

83.11.01.B

Bhakti Sudhira Goswami: [From *Śrī Guru and His Grace*]

[Devotee: There are so] many visions about the International Society for Kṛṣṇa Consciousness (ISKCON). But what should the real vision of ISKCON be?

Śrīla Śrīdhara Mahārāja: In this verse, Raghunātha Dāsa Goswāmī gives the real acquaintance of what is ISKCON. *Nāma-śreṣṭham manum api śacī-putram atra svarūpaṁ*. ISKCON must not deviate from this line. We have not come here to deceive ourselves, but to fulfil ourselves. ISKCON will fulfil everyone's inner demand, even extending to the vegetables and stones, taking them to the feet of Mahāprabhu and the Goswāmīs. From village to village, everyone, in every place, should be hunted and approached. "Take the Name of Kṛṣṇa! Come under the flag of Mahāprabhu!" This grand worldwide mission will thrive like anything; it will touch the heavens and cover the Earth, and other planets also. That was the aim of Bhaktivedānta Swāmī Prabhupāda, and we understand and appreciate that.

So that's the end of that chapter. Then this chapter, chapter five, is called, *God Consciousness Versus Society Consciousness*. Where you explain progress means elimination and a new acceptance. And you give the example if someone is an out and out socialist living in the capitalist country, but there's a clash between the socialist and the capitalist, what will he do? Whose side will he take?

And you mentioned how in the Christian line they have *Catholics, Protestants, and Puritans*, progressive Christianity. Then how Einstein had to leave Germany to go to America for his high ideal of life.

And where Kṛṣṇa says, *sva-dharme nidhanam śreyaḥ, para-dharmo bhayāvahaḥ* [*Bhagavad-gītā*, 3.35], the relative consideration. Then absolute consideration, *sarva-dharmān parityajya, mām ekam śaraṇam vraja* [*Bhagavad-gītā*, 18.66]. "Give up everything. Come to Me directly."

And also, after, *The Disappearance of Guru*. You explain how disturbance must come. And the disciple begins *ātmā samikṣa*, self analysis.

And this example of *Jesus and Judas*. How Judas betrayed Jesus. And how also Peter who was the leader of Christ's apostles, disciples, he was exposed when he denied Christ.

Then you gave the example of the sycophant, flatterer. The Muslim king when he advertised, "I want one flatterer. Who will be the fit man for the job?"

Then the example of Droṇācārya and the Pāṇḍavas shooting the eye of the bird in the tree.

Then about...

Śrīla Govinda Mahārāja: God Consciousness, Society Consciousness.

Bhakti Sudhira Goswami: Yes. Then about not taking the Infinite within the prison house of our mind, confining Him there. And also our Guru, what he has given us, is it a living thing, dynamic, any growth can be seen? And here you say that if someone thinks that he's finished all knowledge and has attained perfection, then we hate it! And then you give the example of Kavirāja Goswāmī, *purīṣera kiṭa haite muṇi sei laghiṣṭha* [*Caitanya-caritāmṛta, Ādi-līlā*, 5.205] Thinking himself lower than the worm in the stool. And here's the finish. If someone says, "I have finished all knowledge. God, Caitanya, is my disciple," he should be shot down as the greatest enemy ever found in the world!

And this is chapter six.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: How many chapters?

Bhakti Sudhīra Goswāmī: Fourteen. Here is, “*I Command You - Become Guru!*” Here’s a picture of Mahāprabhu. And this verse, *tava kathāmṛtam* [*Śrīmad-Bhāgavatam*, 10.31.9]. And you gave Bilvamaṅgala Ṭhākura’s verse, *madhuraṁ madhuraṁ vapur asya vibhor* [*Kṛṣṇa-Karṇāmṛtam*, 92]. And that other verse, *māraḥ svayaṁ nu madhura-dyuti-maṅḍalaṁ nu* [*Kṛṣṇa-Karṇāmṛtam*, 68]. “How sweet is Kṛṣṇa.” And that should be distributed, the Hari *kathā*.

