

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.08.10.A

Dhīra Kṛṣṇa Mahārāja: Five hundred dollars.

Śrīla Śrīdhara Mahārāja: Five hundred dollars.

Bhakti Caru Swāmī: [About thirty seconds in Bengali [?]] The whole work is going to cost about ten thousand dollars, and once they start the work, you know like they have to have certain...

Śrīla Śrīdhara Mahārāja: What about that lady who gave a letter, sent a letter to me, through one gentleman, one Mr Astana. Where is she?

Dhīra Kṛṣṇa Mahārāja: Well, she's in Los Angeles right now.

Śrīla Śrīdhara Mahārāja: In the zone of Rāmeśvara Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Yes. She was formally in Hamsadūta Mahārāja's zone, and she was inclined to take *dīkṣā* from Hamsadūta Mahārāja. But then the GBC they removed him and that created a big disturbance for her. And she began to have doubts near-about everyone; of Ācāryas. So sometimes she was interested that I should give her *dīkṣā*. But I'm not doing that, I'm not inclined to do that. And so she knew that I had some attachment for you, so she was interested to take *dīkṣā* from you. But first I advised her to hear your tapes. Because up to that point, sometimes she was wanting one Ācārya for Guru, sometimes another, sometimes another, sometimes another. So to make sure this was serious, I told her for, to continue listening to your instructions for six months.

Śrīla Śrīdhara Mahārāja: Adopt firm faith. Hare Kṛṣṇa.

The other day I told that I'm not one with ISKCON, and not even one with Swāmī Mahārāja. That does not mean that I am bigger than Swāmī Mahārāja. Swāmī Mahārāja is a very big man of world renown. And I am an insignificant person. None knows me. And you all have got some touch with me, that also in connection of Swāmī Mahārāja. He's like a sun and I may be compared with a glow worm. In a corner I'm sitting. And what boldness and pushing character and huge capacity he conquered the whole of the world. So much so that I cannot but see that divine potency came down to work on his behalf. So tremendous and wonderful service he has shown to his Guru Mahārāja and to the world. He spread nectar, distributed nectar like water. And what we are doing, in a corner taking a seat? And because he had some affection with me so you all come to me.

And still, everyone has got his special thinking and consideration, as you amongst your God-brothers also have, we also amongst our God-brothers we are also so. No two things are exactly equal and identical. All have got some special characteristic.

And I do not like to come in a fighting field with the followers of Swāmī Mahārāja. I've no such capacity and no such energy, and still now old. When I was young a remark came from my Guru Mahārāja that, "You are an ease lover." His remark was to me. "That means you have capacity to render service but you are not pushing, not forward. You like to waste your energy in idleness." Something like that. His words were, "You are an ease lover."

When he offered me to go to the west, and I told that I don't think myself fit to preach in the west, for two reasons. One, I can't follow their intonation, this pronunciation. And second, I'm not fit to mix with their society and their ways and behaviours. So you will send

me at the expense of huge money and I shall not be able to produce the desired result. Of course if you command I must go. But this is my humble submission to you.

Then he left me and sent [Bhakti Sāraṅga] Goswāmī Mahārāja to the west.

And Professor Babu one day, Niśikānta Sānyāl, the writer of the *Śrī Kṛṣṇa Caitanya* book, and editor of *Harmonist* at the time, he told, “Do you know why Prabhupāda wanted to send you to the west?”

I told, no I don’t know.

“You won’t be converted there. The others that are going every time are a victim to their conversion instead of converting them.”

I told, yes, it is sure, none can convert me. In this world none can take me and snatch me away from the divine feet of Guru and Gaurāṅga. I’m sure there. I can challenge.

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, after I left Los Angeles, well before I left, I had a meeting with Rāmeśvara Swāmī and we both agreed that I could take some advice from you on what I would do. So after I left he called for a meeting of his God-brothers, and at that meeting some of these God-brothers began to express their doubts to him about his spiritual qualifications.

Śrīla Śrīdhara Mahārāja: Whose?

