

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.12.21.A

Śrīla Śrīdhara Mahārāja: ...misunderstanding in a marginal position, and that marginal position is represented as *śiva*, which the *cetana*, the consciousness, as a whole which is some deep connection in the misconceived aspect of the world, that portion has been described as *śiva*. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: The master of misconception, the relativity is eternal, the conscious relativity, the relativity of the consciousness with misconception, that aspect is known as Rudra, *śiva*. But eternal flow, eternal flow.

Devotee: So he has, he's got, does he have an eternal position there?

Śrīla Śrīdhara Mahārāja: When the *jīva* consciousness as a whole, that is *taṭasthā-śakti*, where the in-carrying and out-carrying current meets together, the *abscissa*, proper conception and misconception meeting point, that portion of consciousness which is eternally connected with misconception, that consciousness is known as Rudra, *śiva*. Because, without consciousness matter has got no value, none to understand; without consciousness nothing can come to be cognizable. So because we have some conception of the material world, so the material conception has some sort of position. Otherwise it is quite darkness, no one to investigate, no one to know, no one to experience, then no mention is possible of that thing. So the consciousness which is in connection with misconception, not proper conception but misconception eternally connected, that sort of consciousness is called *śiva*. And Sadāśiva, a little higher consciousness of *śiva*, which is tending towards Vaikuṅṭha *sevā*, service, Sadāśiva. In *Brahma-saṁhitā* [8] also there is another: *tal-liṅgaṁ bhagavān śambhur*. The Kāraṇārṇavaśāyī or Sadāśiva, when he's focused towards this *māyic* world and begins creation of this material world that is Bhagavān Śambhu, that portion is Śiva. On the whole, that conscious portion which is eternally connected with material consciousness or enjoying consciousness, that consciousness is known as *śiva*. Just as milk when in connection with acid it becomes curd, but curd cannot return to be milk. Do you follow?

Devotee: Yes, yes.

Śrīla Śrīdhara Mahārāja: The curd is nothing but milk, mainly, but the acid has transformed it into a curd and the curd cannot again return to be milk. So the conscious portion that has come in connection with *māyā*, misconception, and cannot avoid it, cannot free it as a whole, that portion is known as *śiva*, the master of this material world, the ostentatious enjoyer of this material property. That function is known as *śiva*. This is general. This is relativity of consciousness which is in the relativity of misconception. That portion is known as *śiva*.

māyāṁ tu prakṛtiṁ vidyān māyinaṁ tu maheśvaram

[“Understand that *māyā* is the material energy whereas the Supreme Lord is the Supreme Lord of *māyā*.”] [*Śvetāśvatara Upaniṣad*, 4.10]

“Maheśvara is always Mine.”

He’s the Master of this misconceived world. Do you follow? The Master of this misconceived world, that false identification. And there is one at the back who got that misconception, misinterpretation or mis-enjoyment mood; that is *śiva*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Mahārāja, where I’m confused about this is that, does some *jīva* after some time does he take on that position?

Śrīla Śrīdhara Mahārāja: I don’t follow.

Devotee: Does some *jīva* soul after some time does he after purification or after coming from a higher plane does he come to take the position of *śiva*? Or is this a manifestation of directly of Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: When a *jīva* which is in – *jīva* means particle of consciousness, when he goes up to cross this ocean of misunderstanding and just released but still in the negativity of this *māyā* he may be *śiva*. When the *jīva* is going to Vaikuṅṭha and in the middle way, when he has crossed the boundary of this *māyā*, but still in connection, that portion is *śiva*.

Then also, this *māyā śakti* approaches him, “Why do you leave me? You stay here. I shall serve you. You should not neglect me.”

But if he accepts that proposal he becomes *śiva*. And if he does not care for that proposal and goes up, then he’ll go to Vaikuṅṭha, to Nārāyaṇa’s land. That marginal position is that of *śiva*.

Devotee: That’s very clear. One other thing, I’ve heard that if a soul...

