

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.03.22.B_82.03.25.A

Śrīla Śrīdhara Mahārāja: ... in that respect. Then you say you are a *brāhmaṇa*. But his tendency to do My *vrata*, that was more earnest and you do not see any superiority there. But he sees superiority, and he had consulted the *brāhmaṇas* also, the ministers. The *brāhmaṇa* ministers were consulted before he took that *pāraṇa*, only a drop of water. You could not tolerate.

And another thing, you say you are a *sannyāsī*. What is this Durvāsā? He's a *grhastha*, he's a *kṣatriya*, but he did not go back when you wanted to destroy him. But your case, you were running for fear of your life through the whole world. So who is holding superior position? You *brāhmaṇa*, you *brahmajñā*, you should not identify yourself with your material body, but you were so much engrossed and identified with your body for fear of burning of that body you were running through the whole of the world. And Ambarīṣa, what did he do? He stood still, did not budge an inch to save his body. So consider, so many other things are also discussed.

*aham bhakta-parārdhīno, hy asvatantra iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ*

[The Lord tells Durvāsā: “I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me.”] [*Śrīmad-Bhāgavatam*, 9.4.63]

“I am again pleading, pleaded. You will have to go to that Ambarīṣa. My court is not bona fide to give judgement. You shall have to, this is My decision.”

“How is this? You are supreme power. And they're all...”

“No. No. There is a relation of affection and love. That is something else. *Aham bhakta-parārdhīno, hy asvatantra iva dvija*. Oh *brāhmaṇa*, know it for certain that I am rather dependent to My devotees,

bhakta-parārdhīno, hy asvatantra, as if I have no freedom against them. This is My position. And you will have to abide by such law of affection. My relationship with My devotees is of such nature. *Sādhubhir grasta-hṛdayo*, they have swallowed up My heart, *bhakta-jana-priyaḥ*. And the devotees are very favourite to Me.”

And another thing,

*sādhavo hṛdayam mahyam, sādḥūnām hṛdayam tv aham
[mad-anyat te na jānanti, nāham tebhyo manāg api]*

[“The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.”] [*Śrīmad-Bhāgavatam*, 9.4.68]

“Our position is such, as they give their whole heart towards Me, I also cannot but offer My whole heart towards them. Action reaction, visa versa.”

*ye yathā mām prapadyante, tām̐s tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]*

[Śrī Kṛṣṇa says: “As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects.”] [*Bhagavad-gītā*, 4.11]

“Whoever approaches Me with whatever nature, My reaction towards him is of similar nature. They have given everything.

*ye dārāgāra-putrāpta-[prāṇān vittam imam param
hitvā mām śaraṇam yātāḥ, katham tāmś tyaktum utsahe]*

[“Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time?”] [*Śrīmad-Bhāgavatam*, 9.4.65]

“They have left their wife, and they have left their home, they have left their children, friends, everything, for Me only. And how can, I cannot respond him in similar way towards them? You decide yourself. *Aham bhakta-parārdhīno, hy asvatantra iva dvija. Ye dārāgāra-putrāpta.* Everything they have sacrificed only for My satisfaction. *Katham tāmś tyaktum utsahe.* You consider, how can I leave them in their time of danger? It is impossible. You will have to go back to that Ambarīṣa from where this originates, this affair has got its origin, beginning. You go.”

“If he does not show any...”

“No, no, just go and see. They’re not of your type. They’re of another type. You go, you’ll have to go, and please go. And you’ll see that how, what type of persons they are, My devotees.”

What to do? Durvāsā had no other alternative but to go back to that Ambarīṣa. Durvāsā was astonished to find that Ambarīṣa in the same posture he’s standing.

Thinking himself as a great offender, “The *brāhmaṇa* _____ [?] the *yogī* _____ [?] Durvāsā, who is considered to be born in a part of Mahādeva. He’s dishonoured by me, and how shall I go and take food. The Ṛṣi is misbehaved in such a way, how my misfortune. Oh Sudarśana, for my protection You are driving that man like a beast. How can I tolerate?”

In this way he’s in repentant mood. In same posture Ambarīṣa, one year he took, and Ambarīṣa standing, stopping all the engagements.

Durvāsā approached him and as if he attempted to fall at his feet.

He suddenly came and opposed him. “What do you do? You are my venerable _____ [?] You are Nārāyaṇa to me. You are my guest. So you please be satisfied with me and be gracious and take food. Then only I can go and take my *prasādam*, otherwise I can’t.”

