

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.13.C_81.11.14.A

Śrīla Śrīdhara Mahārāja: ... even of the *śruti*, revealed truth; that also very carefully handled.
Noni veda yavata mat kathasu savan mayo [?]

neha yat karma dharmāya, na virāgāya kalpate / na tīrtha-pada-sevāyai, jīvann api mṛto hi saḥ

[“Anyone whose work does not elevate him to religious life, whose religious life does not lead to renunciation, and whose renunciation does not lead to devotional service to the Supreme Lord, is counted among the living dead.”] [*Śrīmad-Bhāgavatam*, 3.23.56]

If duty,

*dharmasya hy āpavargyasya, nārtho 'rthāyopakalpate
 [nārthasya dharmaikāntasya, kāmo lābhāya hi smṛtaḥ]*

[“All *dharmas* (religions, duties, occupational positions, social functions) are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational duty should never use material gain to cultivate sense gratification.”] [*Śrīmad-Bhāgavatam*, 1.2.9]

Duty should always be aimed towards the highest achievement of life, highest fulfilment of life. Duty should be arranged in that way. *Dharma āpavagya*. Its end, its aim should always be towards the highest attainment. Duty should be couched in such a way. And *artha*, money should come to help duty, to discharge duty money should be utilised. And *kāma*, *dharmā*, *artha*, *kāma*, *kāma* that is our connection with material things, that should be arranged in such a way that what is necessary for the upkeep of our life, in that way, not for enjoying purpose. We should accept the material energy from outside to such extent which will help me best to keep up my health. And I shall earn money and the money should be used to help my duty, and duty should be arranged in such a way that we may take up to the highest end, *dharmā*, *artha*, *kāma*, *mokṣa*, the four-fold ends of life.

But here, the sense pleasure, that is our aim, and we make money for that, and *dharmā* means duty we arrange in such a way that the sense perception, that sense pleasure may be permanent. ‘I shall distribute to others and it will be saved in the nature and after my life I shall get that.’ *Dharma*, *artha*, *kāma*. *Dharma* means to distribute sense pleasure to others. That is, to make it stored, to give the money to the bank, to give it to the nature, and the nature will again repay me in future. That is *dharmā*, in the ordinary sense it is going on in that way, *dharmā*, *artha*, *kāma*, three-fold ends of life.

But real, the *Bhāgavata* says, this adjustment will be this way, that this sense pleasure – not sense pleasure but to take some help through the senses for the upkeep of the body. And that body will collect energy and that energy will help you to discharge your duty and your duty should be always set in such a way that it will take you up to reach your goal. That should be the arrangement in *Vedas* but *deva*, *ṛṣi* mutilate it and clothed in this way. For the sense pleasure they contact with matter. And then to purchase sense pleasure and to distribute they want money. And then when distribute sense pleasure to others, this feeding, clothing, medicine, all these, this bodily help, it is in store for him, after his death he will again get those things from

nature, in this way.

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

Should I stop here? Any question? Specially what I told now, any question on the basis of that, any question may come? Gaura Haribol. Gaura Haribol.

Jayatīrtha Mahārāja: Hare Kṛṣṇa. So how to make adjustment in our own lives most accurately in order to always maintain the highest spiritual quality.

Śrīla Śrīdhara Mahārāja: To be with the association of the same type, but little higher position, *sādhu*, *śāstra*. We should select an environment. Just as when we fail to keep up our health, we change our place where the atmosphere will be very helpful to me, the water, the air, helpful unconsciously they will help me for the improvement of my health, body. So also when I feel that I want help from outside to intensify my inner holy tendency then I shall try to put me in the favourable environment, where from knowingly, unknowingly, I can gather, I can breathe in that high ideal atmosphere. Consciously, unconsciously, it will improve me, that example, their talk, their connection, the *prasādam*, in every way, that will contribute to me to recoup my health, and to improve my health. The association, *sādhu*, and *sādhu* that is a more higher type of association and passive *śāstra*. *Śāstra* is passive and *sādhu* is active helper. If any error, he will come and correct: but *śāstra* won't be able to correct. Only I am to impose my thought on it and to make progress drawing from within my own cash box, my own storehouse. I'm to evolve. And that will be easy to get help from the *sādhu*. He will examine me, 'Oh, don't do this. Do this.' He's active. And this is passive. But anyhow we can improve our condition only with the help of these two *sādhu-śāstra-kṛpāya yadi kṛṣṇa*. All through!

