

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.12.27.C\_81.12.29.A

**Śrīla Śrīdhara Mahārāja:** ...are supplied by them, the scriptural aspect of the *pracāra*, and the practical by Nityānanda, Advaita, Śrīnivāsa Ācārya, in Bengal. They're going on with practical duties, *saṅkīrtana*, making disciples. And the scriptural side was gathered, compiled and gathered and published by the Vṛndāvana party, under the lead of Sanātana, then Rūpa, Jīva, Gopāla Bhaṭṭa, and Raghunātha dāsa etc. They're the authentic scriptural...

**Devotee:** Under the leadership of Sanātana Goswāmī Mahārāja. He was the leader of the scriptural compilation.

**Śrīla Śrīdhara Mahārāja:** Physically, but that is with the *viddhi*...

**Devotee:** The rules and regulations.

**Śrīla Śrīdhara Mahārāja:** The general...

**Devotee:** Scriptural injunction.

**Śrīla Śrīdhara Mahārāja:** ...scriptural injunction, the injunction of the general devotional side. And the internal, *rāga* side, that was relied with Rūpa Goswāmī to analyse the affection, love, and the, our affinity, the mental, the sentimental side. That was taken up by Śrī Rūpa, the *rasa-vihara*, *śanta*, *dāsyā*, *sākhya*, *vātsalya*. The external side by Sanātana and the internal side of love given Vṛndāvana, and that was entrusted with Śrī Rūpa, he's empowered, inspiration from Mahāprabhu for that. And Rūpa took up that *anurāga* side, the love affairs, divine love. He began to produce original scriptures. And Sanātana he collected many directions from different *Purāṇas* and other previous scriptures, holy scriptures, and by power of that he tried to prove that what Śrī Caitanyadeva has told, that is the real purpose of life. And in this way we can acquire that end of our life. The external side was supplied by Sanātana Goswāmī and the internal side by Rūpa Goswāmī. And Jīva Goswāmī afterwards came to prove and put that in Vedic and *Vedāntic* basis. That this is the object, the purpose of the *Veda*, the *Vedānta*, and the *Purāṇa*, they all say what's the gist, the very purport, what Mahāprabhu has endowed our Guru, Goswāmī, Sanātana, Rūpa has done, that is proved by the scriptures, living scriptures of all of the *sanātana-dhāma*. And Gopāla Bhaṭṭa also gave some dictence about the *smṛti* from Rāmānuja section the *bhaktiskal* [?] also was added to that. In this way the things began, nearly four-hundred and a half years ago, four-fifty years back.

**Devotee:** Mahārāja, did Mahāprabhu in any place directly mention that He was the Supreme Personality?

**Śrīla Śrīdhara Mahārāja:** That was only revealed with Rāmānanda.

**Devotee:** But that even not spoken out.

**Śrīla Śrīdhara Mahārāja:** No. "You conceal it. Your intense divine love has forced Me to show this to you, but don't divulge it to others." In this way He showed, *Rasa-rāja mahābhāva dui eka rūpa*

[*Caitanya-caritāmṛta, Madhya-līlā*, 8.282]. He was forced by Rāmānanda’s love to show in that way. And in other places also, in some mystic way, just as to...

**Devotee:** Murārī Gupta.

**Śrīla Śrīdhara Mahārāja:** This Murārī Gupta in a way, that Tīrtha-vipra, to him. Suddenly in some places and then suppressed. In this way He showed.

**Devotee:** Sārvabhauma Bhaṭṭācārya.

**Śrīla Śrīdhara Mahārāja:** Sārvabhauma, playfully, not direct, “That I am so.” To Tīrtha-vipra somewhat, and to Rāmānanda to the fullest extent, “That I am so and so.” That also in a suppressed way, somehow, “Don’t divulge it to others, don’t give it publicity.”

**Devotee:** Mahārāja, yesterday you were beginning to explain that Svarūpa Dāmodara Goswāmī, he had composed fourteen *ślokas* which is the basis of...