Durvāsā says, “Sudarśana won’t allow.”

Ambarīṣa began to chant things in praise of Sudarśana. “You Sudarśana, Your eyes are always vigilant over the devotees for their protection. You are so great. If I might have done any good activities, any devotional action, You be propitiated, be satisfied. I request You not to disturb this *brāhmaṇa* who is my guest, honourable guest. And a guest should be considered as Nārāyaṇa’s delegation. It is in the *śāstra*. So if You have got any sympathy, a drop of sympathy towards me, please don’t try to be aggressive towards this *brāhmaṇa* who is my _____ [?]

So Sudarśana, what to do, He had to retire.

And Durvāsā he was satisfied and he took *prasādam* there, and then Ambarīṣa took *prasādam*.

And then, from then Durvāsā Ṛṣi wherever he goes, on all sides says, “What is the greatness, what is the magnanimity of a Vaiṣṇava? I have seen with my own eyes, my own experience, how great they are. What are you doing by this *yoga* and other attempts, futile. But how resourceful are the servants of Viṣṇu, Nārāyaṇa, or how magnanimous they are. They are the jewels of the world. They are the hope of the world, and everyone should honour them if they want their real benefit.”

In this way _____ [?] was described in *Bhāgavatam*.

So real Vaiṣṇava, his position is such. For those that are dedicated to the Absolute Personality, and the actual reaction is also so. So the Lord is not heartless machine. We have come to a hearty Absolute, Who has got heart, everything.

I remember one lady during Swāmī Mahārāja’s lifetime delivered lecture in this Nat Mandir. She told that, “We have come from so far away under the banner of Swāmī Mahārāja. As regards for

myself I'd like you to know, I'd like to inform you that his call impressed me most, here only, that we can live as a family man with our Supreme Lord. We can live as a family, we can serve Him as a family man. And He also considers us as a family man.”

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai*

[“One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.”] [*Śrīmad-Bhāgavatam*, 11.29.34]

This *ātma-bhūyāya*. In *Bhagavad-gītā*, *viśate tad-anantaram, tato mām tattvato jñātvā, viśate tad-anantaram*.

*[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā, viśate tad-anantaram]*

[“By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty (*aiśvaryamaya-svarūpa*). Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is non-different from Mine.”] [*Bhagavad-gītā*, 18.55]

“After this they can realise Myself, My real nature, and then enters into Myself. What is that, what is the meaning ‘entering into Myself?’ That they enter into My family life. *Mayātma-bhūyāya ca kalpate vai*, in *Bhāgavata*, *ātma-bhūyāya ca kalpate*, that they’re given recognition in the midst of My own members, *ātma-bhūyāya ca kalpate*. That I consider them as My own, even sometimes more than Myself.”

As He’s saying to Uddhava. “Uddhava, you are so dear to Me, so beloved. Even Brahmā, Śiva, My elder brother Baladeva, My wife Lakṣmī Devī. What to speak, even more than My body, I like you. I like you, I love you, even more than Myself. More than I love My own body I love you, your spiritual body, that is Myself.” [*Śrīmad-Bhāgavatam*, 11.14.15]

prana gopi gauri esi [?] It is mentioned in many places that, “More than My life I consider you to be superior, Uddhava, devotee.”

So, such things are there and they’re real. But we; that is the standard of our ideal, our ideal, our goal is of such quality. Again very, very high, at the same time we should not think that I have attained it, I have got it, only to prove that it is imaginary, it is futile. It is there, it is the real of the real. But still I am infinitesimal, I am fallen. Only with the help of the rarely found Guru, Vaiṣṇava, that we can hope to such a great level; where we can be one with the Supreme Lord. This is the most important quality of what is called love or *prema*, love divine. It is the special qualification of *bhāgavat prema* that it can raise the tiny soul to the level of the most favourite of the Lord Himself. That is not a peculiar blessing in me, but this peculiar, extraordinary qualification in devotion, or *prema, rāga, anurāga*.

sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, [yanra kṛpa bhakti dite pare]

Through faith, *śraddhā*, Bhaktivinoda Ṭhākura says in one of his songs: “Give up everything and let us flock together to sing in praise of *śraddhā*.”

