

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.09.20.B

Śrīla Śrīdhara Mahārāja: ...the side of Rādhārāṇī. That is the highest conception of Kṛṣṇa. When one cannot come below from that plane he will see only Hare Hara, nothing else more, Hara Kṛṣṇa, Rādhā Kṛṣṇa. Rādhā Kṛṣṇa completely, perfectly installed in *mādhurya-rasa* and holding the highest position of that *darśana*, they cannot come out. He comes out only for the interest of that party, he can come anywhere and everywhere, but his interest is under lock and key there, on the behalf of his service of that quarter he may come, he is there, he represents that plane. Then Hara means Rādhā, who can even snatch the attention of Kṛṣṇa, Hare Haran, Haran, Haran means to steal, to steal, one who can steal, the most expert in stealing. Who? Who can steal the mind of Kṛṣṇa even. She is Hara, the Haran, the stealing in its highest capacity is Rādhārāṇī, and Kṛṣṇa who can attract most, eh, in the absolute sense They're Both represented there. They can't deviate from that consciousness, they go on Rādhā Kṛṣṇa, Rādhā Śyāma, cannot think, cannot but think anything but that that level, he can't come down from the interest of Rādhā Kṛṣṇa, he cannot allow himself to be out. Hare Kṛṣṇa. That is the position of our highest aspiration. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, Hara can, you said, according to *adhikārī*, according to *adhikārī* one is perceiving.

Śrīla Śrīdhara Mahārāja: That sort of meaning will, will awake in one's mind, it will be awakened. It is in the inner function and it will be discovered by *sādhana*. The cover will be removed and it will spontaneously come up from the core of our hearts in the spiritual sense. He can't contain, he can't but, he can't help, in such a way the meaning will spring up from the fountain of our heart, won't be able to avoid. That is the root of the highest source of the meaning.

_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: At the same time I feel that I cannot express myself correctly, fully.

Bhāratī Mahārāja: Mahārāja you were saying there would be, according to ones *adhikāra* there would be different conceptions.

Śrīla Śrīdhara Mahārāja: Eh?

Bhāratī Mahārāja: According to ones *adhikāra* there will be different conceptions.

Śrīla Śrīdhara Mahārāja: Yes.

Bhāratī Mahārāja: So is that conception also there for Rādhārāṇī?

Śrīla Śrīdhara Mahārāja: Uh?

Bhāratī Mahārāja: Different conceptions of Rādhārāṇī are also there?

Śrīla Śrīdhara Mahārāja: Yes, differs. Lalitā Devī looks after the interest of Rādhārāṇī more than that of Kṛṣṇa. Viśākhā, almost neutral position, there are others who are more interested with Kṛṣṇa's interest. In the highest section it's like that. And from different section also different *rasas*, the conception of both always, difference is always, *bhedābheda*, *acintya*, *acintya bhedābheda*, continuing all through. No two things is one and same, congruent, *bhedābheda*, and that is *acintya*. That should be, that should run all through everywhere, distinctive, differentiated, always. Even Rādhārāṇī in Vṛndāvana, Rādhārāṇī outside in Kurukṣetra, different: Kṛṣṇa also, in Dvārakā, in Mathurā, all different mood, nature. But in comparative study, the highest conception we are to enquire and understand. *Taṭa-stha*, *yei rasa*, *sei sarvottama*.

[*kintu yāñra yei rasa, sei sarvottama / taṭa-stha hañā vicāriḷe, āche tara-tama*]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta*, *Madhya līlā*, 8.83]

Everyone in his own position, he finds that, "This is the highest. I do not want more." But sometimes when there is any clash, then they come to realise under the painful necessity, they have to realise, "No, he, his position is greater than that of mine." But not always, temporarily to admit! So the *tara-tama*, superior and inferior in *rasa*, *śanta*, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya*. But the general conception, even of the *śanta rasa*, "That we hold the very happy, we hold happy position, the happiest, because I don't want another position."