Śrīla Śrīdhara Mahārāja: One who cannot catch the in-carrying current but the out-carrying current he has passed the stage of the out-carrying current, and in the margin, in the *abscissa*, and cannot catch really the in-carrying central current. In the marginal consciousness, understanding and misunderstanding, and the meeting point is there, the *abscissa*. And any conscious particle remaining in the *abscissa*, in the buffer state, in no man’s land, neither this side nor this side, he’s *śiva*. But when entered this side *baddha-jīva* and that side in the Yogamāyā current in the ground of service then he’s devotee. The enjoying mood and serving mood, and between the two that is *śiva*, that marginal position.

Devotee: Does he remain there?

Śrīla Śrīdhara Mahārāja: Neither an enjoyer nor a servitor, that consciousness is that of *śiva*, sense enjoyer, the master of the misconceived world. Misconception means that, ‘I have got some separate existence, not dependent on the Supreme Entity, separate consciousness. *Advaya-jñāna*, not in the one harmony, but I have got my separate position.’ That consciousness is that of *śiva*. ‘I’m not slave to someone. I’ve got my independent position. I’m not servant to anyone, and I’m not subordinate to anyone. I have got my independent position.’ That position,

that spirit is known as *śiva*. But really speaking that has got some connection with the misconceived world, then only he can think that, 'I am independent. I'm not subservient to any other higher entity.' That means he has got some connection, though he thinks himself free of the misconception world, but still he has got some continuation. So only he can assert that, 'I am independent.' But really he's not independent; he's a serving unit of the Supreme Entity, Absolute. But the conception of separate interest that makes one be to the position of *śiva*, Śambhu. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja:

*bhayaṁ dvitīyābbhiniveśataḥ syād, [īśād apetasya viparyyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā]*

["Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshippable deity and as his very life and soul."] [*Śrīmad-Bhāgavatam*, 11.2.37]

The conception of a separate existence, that, 'I have got an independent position and existence,' that is *śiva*. 'I'm not subservient to anyone.'

'I'm subservient to Viṣṇu, Nārāyaṇa,' that is devotion.

'I'm master of this world,' that is *māyic jīva, baddha jīva*. But still, who says that, 'I am not subservient to Viṣṇu, to Nārāyaṇa, to Kṛṣṇa,' then we trace that something, the influence of misunderstanding is there. Otherwise he could conceive that he's Kṛṣṇa dāsa, he's a real servant of Kṛṣṇa. But because he cannot do so, so he's not pure, or free from the influence of *māyā*. So *māyādhi pati*, he thinks he's master of *māyā*.

Devotee: Still though we read so many prayers...

Śrīla Śrīdhara Mahārāja:

*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padaṁ tataḥ, patanty adho 'nādrta-yuṣmad-aṅghrayaḥ*

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."]

[*Śrīmad-Bhāgavatam*, 10.2.32]

They cannot take the advantage of the in-carrying current of devotion. Then after even climbing up to the highest position of this world, he has every possibility to come down again, because he can't take the advantage of the higher current of devotion. So *śiva* is the resident of

no man's land: neither Vaikuṅṭha nor Devī Dhāma, master of Devī Dhāma. But extremely scrutinising if we are, then we find he cannot, he could not work out his full relief from *māyā*. If so, he could feel that he's a servitor of Kṛṣṇa. But he can't do so. So the influence of *māyā* is still there. *Māyā* means misunderstanding is still there. He can't follow that he's Kṛṣṇa dāsa.

Devotee: *Vaiṣṇavānām yathā śambhuḥ.*

Śrīla Śrīdhara Mahārāja: That is Sadāśiva, when he has entered, that is Sadāśiva, or Mahā Viṣṇu, almost of same position. That is when he has become Śiva, a devotee, and that first stage it is mentioned *vaiṣṇavānām yathā śambhuḥ*, to create, to encourage the fallen soul that have got some affinity towards Śiva. For their good it has been said, *vaiṣṇavānām yathā śambhuḥ*, that Śiva is reckoned also as a Vaiṣṇava. Those that are habituated to think that Śiva is an independent entity, and not Nārāyaṇa, and not Viṣṇu, to help those persons the recognition has been given to Śiva as a devotee, as a principal devotee, to draw their attention towards the highest good. *Vaiṣṇavānām yathā śambhuḥ. Dvādaśa mahā-jana:*

