

83.11.14.C

**Śrīla Śrīdhara Mahārāja:** ...it should be rather heard from a true Vaiṣṇava this what is what. It is unintelligible, it is *adhokṣaja*. It is not within the reason.

**Bhakti Sudhīra Goswāmī:** And that verse, *vaiṣṇavera kriyā-mudrā*.

**Śrīla Śrīdhara Mahārāja:** *Vijñeha nā bujhaya*.

*[vaiṣṇavera kriyā-mudrā vijñeha nā bujhaya]*

[Even a very learned and intelligent scholar depending on direct perception of knowledge cannot understand the activities of a Vaiṣṇava.]

[From the purports of *Caitanya-caritāmṛta*, *Ādi-līlā*, 15.22] [*Ādi-līlā*, 17.249] [*Antya-līlā*, 16.7]

[*Madhya-līlā*, 7.66] & [*Madhya-līlā*, 19.155]

The intelligent section, the scholars, are *muhyanti yat sūrayaḥ*. [Great sages and demigods are placed into illusion, [*Śrīmad-Bhāgavatam*, 1.1.1].

Parāśara was going to cross a river, suddenly she proposed, the lady that was rowing the boat, and there they connected and Vedavyāsa came out. How will you explain that in public? In the ordinary sense a great sage - and suddenly, but the underlying principle, that is the Supreme Will, and he's a mere instrument in the hand of that Supreme Will. The Vedavyāsa will come in that way, Kṛṣṇa-Dvaipāyana. That force, Parāśara is not the party, he's a mere instrument. But who is to understand that? In this way, outwardly it is an awkward thing, but inwardly they're mere instrument.

*[yasya nāhankṛto bhāvo, buddhir yasya na līpyate]  
hatvāpi sa imāṅ 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]

In that level they're living, mere instrument to the whim of the Absolute. Does not care for their own dignity or non dignity. So in Viṣṇu and Vaiṣṇava *caitya* such things. With this caution we're to describe the history as well as any of their activities or anything. In particular case it may be fall from his own position. *Madhyama adhikārī* he may fall down. And *uttama adhikārī* he's out of that, no fall, no rise. And the application is difficult, what is what. So this should be dealt very cautiously, cleverly, in an introduction, then we shall go to deal with the history of a great Vaiṣṇavas.

**Bhakti Sudhīra Goswāmī:** Yes. So I think in general we don't have a necessity to include these, so much internal personal dealings. But mainly those sections which have some philosophical import, benefit for the reader.

**Śrīla Śrīdhara Mahārāja:** Kuntī, Draupadī, the case of these chaste ladies, their acceptance of two, three husbands, what is this? Apparently this is discard-able, it is blameable. But the *śāstra* says we'll be purified if we take the name of these chaste ladies. Their chastity is not disturbed, because divine arrangement has forced on them to do so. So these are the difficult things to handle, and with much caution and examples we're to have an introduction then we can discuss these things.

**Bhakti Sudhīra Goswāmī:** Yes. Now that is clear.

**Śrīla Śrīdhara Mahārāja:** Risky, very risky.

**Bhakti Sudhīra Goswāmī:** You are the fit person to deal with these things, only Your Divine Grace.

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

**Bhakti Sudhīra Goswāmī:** Another thing...

**Śrīla Śrīdhara Mahārāja:** *Muhyanti yat sūrayaḥ.*

**Bhakti Sudhīra Goswāmī:** But you are not bewildered by this. Another thing, I feel I have committed offence against the holy feet of Gaurakīśora Dāsa Bābājī Mahārāja.

**Śrīla Śrīdhara Mahārāja:** That is not much. He showed himself like that. Gaurakīśora Dāsa Bābājī Mahārāja he showed that he had nothing to do in the - he had no contribution in the *śikṣā* Guru. So you thought, 'yes, he may be omitted.'

But our Guru Mahārāja he gave recognition very much. "That in his toe the whole scriptural knowledge I can see by inspiration." Full of inspiration to Guru Mahārāja. So if we're to accept our Guru Mahārāja Bhaktisiddhānta, we cannot but accept Gaurakīśora Bābājī Mahārāja. I shall get all my wealth drawn from there, and Bhaktivinoda Ṭhākura.

**Bhakti Sudhīra Goswāmī:** So then you have to plead on my behalf to Śrīla Bhaktisiddhānta Saraswatī to forgive this foolish boy.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Bhakti Sudhīra Goswāmī:** And also you told this not to lavishly use this name *mañjarī*. Another offence on my part to your holy feet.