Śrīla Govinda Mahārāja: And Kṛṣṇa’s photo, Rādhā-Govinda’s photo _____ [?]

Bhakti Sudhīra Goswāmī: Yes. So then you say, *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa* [*Caitanya-caritāmṛta, Madhya-līlā*, 7.128]. And you say that the sum total of news in this world is that at every second everyone is entering the jaws of death.

So Mahāprabhu says, “I command you. Take the position of Guru, the giver. And don’t be afraid that you’ll become puffed up with pride and go to hell. I order you. Do relief work. Don’t stand idle as an onlooker.”

And you give the example, when someone criticised in Madras that Ramkrishna Mission is feeding people. And you told, if there’s a famine, and you’re distributing food, and someone flees from the crowd, should you go to catch them and stop your distribution?

And then there’s a picture of Mahāprabhu in the Jhārikhaṅḍa Forest.

Śrīla Govinda Mahārāja: Jhārikhaṅḍa _____ [?]

Bhakti Sudhīra Goswāmī: You say, “His vibration of Hari *kathā* was so fine it penetrated the elephant and tiger bodies and they began...”

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Then chapter seven. *The Initiating Spiritual Master*. You give the example of the three kinds of Guru. Two feet in Vaikuṅṭha, extending one foot here.

Śrīla Govinda Mahārāja: Ah. This is very important.

Bhakti Sudhīra Goswāmī: Yes. And the *kaniṣṭha*, *madhyama*, and *uttama adhikārī*. Then *Kṛṣṇa’s Headache*, and the *gopīs* giving their feet dust. And Rāmānuja giving his mantra at the risk of going to hell. And *The Trap to Capture Guru*. You once said through *śikṣā* the disciple will add as the trap to capture Guru, hearing his *śikṣā*.

Śrīla Śrīdhara Mahārāja: Eh? To trap Guru? What is this?

Bhakti Sudhīra Goswāmī: You said that if someone speaks, gives his *śikṣā* in the disciple, he will recognise that Guru is there. Because I was saying once...

Śrīla Śrīdhara Mahārāja: *Śikhā?*

Devotees: *Śikṣā.*

Bhakti Sudhīra Goswāmī: No, no. *Upadeśa.*

Śrīla Śrīdhara Mahārāja: O, *śikṣā.* His trap, what is it, how?

Bhakti Sudhīra Goswāmī: Once I told you that - you said, "You must follow your Guru's - you must give what your Guru has given to you. It is not your property." So I said I can give that by giving instruction. And what is the necessity to give initiation? And you said, "But by instruction, or *śikṣā*, the disciple will capture the Guru." He will understand who is the Guru through the *śikṣā*.

Śrīla Śrīdhara Mahārāja: Trap, what does it mean, trap?

Bhakti Sudhīra Goswāmī: It's figurative.

Akṣayānanda Mahārāja: Yes. It means he will recognise his Guru.

Śrīla Śrīdhara Mahārāja: How?

Akṣayānanda Mahārāja: By his *śikṣā*. By the *śikṣā* of the Guru the disciple he can _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Trap _____ [?] to capture, to catch the Guru.

Akṣayānanda Mahārāja: Yes. He'll capture the conception of Guru _____ [?] He can appreciate the conception of Guru this way. It is in a figurative way, captures.

Bhakti Sudhīra Goswāmī: It was on the discussion of *dikṣā* and *śikṣā*.

Śrīla Śrīdhara Mahārāja: Trap means something which unconsciously can capture one? Whom it captures, he may not know? He unconsciously comes and falls in the trap? Eh?

Akṣayānanda Mahārāja: Yes. Literally it means that.

Śrīla Śrīdhara Mahārāja: Literally. But...

Bhakti Sudhīra Goswāmī: It is more figurative.

Akṣayānanda Mahārāja: In a figurative way, in a loose way.

Śrīla Śrīdhara Mahārāja: Capture Guru, by *śraddhā*. Narottama Ṭhākura he captured Lokanātha in a trap?

Akṣayānanda Mahārāja: Yes. Something like that.

Bhakti Sudhira Goswami: Like that. That idea.