[*sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya, sei jīva nistare, māyā tāhāre chāḍaya*]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.120*]

Kṛṣṇa prema janme punati mukhanga [?] The beginning is also with the company of *sādhu* and when sufficiently acquired, then also we want the company of *sādhu*. Wherever we are there are the paraphernalia, helping paraphernalia to engage myself in the service to Guru in so many forms. They are all busy themselves to serve, and their association, their instruction also comes to us to engage, to utilize us in the service of Kṛṣṇa.

So try to improve our environment to accept anyhow. When we are in danger in any place then sometimes losing consciousness, sometimes consciousness coming, some accident, what do I do? They say, 'My father is there, my mother, my friend is there. Take my body home, at their disposal. And they will look after me.' This sort of help we like to get from the stranger.

So also who knows the value of my life, put me there. So *sādhus* know the value of my spiritual value, spiritual life, value of spiritual life. So anyhow, put me in their circle. And they know the valuation of spiritual life and they will come and nurse for their master of their own accord to increase their society. They have interest. So they cannot but nurse me. It is their interest also, to make their circle wide and by the new recruit for the service of Kṛṣṇa, they will be rewarded. So it is their interest to take care of us. Anyhow to throw myself at the vicinity of

the *sādhus*.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

How long you are to stay here, we can expect your company?

Jayatīrtha Mahārāja: After the answer to that last question, I think that I should move into the *āśrama* here, to acquire the shelter of a personality such as yourself so that I can make progress in spiritual life.

Śrīla Śrīdhara Mahārāja: Rūpa Goswāmī asked Mahāprabhu after first initiation, “Please allow me to be always in Your company.”

Mahāprabhu replied, “You are always with Me, especially if you obey My order you will be with Me. And disobeying and keeping My company, that will not be to be with Me.”

The body association is not association proper. The mental association, the body may be far, but the mind may be near only by obedience, the *anugata*, the perseverance. That is *saṅga* of the *cetana*. In the case of the soul, one soul can keep association with another soul only through the same tenor of mind, only through obedience, *anugata*. Body may be far off, but by *anugatam*, perseverance, one can be near. That was told by Mahāprabhu to Rūpa Goswāmī.

“Now you go to Vṛndāvana. It is for Kṛṣṇa’s cause. It is necessary that you go to Vṛndāvana and do all these duties. Then you will be near. Only bodily close connection is not to live near.”

Jayatīrtha Mahārāja: But Rūpa Goswāmī is far, far beyond us. And therefore he was able to maintain obedience in all situations. We are afraid that if we go then we may lose the proper frame of mind for obedience.

Śrīla Śrīdhara Mahārāja: So we are to inform that, ‘This is my desire, and I feel such.’ And the response as it will come we are to abide by. And then I am near. Otherwise, ‘No, you go do this?’ ‘No, I don’t do this. I must keep close to your body.’

Jayatīrtha Mahārāja: You just tell us what to do.

Śrīla Śrīdhara Mahārāja: So *śravaṇa*, *kīrtana*, to hear and to distribute, to indent and to export. That is the main direction of Mahāprabhu. Receive and distribute, receive and clear. And more and higher things will be entrusted with you. And you are to distribute it properly to the public, *āmāra ājñāya guru hañā tāra ei deśa*.

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

[“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*]

The general order, command of Mahāprabhu: “Be agent of Kṛṣṇa consciousness, true agent

of Kṛṣṇa consciousness. Don't try to exploit by that selfish exploitation. By agent, pure agent of Kṛṣṇa consciousness, you will get My help. You will get My help. *Punarapi ei thāñi pābe mora.* Here you will have My company. My presence you will feel if you obey My order. I am here, I am at your back. If you disregard Me I am also far off. *Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa.* The agent of Kṛṣṇa consciousness, you are Mine. I am at your back."

