

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.08.09.A

[Śrīla Śrīdhara Mahārāja and Bhakti Caru Swāmī in conversation until 01:45]

Bhakti Caru Swāmī: [Dhīra Kṛṣṇa Mahārāja] He came at a quarter to twelve.

Śrīla Śrīdhara Mahārāja: Direct? From where?

Dhīra Kṛṣṇa Mahārāja: I'm coming from – I started in Los Angeles. And then I went to visit Hamsadūta Mahārāja in San Fransisco. Then from there I went to see Jayatīrtha Mahārāja in London. And then from there I went to Delhi and I got the *raja dhani* express, and then I came to Calcutta to see Bhakti Caru Mahārāja. And now I've come here to see you.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Actually my purpose was to come here and see you, but I've seen so many on the way.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: He's saying that his actual objective was to see your lotus feet...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhakti Caru Swāmī: But on the way he met so many people.

Śrīla Śrīdhara Mahārāja: So many, they're all well?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja met Rāmeśvara Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Yes. He met him.

Śrīla Śrīdhara Mahārāja: Yes. But he was not very favourable to him? Hare Kṛṣṇa.

Tomorrow morning, no, today, morning, Vidagdha Brahmācārī, he came here. He went to Calcutta. You did not see him?

Dhīra Kṛṣṇa Mahārāja: No. I didn't see him.

Devotee: [Twenty seconds of Bengali [?]]

Śrīla Śrīdhara Mahārāja: His visa is expiring so he had to go to somewhere and then come again. First he told he may go to Nepal. Today he told he's going to Malaysia. Hare Kṛṣṇa. So Jayatīrtha Mahārāja is doing well there?

Dhīra Kṛṣṇa Mahārāja: Yes. I spoke to him at length, and especially about Your Divine Grace, and we had a very mutually enlivening discussion.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: But I think it will be a delicate situation with him.

Śrīla Śrīdhara Mahārāja: Who?

Dhīra Kṛṣṇa Mahārāja: Jayatīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: And, he's in delicate situation there?

Dhīra Kṛṣṇa Mahārāja: Yes. And I think the other Ācāryas and GBC they should deal with him in a very magnanimous way, to not disturb this delicate condition.

Śrīla Śrīdhara Mahārāja: Yes. I hope they will adjust the situation, favourably manage. What about his disciples – of Jayatīrtha Mahārāja – are they favourable or some difficulty there: with his previous disciples, any difficulty, in England?

Dhīra Kṛṣṇa Mahārāja: On some levels there may be. The ones who are first initiated Prabhupāda, second initiated Jayatīrtha Mahārāja, there may be some doubt.

Śrīla Śrīdhara Mahārāja: Hesitating mood?

Dhīra Kṛṣṇa Mahārāja: Yes. And some of the God-brothers were disturbed.

Śrīla Śrīdhara Mahārāja: What is their opinion? When they've once left *sannyāsa āśrama* then he should not be regarded as formerly? This is their mentality?

Dhīra Kṛṣṇa Mahārāja: Yes. One point they were, that I heard them say, that they did not want to hear that this is some kind of *līlā*. And generally when such a thing occurs there comes doubt about turning over newcomers to such a person.

Śrīla Śrīdhara Mahārāja: If he's accepted *sannyāsa* and leaving that and again accepting?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He's making trifle.

Dhīra Kṛṣṇa Mahārāja: Like whim.

Śrīla Śrīdhara Mahārāja: Of course there is such example amongst our previous God-brothers during the time of Prabhupāda, *sannyāsa* was taken up and again – or *sannyāsa* was given to him and he, afterwards as an Ācārya he got recognition in the society. The Parvat Mahārāja was in Udala. First he was Purī Mahārāja, and then for some reason or other the *sannyāsa* was taken off. Again, he was given by Prabhupāda himself. The name was changed. He was Parvat. Previously Purī Mahārāja, became Parvat Mahārāja. And of course he preached. And after the departure of Prabhupāda he was accepted as an Ācārya by other devotees of Prabhupāda. *Sannyāsa* has got formal value, but to a Vaiṣṇava the valuation is according to the degree of devotion, not in accordance with the dress, the garment, external. It is a formal thing; still it has got some value in the society, ordinary society, outside.

Anyhow, Jayatīrtha Mahārāja, is he firm in his position, or he's also wavering, hesitating? What did you find?

Dhīra Kṛṣṇa Mahārāja: Well, I find that he still wants to internally pursue some realisations about Rādhā Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: And externally?