Śrīla Śrīdhara Mahārāja: Yes. That may be, yes, that may be.

Bhakti Sudhira Goswami: Because Lokanātha Goswami did not want to give initiation. Just like that.

Śrīla Śrīdhara Mahārāja: But he was trapped, captured.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhira Goswami: Then this chapter, chapter eight, *Separation from Śrī Guru*. Here is a picture of yourself and Swami Mahārāja on the roof here of your Maṭha.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhira Goswami: And the beginning of the chapter says that,

His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda gave advice to his senior disciples that if the need arose to consult higher spiritual authority after his disappearance, his senior Godbrother Śrīla Śrīdhara Mahārāja should be consulted. On more than one occasion he said, "I consider Śrīla Śrīdhara Mahārāja to be my *śikṣā* Guru, instructing spiritual master, so what to speak of the benefit that others can have from his association." Then. Just after his disappearance, his senior disciples approached Śrīla Śrīdhara Mahārāja and asked his advice on how to guide the International Society for Kṛṣṇa Consciousness. The following is an excerpt of their conversations.

So this is when the GBC came to see you in nineteen seventy eight. But it is not represented as GBC but just question and answer format. And you gave the example of the disciple is like the lotus, and Kṛṣṇa is like the sun, and the Guru is like the water all around in which the lotus is situated. So remove the water and then the lotus burns in the sun.

Śrīla Govinda Mahārāja: This is very nice example.

Bhakti Sudhira Goswami: Yes. And then also you gave the example of Raghunātha Dāsa Goswami. How he saw that Rādhā-kuṇḍa which previously was inspiring him, was now like a tiger's jaws coming to devour him. And Govardhana Hill was like a python coming to swallow him up. So it was antagonistic. So you spoke about *vipralambha*.

Then you speak of the position of Ācārya. And *vātsalya-rasa* and *sākhya-rasa*, dealing with disciples and Godbrothers. Then you speak of autocracy as opposed to democracy. That ours is autocratic position of Guru, all in all, unconditional surrender.

But you say that the Kṛṣṇa conception helps us make adjustments. Because whom we can see with the Absolute - mother Yaśodā, is coming to whip Him. She's whipping Kṛṣṇa. And *taṭasthā-vicāra* is given.

And also to the disciple you said the Guru is more near and dear to us than God Himself.

And also you said we're *Messiahs of Free Faith*. That no law should come to check the flow of love. But law, *viddhi*, should promote the flow of love.

You also give the example of the tooth biting the tongue, from the *Bhāgavatam*. The tooth cuts the tongue - should we remove the tooth? So you said some loving, one organic whole, loving dealings.

Then *kanak*, *kāminī*, and *pratiṣṭhā*. You explain the dangers for Ācārya.

And also if Guru must be abandoned. *Guror apy avaliptasya, kāryākāryam ajānataḥ*. [Mahābhārata, Udyoga-parva, 179.25] And Jīva Goswāmī in *Hari-Nāma-cintāmaṇi* of Bhaktivinoda Ṭhākura.

Also you explain that when Kṛṣṇa entered the arena of Kāmsa, how Guru is seen differently by different persons, so as Kṛṣṇa when He entered Kāmsa's arena He was seen in different ways.

And the example of where the son may be a judge, but the father comes before the judge and gives his regard to the rank, the position.

And Śrīdhara Swāmī's, *aham vedmi śuko vetti, vyāso vetti na vetti vā* [Caitanya-caritāmṛta, Madhya-līlā, 24.313] And Mahāprabhu telling Sanātana that Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: It is not composed by Śrīdhara Swāmī, but it's about Śrīdhara Swāmī.

Bhakti Sudhīra Goswāmī: Yes. And his commentary on the *Bhāgavatam*.

Śrīla Śrīdhara Mahārāja: Right.

Bhakti Sudhīra Goswāmī: Then Mahāprabhu telling Sanātana that, "Kṛṣṇa is going to grace you through Me." And your example of the poster in the war time in Calcutta. "Take this dress."

