

82.11.15.C

Śrīla Śrīdhara Mahārāja: ...that enter into *rāga-bhakti*. So there is a party of Harivaṁśa continuing from that time, and they afterwards gave them their name Rādhā-vallabha or something. It is found...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] His Vighraha's name was Rādhā-vallabha. They're all initiated Harivaṁśi or Rādhā-vallabhi, by these two names they got.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Their position we find in Sevā-Kuñja in Vṛndāvana, there their headquarters. And it is found in the _____ [?] side, Rādhā-vallabhi *sampradāya*, found near Gujarat, Bombay, that side.

And Rādhā Swāmī [?] that is another thing, no connection with these Gauḍīya Vaiṣṇava.

But this party they say that, "We have got connection with Gauḍīya Vaiṣṇava, as given by Gopāla Bhaṭṭa, Mahāprabhu, Rūpa, Sanātana." But with little deviation they do not care much for the *vidhi-bhakti*, the *śāstric* rules. But they want to begin from the beginning this *rāga-bhakti*, *anurāga*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Vallabha Bhaṭṭa _____ [?] Viṣṇuswāmī *sampradāya*, Śrīdhara Swāmī, Viṣṇuswāmī _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Sahajiyā*, worse than *sahajiyā*. *Sahajiyā* formally accepts everything, but easy entrance they want. And they do not admit the necessity of that formal devotion. *Sahajiyā* section, nearby. Guru *paramparā*.

Bhāgava: I've seen in American people, western people in general, they seem to have less capacity for austerity, regulation. And I see in myself also.

Śrīla Śrīdhara Mahārāja: So more trading necessary in the regulation department. To get *rāga*, it is not so cheap, it's all false. Love for God, it is not so cheap. Why is God, and why are we? It is all non-realistic, concoction. We don't believe it. We disregard it.

Bhāgava: For some time I was able to have good sense control.

Śrīla Śrīdhara Mahārāja: There are so many *yogīs* that life after life have sense control. Again he will come back.

Have you learned the question of Saubhari Ṛṣi? He was living within the Yamunā. When Garuḍa went to take fish, the fish went to him and told that, "Garuḍa comes and takes fish, catches us and devours."

Then he gave a curse to Garuḍa. "If he comes here he will at once die."

Garuḍa, giving respect to his words, vow, he did not go to that place. Then, Garuḍa was a devotee so he's above any form of selfishness, *nirguṇa*. His activities are also *nirguṇa*, no *himsā*.

*[yasya nāhankṛto bhāvo, buddhir yasya na lipyate]
hatvāpi sa imāḥ lokān, na hanti na nibadhyate*

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

Such stage above. Then, Saubhari Ṛṣi, he gave curse to Garuḍa, and found that connection after long, long period he's there, managing the water in such a way that they may not make any harm to his body, he's there under water. But the fish came to touch his soft part and created some sensation. He came out of the watery grave and went straight to the King. "Oh. I want to marry. Give so many princesses to me."

So many things we find after long, long time it comes. So we do not believe in all these stages like Saubhari, that I have controlled my senses. In what stage that control can come, we've got some idea. Only one when he's in such stage he can control fully. Otherwise it can't be controlled.

*tāvaj jīṭendriyo na syād, vijitānyendriyaḥ pumān
na jayed rasanam yāvaj, jītam sarvam jīte rase*

["Although one may conquer all of the other senses, as long as the tongue is not conquered it cannot be said that one has controlled his senses. However, if one is able to control the tongue, then one is understood to be in full control of all the senses."] [*Śrīmad-Bhāgavatam*, 11.8.21]

*indriyāṇi jayanty āśu, nirāhārā manīṣiṇaḥ
[varjayitvā tu rasanam, tan nirannasya vardhate]*

["By fasting, learned men quickly bring all of the senses except the tongue under control, because by abstaining from eating such men are afflicted with an increased desire to gratify the sense of taste."]