Dhīra Kṛṣṇa Mahārāja: Externally, no.

Śrīla Śrīdhara Mahārāja: Externally, what does he want to do?

Dhīra Kṛṣṇa Mahārāja: He wants to continue to work on in the society as best as possible, but he has some internal inclinations and he feels that the society in general is too discouraging in that regard. He feels that the society is discouraging too much.

Śrīla Śrīdhara Mahārāja: So, what to do?

Dhīra Kṛṣṇa Mahārāja: Well, he intends to go on to the best of his ability in his – go on working in his service.

Śrīla Śrīdhara Mahārāja: As a *sannyāsī*?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Did you meet his former wife, or son?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: What will be the percentage of his followers there who are hesitating, in hesitating mood?

Dhīra Kṛṣṇa Mahārāja: I can't say.

Śrīla Śrīdhara Mahārāja: Can't say. The general estimation: half, no, more than that?

Dhīra Kṛṣṇa Mahārāja: It's difficult for me to say. I was only there for two days.

Śrīla Śrīdhara Mahārāja: But what is the attitude of the administration, ISKCON, to discourage him? What is the attitude of the ISKCON administration?

Dhīra Kṛṣṇa Mahārāja: Well their attitude...

Śrīla Śrīdhara Mahārāja: Against him or to reinstate him in his former position?

Dhīra Kṛṣṇa Mahārāja: They want to reinstate him in his former position.

Śrīla Śrīdhara Mahārāja: Really want?

Dhīra Kṛṣṇa Mahārāja: Well, they want to give the benefit of the doubt. And they have made some objection to his attributing some credit to yourself.

Śrīla Śrīdhara Mahārāja: That sort of weakness is also on the part of ISKCON because they wrote a letter to me to interfere with this case; a long letter by the instruction of Bhāvānanda Mahārāja and written by Jayapataka Mahārāja, requesting me to advise and to help in this matter. And I did so. And fortunately I could convince him, both of them, even his wife also, that once he has taken the position of a general with such high rank, he should not come back. It will be a bad name to ISKCON as well as Swāmī Mahārāja. So anyhow they agreed, and I replied to the letter of Jayapataka Mahārāja to my best understanding. I tried my best according to my best understanding to reinstate in his former position. And now it is your duty to adjust him with your institution. Something like that. And they also came, Bhāvānanda and Jayapataka, and Caru Swāmī knows, he might have heard. What is Hamsadūta Mahārāja's opinion?

Dhīra Kṛṣṇa Mahārāja: Well, he thinks it was a very glorious act by Your Divine Grace to save Jayatīrtha Mahārāja. And he feels quite differently than the other Gurus and Ācāryas. They are afraid that by devotees hearing of Your Divine Grace's wonderful activities and your preaching that many people will be attracted to you. So this has created a fear in them. Whereas Hamsadūta Mahārāja, he told me that he feels that if he did not pass on Your Divine Grace's instructions to his disciples in the forms of these tapes that I've recorded, that it would be the greatest cheating, that he'd be holding back from them the greatest benefit. And he does not feel threatened.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: [about fifty seconds spoken in Bengali [?]]

Śrīla Śrīdhara Mahārāja: _____ A relative consideration or absolute consideration. *Sva dharme nidhanaṁ śreyahaḥ, para-dharmo bhayāvahaḥ.*

*[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt]
sva dharme nidhanaṁ śreyahaḥ, para-dharmo bhayāvahaḥ*

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

That is one stage.

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: *Sva dharme nidhanaṁ śreyahaḥ, para-dharmo bhayāvahaḥ*, a śloka in *Bhagavad-gītā*. And the absolute consideration,

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

This is absolute, "Give up everything. Come to Me direct." That is revolutionary way. And this is relative, "Stick to your own clan. Don't leave them." The national conception, nation consciousness and God consciousness: society consciousness and God consciousness. God consciousness is absolute, and society consciousness if that hinders the development of God consciousness that should be left away.

*gurur na sa syāt sva jano na sa syāt, pitā na sa syāj jananī na sā syāt
daivam na tat syān na patīś ca sa syān, na mocayed yaḥ samupeta mṛtyum*

[Rṣabhadeva says: "Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once."]