*svayambhūr nāradaḥ śambhuḥ kaumāraḥ kapilo manuḥ
[prahlādo janako bhīṣmo balir vaiyāsakir vayam
dvādaśaite vijānīmo dharmam bhāgavataṁ bhaṭāḥ
guhyaṁ viśuddham durbodham yaṁ jñātvāmṛtam aśnute]*

[Yamarāja lists the twelve *mahā-janas*, the twelve authorities on *bhakti*: “Lord Brahmā, Bhagavān, Nārada, Lord Śiva, the four Kumāras, Lord Kapila (the son of Devahūti), Svāyambhuva Manu, Prahlāda Mahārāja, Janaka Mahārāja, Bhīṣma, Bali Mahārāja, Śukadeva Goswāmī, and I myself know the real religious principle. My dear servants, this transcendental religious principle, which is known as *bhāgavata-dharma*, or surrender unto the Supreme Lord and love for Him, is uncontaminated by the material modes of nature. It is very confidential and difficult for ordinary human beings to understand, but if by chance a person fortunately understands it, he is immediately liberated, and thus he returns home, back to Godhead.”]

[Śrīmad-Bhāgavatam, 6.3.20-1]

Śiva is mentioned, but the extreme followers of Śiva, the *parsandas* [?] though still they do not recognise that Śiva is a devotee of Kṛṣṇa. But yet, to help them, Śiva has got recognition in the class of a devotee. And that is Sadāśiva, and not Rudra. Rudra aspect is lower aspect, lower function of Śiva, and Sadāśiva, the devotee aspect of Śiva. That is the consciousness which that portion of consciousness which is nearer to Vaikuṅṭha that is Sadāśiva. And that portion that is no man's land, the marginal position, *taṭa*, neither water nor earth, that is known as *taṭa*. But the watery side, that is Sadāśiva, and the land side of the *taṭa* that is Brahman, Rudra, in this way, the marginal position, between the serving world and the enjoying world. The marginal position is *śiva*. And which is towards the enjoying side that is Rudra, and which is towards the serving side that is Sadāśiva. That is imaginary division.

Sometimes Śiva is seen to be a servant, with servant consciousness he's approaching Nārāyaṇa. And sometimes Śiva is seen to support the demons and going to fight with Nārāyaṇa for helping the demons. Two aspects of Śiva we find. Sometimes he's standing against Nārāyaṇa and begins to fight with Nārāyaṇa, in support of the demonic disciples.

And sometimes he's very repentant and asks Nārāyaṇa, “Why You have given me such a hopeless position? Very cruel You are to deal with me. You have given me such *abhimāna*. Please release me from such task, and always engage me in Your service.” That is also seen in him, at

times.

So that is a very difficult thing to understand: the real position of Śiva, margin, two aspects combined. Mainly *tyāga*, something *bhoga*, something service, the margin means that. Śiva *tattva*, Guru *tattva*, Nāma *tattva*, and Śrī Vighraha *tattva*, these four are very difficult to have a clear idea of. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.
_____ [?]

Devotee: Mahārāja, sometimes, I know this one person, he's a very doubtful person. And when a concept of eternality comes in, like when we would say that the relationship with the Guru is eternal relationship, or that he...

Śrīla Śrīdhara Mahārāja: Guru is not in the measure of limitation. We should try to understand the infinite characteristic of Guru. Guru has not entered into the cage of my mind, not a limited thing, so much breadth, so much width, so much thickness, this is not Guru. Guru, Kṛṣṇa, Guru highest servitor of Kṛṣṇa, in different *rasa*, in different mood, so Guru is infinite: and Kṛṣṇa says, "I am Guru." So Guru *tattva* is not very easily understandable, *śikṣā-guruke ta' jāni, kṛṣṇera svarūpa*.