[*Śrīmad-Bhāgavatam*, 11.8.20]

Bhāgavat says, those that can control their food, *nirāhārā manīṣiṇaḥ*, speculationists, by controlling food they think that they have controlled their senses. *Indriyāṇi jayanty āśu*. They can easily control the senses by controlling their food, diet, *nirāhārā manīṣiṇaḥ*. *Varjayitvā tu rasanam*. But this tongue cannot be, the taste cannot be controlled by them. *Tan nirannasya vardhate*. It will grow. So,

*tāvaj jīteṅdriyo na syād, vijitānyendriyaḥ pumān
na jāyed rasanāṁ yāvaj, jītaṁ sarvaṁ jīte rase*

So the experts do not give any recognition that one has controlled their senses as long as the tongue is not controlled. And the tongue can only be controlled by the *prasādam* of Kṛṣṇa. No other way to control it. The most primary necessity, the opposition side says, to preserve and to propagate. First principle of life everywhere is to preserve, that is to take food. To take help from the environment and to continue his existence. The first principle of life, wherever there's life, at the cost of his environment he's going, here in this mundane world. And the next, to propagate, that is to practice his sense progress. The two principles are used in life, the most crude form. So the second cannot be controlled without the first coming into control, preservation. And that can happen when "Everything For Himself." He finds the cent per cent of his existence is used for the pleasure of the Supreme Lord. Then only he can get from the individual necessities of life. That is ideal life, when Kṛṣṇa captures wholesale. Otherwise,

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

(Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:)

["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]

By much great practices of misery, with much affliction, they rise up to the mark of liberation. Almost liberated, they think that "I'm completely liberated, fully liberated from *māyā*." But from there also he will have to come down, if not accepted by the Lord as materials of His enjoyment. Then they'll have to come again.

*ābrahma-bhuvanāl lokāḥ, [punar āvartino 'rjuna / mām upetya tu kaunteya, punar janma na
vidyate]*

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [*Bhagavad-gītā*, 8.16]

karmaṇāṁ pariṇāmitvād, ā-virincyād amaṅgalam [vipścīn naśvaram paśyed, adṛṣṭam api dṛṣṭa-vat]

["An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end."] [*Śrīmad-Bhāgavatam*, 11.19.18]

Even up to creator this reaction is going on, coming and going. And Śiva, who is conceived to be above this *māyic* zone of concoction, misconception, but connected with this *māyā*, he's also to be found. How? When Nārāyaṇa had been requested to have a figure of Mohinī Mūrti, in *Bhāgavatam*.

Have you gone through that story in *Bhāgavatam*? Mohinī Mūrti, from that nectar serving affair?

Śiva heard that Nārāyaṇa took the shape of a very beautiful lady, that can never be seen anywhere else in history, so he came straight to Nārāyaṇa. "I'd like to see that most beautiful, handsome, charming, lady figure of You. You just take up, prepare it."

Then Nārāyaṇa He was pleased to fulfil his desire. Śiva suddenly saw that gradually He's transformed into a very, very, beautiful lady. And his wife Durgā was at his side, forgot himself totally, and ran after to catch that lady. And She's moving Herself playfully, and he's madly following.

This shows that how difficult it is to check our carnal desire. One who says, who does not know his own self, he can say.

There is an example. There was one barber, he used to operate so many abscess, and very boldly.

But seeing that a doctor he told that, "You do not know that you have got some capacity to operate the abscess, I shall teach you something." Then he gave some instruction. "There is so many, within the veins, etc."

Then that barber, "I cannot go to operate." When instructed carefully he's afraid.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So Brahmā and Śiva they cannot boast of such position, what to speak of human beings. Don't think that you are master of your senses, never. It depends on His will, and when He comes to give it then only it is possible.

Devotee: Mahārāja, was there any offspring from this union of Śiva and Mohinī?

Śrīla Śrīdhara Mahārāja: Offspring?

Devotee: Yes. Because the followers of Hayapa [?] they say that he's a child of Hari and Hara, or child of Śiva and Mohinī.

Śrīla Śrīdhara Mahārāja: Who says?

Devotee: Some of the followers...

Śrīla Śrīdhara Mahārāja: No connection. When Śiva was exposed in such a way Mohinī vanished.

Dhīra Kṛṣṇa Mahārāja: That's not true. They say it but it's not true.

Śrīla Śrīdhara Mahārāja: No. It is said that Śiva was so mad that semen fell from him on the ground, and gold mines were created.

acintyāḥ khalu ye bhāvā na tāms tarkaṇa yojayet [prakṛtibhyaḥ param yacca tad-acintyasya lakṣam]

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."]