Dhīra Kṛṣṇa Mahārāja: Rāmeśvara Swāmī. Because previously you mentioned about *upabāsa* and not making the *mālā* fast; but in his case it has been fasting for many years. So they said that, “This is one reason why we have some doubt or lack of enthusiasm to preach on your behalf.”

Śrīla Śrīdhara Mahārāja: Hmm?

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: I heard it from my Guru Mahārāja that the *mālā* must not be allowed to fast. _____ [?]

Bhakti Caru Swāmī: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Some uneasiness there.

Śrīla Śrīdhara Mahārāja: Then?

Dhīra Kṛṣṇa Mahārāja: There are some other things also which they feel uneasy about. So anyway they expressed their feelings to him openly. And he became very enraged, and he said the proof of his *sādhana* is his enthusiasm for preaching Kṛṣṇa consciousness, organising Ratha-yātrā festival, publishing books, and he attacked his God-brothers very strongly. So he made it known to them that they could just begin to leave Los Angeles if they were not prepared to help him there spreading Kṛṣṇa consciousness; that better they go somewhere else.

Śrīla Śrīdhara Mahārāja: What is the number of the God-brothers there? And what is the number of his own disciples, in Los Angeles?

Dhīra Kṛṣṇa Mahārāja: Well, the total number of God-brothers I believe is seventy, seven zero.

Śrīla Śrīdhara Mahārāja: Seven zero, God-brothers number. And his disciples; thousands?

Dhīra Kṛṣṇa Mahārāja: No; disciples, in equal number. Los Angeles has a large concentration of God-brothers in the movement. More and more in our ISKCON society around the world...

Śrīla Śrīdhara Mahārāja: Was it under Hamsadūta Mahārāja formerly?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Always under Rāmeśvara Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Before him, Jayatīrtha, before Rāmeśvara Swāmī. But for the last, Rāmeśvara Swāmī has been there for eleven years, but not always as GBC. He was GBC since nineteen seventy six.

Śrīla Śrīdhara Mahārāja: Now, what is the issue?

Dhīra Kṛṣṇa Mahārāja: Well, it's that generally in our society that there's a question about the position of the God-brothers, that perhaps they're envious of the Gurus...

Śrīla Śrīdhara Mahārāja: The God-brothers are in residence of that place, or they come from other provinces? What are they?

Dhīra Kṛṣṇa Mahārāja: In Los Angeles they're residing there.

Śrīla Śrīdhara Mahārāja: Their home is there?

Dhīra Kṛṣṇa Mahārāja: Yes, but they have come originally from other places.

Śrīla Śrīdhara Mahārāja: Originally come, and there they're posted in some service?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: They're posted by Swāmī Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Or Rāmeśvara Mahārāja.

Śrīla Śrīdhara Mahārāja: All?

Devotee: Or! Not all, or.

Śrīla Śrīdhara Mahārāja: All the God-brothers...

Dhīra Kṛṣṇa Mahārāja: Not all, either by Swāmī Mahārāja or Rāmeśvara.

Śrīla Śrīdhara Mahārāja: What is the percentage? Swāmī Mahārāja took some there and Rāmeśvara Mahārāja also.

Dhīra Kṛṣṇa Mahārāja: I would say mainly Rāmeśvara Mahārāja.

Śrīla Śrīdhara Mahārāja: Mainly, majority.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Now he says that you must vacate your position and I shall bring new faces there.

Dhīra Kṛṣṇa Mahārāja: Yes, in certain cases, yes.

Śrīla Śrīdhara Mahārāja: That is the affair to look after by the GBC. What can you do there? As you were in the manager or president, you were the president at that place? Administration was with you? But now you are removed from your position there?

Dhīra Kṛṣṇa Mahārāja: Well, he has asked that I not return, that I should not return to Los Angeles, and I should not return to America.

Śrīla Śrīdhara Mahārāja: He's not the authority to say so, what GBC wants you to do.

Dhīra Kṛṣṇa Mahārāja: Well, he's GBC, local GBC. Generally there's a GBC rule that you require three GBC's to remove a president. But I'm tired of fighting. I don't want to fight any more. If he wants me to go I'll go.

