His devotee is glorified. He likes that. So I have a question - when we worship Kṛṣṇa we worship Him very opulently. We put crowns on Kṛṣṇa, we put jewellery, the best cloths, the best food, the best temple, all the best for Kṛṣṇa. Now my question is whether if somebody is Vaiṣṇava *ācārya* representing Kṛṣṇa in preaching His message, and he's in a good position, if he takes a lot of opulence for himself also, since he's the devotee of Kṛṣṇa, if he represents himself also in a very opulent environment personally, whether this is a very good representation towards the public, to those who don't know Kṛṣṇa?

Śrīla B.R. Śrīdhara Swāmī: Has he finished? What does he say?

Devotee: So, he's saying that we...

Śrīla B.R. Śrīdhara Swāmī: In the name of Kṛṣṇa we collect so much money and resources for personal satisfaction?

Devotee: No. No. He's saying that we will give to Kṛṣṇa, we will offer to Kṛṣṇa crowns, *mukuts*, jewels, so many nice clothes. So also, Kṛṣṇa's representative, the *Guru*, we will offer him so many nice things, the disciples they may offer. But how much should he accept, because at some point the public may be disturbed? So how does the Vaiṣṇava *ācārya* decide what is the limit of such opulent offerings from his followers?

Śrīla B.R. Śrīdhara Swāmī: *ānukūlyasya saṅkalpaḥ:*

[*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
rakṣiṣyātīti viśvāso, goptṛtve varaṇam tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatīḥ
evam paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ*]

[These six chapters have been compiled, each consecutively dealing with the six limbs of surrender, which are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."]

[*Caitanya-caritāmṛta, Madhya-līlā, 22.100* - quoted from *Vaiṣṇava Tantra*]

What will help him to render the maximum service of Kṛṣṇa, that should be accepted. By *ācārya*, Vaiṣṇava, or anyone according to their own respective position. Whatever will be necessary. He must be sincere. And a Vaiṣṇava and *ācārya* - here, *ācārya* means superior Vaiṣṇava - generally we may take it. But everyone won't want anything. To want anything for himself for his sense pleasure, that is non-Vaiṣṇava life, Vaiṣṇava thought. He accepts everything for the service of Kṛṣṇa. Even this body, this mind, that is also dedicated for the service of Kṛṣṇa. And whatever I accept from others for the service of Kṛṣṇa, and because I shall have to render service, so for winter I want some warm cloth. Because I must render my quota of service to Kṛṣṇa I want food, I want water, only to maintain this body and do the service.

And service may be of different kinds - ordinary service and dignified service. The position of the *ācārya*, sometimes of the preacher, they may have, require some position, otherwise ordinary people won't care to hear them. So a platform is necessary. At the same time it should not be so much as to raise jealousy in the people that they will say, "Oh, this man is only a worshipper of resources and money and jewels." This such sort of misunderstanding should not be given to the, indulged in the people. So carefully we are to handle. And when it is necessary we must have a grand garment, and when necessary then naked I may approach. Śukadeva, the naked young man, he could address the whole religious intelligentsia of India at the time.

Devotees: Ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: A naked, sixteen year-old boy. So, according to the circumstances we have to adjust. Dignity may be necessary but too much of everything is bad. Hare Kṛṣṇa. May bring reaction to the public, that, "We can't gather a morsel to keep our body and soul together. And this man is lavishly expending money like water, throwing money in the water." At the same time we are to teach the people that if we learn to give everything to the Lord, then our want will vanish. Give it to the Lord. Whatever energy you have got, try to give it towards the centre, whatever it may be. Sītā Devī when in forest life, she offered Dasaratha, her father-in-law, in sludge, the kingdom of (Badukar?), sand. Sand, instead of rice she offered sand. *Bhāva-grāhī-janārdanaḥ* [Lord Janārdana (Kṛṣṇa) sees the mood of devotion.] Not the things outside but the sentiment of the heart, that goes to Kṛṣṇa, not the external things. If you have you must offer, but if you don't have, with a small thing...

Duryodhana wanted to feed Kṛṣṇa with very rich dishes. Kṛṣṇa refused and went to the abode of Vidura. And Vidura by begging he cooked some *kool*? *Kool* means a part of rice which is generally eliminated from food - that is the negligent part of rice that is set aside. And that was cooked for himself and he offered to Kṛṣṇa, Kṛṣṇa took it refusing the rich dishes of Duryodhana.

And Raghunātha Dāsa Goswāmī refused his father's money, which he sent for his food purpose. And what the cows could not eat, he took that and washed it with mains water. And the inner substance that was left that was not rotten, with some salt he took it. Mahāprabhu went there and one day He took and remarked, "So sweet *prasādam* I have never taken." Then what is *prasādam*? The will of Kṛṣṇa.