The Yamunā, *baluka*, the trees, the creepers, the birds, they are all full in their own position, they conceive like that. That is the arrangement of Yogamāyā, by the will of Baladeva and Kṛṣṇa, for the interest of the *līlā*. But *bhedābheda* always, that is the absolute standpoint, *acintya* and it must not be harmonised within our brain, but some sort of remote idea we can have.

Hare Kṛṣṇa. So whenever we shall venture to talk about those things with very carefulness, and respect, we shall try to approach. And we must think we are going to deal with a living thing, not with a dead body, that we are analysing in the, in the, what is, the anatomy?

Akṣayānanda Mahārāja: Laboratory?

Śrīla Śrīdhara Mahārāja: Laboratory, we are analysing and being a subject there, object there analysing, not with that spirit. But we are going to talk about our masters. I do not know whether I shall be taken in any time in future. But only because I have heard from a source which I respect most sincerely, only I go to that. And what little taste I can derive I do, that is my wage; that is my wage.

Kasi kadi ani kori apani chay krsna nama koreye kori man prambam [?]

Kavirāja Goswāmī _____ [?]

Make me dance like anything, now he stopped dancing, my dancing inspiration, now I sit idle. The necessity of the environment; in the form of environment things come to us and excite and take something from us, exacting something. Hare Kṛṣṇa, Hare Kṛṣṇa.

acintyāḥ khalu ye bhāvā na tāmś tarkeṇa yojayet
[*prakṛtibhyaḥ param yacca tad-acintyasya lakṣam*]

["That which is inconceivable can never be understood through the logic and reason of the

mind. The very symptom that something is inconceivable is that it is beyond logical comprehension.”] [*Skanda Purāṇa*] & [*Mahābharata, Bhiṣma Parva, 5.22*]

What is unthinkable we are engaged to talk about that, what is unthinkable, un-knowable, unthinkable, we are engaged to talk about that thing; unthinkable.

*mukam karoti vācālaṁ [panghum langhāyate girīm
yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam]*

[“I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry.”]

[Śrīdhara Svāmī’s *Bhavārtha Dipikā, maṅgala stotram, 1*]

When he’s not qualified to speak anything through his mouth, but he’s transformed into a *vācā*, means who speaks much.

Bhāratī Mahārāja: Talkative.

Śrīla Śrīdhara Mahārāja: Talkative, he is transformed into talkative one, his internal inspiration made a dumb talkative. *Mukam karoti vācālaṁ panghum langhāyate girīm*. One who cannot walk, he jumps over the mountain, made to jump over the mountain. *Ghāyate girīm, yat kṛpā tam*. The central energy in the form of grace can do anything and everything.

Mahāprabhu Himself says, “What I tell you Sanātana I do not know what is that thing. Only this much I feel that something is passing through Me to you. And I’m also feeling simultaneously that you are very fortunate to be recipient of that flow, Sanātana.”

Kṛṣṇa is such. *Vyāso vetti na vetti vā*.

*[aham vedmi śuko vetti, vyāso vetti na vetti vā
bhaktyā bhāgavatam grāhyam na buddhyā na ca ṭikayā]*

[Lord Śiva says: “I know the true purpose of *Śrīmad-Bhāgavatam*; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 24.313*]

Whatever He wants to do, that is done. Śukadeva was the great exponent of *Bhāgavatam*, but it is not found that he is in the highest position of Kṛṣṇa *līlā*. What he is delivering through his mouth, through tongue, so many high things have been transmitted through his tongue, but he may not have his stand in that plane. We don’t find that Śukadeva has got his permanent position in Rādhā Kṛṣṇa *līlā*, in the *mādhurya rasa*, in a particular *sakhī* also.

And also we find in the *Caitanya-Bhāgavat*, when Mahāprabhu asked Śrīvāsa Paṇḍita, “What type of devotee, you think about Advaita Prabhu, My Advaita, My Nara?”

Śrīvāsa Paṇḍita said, “Like Prahlāda and Śuka.”

Mahāprabhu was excited. “Eh! What do you say? The Śuka and Prahlāda, they are child of the primary school, the student. You compare My Nara, My Advaita, who has got connection with the high *līlā* of Mine only you compare to Śuka and Prahlāda.”