**Śrīla Śrīdhara Mahārāja:** Basis of all.

**Devotee:** Yes. But I think something else came in between and you did not explain. Could we hear that explanation once more Mahārāja, if it is...

**Śrīla Śrīdhara Mahārāja:** What?

**Devotee:** About these fourteen *ślokas*.

**Śrīla Śrīdhara Mahārāja:** It is found in *Caitanya-caritāmṛta [Ādi-līlā, 1-14]* who is Mahāprabhu, who is Nityānanda Prabhu, who is Gadādhara, who is Advaita, this Pañca-Tattva. Six *ślokas* for Mahāprabhu, five devoted to Nityānanda Prabhu, perhaps two for Advaita Prabhu, one for Gadādhara Paṇḍita, another for Pañca-Tattva perhaps. These fourteen *ślokas* came from Svarūpa Dāmodara and that is the basis of the whole *līlā* of Mahāprabhu. He was the most intimate, Rādhārāṇī, Lalitā, and he knew everything. Hare Kṛṣṇa. Hare Kṛṣṇa. Svarūpa Dāmodara is within our Guru *paramparā* but not Rāmānanda. Rāmānanda is nearer to Kṛṣṇa than to Rādhārāṇī.

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** Viśākhā *Nāma*, between the Two, middle-man. A little inclined towards Kṛṣṇa. But Lalitā is exclusively in the support of Rādhārāṇī. And sometimes she becomes haughty, ha, ha, towards Kṛṣṇa, cruel, to deal with Him, to keep up the dignity of her Mistress Śrī Rādhikā. She is \_\_\_\_\_ [?]

**Devotee:** Unconcerned.

**Śrīla Śrīdhara Mahārāja:** No. Desperate, sometimes she becomes desperate, crosses the reason and, the plane of reason and rhyme. *Uttugga-sauhrda-visesa-vasat pragalbham*, Rūpa Goswāmī, he’s describing her nature, Lalitā Devī.

*rādhā-mukunda-pada-sambhava-gharmabindu-, nirmmañcanopakaraṇe kṛta-deha-lakṣyām*

*uttugga-sauhrda-visesa-vasat pragalbham, devam gunaih sulalitam lalitam namami*

["I offer *praṇāma* unto the haughty Lalitā Devī who is charmingly endowed with many beautiful, sweet qualities (*sulalita*). She has natural expertise in all arts (*lalita*), thus her *sevā* self-manifests. She wipes away the glittering drops of perspiration which appear upon the lotus feet of Śrī Rādhā and Mādhava when They meet; and she is perpetually immersed in the most elevated mellow of *sauhrda-rasa*, or undivided absorption in fulfilling the heart's desire of her intimate friend Śrīmatī Rādhikā."] [*Lalitastakam*, 1]

Rūpa Goswāmī says, "I bow down to that great mistress Lalitā, whose nature is such. How? *Rādhā-mukunda-pada-sambhava-gharma-bindu-nirma*. If she finds a little drop of sweat either in the foot of Rādhārāṇī or Mādhava she's besides herself and wants to take one million bodies. How eagerly she wants to remove that drop of sweat. That is her eagerness, earnestness of service of Both of Them. She can't tolerate that if a drop of sweat should come on Their feet she becomes mad to find it. And at least with one *lākh* of bodies, with that attitude she goes to remove that. So much affection she behaves towards Them. *Rādhā-mukunda-pada-sambhava-gharmabindu-*, *nirmmañcanopakaraṇe kṛta-deha-lakṣyām*, *uttugga-sauhrda-visesa-vasat pragalbham*. Sometimes she's a little \_\_\_\_\_ [?]

**Devotee:** Light?

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Boisterous, sometimes she seems to...

**Devotee:** Playful mood?

**Śrīla Śrīdhara Mahārāja:** Not playful, a little *ugra* [haughtiness]...

**Devotee:** Cruel?

**Devotees:** No. No.

**Śrīla Śrīdhara Mahārāja:** She crosses the limit of gentleness, discourteous, impertinence, some degree of impertinence is shown in her behaviour. *Uttugga-sauhrda-visesa-vasat pragalbham*. But over-talkative, she's something more, unnecessary, but that is only meant for the highest degree of her affection towards the Both. Can't tolerate, she becomes a little, *prajalpa*, talkative, over-talkative sometimes, crosses the limit of courtesy she's seen sometimes. But that is only for the extreme attraction for Their good.