**Śrīla Śrīdhara Mahārāja:** Yes. We must not tackle the most secret part of the *līlā* so lavishly. So it will always be kept under a screen, over our head, that sort of position. That is the highest, but not to be exposed to the public. Kṛṣṇa's *padam*, something like that. That sort of respect, it's always over our head. It may not be exposed to the public senses. To satisfy the senses of the ordinary public, this should never be given. Because our senses like vultures, whenever they meet anything want to make it - in the words of our Guru Mahārāja, wants to make it a ground where the dead bodies are thrown, as fashion.

**Bhakti Sudhīra Goswāmī:** Burial ground.

**Śrīla Śrīdhara Mahārāja:** Burial, that is underground. But in India in a place where dead bodies are thrown, and vultures and jackals and other animals come and eat. So our Guru Mahārāja said, “Whenever our senses will fall like vultures, make it material. We may try to represent it spiritually, but our senses will go there and like vultures they will fall on them.” So we should not create any cremation ground, that so many vultures will come and make the place nasty. The food, the rotten flesh food for the lover of the rotten flesh. So to save them, not to extend those things, as much as possible. Where it will be mentioned with great caution.

*pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]*

[“The path of divine love is worshippable to us and should be held overhead as our highest aspiration.”]

That was the tenor of the teachings of our Guru Mahārāja. Always with great reverence he mentioned about that, the higher pastimes of Kṛṣṇa, especially this *mādhurya rasa*. Ke?

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Vaiṣṇava. If we want to make it object of our experience it will vanish, we won’t be able to mark that. But when with some respect, distant, overhead, then it may show some ray, or glimpse, so that we can glimpse and have experience. It is there, it is over my head. I may have some conception. But if particularly go to make a direct object of experience, then this is the cremation ground. Respectable distance, venerable distance, we shall try to maintain about those *līlās* \_\_\_\_\_ [?] the private *līlās*.

**Bhakti Sudhīra Goswāmī:** Hmm. Yes. Also, another thing that is not so clear to me, is that you speak of the inspired side of the Vaiṣṇava is Guru, that is clear. Then his other side, there’s two sides, and that other side, what is not clear to me, is since it appears that that other side is not completely absolute...

**Śrīla Śrīdhara Mahārāja:** Which side?

**Bhakti Sudhīra Goswāmī:** There’s the inspired side, that is of the Guru. Then his regular self, his own individual position.

**Śrīla Śrīdhara Mahārāja:** The man side and the transcendental side?

**Bhakti Sudhīra Goswāmī:** Yes. So is there any room for the disciple to not adhere to that side?

**Śrīla Śrīdhara Mahārāja:** To the transcendental side?

**Bhakti Sudhīra Goswāmī:** No, the other side.

**Śrīla Śrīdhara Mahārāja:** Other, meaning this practical side?

**Bhakti Sudhira Goswami:** Yes.

**Śrīla Śrīdhara Mahārāja:** They should try to be harmonised with the transcendental side. Always it may not be clear to me, but it must not be devoid of the transcendental connection. I can't, it is not clear to me, but it must have some transcendental connection, what is not clear to me. In this way.

**Bhakti Sudhira Goswami:** Hmm. That's healthy.

**Śrīla Śrīdhara Mahārāja:** Ah. The things like mundane he's loving, this man he should not be given so much preference, partiality, or all these things, that should be up to infinite, ha, ha, connection with infinite.

Once, that Kuñja Bābu [later Śrīpād Bhakti Vilās Tīrtha Mahārāja], the general secretary of Prabhupāda, he was supposed to - waste some money, sometimes for his own private life.

So once in Purī, Professor Sanyal he was in *gṛhastha* form, though mentally he was more than a *sannyāsī*. His daughter was mature, and in the marriage ceremony something must be spent, monies necessary, and he previously made an insurance for that purpose. And that was matured and he, in his wife's name. Wife, when it was matured she took the money and put it near the husband, the Professor Sanyal. And the Professor gave it to Guru Mahārāja. And Guru Mahārāja sent it to Kuñja Bābu.

Then we asked Professor Sanyal, "Why did you give this money to Guru Mahārāja? It is your private, it is in the name of that daughter, and she must be married, she's grown up. And you do not care, but your wife she's so much anxious, suffering from anxiety. The daughter is grown up, must marry her. You may not care, you have become a cent percent *sādhu*. And you gave it to Guru Mahārāja. Guru Mahārāja sent to Kuñja Bābu, and it is on the underground."

Then Professor answered, replied, "If Guru Mahārāja wants to become satisfied to give money to such and such person, then as a disciple should we not see how much money that man can consume. As his disciple, if our Guru Mahārāja finds satisfaction to give money to him, then as his disciple what should we do? We shall try our best to satisfy, to see how much money that man can consume." He answered in that way.

**Bhakti Sudhira Goswami:** Hmm, very nice.

**Śrīla Śrīdhara Mahārāja:** So this ordinary dealings had that infinite connection. Guru Mahārāja's partiality to give money to some person knowing that he'll waste something, this side was not very palatable to us.