But what Śukadeva has given to us through his mouth that is unfathomable. He’s delivering *acintya bheda sa*, he’s going on, if things were coming through him flowing in a natural way. What he has got delivered through his nectarine tongue, that has no comparison in the world ever, anywhere. But still he’s considered in that way, from the general position of his previous consideration, Śukadeva. *Yagamo vikra visatam* [?]

After giving delivery to all these things he went away along with the beggars to nowhere. He did not care to meet Vyāsadeva his Guru, his father and Guru, and his Guru Nārada, they’re in the meeting. He did not care for that. He chose to be unseen. He came from unseen and entered into again, untraceable, solitary life, but there was his Guru, Param Guru, he did not care. Hare Kṛṣṇa. So he was selected as some machine, loud speaker, something like that. Inspiration came only to help, that *Bhāgavata* is above *Vedānta*, above *jñāna*. The *jñānīs*, *yogīs*, they formed the major portion of the audience, so Śukadeva was necessary. *Śuka-mukhād amṛta-drava-saṁyutam*.

[*nigama-kalpa-taror galitaṁ phalaṁ, śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ, muhur aho rasikā bhuvī bhāvukāḥ*]

[“O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.”] [*Śrīmad-Bhāgavatam*, 1.1.3]

To them, to the audience at large, and it was proved that *Bhāgavat* is more than this non differentiated *nirviśeṣa-vādī*. Śukadeva was necessary, Śukadeva was necessary. That must come from him then those fellows will have some regard. At least they won’t care, “Oh, we know all these things, from *Padma-Purāṇa*, from *Brahma Vaivarta Purāṇa*, we have seen all those things. What is there more?” But when coloured by the *brahma-jñāna* of Śukadeva Gosvāmī it was delivered, with rapt attention they gave their hearing, ears, to *Bhāgavatam*. So:

pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā / gṛhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān

[“O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses.”]
[*Śrīmad-Bhāgavatam*, 2.1.9]

Gaura Haribol. Nitāi Caitanya.

Bhāratī Mahārāja: So Sūtadeva Gosvāmī also was *brahma-vādī*?

Akṣayānanda Mahārāja: Sūta?

Bhāratī Mahārāja: Yes, Sūta, later.

Śrīla Śrīdhara Mahārāja: Not so much.

Bhāratī Mahārāja: Not so much.

Śrīla Śrīdhara Mahārāja: He had no such position, a big position in the society, only his father, he was entrusted by Vedavyāsa, Vyāsadeva, with the *Purāṇa*. The *Purāṇa* section was given to his father. He read the *Purāṇas* and he was expert in the explanation of *Purāṇa*, his father. But it is not found that he had any particular creed, he was included in the particular creed of *nirviśeṣa*, *brahma-jñāna*, or *yoga*, or anything else, but *Purāṇa*. But his special characteristic was as *śrutidhar*, once heard fresh he could keep it in memory, *ugraśravā*. Whatever he heard he did not forget that, that was his qualification. He attentively heard, kept the whole thing within him, and again he vomited the whole thing there.

Akṣayānanda Mahārāja: Mahārāja, in Caitanya *līlā*, who is Śukadeva Goswāmī, in Caitanya *līlā*?

Śrīla Śrīdhara Mahārāja: The persons of the *parśadas* have said Kavirāja Goswāmī. But he is of another type. Just as Arjuna, Rāmānanda, is combined of Arjuna and Viśākhā *sakhī*, so Kavirāja Goswāmī is Kasturi Mañjarī there and also Śukadeva's work. Śukadeva's specialty was the *rasa* and philosophy, ontology and poetry, of course spiritual, combined. And in Kavirāja Goswāmī we find those two, ontology, *tattva vicar* philosophy as well as poetry, the *alanka*, the *kaḥa*, *rasa*...

...*caritāmṛtam*. In *Caitanya-Bhāgavata rasa* may be there of some order, but no ontological aspect represented there about Caitanya. Ontology as well as *rasa*...