[*Skanda-Purāṇa*] & [*Mahābharata, Bhīṣma Parva, 5.22*]

Which is above our jurisdiction, we should not bring it down for our logical argument. These things are very, very high. We cannot try to take them into this mundane level. Śiva, we revere him so much. *Vaiṣṇavānām yathā śambhuḥ*.

[*nimna-gānām yathā gaṅgā, devānām acyuto yathā
vaiṣṇavānām yathā śambhuḥ, purāṇānām idam tathā*]

["Just as the Gaṅgā is the greatest of all rivers, Lord Acyuta the supreme among deities, and Lord Śambhu [Śiva] the greatest of Vaiṣṇavas, so *Śrīmad-Bhāgavatam* is the greatest of all *Purāṇas*."]

[*Śrīmad-Bhāgavatam*, 12.13.16] & [Śrī Chaitanya Sāraswat Maṭh's *Śrī Śrī Brahma-saṁhitā*, p 144]

Still, for our understanding sometimes we may take our instruction, so that what Mahāprabhu took down here. *Śiva viriñcira vāñchita ye dhana, jagate phelila dhāli*.

*emana gaurāṅga vinu nāhi āra, hena avatāra habe ki hayeche
hena prema paracār, śiva viriñcira vāñchita ye dhana
jagate phelila dhāli, kāṅgāle pāiye khāila nāciye
bājāiyekaratāli, nāciyā gāhiyā khola karatāle
dhāiyā mātiyā phire, tarāsa pāiye śamaṇa kiṅkara
kabāṭa hānila dvāre, e tina bhuvana ānande bharila
uṭhila maṅgala śora, kahe premānande ehenā gaurāṅge
rati nā janmila mora*

["O mind please listen. You have nothing else to be attached to except Śrī Gaurāṅga. Never in the past, nor in the future, will there be such a benevolent incarnation who has presented the matchless divine love ecstasy of God so generously. He poured into this world that ambrosial wealth which is ever cherished and hankered for even by great powerful personalities like Śiva and Viriñci (Brahmā). By His merciful grant, even the most common destitute persons were blessed with the chance to imbibe that nectar with great delight. Overwhelmed by spiritual ecstasy they began to sing the glory of the Lord and dance accompanied by the concert of rhythmic drums and sweet *karatālas*. Frightened by the power of such holy *sañkīrtana*, the inauspicious atheists who were slaves to their mortal ego, ran away and hid in locked rooms to protect themselves from such purifying effect. All three worlds of existence (*svarga, martya* and *patala*) became blessed by receiving transcendental bliss and reverberated that auspicious sound. Premananda says: "I can never have enough devotion to my beloved Gaurāṅga."]

[Bhakti Nandan Svāmī's, *Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 7]

What is aspired by Brahmā and Śiva, but not got by them, such thing Mahāprabhu brought down here for the fallen. With such view we shall try to look at the thing what is given here by *Bhāgavatam*. Step by step we're to go, not by jump, then we'll miss everything. To be, to enter into the confidential family group of God, do you think it is very easy? That conception of God you have got? Eh? All foolish.

Devotee: Mahārāja, how should a Vaiṣṇava view the *sahajiyā* section?

Śrīla Śrīdhara Mahārāja: You see, you are to have some estimation in detail.

vaikuṅṭhara pṛthivy ādi sakala cinmaya, māyika bhūtera tathi janma nāhi haya

["The earth, water, fire, air and ether of Vaikuṅṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā, 5.53*]

Do you know your own soul? We're in the midst of the world of our sense experience.

*indriyāṇi parāṅy āhur, indriyebhyaḥ param manaḥ
[manasas tu parā buddhir, buddher yaḥ paratas tu saḥ]*

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā, 3.42*]

Then the mental system is there. If we're unmindful, our eyes, ears, do not work. Then, *manasas tu parā buddhir*, reason, there is a layer of reason, *buddhi*, which can give a definite decision. Mind wants this, that, everything palatable. "I want this." Reason says, "No. Do not want this. Don't take this. There is a higher aspect in us." *Buddher yaḥ paratas tu saḥ*. Our *ātmā* is above that subtle thing which can give decision in a very general way, what is good, what is bad.