Śrīla Śrīdhara Mahārāja: But if others want you to remain there, the majority of the GBC, if they want you to remain there to go on with your service, but you don't think that they will come in your favour, the other GBC?

Dhīra Kṛṣṇa Mahārāja: Some may, some may not.

Śrīla Śrīdhara Mahārāja: Anyhow you do not like to give any fight in this matter?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Then?

Dhīra Kṛṣṇa Mahārāja: And the GBC they think that I'm a trouble maker.

Śrīla Śrīdhara Mahārāja: Then? Perhaps you have friendship with Haṁsadūta Mahārāja who is the next door neighbour?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You can join with him and help him.

Dhīra Kṛṣṇa Mahārāja: Jaya.

Śrīla Śrīdhara Mahārāja: What's Caru Mahārāja's suggestion?

Bhakti Caru Swāmī: Yes Mahārāja. Actually Dhīra Kṛṣṇa Mahārāja wants to stay here now.

Śrīla Śrīdhara Mahārāja: Yes, temporarily he may stay here.

Dhīra Kṛṣṇa Mahārāja: You see, Haṁsadūta Mahārāja, I spoke to him, like you're saying, maybe he should be my GBC. And his advice to me was, if he was my GBC, his advice is that I should come and stay here with you and record your discussions because many devotees have requested me to put them in a written form; to put the discussions in a written form.

Śrīla Śrīdhara Mahārāja: What discussions?

Bhakti Caru Swāmī: The tapes _____ So Mahārāja is saying that that is already done.

Dhīra Kṛṣṇa Mahārāja: But they want me to put all of them; and Haṁsadūta Mahārāja would like me to do that also.

Bhakti Caru Swāmī: Just this morning Dhīra Kṛṣṇa Mahārāja was telling that after he left Rāmeśvara Mahārāja's zone, he went to Haṁsadūta Mahārāja and he felt that Haṁsadūta Mahārāja is his GBC now. And then Haṁsadūta Mahārāja told him to come here, and tape, ask questions to you and tape the answers, and put them in writing, and keep them for the future generations.

Śrīla Śrīdhara Mahārāja: That should be his life long duty? Ha, ha. Hare Kṛṣṇa.

Bhakti Caru Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: And what is your opinion?

Bhakti Caru Swāmī: Well, as a matter of fact I discussed with Haṁsadūta Mahārāja about that, and when I was there Haṁsadūta Mahārāja liked the idea very much. And then I rang up Dhīra Kṛṣṇa Mahārāja and I persuaded him to come back with me to India. But at that time Dhīra Kṛṣṇa Mahārāja felt that he should stay there for a little longer, and then gradually...

Śrīla Śrīdhara Mahārāja: When is Haṁsadūta Mahārāja expected here?

Bhakti Caru Swāmī: In about two months. So actually this we already discussed before, and my point was, actually both of us, Haṁsadūta Mahārāja and I agreed, or rather realised, that somebody should ask you the questions in English so that you give the answers in English also. That becomes more preferable.

Śrīla Śrīdhara Mahārāja: But I do not feel myself fit always to hear in English and also to speak in English.

Bhakti Caru Swāmī: Yes, but you understand Dhīra Kṛṣṇa Mahārāja's intonations.

Śrīla Śrīdhara Mahārāja: For that drawback...

Bhakti Caru Swāmī: You understand Dhīra Kṛṣṇa Mahārāja's English and Dhīra Kṛṣṇa Mahārāja also understands your English; so that solves all the problems.

Śrīla Śrīdhara Mahārāja: Of course practising; not all but somewhat. Now and then, I'm a fellow who got the remark from Guru Mahārāja as, "Ease lover." So any constant duty to take up it is difficulty constitutionally for me. Now and then I...

Dhīra Kṛṣṇa Mahārāja: Whenever it's possible.

Bhakti Caru Swāmī: It's not that there's going to be any pressure on you. Like whenever you want to speak you speak. And Dhīra Kṛṣṇa Mahārāja will ask you questions and will tape them.

Śrīla Śrīdhara Mahārāja: Of course sometimes now and then, when I'm in the mood.