Śraddhā can give anything and everything. We may be the poorest of the poor, meanest of the mean, but *śraddhā, prema*, it is of so high quality, substance, that slight connection of that takes us very near and closer towards the heart of my Lord. There are so many there from the servitors they’re also so magnanimous, so gracious, that it is possible, becomes possible for us to enter into that divine

domain of love. It is possible and found in Vṛndāvana, Braja, the Kṛṣṇa consciousness, Svayam-Bhagavān, Brajendra-nandana, it is there. The friends, the consorts, the parents, servitors, the paraphernalia, the Yamunā, the hill, the forest: everything of peculiar loving type of divine existence. *Vṛndāranyaṁ sva-pada-ramaṇaṁ prāviśad.*

*[barhāpīḍaṁ naṭa-vara-vapuḥ karṇayoḥ karṇikāraṁ
bibhrad vāsaḥ kanaka-kapiśaṁ vaijayantīm ca mālām
randhrān veṅor adhara-sudhayāpūrayan gopa-vṛndair
vṛndāranyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ]*

[“While the *gopīs* were describing the sweet vibration of Kṛṣṇa’s flute, they also remembered their pastimes with Him; thus their minds became enchanted, and they were unable to describe completely the beautiful vibrations. While discussing the transcendental vibration, they remembered also how Kṛṣṇa dressed, decorated with a peacock feather on His head, just like a dancing actor, and with blue flowers pushed over His ear. His garment glowed yellow-gold, and He was garlanded with a *vaijayantī* garland made of *tulasī*, *kuṇḍa*, *mandāra*, *parijāta*, and lotus flowers. Dressed in such an attractive way, Kṛṣṇa filled up the holes of His flute with the nectar emanating from His lips. So they remembered Him, entering the forest of Vṛndāvana, whose soil experiences the pleasure of consortherhood upon being embraced by the touch of Kṛṣṇa’s lotus feet.”] [*Śrīmad-Bhāgavatam*, 10.21.5]

When Kṛṣṇa is entering into the jungle, into the forest to keep up the cows, the *Bhāgavata*, Śukadeva, he’s giving a slight description of the fact. What is the matter? Kṛṣṇa is putting one foot after another, and the Earth as if she’s feeling the *ramaṇa sukham*, the most loving concentrated pleasure of union the Earth’s feeling. The very Earth which is seen to be gross matter, the Earth is feeling like a living heart, that she is getting the thrilling touch of the high ecstatic sensation as if union in high love. *Vṛndāranyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ*. The friends are saying, “Around the play, in His play, how beautiful, how charming, how loving His ways and actions and words and gesture. Everything all charming, the beauty, and practices, just everything of divine capturing love, *prema*.”

That is Kṛṣṇa consciousness. We are all out of our houses, and our present engagements and environment, with these high aspirations that one day by the help of the Guru, Vaiṣṇava, we may be taken into that divine land, which is giving dream of the divinity. That may be far off, but still, we won’t accept anything as our highest goal except that.

*ananyāś cintayanto mām, ye [janāḥ paryupāsate
teṣāṁ nityābhiyuktānām, yoga-kṣemaṁ vahāmy aham]*

[“I personally assume the whole responsibility of acquiring and protecting the necessities of My fully dependent devotees who are always absorbed in thought of Me alone, and who worship Me exclusively in all respects.”] [*Bhagavad-gītā*, 9.22]

Exclusive devotion: and our attention towards that. By the grace of the Vaiṣṇava and Guru; *sikṣā*, *dīkṣā*, wherever they are, we pray for their blessings that we may not be led astray. But we may go safely under their guidance towards that high Kṛṣṇa consciousness in Vṛndāvana. Gaura Haribol. Gaura Haribol. Jaya Om Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja: ... should be conscious that Kṛṣṇa is all pervading and He’s omniscient. He’s everywhere and He’s noting our present condition. He’s all seer. So, there is some peculiar purpose underlying this circumstance. Nothing is without any meaning. It has got also some meaning and some deep meaning. We need not be discouraged. We must try to keep our sincerity to our faith.

[pārtha naiveha nāmutra, vināśas tasya vidyate]

na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

If we're to be sincere to our own creed, nothing can harm us, disturb us. We can at the same time, cast our glance into the *Purāṇic* examples, both of men and women. That those that were living that were under hard trials in their life, they are notable personages.

So much so that once Yudhiṣṭhira Mahārāja told to Devarṣi Nārada, "Devarṣi, I am afraid that considering our life in different stages of testing, different adverse circumstances, none will come to love Kṛṣṇa. They all know that Kṛṣṇa is our close friend, but still we are suffering, outside, in such a hopeless manner. So this will discourage persons to come to devote their life towards Kṛṣṇa."