Then there is Paramātmā. *Ātmā* cannot go there as subject. *Ātmā* is object. Paramātmā is subject to that object. *Ātmā* is object there. Then there is Vāsudeva, Nārāyaṇa, etc. So if we're to enter into Vaikuṅṭha, that means we're to wander, walk there with our head, not by foot. They can take us in. We can't enter there as a subject. No possibility. This is of lower stuff. *Ātmā, jīvātmā* is a lower consciousness, a drop, point of consciousness of the lower quality, and he's to enter into the higher quality of subjective world. And that is subjective, higher, higher, higher, in this way it is developing that side. And how a dust can enter the mind, a material dust can enter your mind, and then your intelligence, and then your soul, this matter, material substance can enter into the consciousness? So your type of consciousness cannot enter into higher subtle type of consciousness area.

Only, so I told that passport won't do anything. The visa will come for the interest for there, and they will take them. All around, what he will pass, they're more rich and more intelligent, more superior in all sorts of aspects, quality. It is not easy thing. It is not an objective world that I shall walk over it with my sweet will. It is super-subjective. Try to understand what your subjective position, and then super-subjective position, and that world is made of that super-subjective element. All Guru, all God area.

And you *jīvātmā* you are a lower positioned soul, like a dust of sand. How a material sun can enter? This analogy you should try. It is not, *vaikuṅṭhara pṛthivy ādi sakala cinmaya*. They're all made of conscious stuff, and how much higher degree of conscious stuff than this *jīva* soul which has to come down to the material world. That is lower stuff. That is the margin, the outskirts. *Jīva* soul made of the lowest quality of consciousness. The stone is also matter, and the ether is also matter, but how much difference? Ether also material and stone also material. How much difference?

So though spiritual, differentiation is great, towards the centre. And the Nārāyaṇa consciousness, so many consciousness, gradually developing, going to the inner most part there is Kṛṣṇa, Svayaṁ-Bhagavān. It is not a very easy thing, that we shall swallow like sweetmeat. There is mathematics, there is science, within.

So we hate to hear all these very light and ludicrous proposals. Must be serious. The questions, answers, the attainment, all must be of serious type. We've no time to lose in this rubbish, this adulterated consideration.

[ataeva kāma-preme bahuta antara] kāma — andha-tamaḥ, prema — nirmala bhāskara

["Therefore lust and love are quite different. Lust is like dense darkness, but love is like the bright sun."]

[Caitanya-caritāmṛta, Ādi-līlā, 4.171]

The Sun and darkness.

Bhāgava: It seems so many Westerners are attracted to Kṛṣṇa consciousness...

Śrīla Śrīdhara Mahārāja: We're not particularly attentive towards nationality, but human section as a whole.

Bhāgava: When I say Westerners...

Śrīla Śrīdhara Mahārāja: Westerners are less qualified, generally. They have not come in contact with the Vedic culture.

Bhāgava: But the bodily make up, the body of the Westerner seems more *rajasic*, more *tamasic*.

Śrīla Śrīdhara Mahārāja: More?

Devotee: More *tamasic*, *rajasic*.

Śrīla Śrīdhara Mahārāja: Yes. *Tamasic* for their food, for their manners, and behaviour. Non regulated type. Just as for non regulated type ordinary government cannot do. A commissioner is appointed for them, to regulate. Non regulated persons, a special officer is necessary to regulate the non regulated provinces, districts.

Bhāgava: It seems so difficult for such people to practice...

Śrīla Śrīdhara Mahārāja: Yes, but,

brahmāṇḍa brhamite kona bhāgyavān jīva, [guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]

[Caitanya-caritāmṛta, Madhya-līlā, 19.151]

That *ajñāta-sukṛti*. In all births they may not be Westerners. They might have many births here also, in the East. And now for some bad work they have been put there. All may be. When a man by his misdeed can go to the animal and tree section, then they will go to West or Africa, the man eater, the animal eater. There are so many sections of human beings. In Africa we're told there are man eaters. Here also there is a particular section who gives sacrifice of human beings and suppose to take _____ [?] In India also there are such sections we're told _____ [?]