[Śrīmad-Bhāgavatam, 5.5.18]

What to speak of ordinary things, even Guru, the spiritual guide, in the case of Bali Mahārāja. Then *sva jano*, in the case of Vibhiṣana, the *sva jano*, the own relative. Then *pitā na sa syāj*, in the case of Prahlāda, father. Then in the case of Bharata: mother. In the case of, *daivam na tat syān*, in the case Khaṭvāṅga, he left off other gods, demigods. And in the case of the *yajña patnis*, they left their husbands in order to, their endeavour to reach the Absolute Personality.

The society we need only to help us. But if our affinity to the society it keeps us down, then that should be given up, and we must march on. Every time I mention these two things - the absolute consideration and the relative consideration, when they come into clash, the relative must be given up, and the absolute should be taken. So if my inner voice, my spiritual conscience does not, cannot decide that this sort of company will really help me, then I shall be under painful necessity to give them up, and to run away towards my destination, which my spiritual conscience will guide to that direction. Otherwise it will be hypocrisy and it will check our real progress. *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]

If we're sincere in our attempt, none in the world can check me, or deceive me. Only we ourselves can deceive us, none else. We must be true to our own self and true to the Supreme Lord. We must be sincere. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, my spiritual conscience has directed me to your lotus feet.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Caru Swāmī Mahārāja _____ [?]
Unfortunate and injudicious _____ [?] I'm not wholly one with ISKCON. I have got some independent consideration.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: ISKCON as well as Prabhupāda.

Bhakti Caru Swāmī: Mainly Prabhupāda. So that although you were very good friends and you were friendly even before Prabhupāda took initiation and after, and even after...

Śrīla Śrīdhara Mahārāja: And I considered him as *śaktyāveśa*, but still there are some points of difference.

Bhakti Caru Swāmī: So I was wondering Mahārāja, what is the difference?

Śrīla Śrīdhara Mahārāja: Points of difference may be, as far as I can guess, he had attraction for the *sākhya-rasa*, but mine is towards *mādhurya-rasa* – one thing. Then, this is the main thing; then he came to me for consultation several times. I gave him the idea of building, the plan of building the temple here according to *Bṛhat-Bhāgavatāmṛtam*. He accepted. Then when he was very seriously ill in America he gave a letter to me, “What to do? Should I die working here, or I shall go back to India?” I plainly told him, No. You die working there. He asked my, searched my opinion, and what I told he accepted. Then, he consulted with me some other points also, about the preaching, how it should be done. But of course he dismissed other God-brothers but he did not make any unfavourable remark about me. I was open to him always with my views.

Dhīra Kṛṣṇa Mahārāja: I have...

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja found two very valuable things. One is the letter that Prabhupāda wrote to Jaya Govinda, who came at first with Acyutānanda Mahārāja. There Prabhupāda has directly written to him that how you are the most reliable...

Dhīra Kṛṣṇa Mahārāja: Competent.

Bhakti Caru Swāmī: ...competent and most reliable person to take care of Prabhupāda’s disciples; and Prabhupāda’s disciples can come to you for instructions.

Śrīla Śrīdhara Mahārāja: Jaya Govinda or Rāmānuja?

Dhīra Kṛṣṇa Mahārāja: There were three of them, Jaya Govinda, Acyutānanda, Rāmānuja.

Śrīla Śrīdhara Mahārāja: Oh, there were three?

Dhīra Kṛṣṇa Mahārāja: Jaya Govinda, maybe he didn’t come. But this is a letter that Prabhupāda wrote Jaya Govinda, he wrote a similar letter to Acyutānanda, because there was some difficulty with Bon Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes. And that fellow was Jaya Govinda...

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: ...who took *sannyāsa* from Bon Mahārāja.

Dhīra Kṛṣṇa Mahārāja: No, no. That is Rṣikeśa.

Śrīla Śrīdhara Mahārāja: Oh. Ṛṣikeśa. Then, Jaya Govinda, what did he do?

Dhīra Kṛṣṇa Mahārāja: We don't know what he did.

Śrīla Śrīdhara Mahārāja: He came here?

Bhakti Caru Swāmī: No, he didn't come.

Śrīla Śrīdhara Mahārāja: He didn't come; but a letter was given to him.

Dhīra Kṛṣṇa Mahārāja: Right, because he was in Vṛndāvana with Acyutānanda Mahārāja. And in that letter Prabhupāda says that, "If you're going to accept *śikṣā* Guru you must go to one who is actually practising spiritual life and one who is competent to act as such." And then he says that yourself, "You are the most competent of all of his God-brothers." And then he says, "I accept him as my *śikṣā* Guru; what to speak of the benefit that you will get from his association."