...that we find in *Caitanya-caritāmṛta* and *Bhāgavat*. Rūpa Goswāmī also we find *rasa* and philosophy, poetry and philosophy, ontology.

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Bhāratī Mahārāja: Mahārāja, in the different *tikās*, the different *tikās*, like Baladeva Vidyābhūṣaṇa, and Viśvanātha Cakravartī, they are also representing a different...

Śrīla Śrīdhara Mahārāja: Yes, little difference there, Baladeva tending toward Madhva School, more connection with the Madhva School. Viśvanātha Cakravartī he of course in the Gauḍīya School. But Bhaktivinoda Ṭhākura has detected some anomaly in Viśvanātha Cakravartī when he praised much the Māyāvādā Ācārya, author of *Advaita Siddhi*, that Madhusudan Sarasvati. Outwardly he accepted *Bhāgavat* but in the conclusion on the basis of *Bhāgavat* he wanted to prove Māyāvādā. So he is more dangerous and a greater enemy. But Cakravartī Ṭhākura has mentioned his name with some respect. That Bhaktivinoda Ṭhākura could not tolerate. "Ultimately he is a Māyāvādī, *jīva* and Bhagavān are one and same, and outwardly he is enchanting so many devotees of lower order towards him. He's more dangerous, *vedāśraya nāstikya-vāda*."

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

["The Buddhists do not recognise the authority of the *Vedas*; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the Māyāvāda philosophy are certainly more dangerous than the Buddhists."]

[*Caitanya-caritāmṛta, Madhya-līlā, 6.168*]

So he should not be given any recognition. But Cakravartī Ṭhākura has given some respect to that Madhusudan Pada, Sarasvati Pada. Viśvanātha Cakravartī Ṭhākura, he did not, perhaps he

has left it for his predecessor and successors, that work for Bhaktivinoda Ṭhākura, to detect that fine point.

Bhaktivinoda Ṭhākura was very keen in his analysis of the previous exponents, Tulasī dās, Mira Bai, they are rejected from *śuddha-bhakti* school. But generally people think that they are devotees of the higher order. But they are not accepted by Bhaktivinoda Ṭhākura, Prabhupāda. They want to cross, to ignore the whole *svarūpa-śakti* department, and want to connect themselves direct with Kṛṣṇa, which is impossible. That is concoction, cannot but be concoction. Ignoring the whole eternally existing *svarūpa-śakti* system, the whole system ignored, and they want to have direct connection with Kṛṣṇa, which is impossible. So they are in *māyā*, misunderstanding, misconception, there. That is maybe *sattva guṇa*, not *nirguṇa*. *Nirguṇa*, who has got real *śuddha-bhakti* connection, they must be awake to the real fact that the hierarchy is there, the eternal servitors of different *rasas* there. And there is the hierarchy and he must have some position, location there, anywhere in that system. The system, but the whole system ignored by these fellows, so this cannot but be concoction. They're deceived. With all these feelings, dancing, etc., they are all baseless, baseless, ignorance, the non recognition of the *svarūpa-śakti* and so it is fictitious, cannot but be fictitious.

Bhāratī Mahārāja: Mahārāja, where is Viśvanātha Cakravartī giving recognition to this Madhusudana, which place is it?

Śrīla Śrīdhara Mahārāja: I don't remember. Some *Bhāgavata tikā* or his *tikā* maybe. I found in Bhaktivinoda Ṭhākura, in *Jaiva Dharma*, *Caitanya-śikṣāmṛta*, somewhere perhaps it may be mentioned by Bhaktivinoda Ṭhākura. Madhusudana Pāda in his *Gītā tikā*, in commentary in *Gītā* and *Bhāgavata* somewhere he has mentioned perhaps.

Bhāratī Mahārāja: Some people in Vṛndāvana, they were saying that this Madhusudana Sarasvati was the same persons as Viśvanātha Cakravartī.

Śrīla Śrīdhara Mahārāja: No.

Bhāratī Mahārāja: They were saying he is exactly the same.