*yam kam api vraja-kule vrsabhanujayah-, preksya sva-paksa-padavim anuruddhyamanam -  
[sadyas tad ista-ghatanena krtarthayantim-, devam gunaih sulalitam lalitam namamī]*

["I offer *praṇāma* unto the supremely charming Śrī Lalitā Devī, the treasure house of all good qualities. Upon seeing any young maiden anywhere in Vraja and discerning that she is inclined towards her *priya-sakhī* Śrīmatī Rādhikā, Lalitā immediately tells Rādhā that She must accept this person in Her own party (*sva-paksa*). Rādhā obeys Lalitā, who thus fulfils that maiden's desires."] [*Lalitastakam*, 7]

Whomever she's coming across while walking in the streets of Vṛndāvana: "Come, join our

side.” Ha, ha. “Join us, join us. There is Candrāvalī’s side and others. Join us, join us.” Whomever she finds, any girl. “Come, come, join us, join us, join the camp of Rādhārāṇī.” *Yam kam api vraja-kule vrsabhanujayah-preksya sva-paksa-padavim anuruddhyamanam - sadyas tad ista.* And if only she admits, “Yes, take me, accept me, yes...

**Devotee:** Enlist your name.

**Śrīla Śrīdhara Mahārāja:** “Yes, enlist her name. Come, join us.” In this way she’s moving. *Sadyas tad ista-ghatanena krtarthayantim:* fulfilling her aspiration immediately, “Come, join, take her to the office of Rūpa.” Ha, ha, ha...

**Devotees:** Ha, ha, ha.

**Śrīla Śrīdhara Mahārāja:** ... of Rūpa, if she will take up the invitation.” Big things! Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

**Devotee:** This can only, such topics, although it is far above us Mahārāja, but never the less hearing it from you we might get a desire...

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

**Devotee:** ... to approach that with utmost respect.

**Śrīla Śrīdhara Mahārāja:** Very guarded, well-guarded, we shall try to if possible.

**Devotee:** Yes Mahārāja.

**Śrīla Śrīdhara Mahārāja:** So he showed his stand, but still of such time on that. *Śrutibhir vimṛgyām [Śrīmad-Bhāgavatam, 10.47.61]*, the *Śruti*, the *Veda*, from far away showing by fingers the *braja-rasa* in this side. Ha, ha. “In this side, go that side. We can’t approach more. In this way.” Gaura Haribol.

**Devotee:** There’s a wonderful prayer...

**Śrīla Śrīdhara Mahārāja:** Gaura Haribol. Gaura Haribol.

**Devotee:**...by the *Śrutis* personified in *Bṛhat-Bhāgavatāmṛta*, Sanātana, it’s very beautiful..

**Śrīla Śrīdhara Mahārāja:** In *Bhāgavatam* also, the *Śruti* they’re trying to get their crime excused.

**Akṣayānanda Mahārāja:** Forgiven.

**Śrīla Śrīdhara Mahārāja:** They say that, “We say that we *Śruti* we failed in our duty to express You my Lord. We rather, what we expressed that was something like Brahman. But You are so and so, so playful, so sweet, so accommodating, we could not understand. We could not express also even like that, our failure when we asked for that.” The *Śrutis* are saying like that.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de  
rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke  
[madhura vṛndā vipina mādhurī praveśa cāturī sāra  
baraja yuvatī bhāvera bhakati śakati hoita kāra]  
[Vāsudeva Datta]*

“Who would come to divulge all these secrets of the harem of Kṛṣṇa if Mahāprabhu did not appear in this world with so much benevolence? It won’t be possible that a *jīva* can enter there in such a highest quarter of the *līlā* of the Lord.”