Bhakti Caru Swāmī: Yes, right. Actually Dhīra Kṛṣṇa Mahārāja used to tell me when I was in Los Angeles that he would very much like to stay in Navadvīpa at your lotus feet. And he wanted to...

Śrīla Śrīdhara Mahārāja: Of course, for the time, temporary stay here.

Bhakti Caru Swāmī: Yes. This would be for two or three months.

Śrīla Śrīdhara Mahārāja: That is of course good, but to take it as permanent duty, that to take tapes from me and to preach, to supply it to the preachers, of course the idea is good. If Mohamed does not go to mountain, mountain coming to Mohamed. I did not go to the west, but in my last days Prabhupāda is wresting something what he deposited with me, to take it for the west. I can't deny. As much as I can do I shall do. But Dhīra Kṛṣṇa Mahārāja then he wants to retire from the practical field?

Bhakti Caru Swāmī: Not exactly; only for the time being.

Śrīla Śrīdhara Mahārāja: For the time being.

Bhakti Caru Swāmī: Yes, because knowing Dhīra Kṛṣṇa Mahārāja, I know that he's such a big preacher that he cannot become a *bhajanānandī*.

Dhīra Kṛṣṇa Mahārāja: See, Mahārāja, I'm accused of being a trouble maker. When I'm mixing with my God-brothers, the GBC they feel that I'm...

Śrīla Śrīdhara Mahārāja: Generally they're afraid of you?

Dhīra Kṛṣṇa Mahārāja: I create disturbance.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: And dissidence against the policies of the GBC, so I thought maybe for a brief time I should remain here.

Śrīla Śrīdhara Mahārāja: Yes. For the time being you may stay here, as you like. But what I understand in you, that you should visit those that are dejected, disappointed, and to have relief work with them.

Bhakti Caru Swāmī: Rescue them.

Śrīla Śrīdhara Mahārāja: To rescue them, to help rescue, to organise them so that they should not leave the movement of Swāmī Mahārāja or Mahāprabhu or our Guru Mahārāja. This Divine Movement may not be lost, to keep up the standard. These, my words, may be

used to enliven them and to keep them within the fold. You may visit here and there, and the leading persons like Yaśodānanda and others, whether Pradyumna, who are some stalwarts of Swāmī Mahārāja. They're going away, hither thither, like a ship without a rudder, being scattered in different directions; to connect with them and to encourage them in their service to Guru, Gaurāṅga, Swāmī Mahārāja, our Guru Mahārāja, Bhaktivinoda Ṭhākura. And come now and then here and take the necessary directions. So mainly theoretical and practical, both sides, to collect some things and to distribute to the patients. To collect medicine, that is not enough.

I've also done so, using my life from Guru Mahārāja, I am rather devoted to that, a selfish idea. I tried to collect most, but not to push them outside. That was my nature, to improve myself. Even now when I chant different ślokas of *Bhāgavatam*, *Caitanya-caritāmṛta*, all these things, I try to catch new light from there; and I do, new light, new adjustment, new harmony, in the line of Guru Mahārāja and Mahāprabhu. I want to enrich myself. That is the tenor of my life, rather than to help others. This is the main tendency in my life.

But there are others also, what little they know they want to distribute to others. That is also a useful nature, whatever little, they want to distribute to others.

Caru Swāmī _____ what is your nature, to collect or to distribute?

Bhakti Caru Swāmī: I'm totally unqualified Mahārāja. I'm no good for anything.

Śrīla Śrīdhara Mahārāja: Then, you want to increase your qualification? You're very busy with that? Have qualification for distribution, or what qualification you're in need of? Ha, ha. Hare Kṛṣṇa.

Bhakti Caru Swāmī: My qualification is sense gratification _____ [?]

Śrīla Śrīdhara Mahārāja: Then, why you are here? Do you think that we're of the same nature? Birds of the same feather flock together. Ha, ha, ha. Now you're defeated. Ha, ha, ha, ha. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Also, Rāmeśvara Swāmī criticised me that I spend too much time with the *śāstra*, and do not engage in enough practical service.