Śrīla Śrīdhara Mahārāja: Never, their words are there, and who can eye, who can read, who can understand the meaning, it cannot come from them, an ordinary imitationist *bābājīs*, who are not concerned with the real thing, but a process of imitation only.

Akṣayānanda Mahārāja: The general people are mad for Mira Bai, and...

Śrīla Śrīdhara Mahārāja: There was one Ramakrishna *bābājī*, he's considered, by all the Vraja *vāsīs* in general that he's *siddha mahātmā*. But only Prabhupāda discarded him.

Then he had one disciple, I met both, Ramakrishna *bābājī* also, and when I went to Kadivan, Kaila [?] the place of Lokanātha Goswāmī's *bhajan stal*, Sakhī Bābu gave money and I constructed the *bhajan-kuṭīra*, for which one *bābājī* came to our Prabhupāda in Rādhā-kuṇḍa, "That the *bhajan-kuṭīra* of Lokanātha Goswāmī Prabhu is ruined and please reconstruct the same."

And Prabhupāda gave him hope, but Prabhupāda departed in the mean time.

Sakhī Bābu reminded me, "That when the man in charge of *bhajan-kuṭīra* of Lokanātha Goswāmī, some _____ came to Prabhupāda and Prabhupāda gave consent to rebuild it. If you do," he asked me, "I shall give you the money."

I consented, I went there and reconstructed the building and put also a marble in the name of Caitanya Sarasvata Maṭha and mentioning the name of Sakhī Bābu, who supplied the money. That place, at that time was under some direct disciple of Ramakrishna *bābājī*, Rādhāramaṇa.

Bhāratī Mahārāja: In Bangladesh? Bangladesh, this place is in Bangladesh?

Śrīla Śrīdhara Mahārāja: Yes, Maimansing [?], his birth place was Maimansing, he's perhaps B.S.C. Past or failed I do not remember, perhaps he could not pass B.S.C. examination, but anyhow he was a good scholar and he had got variegated capacity, he could capture men, by talking and so many qualities. That gentleman, that Ramesh dās Bābājī, he was in Kaila, in that *bhajan sthali* when I reconstructed the place. Then they are generally apathetic, we are red clad.

rakta-vastra 'vaiṣṇavera' parite nā yuyāya, [kona pravāsīre dimu, ki kāya uhāya]

[“This saffron cloth is unfit for a Vaisnava to wear; therefore I have no use for it. I shall give it to a stranger.”] [*Caitanya-caritāmṛta, Antya-līlā*, 13.61]

So we were red clad. They were reluctant to accept us amongst them, and we also did not care for them as the imitationist. Anyhow the reconstruction of the room, the *bhajan-kuṭīra* should be done, we are going on. Then I told him one day that, “We take this red cloth, the *sannyāsī varṇāśrama* and to prove that *bābājī* they are more than that. They first become *sannyāsī*, and then he may be promoted to the position of *bābājī*.”

He was highly satisfied.

“The Prabhupāda our Guru Mahārāja, filling the gap, from any position, don't venture to accept the position of a *bābājī*. It is the position of the Guru of the fourth *varṇa*, that is *sannyāsīns*. So *bābājī* we consider to be the position of the Guru of the *sannyāsī*.”

He was highly pleased.

And at the same time I told him when, “But we do not consider the present imitationist, that they are holding the proper position, they are false, hypocrites.”

Then he was infuriated, and then he was, he told me, “You are an atheist.”

“Yes so called atheist we are, as regards the *bābājī*'s position of the present Vṛndāvana area.”

Then I came out finishing the work.

Then I heard from Kṛṣṇadāsa Bābājī, he was there in Nandagrama, that, “That gentleman, one, the *varnie*, the sweeper, a sweeper's girl of very young age used to come there to sweep and all these things, and this *bābājī* he used to help her with some cloth or this that. And outwardly he showed himself that he's a girl, it's his girl, he's the father and she's the daughter in that way outwardly, he anyhow that was the act, his propaganda. His propaganda was that, he is the father and that small girl is his daughter, and she comes and sweeps the place of Gosvāmī Mahārāja, Lokanātha Gosvāmī's place, so I beg from some _____ and other man a cloth to her or this to her, this. At last that gentleman was caught red handed there with that girl. Then he was forced to leave the place.”