Hare Kṛṣṇa. Hare Kṛṣṇa. \_\_\_\_\_ [?]

**Devotee:** *Jaya om viṣṇu-pāda paramahaṁsa...*

...

**Śrīla Śrīdhara Mahārāja:** ...Hyderabad, it is also within Andhra, Andhra Province.

**Mādhava Mahārāja [Janakabhai]:** Yes.

**Śrīla Śrīdhara Mahārāja:** This temple, so Hyderabad has got some influence there, the richest temple in the whole of India.

**Mādhava Mahārāja:** I wanted to invite you to come there Mahārāja so they could meet you. I wanted to invite you to Tirupati so that they can meet you and maybe they can make you the Ācārya there.

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha, ha. It is not possible for me to go so far. I wish you success from here.

**Mādhava Mahārāja:** They have put Bhakti Svarūpa Dāmodar Mahārāja, and myself, and Shankabrit dāsa, we are now...

**Śrīla Śrīdhara Mahārāja:** And?

**Mādhava Mahārāja:** Shankabrit, he is one South Indian devotee. They have put us on the Advisory Council to the Executive Officer.

**Śrīla Śrīdhara Mahārāja:** Shankabrit is a disciple of Swāmī Mahārāja?

**Mādhava Mahārāja:** Yes, yes.

**Śrīla Śrīdhara Mahārāja:** Yes. He comes from Andhra or Kerala?

**Mādhava Mahārāja:** He comes from, perhaps from Bangalore, I think he may be from Bangalore, I’m not sure. He’s a notorious disciple of Śrīla Prabhupāda.

**Śrīla Śrīdhara Mahārāja:** Tamil, Andhra, Tamil, and that Kanatak, and Kerala, four sections in the south.

**Mādhava Mahārāja:** Yes. So he wants us also to become active in the press, to bring up the quality of the printing. It's very bad quality at present. But they have all modern machinery, computers, and big, big machines. They're spending *crores* of rupees for printing press.

**Śrīla Śrīdhara Mahārāja:** Caru Swāmī, has he reached there?

**Mādhava Mahārāja:** Bhakti Caru Mahārāja is there.

**Śrīla Śrīdhara Mahārāja:** There?

**Mādhava Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** All right.

**Mādhava Mahārāja:** He was lecturing with us and they liked him very much also. He gave a wonderful lecture, very scientific lecture for one hour and a half. They want him to write this lecture in a book and distribute it in Tamil also, in Telugu. So I also have some good news for you from Delhi.

**Śrīla Śrīdhara Mahārāja:** What is this?

**Mādhava Mahārāja:** We had that big conference in Delhi you know...

**Śrīla Śrīdhara Mahārāja:** That conference, yes, yes.

**Mādhava Mahārāja:** ...with two Nobel laureates. So in the newspaper it says, "Nobel laureate debunks theory of evolution." Debunk.

**Śrīla Śrīdhara Mahārāja:** Bunk?

**Mādhava Mahārāja:** Ha, ha. Debunk, ha, ha, ha.

**Akṣayānanda Mahārāja:** Debunk.

**Śrīla Śrīdhara Mahārāja:** Debunk means?

**Mādhava Mahārāja:** Means he has defeated the theory of evolution, he has thrown it out, Nobel laureate.

**Akṣayānanda Mahārāja:** Defeats, means he defeated the theory of evolution.

**Śrīla Śrīdhara Mahārāja:** Oh. The Darwin evolution.

**Devotees:** Refuted. It is finished.

**Śrīla Śrīdhara Mahārāja:** That is finished, all right.

**Mādhava Mahārāja:** Ha, ha, ha, ha, ha.

**Śrīla Śrīdhara Mahārāja:** That is crushed, evaporated.

**Mādhava Mahārāja:** It says, “Nobel laureate Professor Illya Prigosene [?] of Belgium, here today, Darwin’s theory of evolution about chance and necessity was no longer valid.”