[*yadyapi āmāra guru - caitanyera dāsa, tathāpi jāniye āmi tānhāra prakāśa.*
guru-kṛṣṇa-rūpa hana śāstrera pramāṇe, guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe.
ācāryaṁ mām vijānīyān, nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ.]
śikṣā-guruke ta' jāni, kṛṣṇera svarūpa, [antaryāmī, bhakta-śreṣṭha, - ei dui rūpa]

["Although I know my Guru is a servitor of Śrī Caitanya, I know him also as a full manifestation (*prakāśa*) of the Lord."] ["According to the deliberate opinion and evidence of *śāstra*, the Guru is non-different from Kṛṣṇa, because it is through the Guru that Kṛṣṇa bestows His mercy upon His devotee and delivers them."] ["One should understand the spiritual master to be as good as I am," said the Blessed Lord. "Nobody should be jealous of the spiritual master or think of him as an ordinary man, because the spiritual master is the sum total of all the demigods."] ["One should know the instructing spiritual master (*śikṣā guru*) to be Kṛṣṇa Himself. As Guru, Kṛṣṇa manifests as the Supersoul and as the best of devotees."]

[*Caitanya-caritāmṛta, Ādi-līlā, 1.44-7*]

Where is the knowledge of Kṛṣṇa there is Guru, where is the knowledge of the service of Kṛṣṇa that is Guru. That is of different type, and different ways, this *Nāma* Guru, *mantra* Guru, *vartma-pradarśaka* Guru, *sannyāsa* Guru, but all tending towards one. And then otherwise, there are so many sham Gurus also, imitation Guru also. That is another thing. Who is guiding me towards Guru, Guru means guide, whoever is guiding me towards the centre, he is Guru.

And *Bhāgavatam* mentions that *avadhuta* has got twenty four Gurus. From somewhere else, from birds, from animals, he's learning something, but he's my Guru, giving, teaching me in this direction. Guru means guide, who guides me towards Kṛṣṇa, he is Guru, where ever he be. Not an imaginary cage, Guru is not a cage, in which he lives, still that has got some connection with that.

Then there is possibility of Guru *tyāga* also. How it is possible? If the real spirit of Guru is not there then that Guru should be discarded. It is also mentioned in the *śāstra*. Then what is Guru, we are to know. Guru *tyāga* is also possible, in very rare case, unfortunate though that is very much, still there is possibility. So Guru is not a limited cage of my vision, or my mental cage.

Wherever is Kṛṣṇa distributing Himself there is Guru. When Kṛṣṇa is distributing Himself in general He's Mahāprabhu, and so many representatives of Mahāprabhu they're Guru. Guru means light. Otherwise we shall be form worshippers. Hare Kṛṣṇa.

Devotee: So what he'll say is that the relationship with the Guru, with the individual Guru always eternal? Is that relationship always eternal?

Śrīla Śrīdhara Mahārāja: Both. Kṛṣṇa as universal Avatāra also He can divide Himself. So Guru also can in different aspects he can come. At the same time different Guru may come. So many Ācārya, so many Ācārya they're Guru to their disciples. How it is possible? Because the common is that they're giving the same kind of advice, instruction about Kṛṣṇa. But still there must be some difference between them, but still the current is that Kṛṣṇa consciousness. They're imparting Kṛṣṇa consciousness to so many persons. They're Gurus.

So eleven Ācārya then the disciple of the Ācārya number one he should also give some respect as a Vaiṣṇava to another, some *śikṣā* Guru, or something to another Ācārya number two, Ācārya number four. They should not neglect or think as enemy. They're also somewhat of Guru's position to them, so such sort of respect they must convey.

_____ [?]

Devotees: _____ [?]

Devotee: Mahārāja, sometimes we realise that we have very little sincerity, for Kṛṣṇa, for the Guru, we strive in a very little as far as trying to approach Kṛṣṇa. And then all of a sudden after trying to approach Kṛṣṇa the Guru somehow tries to take us back home...

Śrīla Śrīdhara Mahārāja: I can't follow. What does he say?

Devotee: He says that we have, sometimes it seems as though we have very little sincerity, but somehow or other the Guru he tries to take us back by force.

Śrīla Śrīdhara Mahārāja: Yes. You are unfit, that sort of consciousness with the disciple it is good. And Gurudeva is taking me towards some higher direction, though I'm unfit. But still when we attend the cause of another we have got some sort of consciousness within that is taking me towards good thing. And also I look about the environment – I may be a fool, but whether others, how they accept him. And the scriptures, the experts of the department, they have also given their opinion, and I must have according to my capacity to consult that, *sādhu* and *śāstra*. With the help of these two we can approach Guru. And also from the approval of the innermost heart; *sādhu*, *śāstra* and improvement of our conscience, with the help of these three we can accept Guru, we generally go to accept Guru.