Another day He told to Sārvabhauma Paṇḍita, "You see these are the wonderful *prasādam*, how wonderful the taste. We all know the general, physical taste of these things. But why such wonderful taste has come here? Gaura Hari bol!

Devotee: I am personally quite disturbed in my spiritual understanding because when I joined the movement I saw Śrīla [A.C. Bhaktivedanta Swāmī Mahārāj] Prabhupāda preaching just the same way you are preaching right now. And he has specifically ordered all his disciples to dedicate at least fifty per cent of all our energy into the book distribution so people can read about Kṛṣṇa. And nowadays, after Śrīla Prabhupāda has disappeared I am seeing that so much energy is dedicated towards the glorification of the new *Gurus*. And the message of Prabhupāda, the book distribution, is in some places stopped altogether. And people say, 'We cannot worship Prabhupāda in this way because there's no money.' But on the other side they're using money in such big amounts for things which Prabhupāda never did, like very fashionable motor cars, and so many other things.

Śrīla B.R. Śrīdhara Swāmī: Yes, I follow.

Devotee: Mahārāj,

Śrīla B.R. Śrīdhara Swāmī: Gadādhara temple, Gaura-Gadādhara temple, of this Champahatta (?). Previously his predecessors they are the (simise?) of the temple, and they gave it to our Guru Mahārāj [Bhaktisiddhānta Saraswatī Ṭhākura]. And he's a disciple of Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura], my Godbrother, he's in charge at present in the service of Chappahadi (?).

Devotees: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Śrīla B.R. Śrīdhara Swāmī: From his young days, from his youth, he's serving our Guru Mahārāj. Though he's in white dress but still from the age of sixteen or so he's engaged in the service of Guru Mahārāj and at present he's in charge of Champampat (?) Math.

Devotees: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Śrīla B.R. Śrīdhara Swāmī: This is some, thinking personal. My Guru Mahārāj wanted me to improve my dress, twice. First he told once, "Improve your dress." It is my

nature to live plainly. Again he told me, "Improve your dress. Otherwise the people at large they may not give importance to your words, your preaching." But still, ha, ha, I was, ha, ha, my habit is like that, plain living. At the same time he also chastised many for their (*vilasita?*), of their luxury. But he wanted me to be otherwise. So we see differences of temperament in different devotees. But if the spirit of dedication is pure then it may not affect much. But still, we must accommodate ourselves, adjust ourselves with the environment so that the work began by our Guru Mahārāj may not be hampered. That should be the aim, that the work of the mission may not be hampered, that should be the object, everywhere. So if it is necessary, when it is necessary to show grandeur to the public, to attract, to bend down their head, it may be accepted. But when it will arouse only jealousy in the public heart it should be avoided. We must try to draw their attention in whatever way will help us. Generally *yukta-vairāgya*, the middle path, that is good.

So your trouble, of course I follow. This sort of dignity must be maintained, but that does not matter, as you say, that no money in the case of propaganda but there is money to show in competition the dignity of the *ācārya*. But do the *ācāryas* follow the same policy, same principle, in the case of all the *ācāryas*, or some try to compete with each other?

Devotee: There's competition.

Śrīla B.R. Śrīdhara Swāmī: Competition?

Devotee: Yes.

Devotee: Imitation. Imitation of our Prabhupāda, because...

Śrīla B.R. Śrīdhara Swāmī: Prabhupāda was a man of simple style, simple life.

Devotee: But we offered him the best that we could. So now there's the same idea that they should imitate Śrīla Prabhupāda.

Śrīla B.R. Śrīdhara Swāmī: Imitation, sometimes if necessary they may show themselves in higher opulence than Prabhupāda. It does not matter. Just as your Prabhupāda, he came in such a position, in such a circle, that he could show more rich position than his *Guru*. But everything, to the inch, to the atom, it was meant to establish the glory of his *Guru*. If it's in that stage, then no harm. And whether it is necessary or not, whether for personal dignity or to raise the dignity of the whole mission, that is the point. And how it should be managed in what items, what percentage of money should be used, these are to be considered of course. And if the GBC is there and all the members of GBC are not *ācāryas*, and outside GBC there is also so many stalwarts, well-wishers of the mission. They must have some opinion...

Devotee: They're all disturbed, there's many, many devotees disturbed by the same thing.