**Śrīla Śrīdhara Mahārāja:** The Hegel’s ‘Ideal Realism’ is there to back, ‘Ideal Realism.’ The reality is an idea, the beginning of everything the idea first. ‘Ideal Realism.’ Idea is not an abstract imaginary thing but it is real. Everything is the effect of ideas, starting with an idea and then it is translated into action. Everywhere we find that. The beginning with idea, and then it realises itself into action. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Ideal Realism: that is Hegel’s theory. And ours of course, consciousness first, then these are all effects of consciousness. So many kinds of experience, theirs rather connected, *grathitha* [?] means - just as, what is this to \_\_\_\_\_ [?] *sūtre maṇi-gaṇā iva*, in *Gītā*:

*[mattaḥ parataram nānyat, kiñcid asti dhanañjaya  
mayi sarvam idaṁ protaṁ, sūtre maṇi-gaṇā iva]*

["O Arjuna, there is nothing superior to Me. Everything depends on Me, just like pearls strung on a thread.] [*Bhagavad-gītā*, 7.7]

**Akṣayānanda Mahārāja:** Thread, threading.

**Śrīla Śrīdhara Mahārāja:** Yes. *Mayi sarvam idaṁ protaṁ, sūtre maṇi-gaṇā iva*. “Just as in a thread so many jewels in a garland so I am within and everything is just like so many gems, jewels, and I am the *sūtre grathitha* [?] making them one, coming through, passing through them, *sūtre*. *Mayi sarvam idaṁ protaṁ*. Whatever you find it is all in Me in a thread, *sūtre maṇi-gaṇā iva*, just as in a thread so many jewels are connected to make it a garland. So I am within just like a thread.”

So the beginning, the basis, the foundation, is He, the consciousness, the conscious will. And whatever everything is outwardly floating, the depth is the consciousness, He.

**Devotees:** \_\_\_\_\_ [?]

...

**Śrīla Śrīdhara Mahārāja:** *Sūtre maṇi-gaṇā iva*, in *Bhagavad-gītā* you’ll find, *sūtre maṇi-gaṇā iva*.

*raso ‘ham apsu kaunteya, prabhāsmi śaśi-sūryayoḥ  
[praṇavaḥ sarva-vedeṣu, śabdaḥ khe pauraṣam nṛṣu]*

["O son of Kuntī, by the potency of the primordial element of taste, I am situated as the basis of the flavour of water; and by the opulence of effulgence, I am present in the sun and moon. I am present in the *Vedas* as their primeval sound vibration, the letter *Om*; I am present in the atmosphere as the primordial element of sound; and as the Supreme Male, I am present in all men."] [*Bhagavad-gītā*, 7.8]

“The very gist of everything, all pervading, that is My, apparent, My one function is that, one of My functions, the pervading all through, keeping them, holding them. *Raso ‘ham apsu kaunteya, prabhāsmi śaśi-sūryayoḥ.* In this way, the very gist of everything within Myself. And the conclusion is *sūtre maṇi-gaṇā iva.* Just as a thread He contains so many kinds of gems and flowers and many things, but the thread is there unifying. My position is such.”

Gaura Haribol.

**Mādhava Mahārāja:** So they said that when we presented our paper, we presented one paper...

**Śrīla Śrīdhara Mahārāja:** That is the beginning. You will be able to pulverise. Ha, ha.

**Mādhava Mahārāja:** Ha, ha, ha. They said we had established new school of thought. So I was wondering what will we call it?

**Śrīla Śrīdhara Mahārāja:** This is not, this is the oldest school, this is the oldest school, we have taken it up again.

**Mādhava Mahārāja:** What should we call this school? They should give us a name, the new school of thought. We were thinking of calling it ‘Interactionism,’ Interaction of life and matter. Do you think that would be appropriate?