The different stages so the atmosphere is dangerous. And any theistic awakening we shall nurture that with all attention and care so that it may not go down again and take me to the depth of the nescience. Very carefully we shall try to collect. And no boast that 'I have got so much, I have attained so much.' Real progress towards infinite will give this idea that, 'I'm nothing. I'm in the grave danger.' The progress towards infinite is like that. 'I have got, I'm above.' This is all foolish statement, foolish feeling, and foolish statement. The experts can at once catch it. The very nature will be, 'Oh. I'm undone. I'm the most helpless.' As much as he'll come in the relativity of the infinite he cannot but think himself to be the lowest of the lowest. That is the criterion.

Like Newton, he was told that, "You have finished the knowledge."

"No. I'm only in touch of the ocean of knowledge. I know better than you I say, I admit, because I know that it cannot be finished. Knowledge is infinite. So I know better than you. And you say, foolishly, that I have finished the knowledge."

So the very sign of real progress will show that 'I'm nothing, I'm the most needy, I'm the most wretched, most helpless.' The negative aspect must be improved to attract the positive. And one says, 'I'm positive,' a point of negative will say, 'I'm positive,' then at once he'll be rejected. You are under false control of *māyā*. *Dainyam*, *ātmā*, surrender, and to think oneself that I'm the meanest of the mean, that will attract the attention of the high. This is the science.

So anyone who will say 'I have seen God. I have got in my fist,' so I've no time to attend all these things. When I came here, one *brāhmaṇa* boy in the dress of a woman, he used to tell that, "I have seen Kṛṣṇa, and I have shown so many."

When he came to me I said, no, no, no. You know a little what is Kṛṣṇa, and how to see Him, and who can see Him. Some knowledge you have gathered from different scriptures, so rejected summarily.

Then, "No, no. I have shown Kṛṣṇa on the branch of this tamarind tree. So many are evidence."

In spite of such statements of yours that you have seen, you have shown to many, I discard summarily. This is all bogus. And why do you cheat you? You are cheating the public and cheating your own self. Be careful of that story.

Then after a few months that man came to me. "Yes, yes, what you said."

Then once this Kṛṣṇadāsa Bābājī and myself, when in _____ [?] Maṭha went to visit _____ [?] an U.P. District town, to preach. There one of Kṛṣṇadāsa Bābājī's relative was in the railway service. Then the station master he came to know that we have come from a religious mission to that place, and he suddenly came and told that, "One _____ [?] Cakravartī has come in the station, he just came down from the station and he's waiting in the second class rest house. And I told that two *sādhus* have come from Gauḍīya Maṭha here, he wants to see you."

And he says, "I am Rāma, I am Jesus, I am Kṛṣṇa, I am everything."

I thought that he's a madman, so I told him that he's a *sādhū*, there's a mango tope nearby, run, and just take him here. It will be beautiful at the mango tope, the *sādhū*s will talk. And the station is not the proper place for the *sādhū*s to talk.

He agreed. "Yes." Then he _____ [?]

It may be about nineteen twenty eight or so. Then I asked him, what is your position _____ [?]

"I am Rāma, I am Kṛṣṇa, I am Christ, I am all these things."

You are talking to a gentleman, talk in such a way.

"No, no. You see this." Some typed copies, a file with him. "The President of America, the Wilson, is a dog to me."

_____ [?] I took it. _____ [?] I told him, I shall go to police station.

It was out in *Nadiyā Prakāśa* at that time.

"Why you'll go to police station?"

Because the British Government and Wilson are intimate friends to our Government, and you have dishonoured him, abused him in such a filthy way. I won't tolerate it. I shall take you to the police station.

And there was station master, another Pleader, and so many other gentlemen at that place. They're showing some uneasiness that I'm attacking that gentleman in such a way.

Then when he was a little perplexed, then I thought that he's finding some way to come out of his former position. Then I supplied it. I think you have got a great bereavement for which you have come to such condition. I gave suggestion.

Then he found relief. "Yes, what you have said. I did so much for the country, and my only wife had to die in hospital without any help from the public. So I thought that I was deceived, and I must deceive the public, people." Came out with this.

I thought that my mission's finished. Now those Pleaders, station master, they told, "What is this matter?"