Swāmī Mahārāja told when he felt some sickness there that he may not live any longer, "Your grandfather is there on your back. Don't be depressed." He told somewhere in America to a section. "Your grandfather is there to help you. You don't be discouraged if I disappear. By the will of Kṛṣṇa if I am withdrawn, you don't be disappointed, dejected. Your grandfather is there. So in any way Kṛṣṇa is there to back. Or from the unseen quarter I shall back you, in some way or other, in any way."

Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: Two years ago with the help of my God brother, Sanskrit expert Kuśakratha dāsa, I wrote one *aṣṭakam* to our Śrīla Prabhupāda. And at the end of the eight verses, the ninth verse is there and the prayer was: *Ya vayidam sri prabhupada devam kirtyastakam sustu patanta nityam.*

Śrīla Śrīdhara Mahārāja: In Sanskrit?

Jayatīrtha Mahārāja: *Gaurodayacarya vicitra saktya te krsna vartam pada danta bhumyam.*

Śrīla Śrīdhara Mahārāja: Slowly, pronounce it slowly so that I shall follow.

Jayatīrtha Mahārāja: My pronunciation is not very good and I am ignorant character, as far as Sanskrit is concerned, but I'll try.

Śrīla Śrīdhara Mahārāja: No, does not matter. *Bhāva-grāhī-janārdanaḥ.*

Murko badhati visnaya dhiro badhati visnove [?] An ignorant man he says *visnaya*, in Sanskrit it is incorrect, *visnave*, it should be *visnave*, but he says *visnaya*. *Murko badhati visnaya dhiro badhati visnove* [?] A scholar he says *visnave visnave namah*. And *muka visnaya namah* grammatically incorrect. _____ [?] The experts say that both is equal.

Bhāva-grāhī-janārdanaḥ. He sees the thought underlying that sound, *bhāva-grāhī*. He is eager for the meaning, couched in the word, not very particular about the word. Not very particular about the packet, the sound is packet and the meaning is the substance. So He is very particular about the substance, not for the packet, the word. Hare Kṛṣṇa. Gaura Hari. *Bhāva-grāhī-janārdanaḥ.* The very purpose, the purity of purpose: that is His lookout. Not the dress but the man.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Jayatīrtha Mahārāja: I am embarrassed to say any verse in front of Śrīdhara Mahārāja. I will repeat it.

Ya vayidam sri prabhupada deva kirtyastakam sustu patanta nityam. Gaurodayacarya vicitra saktya. Gaurodayacarya, the Ācārya is coming from Lord Caitanya, vicitra saktya.

Śrīla Śrīdhara Mahārāja: *Gaurodayacarya*, the agent of the magnanimity of Gaurāṅga Himself.

Jayatīrtha Mahārāja: Yes. Actually I'll just say the English. The idea is that the authors of the *aṣṭakam* are praying to the Ācāryas who are representing Lord Caitanya to empower all of the chanters of this *aṣṭakam* to preach Kṛṣṇa consciousness all over the world.

Śrīla Śrīdhara Mahārāja: Yes. The agent of Gaurāṅga who has got the order of free distribution widely to the world: the all world agent of Gaurāṅga.

Jayatīrtha Mahārāja: We want the agency from the factory, we are requesting.

Śrīla Śrīdhara Mahārāja: He was an agent in the beginning for the medicine. But later on he got the agency of the highest medicine to remove the ignorance, the *avidyā*.

Jayatīrtha Mahārāja: Śrīla Prabhupāda kī jaya.

Śrīla Śrīdhara Mahārāja: His physical medicine to cure the physical diseases and that took him up to the highest medicine to cure the *avidyā, vyādhī*, disease, the disease of ignorance. To remove the whole world, that agency he got. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Gaura Haribol. Gaura Haribol.

Jayatīrtha Mahārāja: In my earlier service days I was in charge of Spiritual Sky incense company, selling fragrances, *agarbati* and perfume for the institution, raising funds. So perhaps you could empower me to spread the fragrance of your words all over the world.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. It maybe His will. We stop here.