**Śrīla Śrīdhara Mahārāja:** Parīkṣit Mahārāja is told in the conclusion of *Bhāgavatam* by Śukadeva Goswāmī:

*tvam tu rājan mariṣyeti, paśu-buddhim imām jahi  
[na jātaḥ prāg abhūto ‘dya, deha-vat tvam na naṅkṣyasi]*

[“O King, give up the animalistic mentality of thinking: ‘I am going to die.’ Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed.”] [*Śrīmad-Bhāgavatam*, 12.5.2]

“That you will die, this is an animal consciousness. Don’t allow you to come down to the phenomenal world. You are independent; you can stay independently in the world of consciousness. And that is your eternal life. You come down in consciousness and influenced by the consciousness of matter, then you began to die and be reborn, because this matter comes and goes. But you are eternal soul. Why do you allow yourself to come down to material consciousness? You can retain your own ego and everything, pure in the spiritual sky, the spiritual atmosphere, independent of this matter. Don’t allow yourself to come, to indulge in, coming in material consciousness. If you do so you will die, and you will be born and death, birth and death; you will be victim to birth and death, because of your mal focused consciousness in this matter. Otherwise you can live independently, no necessity, no relativity of matter is necessary in your intrinsic life. This is, kill this wholesale, wholesale; butcher the idea. This is animal consciousness, *paśu-buddhi*, to come down and identify one with this physical frame. Why do you allow yourself to come down so low? That is the basis of spiritual consciousness. You can live and move freely. And you have got other prospects and resources in the spiritual world. *Tvam tu rājan mariṣyeti, paśu-buddhim*, that I shall die, this is animal consciousness. Just kill it.”

And there's another...the conclusion of *Bhāgavatam* he says, warning, "Are you afraid of dying now, you Parīkṣit. That serpent will come and bite you and you will die. Are you afraid of your death now, still now?"

"No, no, no. By your grace I am fully established in the conscious world. Now, whatever the serpent may like may do with this body. I don't care to know what part he's coming and biting and whatever will be the effect. I don't care for that. I am fully established in my spiritual position, foundation."

After the conclusion of *Bhāgavatam* he was asked in such a way, and he answered, replied also in that way.

So we find that in *Mahābharata* we find that snake rolled around his neck and then put a bite on the forehead. But in *Bhāgavatam* the snake came and touched his feet and Parīkṣit Mahārāja left the world. During *Mahābharata* stage what is the forehead biting, in *Bhāgavata* only touching the toe of the feet. So much negligence to this material existence, so much intensity of negligence in the material experience that the author of *Bhāgavata* says that the material disturbance only touched the feet. Whereas *Mahābharata* says it touched the head, gave his bite into the head. So material consciousness has been shown less importance in *Bhāgavatam*; well established. Same thing, same fact, but ignored, ignored its influence, the influence of matter over soul, so hatefully negligently shown in *Bhāgavatam*. But *Mahābharata*, some effect, that went to attack in the head.

These material incidents are of no importance. This is under the leg, under the foot, to be trampled down, material consciousness, prosperity, its charm, all these material achievements to be trampled down under foot.

Here we've got a real position by drinking the nectar of the *līlā* of the Supreme Entity. What do we care for these material things, achievements, or prosperity, or knowledge, or scholarship? Nothing of the thing, neglectfully dealt. We rather drunk deep the nectar of Kṛṣṇa *līlā*. The *Mahābharata* is not realised such a high stage, not dealt with. Gaura Haribol.

Anyhow, good sign, you've got good news and victory. But what's the difficulty with ISKCON there? I am told that they already expressed that, "We don't want to connect with ISKCON." Is it true?

**Akṣayānanda Mahārāja:** Tirupati.

**Śrīla Śrīdhara Mahārāja:** Tirupati. Anything like that?

**Mādhava Mahārāja:** Well, some devotees have gone to Tirupati, and they were not pleased with their activities.

**Śrīla Śrīdhara Mahārāja:** Who was the leader of that party?

**Mādhava Mahārāja:** Different, no, not party, but different devotees have gone whom they found that were too aggressive. So, he only wants to have those devotees who are not, er, who understand the mentality...