But there are also others who are deceiving themselves, "Oh. My Guru can cure so many diseases. Then my Guru can make me prosper in the material life, so I shall make him Guru." That will be self deception. That is also found in the world, different types of Guru who gives material prosperity, material benefit. And there are some they carry Guru who gives us eternal sleep, saying, "That is the real place of taking rest and peace." There are so many classes of Guru.

But generally our *sukṛti* guides us from underground. So *śraddhā* is the real merit who can take us to proper Guru and that *śraddhā* is the outcome of our past acquired *sukṛti*. And that *sukṛti* comes unconsciously from the agents of Kṛṣṇa. In this way the real progress of a *jīva* has been traced, ultimately. But *śraddhā* may be of different kinds, *tamasic*, *rajasic*, *sattvic*, and

nirguṇa. And according to *śraddhā* one comes to such Guru.

Just as in the world also some go to a doctor to learn treatment and medicine, some go to the lawyer group to become a pleader to earn money.

So variety is also there in the spiritual conception. But there is possibility of comparative study, and the Śiva *bhakta*, Śakta *bhakta*, Nārāyaṇa *bhakta*, Kṛṣṇa *bhakta*. There is differentiation, and ultimately *sukṛti* – but our unconscious help from the agents of Kṛṣṇa that guides us really to Kṛṣṇa, Kṛṣṇa conception of Godhead.

And sometimes taken to some department again when the *sukṛti* comes trying to assert then we get sort, the Mohammedism, Christianity, the Śaktaism, the Śaivaism, and we come to Kṛṣṇa consciousness. That is also possible.

*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]

Dharma means conception of religious duty, *dharma*, pure duty, sacred duty, *dharma*. But Kṛṣṇa consciousness says that is so superior demand that has got, given us, that all conceptions of holy duties should be given up for His service. So gradation is always there. And how Kṛṣṇa consciousness holds the supreme position of pure attainment: that is to be understood by the help of scriptures as well as from the *sādhus* of that layer, *śravaṇa kīrtana, sādhu śāstra*.

*‘sādhu saṅga,’ ‘sādhu saṅga,’ - sarva śāstre kaya
[lava-mātra sādhu-saṅge sarva-siddhi haya]*

[“The verdict of all revealed scriptures is that by even a moment’s association with a pure devotee, one can attain all success.”] [*Caitanya-caritāmṛta, Madhya-līlā, 22.54*]

The most importance has been given in the company of the *sādhus* for our higher realisation. So many conceptions of religious views we find, but what is the speciality of Kṛṣṇa consciousness, that we are to understand by our knowledge, by our practice, by the experience of the companions, all these things.

Devotee: You mentioned Guru *tyāga*...

Śrīla Śrīdhara Mahārāja: Guru *tyāga*, that is not really Guru *tyāga* but the misconceived Guru within us.

Devotee: Dhīra Kṛṣṇa Mahārāja and I, we heard that perhaps Śrīla Bhaktivinoda Ṭhākura later on he rejected Vipina. Is this true? Vipina Goswāmī his Guru.

Śrīla Śrīdhara Mahārāja: In fact not formally not only he did, and that is really he left him. Bhaktivinoda Ṭhākura in his *Hari-Nāma-cintāmaṇi* book he has mentioned in what stage Guru *tyāga* can be effected. Guru *tyāga*, to ignore the proper guide, the leader, everything, life, that is very unfortunate thing. But still, if we have been misguided, when it comes to consciousness that I’m being misguided, one must leave, can’t help. So Guru *tyāga* is also there, give up.

You had perhaps some sort of Guru, some Christian, some Mohammedan, Catholic,

Protestant, and then one changes one department, comes to another. It is everywhere we find. When Mohammed came there was no Muslim. After perhaps there were Jews, they have also their Guru. So Jesu came before there were Jews. They left their Guru and came to join Jesus' party. Then Catholics, some they changed their view and go to the Protestants. So Guru *tyāga* is everywhere to be seen. When Mahāprabhu came so many leaving their other folds came to join Mahāprabhu's party to take initiation: so it is not an impossible thing. We've also seen in our life, in history also that the Guru *tyāga* and that is also a great thing in many places.