...

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Jayatīrtha Mahārāja: Would you object if we, because we don't very much like to hear that those persons who are your disciples are considered to be somehow disloyal, or that persons who are coming to see you are somehow disloyal to Śrīla Prabhupāda, our Śrīla Prabhupāda.

Śrīla Śrīdhara Mahārāja: I'll be happy if they're a little accommodating. And that will be judicious _____ to be, they're judicious. I hope that they should be of accommodating nature. That would be better – of tolerant spirit. Otherwise amongst them also the hitch may break out very soon, as it did recently. It may be repeated.

Jayatīrtha Mahārāja: So then we may try to make some effort in order to help them philosophically to understand how important it may be to accommodate Your Divine Grace.

Śrīla Śrīdhara Mahārāja: Yes, as much as I can, I shall try always at the disposal to harmonise.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...Śrīla Bhaktisiddhānta Saraswatī, and A.C. Bhaktivedānta is eliminated from _____
But I asked, Gadādhara took *dīkṣā* from me. I asked him, ‘The *Nāma dīkṣā* you have got; that is the principle thing. So you can accept your *paramparā* Swāmī Mahārāja, you need not mention my name there – Swāmī Mahārāja, and then Bhaktisiddhānta, the *sannyāsa paramparā*.

After the departure of our Guru Mahārāja the first *sannyāsa* was taken by the founder of Gauḍīya Saṅga, the senior-most disciple of Prabhupāda was sent to London also for preaching. He took *sannyāsa* from me. But I did not demand, and I asked him not to mention my name as his Gurudeva, *sannyāsa* Guru.

Keśava Bharati was not so very important to Mahāprabhu – but *sannyāsa* Guru, of course in our heart we shall as much as appreciate his qualification, we cannot but show our reverence to him, respect to him. But formally we may not mention his name.

So what to speak of *sannyāsa* Guru, even the *sādhu* – as in the case of Dayādhara [Gaurāṅga] who was recommended and sent to me by the Ācārya of his own zone, that is Haṁsadūta. Haṁsadūta himself sent Dayādhara to me. And I gave him *dīkṣā*, *pañcarātrika*, this *Gāyatrī dīkṣā*, *brāhmaṇa dīkṣā*. And at the same time advised: “You have taken Hari *Nāma* from Swāmī Mahārāja; that is the principal thing, the *Nāma dīkṣā*, so you may not, need not, mention my name in the *paramparā*.”

I’m not very eager to – I’m sitting in a corner, the whole life, idle, as idle as possible. And in the last days if by my fortune my Guru Mahārāja takes something from me what he’s kept with me, I shall consider it fortune. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Whatever you do, do avoiding as much hitch as much as possible avoid hitch with the competition. Only for the best interest of mankind, *loka sandhana machati* [?] For the good of the people, with clear conscience, to do some service for those that are coming with faith – that way, you should. Not much with the stamp, but the gold, the material, that’s what’s necessary.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: As less as possible. Hare Kṛṣṇa.

Devotee: Mahārāja, when Gopīnātha stole the condensed milk from Mādhavendra Purī, Mādhavendra Purī immediately left that village so he would not become glorified by the residents. But nonetheless, wherever he went because he was such an exalted devotee he could not help but be glorified.

Śrīla Śrīdhara Mahārāja: For fear of glory he fled from Purī at once.

Devotees: But his fame followed him. We think that your good self is in the same position. We cannot help but want to glorify you.

Śrīla Śrīdhara Mahārāja: Then the opposite I shall do. Respect, no, all fame must come to me. This should be my attitude. We will be the last man to accept that. Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Self-abnegation, that is the first condition in the bond we must sign, self-abnegation. All to Him: nothing in me. If I go to claim, then I shall have a black mark then and there. I pray that that black thing may not enter my heart.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: _____ [?]

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

Jayatīrtha Mahārāja: We thought to write one paper, a philosophical paper, trying to explain from our limited point of view your Divine Grace’s relationship with our society, and your society.