Śrīla Śrīdhara Mahārāja: Of course, they're of that temperament, they're very eager to help others, even risking their own self. But if they're in the real plane it is well and good. We should appreciate self-forgetfulness. He's forgetful of his own improvement. He's busy with what he's got from his Gurudeva to give to others. That is a good qualification. But really, where he's standing, in what plane he's standing, that is the all-important thing. He's very eager to distribute, but distributing what? Is it the standard what his Guru Mahārāja kept? If he's there of course it is admirable. He's eager to distribute the nectar what he collected from Guru Mahārāja to others is a laudable thing. We appreciate that.

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa
[kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]*

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

But generally, that is not a cluster of external formalities; the real spirit, to have, *bhaktiḥ pareśānubhavo viraktir, anyatra*. These three things we must have within us. Our serving attitude should increase, we must have some conception of other about the real truth, and we must be simultaneously indifferent to the worldly things. These three points are the criterion of whether one is in the plane of devotion or not. A proper conception of the Absolute we must have, and our indifference to the worldly things must remain there, and our earnestness for the service must be present within us.

*bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam*

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [*Śrīmad-Bhāgavatam*, 11.2.42]

Just as a hungry man when he's taking food the three things simultaneously occur there. The hunger is removed, uneasiness, and also by every morsel he gets strength, and his uneasiness removed, and hunger also removed, and he finds strength; three things. *Tuṣṭiḥ puṣṭiḥ kṣudapāyo*. Satisfaction, strength, and no hunger, hunger lessened.

So it's laudable he's energetic to preach the advices of Mahāprabhu. What more can be expected from any man, that he's an agent of Mahāprabhu and Nityānanda Prabhu? Well and good. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, there are some devotees they feel that we have wandered away from the things that were introduced by our Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: That depends on their understanding the real thing.

Prakāśānanda abused Śrī Caitanyadeva. "That You have taken *sannyāsa* in our *sampradāya*. Why do You not read *Vedānta*? We are told that You chant, dance, and take *prasādam* without observing *vairāgyam*, that indifference to the food. What is this? We can't follow."

So, according to their conception, *Vedānta*, the discussion on *Vedānta*, this Brahman, Paramātmā, all these things, that is the standard of religious life. So it depends upon the proper conception of what is theism, what is reality; the Brahman conception, the Paramātmā conception, the *Bhāgavata* conception, and Kṛṣṇa conception. *Brahmeti paramātmēti, bhagavān iti śabdyate*

[*vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam
brahmeti paramātmēti, bhagavān iti śabdyate*]

["Learned transcendentalists who know the Absolute Truth call this non dual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

Some, they're satisfied with the Brahman's conception, they think, "This is enough that we are out of the worldly, like the exploiting agents. We are; we have worked liberation from the hands of exploiting agents. That is enough."

Some of them think, the *yogīs*, that, "We can hear the inner voice. That is enough."

But the devotional school they want some service by dedication, crossing the plane of exploitation, as well as renunciation or indifference; the active dedication and service. And in the beginning with the help of scripture, and also excitement, that awe, grandeur, all these things, power, that is in Nārāyaṇa. And when they can understand that love is the real essence of life; without that we can't, we should not exist. Love is such a precious innate wealth that the very life we should deny if we do not have that most precious inner wealth as love to Kṛṣṇa, to the Absolute. And He's love consumer, the Absolute, He's beauty, He's beauty consumer. Affection, beauty, love, harmony: that is the highest thing to ever come to the conception of this world.

In the last scripture of Vyāsadeva He gave it through *Bhāgavatam* to the world. "The very gist, the highest goal of life is here, to have connection with Kṛṣṇa conception of the Absolute."

Now, who has come to realise things in such a plane, then to them, even the servitors in Vaikuṅṭha, that is the servitors of Nārāyaṇa, they seem to be of very lower status.

Dās Goswāmī, Raghunātha Dās Goswāmī, who is called to be the Ācārya, the distributor of *prayojana-tattva*, what is the summon-bonum of life, the highest attainment is *prayojana*, is *prema*, and he's the authority in that department. He says:

Selidi parola hadi paravyomi divi pheli [?]