**Śrīla Śrīdhara Mahārāja:** Yea, anyhow, Swāmī Mahārāja, you are there, Swāmī Mahārāja is there.

**Mādhava Mahārāja:** Yes. They know Swāmī Mahārāja. They respect him very much.

**Śrīla Śrīdhara Mahārāja:** Whether ISKCON or this Trust, *Vedānta* Trust, one and the same.

**Mādhava Mahārāja:** But they discriminate between good devotees and bad devotees, ha, ha. So they are very pleased with Bhakti Svarūpa Dāmodar Mahārāja, he is very pleased with him. He likes him very much. So we are very happy to have him there to work with. We have made some programmes of giving lectures to the staff of TTD, and started one temple programme in one small temple in the housing colony. And they want us to do *naga-saṅkīrtana* daily, simple programme. They don't want us to build one temple because already the temple is there. They simply want us to do *naga-saṅkīrtana* and give lectures on *bhakti-yoga*. Eventually they will give us some land. They want to get one hundred acres so we can build our institute.

**Śrīla Śrīdhara Mahārāja:** On the hill, or lowland?

**Mādhava Mahārāja:** On the lowland. The hill is considered Śeṣa-Nāga.

**Śrīla Śrīdhara Mahārāja:** Śeṣa-Nāga.

**Mādhava Mahārāja:** \_\_\_\_\_ [?] considers that hill to be Śeṣa-Nāga.

**Śrīla Śrīdhara Mahārāja:** On which side, the temple, on the southern?

**Mādhava Mahārāja:** I'm not sure which side that is. That is the side toward the Tirupati, when you're coming up the hill...

**Śrīla Śrīdhara Mahārāja:** The train from Gudru [?] from main line Gudru, Madras, Calcutta, from Gudru junction, a small, narrow gauge line going up, on which side of the line?

**Mādhava Mahārāja:** Well, when we're coming from Gudur [?] to Tirupati you can see that side of the hill. You can see on the hill there is the hoods; the heads of Śeṣa-Nāga. And that mountain goes around and it curls around at the bottom, just like the tail.

**Śrīla Śrīdhara Mahārāja:** There was a quarrel between Śaṅkara and Rāmānuja *sampradāya* there. And both of them demanded - the Śaṅkarācārya *sampradāya* told, "It is Śiva Mūrti", and the Rāmānuja told, "No, He's Viṣṇu Mūrti, Nārāyaṇa." Then some weapons were placed there and the doors closed. Then, anyhow, it was found afterwards that the weapons of Nārāyaṇa had been caught by the hands of the Deity, and it was decided that He was Viṣṇu Mūrti not Śiva Mūrti. We are told like that. And also it is told that Rāmānuja was Śeṣa, Śeṣa Avatāra. Taking the body of a serpent, he entered through the drain and put the weapons into the hands of the Mūrti and then passed away, ha, ha, ha, ha, stealthily. There is a story like that. Balaji. Hare Kṛṣṇa.

**Mādhava Mahārāja:** I also heard that Rāmānuja, he went up that hill with his knees, he tied his feet and he walked on his knees because he did not want to step on Śeṣa-Nāga, seven hills, seven mountains to cross, before getting to Baladeva.

Mahārāja, one Nobel laureate also stayed at our temple in Bombay. One Nobel prize winner, Nobel laureate, he stayed with us in Bhaktivedānta Institute in Bombay for two days.

**Śrīla Śrīdhara Mahārāja:** Who is he?

**Mādhava Mahārāja:** His name is George Wall, he's from Harvard University, US. And he came and he stayed with us for two days and he gave lecture to the devotees in the temple, ha, ha, ha.

**Śrīla Śrīdhara Mahārāja:** Following your line, eh? Ha, ha, ha.

**Mādhava Mahārāja:** Ha, ha, ha.

**Śrīla Śrīdhara Mahārāja:** You are proud of your knowledge, proud of your knowledge, and you want to lower down the position of the knowledge itself. You must hold that it is a primary thing, and they're all the effect of knowledge. And the stone producing knowledge, it is shameful to hear for the scholars. Ha, ha, ha, ha, ha. And to value with the valuation of knowledge, that is, it is coming from the stone, that fossil fatherism. Ha, ha, ha.

**Mādhava Mahārāja:** He thinks that we come from the star, from the dying star he says man has been born. The star had to die so that man can be born.