Śrīla Śrīdhara Mahārāja: In his lecture in Māyāpur he plainly told it, perhaps that has been taped...

Bhakti Caru Swāmī: Yes, he's found a tape also, Dhīra Kṛṣṇa Mahārāja...

Śrīla Śrīdhara Mahārāja: There he told, after the lecture was delivered by Govinda Mahārāja, my disciple – Govinda Mahārāja told in his lecture that, "He looks at me like a child, like his child, and he looks at my Guru Mahārāja as *śikṣā* Guru." And after that when he delivered his finishing lecture he accepted totally, "That what Govinda Mahārāja has told it is true. I look at him as my child. And I look at his Guru, Śrīdhara Mahārāja, as my *śikṣā* Guru." And he gave "Jaya Om Viṣṇupāda" in my name; beginning with "Om Viṣṇupāda" which is generally done only to Guru. Of course I could not take it very happily but still he told it.

Dhīra Kṛṣṇa Mahārāja: So, since I'm a disciple of his, how can I accept any other conception or opinion?

Śrīla Śrīdhara Mahārāja: But I always wanted to, as I told you all, that wait and see. And there is the constitution, the ISKCON, the body, so we should not neglect it if it becomes weak, then there will be a loss to the whole ISKCON, whole mission, and division, all these. So try if we can, if ISKCON can accommodate you all and a little generously: that I wanted. But if it is not possible in particular cases: then what to do?

We have already done that. We tried our best to follow the combined attempt after Prabhupāda. But when that was not possible, gradually we had to come out in different paths and to go on with our own way, because we could not neglect our conscience.

At the same time, it is found, it is written in *Hari-bhakti-vilāsa*, and common sense will also say so, that when a man of superior realisation is there, the inferior must not stand in the way of his preaching. They should rather help them. Strictly if we follow this spiritual law – and this is common sense also, because higher seed should be distributed to all and everyone available should have the chance of getting that higher instruction. Instruction means realisation, like homeopathic globule, externally we cannot recognise what potency is there. So *mantram* and *Nāma*, externally, physically, it cannot be detected what is that. Only the man who gives it, his realisation is the potency with the sound. So when higher potency

in the Name or in the *mantram*, whatever, is available, really, then everyone should try to utilise himself in that way. That is common sense and the *śāstra* is also there.

Dhīra Kṛṣṇa Mahārāja: So, Mahārāja, you are that personality.

Śrīla Śrīdhara Mahārāja: So still we shall:

No vidya vedam yam eva jnanam karma sanginam [?]

The others will also be allowed to go on in their way.

Dhīra Kṛṣṇa Mahārāja: Yes. They can go on.

Śrīla Śrīdhara Mahārāja: In their way, different stages, different strata, there should be, but still the gradation is there. And we find that Narottama Ṭhākura and his Guru was Lokanātha Goswāmī, he's also a *parśada* of Mahāprabhu, contemporary. But Narottama Ṭhākura says: *Kavi lokanatha more hati ya duriya rupa manjari sampadi samarpan* [?]

Something like that. "When my Guru Lokanātha he will take me by the hand and he will offer me to Śrī Rūpa, Guru, Mañjarī?"

So *taṭasthā-vicāra*, the absolute consideration is there, and especially our Guru *paramparā*.

*mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya
[rūpānuga janera jīvana viśwambhara priyaṅkara
śrī-svarūpa dāmodara, śrī-goswāmī rūpa-sanātana]*

["Mahāprabhu Śrī Caitanya is non different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśwambhara (Śrī Caitanya)."] [*Songs of the Vaiṣṇava Ācāryas*, p 90-2]

Mahāprabhu, Svarūpa Dāmodara, Rūpa, Sanātana, and then Narottama, and then Viśvanātha [Cakravartī Ṭhākura], then Bāladeva [Vidyābhūṣaṇa], Bhaktivinoda Ṭhākura, mostly they have no body connection at all, but only the connection in the line of a spiritual flow, of the same order and intensity and height. The *śikṣā* Guru *paramparā* is *śikṣā* Guru not *dīkṣā* Guru; that is only a physical current. Physically they had no connection. But only through the flow of the spiritual knowledge, that has come from here and there, there, then degree of future knowledge, spiritual knowledge; that is to be accepted. And they're all *mādhurya rasa*.