So because I have got some faith in the line of Gauḍīya Maṭha, that any man saying that I'm God, I'm Jesus, I'm Rāma, this is impossible, absurd. So one who has got some knowledge of the science of devotion, what devotion means,

trṇād api sunīcena, taror api sahiṣṇunā [amāninā mānadena, kīrtaniyaḥ 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]

And the acceptance will come from *avaroha-panthā*, from up to down. And he will go on thinking 'I'm helpless,' and that is qualification. And, 'I know. I have got so much power,' this is disqualification positive. So at once we can dismiss them, they've no place in the religious world.

There are so many *yogīs*, this _____ [?] Goswāmī in Benares, he told that he was an incarnation of Śiva. And he was a most expert *yogī*, many mystic powers, master of many mysterious powers.

One Governor at that time in Benares he invited him to a food table and told, "Whatever I shall take, you'll be able to take?"

"Yes."

Then the gifts and other things going, all taken. He took, he took. And before that he told, "What I shall take you will take?"

"Yes I shall."

He thought, 'he's a *sādhu*, he will take only vegetables.' But after his _____ [?] finished he passed stools on a plate. "Yes, I'm eating, you eat."

Then he was perplexed. "What is this?" And lastly when he died, "I'm Śiva. Pour water." He sat unaffected. Water, daily, everyone coming and giving Śiva, pouring water. And the flesh was rotten and was oozing, going out, he stood, and in this way he died.

Another thing also told in his name as a *yogī*, he jumped from the, that was also with one European officer. If you see some mysterious powers there's one living in a boat on the Ganges. Then he gave something valuable to him as presentation. He took it, and at once threw it in the water.

"Oh. I have done wrong. You do not know the value of this thing. Its price is so much. It is lost."

At once he jumped and with two similar things he came out. So many mysterious powers he used to show, that _____ [?] Goswāmī.

But we consider him also to be a demon, like followers of Śaṅkara, not a devotee. Devotion is far, far above. So, so many feats of supernatural display of anything, that won't touch us. No qualification. Above Śiva and Brahmā, and high, higher up. We're to understand path, what are the signs. *Vīrya-rasa*, *mādhurya-rasa*, the comparison, power and beauty, justice and mercy. All these things to be understood properly.

There was one Yogada, one *yogī* from India, he went to America, and he used to show many *mudrā*, tantric and hot [?] *yogī*, and he was very much favourite there. So much so that Rabindranatha Tagore he also was very much disgusted that bad name came for India.

When our Guru Mahārāja consulted Rabindranatha - his eldest brother was a friend of Bhaktivinoda Ṭhākura, so Guru Mahārāja had some familiarity with the Rabindra family. "We have made up our mind to send a batch of preachers of Mahāprabhu's *prema-dharma* to the foreign countries. We have made arrangement to send to England first."

Rabindranatha told, "I have got some experience of the foreign Western countries. But I think that if you go to the British Isles, they have got some vanity that they're ruler and we're ruled. So it will be difficult for them to accept anything from you, for us, from India. Their position is like that. If you go to America, they're open to anything, and the Indians, *yogīs*, and so many others, they've spoiled the field altogether. So not such a high valuable thing maybe acceptable there, I think. France also many times deceived by the leading Indian philosophers and others. You can go, send men to Germany. They're sober and judicious persons and they have got deep respect for Indian culture. According to me, that will be the best field. And when they take, in a serious way, not wanting to be deceived by any futile thing." That was his advice.

But Guru Mahārāja sent to England first, and from there Ban Mahārāja visited Germany. Two German scholars came, one Baron's son, and one scholar. His father was a monarchy _____ [?] Two came from Germany. No British came, in the beginning.

And now Swāmī Mahārāja has flooded India with foreigners in the name of Mahāprabhu. Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Should we stop here in this unpleasant environment when we've discarded this destructive side, not any constructive. On the basis of this burial ground, our base, mundane civilisation, the Vṛndāvana civilisation will grow, by the grace of Mahāprabhu. So there is much importance of Mahāprabhu, Śrī Gaurāṅga, before we venture to approach to Vṛndāvana. We must try to get ticket from Navadvīpa, Mahāprabhu's class. And then automatically we shall find that we have reached Vṛndāvana.

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