But Sanyal told, he saw, in the infinite connection. "That Guru Mahārāja wants to give some money to others and we're going to complain against his behaviour, what is this? We shall try our best to see that how much Guru Mahārāja wants to give to that man." He came with that colour. Do you follow?

**Bhakti Sudhira Goswami:** Yes, oh yes.

**Śrīla Śrīdhara Mahārāja:** So he's connecting that little thing with the infinite vision. So everything must be seen or felt with infinite vision.

**Bhakti Sudhira Goswami:** Yes.

**Śrīla Śrīdhara Mahārāja:** And later in that way every neglected movement here has got connection with the absolute. Nothing is eliminated. Infinite embraces everything. In the highest stage, *paramahansa*, he says that everything is connected with infinite.

*yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati / tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati*

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [*Bhagavad-gītā*, 6.30]

Only in the middle stage we distinguish, 'this is God, this is non God.' *Māyā*. But there is a stage from where, from that centre, the angle of vision in the fullest degree. *Yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati, tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati*.

*sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ  
bhūtāni bhagavaty ātmany, eṣa bhāgatottamaḥ*

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."] [*Śrīmad-Bhāgavatam*, 11.2.45]

*Uttama-bhāgavata*. \_\_\_\_\_ [?]

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Bhakti Sudhira Goswami:** So I wanted to give this to Mahārāja before I go. This, Mahārāja, some pounds, a hundred and fifty pounds.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

...

**Bhakti Sudhira Goswami:** ...we were thinking this book on the *Śikṣāṣṭakam* that you've purported.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] to consider this point, what you think fit you do.

**Bhakti Sudhira Goswami:** Yes. I just wanted to know...

**Śrīla Śrīdhara Mahārāja:** *Guru and His Grace*, then next book will be?

**Bhakti Sudhira Goswami:** What the next book would be, if you had some...

**Śrīla Śrīdhara Mahārāja:** You say that *Śikṣāṣṭakam* or what?

**Bhakti Sudhīra Goswāmī:** Well in English to call *Precepts of Śrī Caitanya*, and subtitled Sanskrit *Śikṣāṣṭakam*.

**Śrīla Śrīdhara Mahārāja:** In English the title will be?

**Bhakti Sudhīra Goswāmī:** *Precepts of Śrī Caitanya*.

**Śrīla Śrīdhara Mahārāja:** More special *Eight Precepts of Śrī Caitanya*. It passes by that particular name.

**Bhakti Sudhīra Goswāmī:** Yes.

**Śrīla Śrīdhara Mahārāja:** *Śikṣāṣṭakam*. The special eight stanzas, teachings of Śrī Caitanyadeva.

**Bhakti Sudhīra Goswāmī:** All right. The Eight Precepts of Śrī Caitanya.

**Śrīla Śrīdhara Mahārāja:** Eight Precepts. Like the Ten Commandments. Eight Precepts, particular precepts of Śrī Caitanya, special precepts. And there is also Bhaktivinoda Ṭhākura's *Daśakam*, Nimbarka *Sampradāya Daśakam*. Madhvācārya also outlines ten more, the whole outlines of the whole teachings only ten stanzas. In the Nimbarka *Sampradāya*, Bhaktivinoda Ṭhākura's also, ten stanzas, the famous ten stanzas, covering the whole doctrine. *Daśa-mūlam* \_\_\_\_\_ [?] The original ten principles of the particular creed. The Gauḍīya, Nimbarka, Madhvācārya, they have the original ten principles. *Daśakam*. That is *Daśa-mūlam*, that is known by the special technical name *Daśa-mūlam*, ten original concepts of the creed, *Daśa-mūlam*. Bhaktivinoda Ṭhākura...

...

**Bhakti Sudhīra Goswāmī:** ...this book on the lives of great devotees.

**Śrīla Śrīdhara Mahārāja:** That will be a big one.

**Bhakti Sudhīra Goswāmī:** Yes, a bigger one.

**Śrīla Śrīdhara Mahārāja:** Find out who are the personalities, and in order of different *rasa* you are to - it will be a big thing. If it is possible you may do one thing. In *Bhagavad-gītā*, what is the development in my edition, if you can collect them with the help of Akṣayānanda Mahārāja, and that in a small pamphlet the special development of *Bhagavad-gītā* towards *Bhāgavatam*.

**Bhakti Sudhīra Goswāmī:** Oh. The speciality in your *Bhagavad*...

**Śrīla Śrīdhara Mahārāja:** The search of *Bhāgavatam* in *Bhagavad-gītā* - or, in the light of *Bhāgavatam* the ray of *Bhāgavatam* in *Bhagavad-gītā*. Something like that.