Śrīla Śrīdhara Mahārāja: Society, especially Swāmī Mahārāja. The intimate relationship with Swāmī Mahārāja and also the society, ISKCON, I love.

Jayatīrtha Mahārāja: Hare Kṛṣṇa. So we’ll do that. We can do that, to present your love for Swāmī Mahārāja Prabhupāda.

Śrīla Śrīdhara Mahārāja: You will do according to your conscience but always remembering that I am not on the side of any collision. Avoid the collision. Do according to your sincere heart and conscience. But as much as possible avoid the collision, the competition, the bad name, bad will.

Jayatīrtha Mahārāja: That we also want.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. In a sober way: not in excited way. What you do in sober brain, cool brain, and never with any excitement. You can also convey to that Yaśodā-nandana and other qualified men who can’t keep good relationship with present administration of ISKCON. You may come in contact with them and discuss, consult, and as much as possible go on in a combined effort, but with cool and sober brain and temperament: as far as possible not disturbing others, not making others opponent.

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

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam*, 3]

Slow and steady wins the race. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi Gaura-Gadādhara

Jayatīrtha Mahārāja: I am going tomorrow to Purī, early, so I won’t be able to come to see you tomorrow morning. I am supposed to meet Jayapataka Swāmī in Purī. He has agreed that I may be the GBC for Purī and develop Purī for the society. And also Bhaktivinoda Ṭhākura’s *bhajan-kuṭīra* is there. Our society has got that possession now and I’m supposed to rehabilitate that place and develop it as a shrine to Bhaktivinoda Ṭhākura. So we are going to work on that, and also to develop the institute there as we previously discussed. We want to work on that. Then if I can perhaps I will come back for another day or two before I go back to London, if I can.

Śrīla Śrīdhara Mahārāja: Before starting from London you will visit here again.

Jayatīrtha Mahārāja: I would like to. I am feeling too much attraction to stay with you.

Śrīla Śrīdhara Mahārāja: You are a busy man. Some urgent information may come from London and you have to go straight there.

Jayatīrtha Mahārāja: I'm avoiding getting any information from London in case that is the intimation. But before I go I have to discuss one thing with you privately, a private matter, if it is all right, if I can take leave of my followers just for a few minutes and have a very private discussion of a very important matter to myself.

Śrīla Śrīdhara Mahārāja: All right. Now?

Jayatīrtha Mahārāja: If it is possible. It should take only ten to fifteen minutes perhaps.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Yes.

Devotee: This is going on.

Jayatīrtha Mahārāja: Oh that should be turned off please. Thank you.

...

Śrīla Śrīdhara Mahārāja: ... *ṛṣīṅām cāmalātmanām*, so many *ṛṣis* by their penances or other processes they have acquired the purity of their heart to a sufficient degree. *Bhaktir mukunda-caraṇe, na prāyeṇopajāyate*. But often it is seen that they have got no attraction for Mukunda. Some Brahman, some Paramātmā, some go to Śiva, all these things. *Devānām śuddha-sattvānām*. Not only God but qualification is there, *śuddha sattva, devata, deva* of higher type, high posted gods. *ṛṣīṅām cāmalātmanām*. Not only *ṛṣi*, the *śāstric* scholars, but *āmalātmanām*, the purity of heart is also to be traced in them. *Bhaktir mukunda-caraṇe, na prāyeṇa*. This is a very strange thing that they have got no inclination towards Mukunda, connected hither thither. *Sudurllabhā*.

[*devānām śuddha-sattvānām, ṛṣīṅām cāmalātmanām
bhaktir mukunda-caraṇe, na prāyeṇopajāyate*]

[“Demigods situated in the mode of goodness and great saints cleansed of the dirt of material enjoyment hardly ever render pure devotional service at the lotus feet of Mukunda. Therefore how could Vṛtrāsura have become such a great devotee?”] [*Śrīmad-Bhāgavatam*, 6.14.2]

So in *Bhakti-rasāmṛta-sindu*:

*kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarsṇī ca sā*

[“*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is

very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself.”] [*Bhakti-rasāmṛta-sindu, Pūrvva, 1.17*]

These are statements about the developed stages of devotion. It develops in such a way. *Sudurlabhā*, even when you have rejected liberation, ‘I don’t want liberation. I hate liberation,’ then also He may not come to you, *sudurlabhā*. After *mokṣa laghutā-kṛt*, when you have passed the stage that you do not care for complete liberation, then also it will be not easily got. It is such. By complete renunciation, that is not qualification to attain Him. Some tinge there, then you will have to wait, and only through the grace of the *sādhus* that you can have. If you have clearly got the passport, no defect in your passport, that does not mean that you will get the visa. *Sudurlabhā*, still you are to attend hard sometimes to have entrance into that domain.