Śrīla Śrīdhara Mahārāja: _____ [?] That example for which?

Bhakti Sudhīra Goswāmī: For which? So many questions are being asked to you. "Should we do this? We will have disciples. Should we do that?" Then finally you say, "Take this uniform, and so many things will be shown to you. You'll get inspiration what to do."

And you say that, "Our Master is not a cheat. He will come to help us with all His might, saying, 'Do this. I'm helping you. I'm at your back. When we're all sincere, things will happen like this.'"

Śrīla Śrīdhara Mahārāja: Do that, not do that.

Bhakti Sudhīra Goswāmī: Yes. Then the next chapter is called, *Nāma Guru and Mantra Guru*. Then here, this is your example - Govinda Mahārāja he does a graphic illustration of your example, a circle within a circle.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: *Gāyatrī* mantra.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhira Goswami: Continuous to Goloka.

Śrīla Govinda Mahārāja: Continuous to Goloka _____ [?]

Bhakti Sudhira Goswami: *Hari Nāma*, extends to the lowest position, and goes to the highest position.

Śrīla Govinda Mahārāja: *Hari Nāma* _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: _____ [?] To help.

Śrīla Govinda Mahārāja: The *Hari Nāma*.

Bhakti Sudhira Goswami: So this looks very scientific, this explanation.
Then also here this, *ātmā parijñāna-mayo*.

Śrīla Govinda Mahārāja:

*ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
[vyartha 'pi naivoparameta pumsām, mattaḥ parāvṛtta-dhiyām sva-lokāt]*

[One party says: "God exists!" The other says: "God does not exist!" *Śrīmad-Bhāgavatam* says that the *ātmā* is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever."] [*Śrīmad-Bhāgavatam*, 11.22.34]

Bhakti Sudhira Goswami: And you tell the story of Sārvabhauma Bhaṭṭācārya and Gopīnāth Ācārya.

And Śrīla Bhaktisiddhānta Sarasvatī's example of a man living in a dungeon. His friend comes to show him the sun, and he says, "Let me get one lantern." He says, "No lantern will be necessary."

Then also Duṣṣāsana, and the *virāṭ-rūpa*, to bind Kṛṣṇa. And Dhṛtarāṣṭra hears the sages, everyone praising Kṛṣṇa, and says, "Remove my blindness and let me see You." And Kṛṣṇa says, "I say that you'll see and you'll see. No necessity of removing your blindness."

Śrīla Śrīdhara Mahārāja: Yes. Revolutionary. Ha, ha.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Independent of our physical senses, that knowledge, that is more...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: "Let there be water." There was water. "Let light." Light. His sweet will everything, at the back.

[21:55 - 22:25 ?]

Bhakti Sudhīra Goswāmī: *A Religious Jungle*. When Uddhava asked Kṛṣṇa, "Why are there so many 'isms' in the world? How did this come about?"

Then, *The Lady and the Mullah*. You say, "Every disciple cannot catch the real spirit of the advice of the Guru." So the *mullah* was giving lecture on *Koran*.

Devotees: _____ [?]

Bhakti Sudhīra Goswāmī: So that story. Very humorous.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Then Newton saying, "I'm just collecting pebbles on the shore of the ocean of knowledge. In that way I'm more learned than all of you who think that you know everything."

Then here this chapter ten, *Instructing Spiritual Masters. Śikṣā Guru Paramparā*.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: So you explain, "Our *paramparā* follows the ideal, not the body; it is a succession of instructing Spiritual Masters."

*mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya
rūpānuga janera jīvana [viśvambhara priyaṅkara
śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana]*

["Mahāprabhu Śrī Caitanya is non-different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśvambhara (Śrī Caitanya)."]

[*Brahma-Mādhva-Gauḍīya Sampradāya*, 6] [Compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]

Then you explain about the line of thought as traced from Newton to Einstein. *Copernicus, Galileo, Newton, Einstein*. How in considering great distance the intermediate points may be neglected, and the major points are taken into consideration. Like the thought from Newton to Einstein.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: Newton.

Śrīla Śrīdhara Mahārāja: _____ [?] What did I say?