Śrīla B.R. Śrīdhara Swāmī: I told to him previously that collect some opinion of the big personages of the mission and then you make a programme, you will prepare, and put it

to the GBC that, 'These are the general complaints against *ācāryas* and against GBC. You please consider. You are our representatives so we put it to you. Guru Mahārāj has left confidence and trust in you, so you consider properly and do the needful. Otherwise so many of us will be under painful necessity to go on in our own way according to our spiritual conscience. We have got some conscience which took us to that great *Guru*, and we cannot disbelieve that conscience within us. That inner voice we cannot ignore. The inner voice, the conscience that took me to my *Guru*, I can't ignore the sincere urge of that conscience. I shall have to retire from you all. And we, so many, want to combine ourselves and that may go against you.' I told to you at that time...

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: ...and you made so many copies and distributed.

"What can I do? The conscience is within and we cannot disbelieve our conscience. We must be thankful to our conscience that took me to my illustrious *Gurudeva*. Some understanding I can demand at least. And there are so many of such stages. You may be superior elder brother but that does not matter. You should help us understand your position, otherwise we cannot follow you blindly. And not only one or two, there are so many and they're not all less qualified. They have got some status. So give some importance to our common voice."

In this way, mildly, with humility you approach them for some consideration. And it is not possible because, for this, that Pradyumna, that gentleman in the beginning he made a list of eighteen points and showed it to me. "These are general complaints against the present government, GBC, these are the", he showed. But none, many sympathetic internally, but externally none ventured to support him perhaps. And gradually so many important hands that I am acquainted with they went far away one by one. That I see, I feel, I am sorry for that. They are all sincere souls who came to render their service for ISKCON but this sort of management, the present form of management was not very palatable and they had to go far and far from this present working centre. And many discouraged still maintaining and some disconnected already. And they're good souls, I'm personally known to them, some of them at least.

Devotee: Some eighty to ninety per-cent of our Śrīla Prabhupāda's disciples have now disconnected.

Śrīla B.R. Śrīdhara Swāmī: Eighty or ninety disconnected?

Devotee: Yes. That's in Prabhupāda's lifetime, and after, combined.

Śrīla B.R. Śrīdhara Swāmī: Who has disconnected in the lifetime of Prabhupāda, we are not to consider them. But after the departure of Prabhupāda, there also so many may be disconnected because they could not observe, accept the principles and observe the regulations. That is also not to be counted. But who wanted to be within the mission and wanted to serve their utmost for their whole life, if their heart is disturbed, that is to be recond and considered and reconsidered why they felt discouraged, they're still feeling discouragement? They should be helped. They may have something to say in their favour, "That our position, the public naturally thinks that these present *ācāryas*,

their importance and their value is not so great as that of the founder." So, they will minimise, they will try to look at us with some lower mentality. So they may not think like that so we are to show the dignity of the position of the *ācārya*, but they are not of lower standard - to attract their disciples." Otherwise, newcomers, newcoming disciples, they will have a defeatist mentality, "That our grand *Gurudeva* was a supernatural figure, but these fellows they are not up to that standard." So, *ācāryaṁ mām vijānīyān*:

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

["One should know the *ācārya* as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27]

The *ācārya* should be seen not inferior, but the delegated power of Kṛṣṇa, the Supreme Entity. To maintain that dignity, reluctantly we are to show this grandeur of the position. And as much as I can gather, I must accept that facility as it is given to me.

There is Bhagavān Dāsa, he's in opulence. Men and money, perhaps he has got the maximum. And he will try to show that, "I get the major portion of favour and grace of my *Gurudeva*." In this way the competition is coming, but give and take. He has got the facility perhaps of the zone. Together it is collecting more money and more men. But at the same time he should be sympathetic to the other *ācārya* Godbrothers, that their position, that will be magnanimous tendency and practice. The other Godbrothers may not be shown, may not be viewed of less importance. This is give and take. The affection they show, it will be happy if we work together, then we must have sympathy for each other. In a family...who is he?

Devotee: This is Kavindra Prabhu

Śrīla B.R. Śrīdhara Swāmī: Kavindra Prabhu, from where?

Devotee: He's coming from America, he's going to Japan.

Śrīla B.R. Śrīdhara Swāmī: And the other two?

Devotee: Katvanga Dasa, from Germany.

Śrīla B.R. Śrīdhara Swāmī: He came here previously?

Devotee: No.

Śrīla B.R. Śrīdhara Swāmī: And this gentleman?

Devotee: Bṛhat śloka Dāsa from New Vṛndāvana

Śrīla B.R. Śrīdhara Swāmī: You live in Vṛndāvana?

Devotee: New, Nava Vṛndāvana.

Śrīla B.R. Śrīdhara Swāmī: Oh, Nava Vṛndāvana.

Devotee: *As a pūjāri.*

Śrīla B.R. Śrīdhara Swāmī: Nava Vṛndāvana. He's a *pūjāri*, priest...

End of recording, 10/11-3-81

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