But on the other hand Devarṣi Nārada told, "What do you think, Yudhiṣṭhira Mahārāja, what you have lost apparently that is nothing. But what you have gained, what is that? In every circumstance you feel any difficulty you remember Him and He's at your door. Whom the *yogīs*, the *jñānis*, the devotees in general, cannot have a peep of His *darśana*. And whenever you remember Him in any situation peculiar, He's at your door at once. What do you say? This is your great achievement."

So something like that.

Kuntī Devī she also prayed that, "Keep me in unfavourable circumstances so that my attention towards You may remain intact and living. And that is the best prospect of anyone's life and prosperity and everything. The real success is there."

So, the apparently adverse circumstances, only for our test, how much we are really faithful to our own creed. So we must stand firm. We won't be cowed down by the different positions in this birth, in this world, we may have to face. But it is to test our real chastity of our faith. And we must hope, by the grace of Guru and Vaiṣṇava we must pass through this ordeal.

At the same time I cannot but mention the fine, the most fine adherence to the Vaiṣṇava creed of Jayatīrtha Mahārāja. His heart is so sublime, so pure, does not care for anything which the world they aspire after, but exclusively given to that. Generally understood as some abstract, but it is reality in his heart; the search after Kṛṣṇa. As Mahāprabhu did:

kāhān mora prāna nātha muralī-vadana, kāhān karoṇ kāhān pān vrajendra-nandana

[Śrī Caitanya Mahāprabhu said: "Where is my beloved Kṛṣṇa? I can't tolerate His separation. Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?"] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 2.15]

The call of that great flute we are to attend. Our ear should be open to that; and all else will:

*na dhanam na janaṁ na sundarīm, kavitaṁ vā jagad-īśa kāmāye
mama janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi*

["O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth."] [*Śikṣāṣṭakam*, 4]

The *śloka* of Mahāprabhu.

*anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā*

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11]

Elimination and selection will go side by side to the highest stage also. We shall be conscious and wakeful to our own proper realization _____ [?]

veda vihinars mitayo vihinar naso vina yasya yatam vihijam [?]

dharmasya tattvaṁ nihitaṁ guhāyāṁ, mahā-jano yena gataḥ sa panthāḥ

[Yudhiṣṭhira Mahārāja said: "The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahā-janas* advocate."] [*Mahābhārata, Vana-parva*]

Different interpreters of *Veda* and our scriptures, different leaders of different communities, even in the religious section, but the real *mahā-jana* says that the Lord Himself, He gave the path of revelation through Brahmā in the beginning of the creation. And that current we must try to select and accept and follow by the elimination of any other. He Himself told to Uddhava that, *prakṛti-vaicitryād*, and *pāramparyeṇa*.

*[evam prakṛti-vaicitryād bhidyante matayo nṛṇām
pāramparyeṇa keṣāñcit pāṣaṇḍa-matayo 'pare]*

["Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints."] [*Śrīmad-Bhāgavatam*, 11.14.8]

The mutilation of the truth is bound to be disfigured by these two methods in this mundane world. But a fortunate soul he will have the eye of sincerity to understand what is the real path chalked out by *mahā-jana*, Vaiṣṇava and Ācārya. And to adhere to that, that is Ācārya-ship. The follower of the Ācārya, of an Ācārya, can become an Ācārya. The fitness is there. Who can understand and follow the real Ācārya, he's Ācārya. He's safe for the ordinary people to come under his direction. We hope the Vaiṣṇavas, the Lord, they will guide us in our path.

*[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati*

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

So His blessing on our head, we shall march on towards Vṛndāvana. Kṛṣṇa consciousness, what the great Swāmī Mahārāja has given up to the western people in such a wide magnitude.

Jai Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda kī jai.

Jai Śrīpāda Bhaktivedānta Swāmī Mahārāja kī jai.

So today we dissolve the meeting here with your permission.

Śrīla Śrīdhara Mahārāja: ...spiritual eye, the combined *saṅkīrtana* of the westerner and the easterner. And our Guru Mahārāja, Bhaktisiddhānta Sarasvatī Ṭhākura attempted.