Bhakti Sudhīra Goswāmī: That you traced in scientific thought, from Newton to Einstein. And the lesser important scientist in between...

Śrīla Śrīdhara Mahārāja: Excluded.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: So Guru *paramparā*, touching the main points.

Bhakti Sudhīra Goswāmī: Yes. Then, you say disciplic succession is not a bodily succession, not body *paramparā*.

Śrīla Śrīdhara Mahārāja: Spiritual thought.

Bhakti Sudhīra Goswāmī: Yes. Then you mention Baladeva Vidyābhūṣaṇa and his valuable contribution to the *sampradāya*.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: And here's pictures of Rāmānujācārya, Madhvācārya, Nimbārkācārya, Viṣṇusvāmī.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: And there's a photo of Baladeva Vidyābhūṣaṇa.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: And you explain *The Zigzag Line of Truth*. Analogies coming down in a zigzag way. And you say, "I'm not a servant of A,B,C, or D. I'm a servant of Mahāprabhu. And I must turn in any way, whatever may be favourable to reach my Lord."

And you tell of Gopa-kumāra in *Bṛhat-Bhāgavatāmṛta*, how he had to go from one level to another.

Śrīla Śrīdhara Mahārāja: Progressing.

Bhakti Sudhīra Goswāmī: Progressing. Then you tell of Prahlāda Mahārāja, that his father is a demon, he's a devotee, his son is a demon, his grandson a devotee again. You mention Prahlāda's Guru *paramparā*, Hanumān's Guru *paramparā*, Pāṇḍavas Guru *paramparā*, Mahādeva's Guru *paramparā*. You say but Brahmā and Mahādeva are Gurus themselves. They're the creators of their own lines of Guru *paramparā*. But Gopa-kumāra passes them also. Why? His thirst is not quenched until he goes to Vṛndāvana. So *Bṛhat-Bhāgavatāmṛta* has shown us the line of Guru *paramparā*, or the real line of our quest, our search.

Then, you give the example of the Pāṇḍavas going to the Himalayas, and how so many fell away, but Yudhiṣṭhira and the dog continued together. So you said some may be eliminated.

Then you quote Mahāprabhu and Rāmānanda. But Rāmānanda was shrinking away, not to instruct Mahāprabhu. But Mahāprabhu said that, "You are the wealthiest capitalist of the spiritual world. So use that and do good for the public."

Here you say, "First let us understand Guru, then the question of *paramparā*." And you say, "Śrīmatī Rādhārāṇī is not in the Guru *paramparā*. Should we dismiss Her? The question of first importance is who is Guru? And then there can be a chain of them coming down."

Then you give example, *Alexander the Great*, the Gordion knot. "That who can unloose this knot will be a great king." Then Alexander he cut the knot with his sword, ignoring the formal consideration.

And the example of Columbus. "Who can stand an egg - can you make an egg stand?"

Śrīla Śrīdhara Mahārāja: That is for Napoleon perhaps.

Bhakti Sudhīra Goswāmī: Aha! Yes. Someone said that. He says in one tape Columbus.

Śrīla Śrīdhara Mahārāja: I thought that that was the case with Napoleon. "Can you keep the egg on your nail?" "Yes, yes."

Śrīla Govinda Mahārāja: You can correct?

Bhakti Sudhīra Goswāmī: Yes, we can correct that. We thought so, but in one place you said Columbus.

Śrīla Śrīdhara Mahārāja: I heard it like that, in the case of Napoleon.

Śrīla Govinda Mahārāja: Make it clear.

Bhakti Sudhīra Goswāmī: Right. We can change it. Anyway, then chapter eleven is called, *The Land of Gurus*. And you explain the verse, *na hy ekasmād guror jñānaṁ, su-sthiraṁ syāt su-puṣkalam* [*Śrīmad- Bhāgavatam*, 11.9.31]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Then you tell of that Baladeva Vidyābhūṣaṇa explains how both Rūpa and Sanātana Goswāmīs have shown Govinda to the world, like a jewel within their palms.