But that gentleman he could not tolerate that we are *sannyāsī*, *bābājī* is our Guru, higher rank, but at the same time we do not consider you to be worthy of that position.”

He was very much infuriated. Then he left the place and went straight to Mathurā, and he was an educated man, he began coaching students, a private tutor. He took the vocation of a private tutor, gave up begging, as *bābājī*, he was in such a position.

And I am told that at that time he met Keśava Mahārāja, he met Keśava Mahārāja and the same question arose and Keśava Mahārāja told him that, “Whether you complain that we give this sacred thread to anyone and everyone.”

That was their complaint. “That anyone and everyone will come and the Gauḍīya Maṭha will confer sacred thread on them, and the red cloth.”

Then Keśava Mahārāja put a question to him, “Whether sacred thread is superior or the *kaupīna* is superior?”

Whoever comes to them, they give *kaupīna*, and makes him *bābājī*.

So Keśava Mahārāja put this question, “We are lavishly giving this sacred thread to anyone and everyone, we admit that. And you give *kaupīna* to anyone and everyone, without much consideration. What is the superior?”

Then he cannot but say the *kaupīna* is superior than sacred thread. He’s compelled to say that.

“Then we give sacred thread, that is of inferior quality to anyone and everyone lavishly, and you give that higher symptom, that *kaupīna* to anyone and everyone, then who does greater wrong to the society?”

He could not say anything.

Akṣayānanda Mahārāja: Trapped, he was trapped.

Śrīla Śrīdhara Mahārāja: “The *kaupīna*, we consider *kaupīna* to be the higher. What Śrīmad Mahāprabhu gave to Sanātana Goswāmī that is the highest thing. Anyone should venture to take that garb, but first become *brāhmaṇa*, get the, acquire the qualification of a *brāhmaṇa*, that you come really to give your importance to the *caitan*, to the consciousness. Then in the higher, more high position, he will get exclusive remembrance of Rādhā-Govinda, that is the highest thing. The *kaupīna* is only for that form of life. And for the ordinary, that spirit is above matter. First accustom yourself to think like that, the spirit’s importance is always above that of matter. Come to this stage, consolidate your position there, and from that position you try to go up in the highest position of spiritual conception. Without omitting this then it will be imitation, the material things you will mistake as spiritual; that means to imitate. That is the highest position of the spiritual, not material. And you are smearing mud on the body and say that it is nectar. That we can’t admit. It is a wholesale false forgery.” So:

brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāragah
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate
vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate

[“Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best.”] [*Hari-Bhakti-Vilāsa*, 10.117]

The steps we are to cross consciously, these are the steps on the way. And from here, and you are dreaming of that thing and thinking you are all *siddha mahātmā*. We hate it. You are blasphemy. You are all blasphemy to Mahāprabhu and His *sampradāya, kalonka*.

Bhāratī Mahārāja: I was feeling, I was staying in Vṛndāvana, and it was like desert because there is no *sat-saṅga*. In Vṛndāvana I could find no *sat-saṅga*.

Śrīla Śrīdhara Mahārāja: Yes, Prabhupāda told once, “That I came to Vṛndāvana,” in this way, he pushed his forehead, “I came to Vṛndāvana, such a great place. My fate, I could not see one Vaiṣṇava here, I could not find a single Vaiṣṇava here, it is my misfortune.” In this way he struck his forehead.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Our Guru Mahārāja _____ [?]

Yesterday the bus must have come to Māyāpur, Saturday, the bus trip. I thought some may come here from there, Calcutta, Māyāpur, bus trip, with the bus trip must have come, and this morning I expected anyone may come here, but none come.

Hare Kṛṣṇa, Gaura Haribol, Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Gaura Haribol.

Bhāratī Mahārāja: Jaya Mahārāja. Jaya Om Viṣṇu-Pāda Paramahansa Parivrājakācārya...

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