We first saw one German devotee, Herr Schulze [Sadānanda Dāsa], another, one Baron. The third we are told that one Bowtell, Mrs [Daisy] Bowtell, took initiation [becoming Vinode Vani Dasi] in Gauḍīya Vaiṣṇavism in London by the founder of Gauḍīya Saṅga, [Bhakti Sāraṅga] Goswāmī Mahārāja.

And then I saw [A.C. Bhaktivedanta] Swāmī Mahārāja with two followers here, one Acutyānanda another Rāmānuja. And they lived here for three weeks in that building. And that time the Navadvīpa municipality gave a reception to them, it was arranged.

And then gradually you all have come to fulfil the spiritual estimation or conception of Bhaktivinoda Ṭhākura. We are fortunate enough to see what Bhaktivinoda Ṭhākura saw in his spiritual eye. In our physical eye we are seeing and we are very happy to find that the divine love, as expounded by Śrī Caitanyaadeva; that should be the only engagement of all of us.

And that is the highest attainment for which Vedavyāsa, the greatest exponent of the revealed truth in the world, was chastised by his Guru, Devarṣi Nārada. “What you have given, that is nothing. What I say now to you, give *that* to the world, then your gift will be fulfilled, attain fulfilment.”

So the fulfilment of life is in divine love. And that is towards Kṛṣṇa, Svayaṁ-Bhagavān, in different phases of life, of engagement. Whole time engagement, twenty-four hours engagement with Kṛṣṇa is possible only in *mādhurya rasa*.

That gentleman, that German gentleman, though we knew it, but he first gave a clear description: “That nowhere in the world, in no religion, we can find twenty-four hours engagement with God. It is only given in Vṛndāvana and in *mādhurya rasa*. That a *jīva* may have twenty-four hours engagement with God, it seems to be impossible, and by the grace of Mahāprabhu it has been given such great hope. The greatest hope ever we can conceive; service. And service of that quality is possible.”

So by gradual process, it is not a very easy thing, we must not take, but our aim is the highest; we must be proud to think of that. And gradually one day or other we shall reach there. This is our fortune, we may think it out. There may be many obstacles on the way, does not matter. No obstacle is worth anything if we can attain the twenty-four hour service of the Supreme Lord. No price is considered to be greater, high, what we get in exchange of it. The highest prospect, the sweetest, the most charming, the most beautiful, the most conquering thing, and that is all love. All love, self giving, love means self giving, self sacrificing, self dedicating. Ostentatiously, nothing to get, but everything to give, and thereby something arises which will conquer the whole heart to its fullest extent.

Hare Kṛṣṇa. Hare Kṛṣṇa. Swāmī Mahārāja has very widely given by the grace of the Lord to the westerners. And you have all come with sincere heart for the same. And we hope the Vaiṣṇavas will be pleased with you to sanction with that great gift.

Gaura Haribol. Gaura Haribol. I am sick. I can’t speak any more. So with this little talk I want to retire. Jayatīrtha Mahārāja will speak something?

Jayatīrtha Mahārāja: First we have one small presentation to make to you.

Śrīla Śrīdhara Mahārāja: Garland.

Jayatīrtha Mahārāja: A very small token from the western world, representative of the Bhaktivinoda Ṭhākura.

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura’s grace. Gaura Haribol. Gaura Haribol.

Devotees: Haribol.

Devotee: Śrīdhara Mahārāja kī.

Devotees: Jaya.

Parvat Mahārāja: It's not a very common garland.

Aksayānanda Mahārāja: It's a special garland.

Śrīla Śrīdhara Mahārāja: Special garland?

Aksayānanda Mahārāja: There are many notes here.

Śrīla Śrīdhara Mahārāja: Eh?

Aksayānanda Mahārāja: Many notes.

Śrīla Śrīdhara Mahārāja: Note?

Parvat Mahārāja: Between the flowers.

Śrīla Śrīdhara Mahārāja: Flower and money; of course, money.

Jayatīrtha Mahārāja: Fifty rupees for each devotee who has come, approximately, so five thousand and one.

Śrīla Śrīdhara Mahārāja: There are note, many rupee, or dollar, what are they?

Jayatīrtha Mahārāja: I'm afraid to say they're only rupees.

Śrīla Śrīdhara Mahārāja: Rupees, you have converted. Western converted into eastern.

Aksayānanda Mahārāja: But not one rupee, fifty rupees each.

Śrīla Śrīdhara Mahārāja: Fifty rupees each. It is managed by your holidays, all these things managed by your holiday.

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