And then also you quote that *nyāya śāstra*, this *viśaya*, *saṁśaya*, *purva-pakṣa*, *mimāṁsā*, *siddhānta*, and *saṁgatih*. Then *ajñāta-sukṛti*, *jñāta-sukṛti*, *śraddhā*, *sādhu-saṅga*.

And you explain the gradations. You say, "What to speak of here, in God's own self there's gradation. Vāsudeva, Viṣṇu, Nārāyaṇa, Dvārakeśa, Mathureśa, Svayaṁ-Bhagavān Kṛṣṇa."

Śrīla Śrīdhara Mahārāja: Not only ends there, but Svayaṁ-Rūpa, Svayaṁ-Prakāśa, Prabhāva-Prakāśa, Vaibhava-Prakāśa, and so many differentiated.

Bhakti Sudhīra Goswāmī: Then here you mention about being *Hurled Down to Vaiṣṇuṭha*. Raghunātha Dāsa Goswāmī...

Śrīla Śrīdhara Mahārāja: pasa bhumi divi pheli selidi parola hadi [?]

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Then this is chapter twelve. It's called *Servant of the Servant*.

Śrīla Śrīdhara Mahārāja: Telescopic system.

Bhakti Sudhīra Goswāmī: Yes. Ha, ha. And that,

*ārādhanaṁ sarveśāṁ, viṣṇor ārādhanaṁ param
[tasmāt parataram devī, tadyānām samārcanam]*

["Lord Śiva told the goddess Durgā:] 'My dear Devī, although the *Vedas* recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu.'"]

[*Caitanya-caritāmṛta, Madhya-līlā, 11.31*]

*ye me bhakta-janāḥ partha, ne me bhaktāś ca te janāḥ
[mad bhaktānām ca ye bhaktās, te me bhaktatamā mataḥ]*

["Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."] [*Ādi Purāṇa*]

Śrīla Govinda Mahārāja: *Mad bhaktānām ca ye bhaktās.*

Śrīla Śrīdhara Mahārāja: *Te me bhaktatamā mataḥ.*

Bhakti Sudhīra Goswāmī: And also you told how in the beginning how Śrīmatī Rādhārāṇī was worshipping time, *kāle, ye kāle vā svapane*.

Śrīla Govinda Mahārāja: Time. Worshipping time. *Ye kāle vā svapane, dekhinu varṣī vadane* [*Caitanya-caritāmṛta, Madhya-līlā, 2.37-8*]

Bhakti Sudhīra Goswāmī: So that Kṛṣṇa would remain.

Śrīla Śrīdhara Mahārāja: *Rāmānanda-saṁvāda* _____ [?]

Śrīla Govinda Mahārāja: No. It's not in *Rāmānanda-saṁvāda*.

Bhakti Sudhīra Goswāmī: Yes. *Ye kāle vā svapane, dekhinu varṣī vadane.*

Śrīla Govinda Mahārāja: Yes, I know that.

Bhakti Sudhīra Goswāmī: But where is it?

Śrīla Govinda Mahārāja: It's in *Caitanya-caritāmṛta*.

Bhakti Sudhīra Goswāmī: Yes, it's *Rāmānanda-saṁvāda*.

Śrīla Govinda Mahārāja: In *Rāmānanda-saṁvāda*?

Bhakti Sudhīra Goswāmī: Yes. Whenever we went to find anything on Rādhārāṇī it was there.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: Who says that?

Devotees: Rādhārāṇī says that.

Bhakti Sudhīra Goswāmī: "That when Kṛṣṇa comes again I'll worship time, propitiate time."

Śrīla Govinda Mahārāja: O, this *śloka* in *Jagannātha-vallabha-nāṭaka*.

Akṣayānanda Mahārāja: *Ye kāle vā svapane, dekhinu vaṁśi vadane.*

Śrīla Govinda Mahārāja: *Sei kāle āilā dui vairi, 'ānanda' āra 'madana,' hari' nila mora mana, dekhite nā pāinu netra bhari'.*

Bhakti Sudhīra Goswāmī: But we only have access to *Caitanya-caritāmṛta*.