"If I have got much affinity towards the scriptural service then I should be thrown down to Paravyoma. I won't be allowed to take my position in the land of freedom where spontaneous love is the queen, and who is regulating the whole thing. The Queen of love, She will throw me down in Vaikuṅṭha, "Go there, do your duty according to scripture, according to calculation, according to the new excitement created by grandeur, awe, reverence, all these things, go there. Here only the simple, the plain, the spontaneous service, hearty service of the Lord reigns here, and we are in the midst of that plain thing. And we do not care for any other thing, but only for the object of our love. That is our guide; that is our *śāstra*; that is our everything. We do not know anything more and we do not want to know anything more."

So the gradation is there, and of course one, what he has got, he can only give to others, what he knows himself he can give to others. In that sense we have nothing to say. Our eagerness to help others that is well and good, but at the same time we must not neglect to detect the quality of things that we are eager to distribute.

Suppose we are distributing some medicine, but if some medicine of higher quality has been invented then what should we do? If we neglect to distribute that sort of medicine then we'll be responsible for that: so something like that.

*strī-putrādi-katham jahur viṣayiṇaḥ śāstra-pravādam budhā
yogīndrā vijahur marun niyamaka-kleśam tapas tāpasāḥ
jñānābhyāsa-vidhim jahuś ca yatayaś caitanyacandre param
āviṣkurvati bhakti-yogapadavīm naivānya āsīd rasaḥ*

["Something most wonderful and miraculous has happened because the Divine full moon Śrī Caitanyacandra has graciously illuminated the sky of everyone's heart, imbuing them with ambrosial transcendental love. Being deeply attracted by that, the materialists have given up talking about their wives, children and mundane affairs. The *paṇḍits* have given up arguing the scriptural conclusions, the *yogīs* have given up the difficulty of controlling the breath, the ascetics have given up their austerity, and the impersonalist renunciates have given up their pursuit of impersonal philosophy. Now there is only one

exclusive and super excellent taste, the nectar of pure devotional service, compared to which, nothing else is attractive any more."] [Caitanya-Candrāmṛta, 113]

When Mahāprabhu came with His ecstatic love to give to the people that Divine Love of Kṛṣṇa, all other preachers of different camps they lost their taste in their own business; all were for the time being they had to stop their engagement and to look at the manners of Mahāprabhu. "What has He taken here to give us?"

In Macbeth, "The wine of the spirit of life is drawn." When Duncan was murdered by Macbeth, Shakespeare writes, "The spirit of life is drawn. He was such a good man, innocent, and very affectionate to his subjects. And he was murdered? Then what is the necessity of living in this world? To live here has got no value. Such a good man he can be murdered?"

So the general negligence to the life of this world came at that instance.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

So I'm a peace loving man. Don't try to take, to drag me into the battlefield. I'm of a ministerial habit. I'm rather a minister than a king. That was told to me by Mādhava Mahārāja, "That you can give us good advices but you cannot work as a king." My God-brother Mādhava Mahārāja told me. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. "You have got foresight. You can give good advice. But you cannot take up anything at your hands direct and to go on with the programme." Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja is also not in a fighting mood. He's also...

Śrīla Śrīdhara Mahārāja: _____ [?]

The followers of Swāmī Mahārāja who have got affection for me, you combine yourselves and do whatever you think good. I'm ready to help you theoretically.

Bhakti Caru Swāmī: To us it seems that the most important thing is to get the association of your lotus feet.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. What is there? Nitāi. Nitāi. Nitāi. If you think so you may extort from me. Just as Dās Goswāmī says, "I was blind, I was unwilling, but Sanātana Goswāmī was so kind with me that he tried his utmost and forced me to drink the nectar."

Dhīra Kṛṣṇa Mahārāja: *Vairāgya yug?*

Śrīla Śrīdhara Mahārāja: *Vairāgya yug bhakti rasam* _____ [?]

"Not only blind but also unwilling, and I was forced to take as if the medicine..."

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