But it must be considerate. It must be helpful. We must be very cautious to leave one and to have a new. But progress means elimination. And also at the same time the step, the foundation where we are standing, and before leaving that foundation we must be sure that where I'm going to take my post that is higher. Then only can I move my – I must leave the present ground and occupy the second. _____ [?]

Devotee: Guru Mahārāja, I live in Los Angeles, for at least a couple of more months I'll live there before I move to where Dhīra Kṛṣṇa Mahārāja is. But there I have some friends who are disciples of Rāmeśvara. They live near me, they live in the same building.

Śrīla Śrīdhara Mahārāja: Then consult with Dhīra Kṛṣṇa Prabhu and do whatever necessary. Consult with Dhīra Kṛṣṇa Prabhu and do the needful.

Devotee: Yes, but the question is...

Śrīla Śrīdhara Mahārāja: I don't like to disturb the ISKCON. If anyone is quite dissatisfied with the present administration of ISKCON and leaves their association, then I want to help them. But as long as one is under ISKCON I don't like to disturb them. Some benefit they may have there. But if they cannot, they're out of ISKCON; then those I like to help, if necessary, if possible. And I told, a relief work, I want to do some relief work. That those who are not healthy, unsatisfied with ISKCON, try to help them. I've asked Dhīra Kṛṣṇa Prabhu in this way. Don't go to interfere with the ISKCON administration, but if you find that one is going away, depressed and dejected, disappointed, and leaving the fold of Swāmī Mahārāja and Mahāprabhu and Kṛṣṇa consciousness, try to help them. Don't go to any direct hit with ISKCON.

Devotee: I'm very much aloof, I don't.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja has created such a big thing, and I don't like to disturb them. But those that are going away from ISKCON disappointed; try to, if possible, to take them within the fold of Mahāprabhu, and Swāmī Mahārāja.

What I say, Swāmī Mahārāja and myself and so many others got from our Guru Mahārāja and Mahāprabhu, so it is very akin, nearer things. So those who have been disappointed with the ISKCON management of the present time, try to help them, they may not go away cutting all connections with Mahāprabhu. So no competition but relief work. That was my instruction to him, and everyone.

In my old age I have no such ambition that I shall go to construct a separate mission. No, only just to help these diseased persons, disappointed persons, that much, not entering into any competitive work. In my young age when I was required to do so I did not. And your Swāmī Mahārāja also repeatedly requested me, "Please look after them."

And Guru Mahārāja also ordered me to go to the west for preaching. "You have got some quality."

And because you all come – I do not go but you all come to me, and I, though unfit in this old age in many ways, still I try my little if any good may be effected. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. _____ [?]

Devotee: I have heard that if the living entity is born within the realm of Vṛndāvana *Dhāma* on the mundane plane it is his last birth in the material world, and after that he goes into Kṛṣṇa *līlā*. Is this the same for Navadvīpa *Dhāma*?

Śrīla Śrīdhara Mahārāja: Yes. The Navadvīpa *Dhāma* is more favourable to the devotees, more favourable. That is, it is more benevolent, *mahā-vadanyāya*. The men committing offences, they've also got some better chance in Navadvīpa *Dhāma* than in Vṛndāvana. For the fallen souls Navadvīpa *Dhāma* is more magnanimous and gracious. That is, Mahāprabhu, Nityānanda Prabhu, They're most liberal to the offenders.

Devotee: So this is their last birth, they take birth now...

Śrīla Śrīdhara Mahārāja: Not in the physical sense, in the spiritual sense.

Devotee: We see so many things that are not Kṛṣṇa conscious going on, here, some fish eating, smoking cigarettes here, and worship of Kali, so many. How are we to see? How am I to see that? How should I see these people that are doing like that, but they're within Navadvīpa?

Śrīla Śrīdhara Mahārāja: Just as Kali-kāla, the iron age, most unfavourable, so Mahāprabhu and Hari *Nāma* comes, the most needy time and most needy place also. The Kṛṣṇa *Nāma*, Mahāprabhu, They come at the most needy, both in...

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