Śrīla Śrīdhara Mahārāja:

*punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭi-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala*

...

*[ye kāle vā svapane, dekhinu vaṁśi vadane, sei kāle āilā dui vairi
'ānanda' āra 'madana,' hari' nila mora mana, dekhite nā pāinu netra bhari'
punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭi-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala]*

["Whenever I had the chance to see Lord Kṛṣṇa's face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa to the full satisfaction of My eyes."] ["If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds,

moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments.”]

[This was spoken by Śrī Caitanya Mahāprabhu while in trance in the mood of Śrīmatī Rādhārāṇī, in the company of Svarūpa Dāmodara and Rāmānanda Rāya.]

[*Jagannātha-vallabha-nāṭaka*, 3.12-3] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 2.37-8]

Śrīla Govinda Mahārāja: _____ [?] This *śloka*, this is translation of that *śloka*.

Bhakti Sudhīra Goswāmī: Yes, that’s right. Also you say this example. “If you love me, love my dog. How intense one’s love for his master must be if he can love the master’s dog. So the test of our love of the master, of Kṛṣṇa, is in pleasing His servants.”

And then you say how Kṛṣṇa is a king, and there’s a hierarchy, servitors surrounding the king.

And the Everest example, highest peak, Everest. Surrounding Everest so many subordinate peaks.

So making the approach nearer to Kṛṣṇa we’ll understand so many servitors in His connection.

And you say *The Real Test of Devotion*. When Śrīla Bhaktisiddhānta Saraswatī Ṭhākura was travelling in South India, and someone would say he’s ‘a great devotee of Kṛṣṇa, or a great devotee of Rāma,’ he would say, “Under whose guidance does your service to Kṛṣṇa go on?” And they would say, “No, no, I’m directly concerned with Lord Kṛṣṇa. I’m directly concerned with Lord Rāma.” Then when they went away we heard our Guru Mahārāja say, “He has no devotion.” That person was dismissed as an imitation devotee.

Then this chapter thirteen is *Lives of the Saints*. About *goṣṭhyānandī* and *viviktānandī*. You explain...

Śrīla Govinda Mahārāja: _____ last chapter [?]

Bhakti Sudhīra Goswāmī: Next to last. There’s one more after this.

Śrīla Govinda Mahārāja: Yes. Thirteenth chapter _____ [?] *viviktānandī*, *goṣṭhyānandī* ____ [?]

Akṣayānanda Mahārāja: *Premārurukṣu*.

Bhakti Sudhīra Goswāmī: *Premārurukṣu*.

Śrīla Govinda Mahārāja: Yes. _____ [?]

Bhakti Sudhīra Goswāmī: Then here’s a picture of Bhaktivinoda Ṭhākura.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Because you’re quoting his *Caitanya-śikṣāmṛta*. And that we cannot make this distinction who is higher and lower. And you mention Kṛṣṇa, it’s His will through whom He chooses to do different services in this world.

Śrīla Śrīdhara Mahārāja: Hmm?

Bhakti Sudhīra Goswāmī: Kṛṣṇa, it's His selection.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa?

Bhakti Sudhīra Goswāmī: Kṛṣṇa's selection, which devotee He will do His work through, and what kind of work. And you mention Svarūpa Dāmodara, Rāmānanda Rāya, how they did not preach in an extensive way. But on the other hand Nityānanda Prabhu and others did. Kṛṣṇa selects His instruments according to His desire. Then you mention Rūpa and Sanātana did not practically come in touch with the masses for preaching. But they gave scriptures for the preachers.

Then *sparśa-maṇi*, the Vaiṣṇavas, like touchstones.

Then you mention that it may be taken from one point of view that *Gaura līlā is higher than Kṛṣṇa līlā*. So those who are engaged in distribution that that is very laudable.

Then here's a picture of Śrīla Gaura Kīśora Dāsa Bābājī Mahārāja. Because how Śrīla Bhaktisiddhānta Saraswatī Ṭhākura said, "All spiritual knowledge is contained within a particle of the dust of his lotus feet."