When I was initiated, Prabhupāda, at the time of initiation, he told something about Hari *kathā*, that is the pastimes of God. Then, I was a newcomer. When I came out, Vasudeva Prabhu, he was conversant with *siddhānta*, with spiritual knowledge, *śāstric* knowledge, he asked me, "What did Prabhupāda say after your *dīkṣā* initiation?"

I told that such and such things were told by him just after *dīkṣā*.

He told, "You are a very fortunate one."

Because Prabhupāda told me at the time of *dīkṣā* about Rādhārāṇī's group: so *mādhurya rasa pasanga*.

And also when Prabhupāda was passing away he took me from my bed and asked me to chant a *kīrtana*, *śrī-rūpa-mañjarī-pada*. The *rūpānuga-sampradāya*, just to the very point, where we should stick: if we take our stand in that point that is the centre of the whole Gauḍīya Vaiṣṇava knowledge, or education, or spiritual wealth – *rūpānuga bhajana*.

Even the *sakhī*, in *mādhurya rasa* the *sakhī* they cannot enter were Rādhā Govinda are united privately. But the *mañjarī*; that is their age is a little down, lower, so they're allowed there. They could be allowed. Younger section, younger batch is allowed. And that is the highest *rasa* when it is produced in Their private union the *mañjarī* they can have some taste, not even the *sakhīs*. So the highest point of our attainment, our aspiration, is there, *rūpānuga*. Rūpa Mañjarī, she's the leader of all the *mañjarīs*, and there the highest quality of the union *rasa* to be found, so *rūpānuga-sampradāya*.

We had the fortune. And Prabhupāda was very much pleased with one of my Sanskrit poems about Bhaktivinoda Ṭhākura. So much so that he told to his disciples, other disciples, that, "Bhaktivinoda Ṭhākura has himself made him to write this poem."

And in another place he told that, "After me there will be a man who will be able to deliver my understanding, or teachings."

That is, anyhow, came to my fortune. And when, in the beginning also, just before *dīkṣā* also he told,

*yad yad ācarati śreṣṭhas, tad tad evetaro janaḥ
sa yat pramāṇam kurute, lokas tad anuvartate*

["Whatever action is performed by a great man, the general masses imitate and follow. And whatever standards the great personality sets by exemplary acts, the whole world pursues as the right conclusion."] [*Bhagavad-gītā*, 3.21]

Because I came from a high *brāhmaṇa* family, and a scholarly family in Sanskrit, so he took me like that. "If a man of your position comes to preach about Mahāprabhu then it will be easy for the ordinary public to accept the teachings of Mahāprabhu."

But I looked at him, with his attitude, it appeared to me that how eager he is to preach the doctrine of Mahāprabhu that a small thing he's appreciating so much for his help. Really, that was the thought in me at that time; that even a straw he's taking and considering it's of great help to him. This is the high degree of earnestness in him to preach about Mahāprabhu. That was my conception at the time, and not that I came from a big family, or educated, or this and that. My heart at that time – only his eagerness, earnestness, has got no limit to preach about the doctrine of Mahāprabhu. So whatever little he thinks he gets for his help he considers it to be a very big thing. Anyhow, I had some reputation during the time of Prabhupāda that I could understand his things and I could give delivery to them, better, generally. Gaura Haribol.

Swāmī Mahārāja he also knew all these things. Hare Kṛṣṇa.

Bhakti Caru Swāmī: Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

The long and short is this. I do not want to disturb the ISKCON Movement but I cannot deny myself. That is the position of mine. And I don't like any disturbance may be created in the Mission of Swāmī Mahārāja by me. Because I was not very eager to preach in my whole life of a preacher: so that was not a very big tendency in me to preach. I don't like to come in hitch with such a big world-wide movement. I don't like to be a party to stand against. It is

my good will. But still I cannot deny myself, that what I understand to be the best, I, if necessary I must say that, vaguely. That is my position: whatever it may be. But I don't like to create any disturbance, not to give propaganda of any other God-brother, what to speak of Swāmī Mahārāja who has shown such a wonderful propagating capacity in the world. I don't relish that thing. But still, the difficulty is that I cannot deny myself. What I am, what I know, I should say that, cannot be untrue to myself. That is the position at present.

So some adjustment would have been better, but, such as, I tried my best to reinstate Jayatīrtha Mahārāja to his old role of a *sannyāsī* to save the good name of ISKCON. And I also for that sent him to Katwa, where Mahāprabhu Himself took *sannyāsa*, for his inspiration and impression that he can be firm in his future life. That is one thing. And another thing that...

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