**Śrīla Śrīdhara Mahārāja:** Moon or Sun, everything came from the Sun but where from does the Sun come? Matter comes from matter. What is the new thing? Earth, Moon, all comes from the Sun, but Sun is also material substance. So matter comes from matter, no new thing there. This is all stale. And that is no explanation at all. From matter is dividing itself into different planets, what is the charm in the argument there? From big matter particles are thrown this side that side. Is it an explanation? ...*sarge loko smin*. Demonic and deity, what is from deity, adjective?

**Akṣayānanda Mahārāja:** Divine.

**Śrīla Śrīdhara Mahārāja:** Divine, the divine and demonic. The fossil father, that is demonic conception. The divine must come down from high to low. Divinity must be given the first preference in existence. Such noble thing, that is born only from stone? Suicidal to think that stone has given birth to divinity. What is this thing? How a man can think, a rational man?

**Mādhava Mahārāja:** It is very unreasonable, this idea is very unreasonable, but still, sometimes...

**Śrīla Śrīdhara Mahārāja:** Yes. Unreasonable, but it is foolish, unfortunate and meanness, mean-heartedness, that stone has produced divinity.

**Mādhava Mahārāja:** How is it that so many big, big scholars have been fooled by this theory?

**Śrīla Śrīdhara Mahārāja:** You'll be able, by the grace of Swāmī Mahārāja, to disperse them, throw them into the ocean. Ha, ha, ha, ha, ha.

**Mādhava Mahārāja:** Ha, ha, ha, ha, ha. We sold many of our science books, you know we have some science books that we made, and at that conference many people bought those books, at least fifty-per-cent of the members bought our books. We were all sold out. And also we sold some *Bhagavad-gītās*. So they're finding a lot of interest in our books now.

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Akṣayānanda Mahārāja:** Many books distributed.

**Śrīla Śrīdhara Mahārāja:** Oh, there?

**Akṣayānanda Mahārāja:** Yeah, by Janaka Bhaya, at the meeting in Delhi.

**Mādhava Mahārāja:** They thought this was very interesting, our approach, combining Eastern and Western philosophy. Somehow, all over the world, interest is developing in consciousness. I don't know how but everyone is becoming interested.

**Śrīla Śrīdhara Mahārāja:** Because in the internal nature everyone cannot but have sympathy. This is after all foreign thing, the Darwin theory and all these are misconceptions, ignorance, that cannot have its own independent existence. Just like a cover, spare, that cannot be really, outcome, foreign, the superficial.

**Mādhava Mahārāja:** But why so many people now are becoming interested, at this time especially?

**Śrīla Śrīdhara Mahārāja:** Ignorance.

**Mādhava Mahārāja:** Before, not so many people were interested.

**Śrīla Śrīdhara Mahārāja:** Though foreign, *avantu* [?], not, like parasite, it has come, it is not innate but it is come from out, but still, at the present that has got the over reigning power, the ignorance. So, but still it cannot be intrinsic. It is only foreign thing, indented, not natural, but like dress. *Barshan siji nani yatha vihay* [?] We can take it, we can leave it, like the cover, like a garment, not innate.

**Mādhava Mahārāja:** But why at this time, now at present they're giving up? Previously they were accepting and this time now they're giving up, why this time is so special?

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha. By this Kali-yuga the special grant of grace comes with Mahāprabhu gradually to help the people from such intense ignorance. Which is generally \_\_\_\_\_ [?] comes here to visit this mundane world. Satya, Tretā, Dvāpara, Kali. Just after winter comes summer, after summer rainy season, in this way the movement of the time. The Kali comes when ignorance gathered more. And then also to help the inmates of Kali a special grant also comes and thereby they're benefited and they can do away with the darkness by that higher knowledge, higher grace. *Māyā*, ignorance is there, light is also there. In some places sometimes light predominates and in some places suppose darkness predominates. But that does not mean that darkness must be a positive thing. Light is desirable. That is positive thing. Darkness may not be given the importance of light, though it is eternal.