Hare Kṛṣṇa. Gaura Haribol.

Devotee: Your socks.

Śrīla Śrīdhara Mahārāja: And that is without my notice. Gaura Haribol. He or his attendant?

Devotees: He himself did. Jayatīrtha Mahārāja, he took them.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol.

Devotee: *Laulyaṁ*, eagerness.

Śrīla Śrīdhara Mahārāja: And perhaps these two have been presented by him.

Devotee: He has two pairs of new socks.

Devotee: I brought them for you.

Devotee: Madana-mohana [?]

Śrīla Śrīdhara Mahārāja: You gave this here, sweater, and this?

Devotee: Yes please: also as well.

Śrīla Śrīdhara Mahārāja: You?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Oh!

Devotee: You see, I did not see you. When I was in London buying a pullover like this for myself, I went into the shop, an Oxford Street shop, and then there I liked that one. And when I tried it was too big, and I said, ‘I’m not going to give it back. It’s for my Guru Mahārāja.’

Śrīla Śrīdhara Mahārāja: Slack and soft.

Devotee: At that time I said, ‘This is for my Guru Mahārāja.’ I did not see you. I did not come to

India even.

Śrīla Śrīdhara Mahārāja: Very suiting, very suiting in old age. Hare Kṛṣṇa. Gaura Hari. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Haribol. Gaura Haribol. We have to understand and realise, from what height Swāmī Mahārāja came to you. He approached you, and he came down from what sort of high position he came down to take you there. You are to appreciate that. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi.

Akṣayānanda Mahārāja: Mahārāja, Śrīla Bhaktivinoda Ṭhākura, he prayed for the appearance of Śrīla Bhaktisiddhānta, he prayed to the Lord for the appearance of a pure devotee?

Śrīla Śrīdhara Mahārāja: It is not clear but it is also mentioned in a way: *Sri gauranga parishad thakura bhaktivinode dehin pati dhira bandhu kali tam vinasī* _____ [?]
Bhaktivinoda Ṭhākura's will to push his teachings to the world, his earnest desire to push, that was the cause of drawing him here.

Prabhupāda has written, *Śrī svarūpa dāmodara*. Gadādhara, Svarūpa Dāmodara, they are always in this *Dhāma*, they are always engaged in their service to Gaurāṅga, and in different garb. Sometimes over the surface, sometimes underground. In this *Dhāma* they are always engaged. But for the good fortune of the people of this time, anyhow they came over the surface in the garb of Gaura Kīśora Bābājī and Bhaktivinoda Ṭhākura. Gadādhara – Bhaktivinoda Ṭhākura: and Svarūpa Dāmodara – Gaura Kīśora Bābājī.

_____ vraje radha krsna ____ prakash _____ [?]

This secret truth may not be, should not be given publicity to ordinary people. By their will these things should be given inner inspiration. The divine will is everything. The ultimate thread is the will of Kṛṣṇa and Rādhārāṇī. Gadādhara, Mahāprabhu came anyhow. Bhaktivinoda Ṭhākura and then mainly in the form of *śāstra* and modernised way it was delivered by Bhaktivinoda Ṭhākura and it was given to Prabhupāda. It is very peculiar – Prabhupāda did not like to accept this duty.

But Bhaktivinoda Ṭhākura told him, “You like to lead a life of religious luxury? You think that these things will be very troublesome to take up the work, the service of Mahāprabhu; that will be very troublesome to you. Do you want to be *nirviśeṣa-vādī*...?”

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