And you mention Gadādhara Paṇḍita also, his affinity for Mahāprabhu is so great.

And you say, *Kṛṣṇa is Dancing*, through different agents.

Then you give the story of Puṇḍarīka Vidyānidhi. *Aho bakī yaṁ stana-kāla-kūṭam* [Śrīmad-Bhāgavatam, 3.2.23] And Gadādhara Paṇḍita and Mukunda Datta.

Then this is the last chapter, chapter fourteen. It's called *The Line of Śrī Rūpa. Rūpānuga sampradāya*. And you begin saying mercy is above justice. And that verse again, *aho bakī yaṁ stana-kāla-kūṭam / kaṁ vā dayāluṁ śaraṇaṁ vrajema*. And you say we should omit the department of justice, because we'll be dealt with very severely. Rather we should approach the department of mercy. Then you quote...

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: ...Gopāla Bhaṭṭa Goswāmī.

*govinda-vallabhe rādhe, prārthaye tvāṁ ahaṁ sadā
[tvadīyam iti jānātu, govindo mām tvayā saha]*

["O Śrīmatī Rādhārāṇī, the dearest of Lord Govinda, this is always my request to You - please let Lord Govinda, along with Yourself, consider me to be one of Your assistants."] [Arcana Paddhati, p 70]

Gopāla Bhaṭṭa Goswāmī, his *arcana*. And,

*rādhe vṛndāvanādhiśe, karuṇāmṛta-vāhini
[kṛpayā nija-pādābja, dāsyam mahyam pradiyatām]*

["O Rādhe, O Queen of Vṛndāvana, You are like a flowing river filled with the nectar of mercy. Please be kind upon me, and bestow upon me some small service at Your lotus feet."] [*Arcana Paddhati*, p 70]

And there's a photo of Gopāla Bhaṭṭa Goswāmī writing his...

Devotees: _____ [?]

Bhakti Sudhīra Goswāmī: Then *Distributing Ecstasy*. The *hlādinī*, *karuṇāmṛta-vāhini*, the *hlādinī-śakti* is distributing. You say like a river has in it many valuable minerals and jewels, to trace in that current. So the *hlādinī* current is distributing that. Then Śrīla Raghunātha Dāsa Goswāmī, who says, "Kṛṣṇa is of secondary concern."

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Bhakti Sudhīra Goswāmī: Then, here is that verse, *āsābharair-amṛta-sindhu-mayaiḥ kathañcit* [*Vilāpa-kuṣumāñjali*, 102] Then *Rādhā-dāsyam*. And you quote also Kṛṣṇa and Uddhava. *Na tathā me priyatama ātmayonir na śaṅkaraḥ* [*Śrīmad-Bhāgavatam*, 11.14.15]. Then *Āsā maho caraṇa-renu-juṣām aham syām* [*Śrīmad-Bhāgavatam*, 10.47.61]. Then, you give explanation of - oh, here's a photo of Rādhā and Govinda. Then you explain the significance of the *rūpānuga sampradāya*, coming from Rūpa Goswāmī. And here's a picture, Śrīla Rūpa Goswāmī, the *bhakti-rasācārya*, giver of the *rāgānūga-śāstras*.

And then you describe this is our *Spiritual Inheritance*. You gave the example, the father leaves some valuable documents for the children. They may not know the value as children, but when they mature they come to realise there wealth, that's been left. And you said, "This is not my property but the property of my Gurudeva."

Then you say, "Bhaktivedānta Swāmī Prabhupāda he gave everyone a clue. He distributed the key, widely, and gave a clue. 'Come and open the chest and find out what valuable ornaments and gems are within the chest.'" Then you say, "But people will say this is just a product of a disorganised brain. The non-devotees, they'll think this is madness."

And you quote Rūpa Goswāmī's verse, *viracaya mayi daṇḍam dīnabandho dayām vā* [*Śrī-Rūpapādānām*]. About a *cātaka* bird praying for water from the clouds. And then the book finishes with that verse, praying for the grace...

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