**Bhakti Sudhīra Goswāmī:** That's another book.

**Śrīla Śrīdhara Mahārāja:** Or *Gītā* leading towards *Bhāgavatam*. The inner purpose of *Gītā*, or where *Bhāgavatam* and *Gītā* meets together, something. And the basis the *Gītā* flower and the fruit *Bhāgavatam*. How *Bhāgavatam* fruit coming out flower of *Gītā*. In this way. Ha, ha, ha. That will be a very peculiar thing for the scholars.

**Bhakti Sudhīra Goswāmī:** Yes.

**Śrīla Śrīdhara Mahārāja:** "What's the *Bhāgavatam* in *Bhagavad-gītā*?" They'll say. "What is this?" They'll be small and leading questions and be peculiar type.

**Bhakti Sudhīra Goswāmī:** Yes. But this book on the lives of the devotees, on their different appearance day and disappearance day you sometimes speak about them. You've spoken about Raghunandan Ṭhākura, Rasikānanda, Śrīnivāsa Ācārya, his father.

**Śrīla Śrīdhara Mahārāja:** I, in the very beginning, perhaps about forty five years ago or so, I prepared a book like that, I tried to prepare. Every day in the program for that thing, a book to prepare, at that date we shall open the book, and all the necessary things to be discussed it will be kept there. In this way I tried to prepare. Somewhat a portion was prepared and the manuscript perhaps may be there. This date this is Raghunātha Dāsa, Raghunātha Bhaṭṭa, and wherever anything mentioned about them it is all in one place. In this way I tried to compile one book.

But that is almost finished? And that will be a very comprehensive thing. Day by day about the Vaiṣṇava we're to discuss. In one place we shall get everything.

**Bhakti Sudhīra Goswāmī:** Yes. Well this book would not be so comprehensive because it would be - their lives are mentioned but mainly philosophy.

**Śrīla Śrīdhara Mahārāja:** That will be a difficult task. Wherever anything is mentioned about them that must be quoted. Reference from different books about the same person. Wherever you find about him, from *Caitanya-caritāmṛta*, *Caitanya-Bhāgavata*, then *Bhakti-ratnākara*, or any other about anything mentioned, or in Sanskrit, anywhere, all about him must be there. That will be very comprehensive and big book.

**Bhakti Sudhīra Goswāmī:** So, the book that I was thinking of is different.

**Śrīla Śrīdhara Mahārāja:** History of all the Vaiṣṇavas concerned, and that will be couched in that way. In the day of his appearance anything about him, referenced from this book, that book, all together. In this way I have tried to compile. That will be a huge thing.

And Prabhupāda wanted to publish *Vaiṣṇava-Maṅjūṣā*, just as an encyclopaedia, Gauḍīya encyclopaedia he wanted. *Maṅjūṣā* means a big box, chest. Whatever is necessary of the Vaiṣṇava will be found in that big chest, *Vaiṣṇava-Maṅjūṣā*. He began but he could not complete.

After him Vasudeva Prabhu also did somewhat with the help of one *sahajiyā* scholar Haridāsa dāsa. But I did not see it.

**Akṣayananda Mahārāja:** There's one book called *Gaurāṅga-parṣada-caritavali*.

**Śrīla Śrīdhara Mahārāja:** By?

**Akṣayānanda Mahārāja:** Harikṛpa Brahmācārī.

**Śrīla Śrīdhara Mahārāja:** Where from, how long?

**Akṣayānanda Mahārāja:** Well I don't know but it's after Śrīla Bhaktisiddhānta. He has given jivani [?] of Vasudeva Prabhu. Purī Prasāda Ṭhākura. So he is perhaps in the line of Ananta Vasudeva Prabhu. Perhaps you did not see that book. That has given jivani of many core Vaiṣṇavas.

**Śrīla Śrīdhara Mahārāja:** By whom?

**Akṣayānanda Mahārāja:** Harikṛpa dāsa. Maybe he's a disciple of Ananta Vasudeva.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Haridāsa maybe?

**Akṣayānanda Mahārāja:** Not Haridāsa dāsa, no, Gauḍīya publication, printed by Gauḍīya Mission.

**Śrīla Śrīdhara Mahārāja:** Maybe, I do not know. Hare Kṛṣṇa. Then, how has he mentioned there about Bhaktisiddhānta Saraswatī Ṭhākura there?

**Akṣayānanda Mahārāja:** I've not read it very...

**Śrīla Śrīdhara Mahārāja:** In later days that Ananta Vasudeva he depart from him.

**Akṣayānanda Mahārāja:** That they've not mentioned, of course, they did not give that, no mention of that.

**Bhakti Sudhīra Goswāmī:** Also, Mahārāja, another question, is one of our Godbrothers he's proficient in Sanskrit translation. And he's translated many, many books in the last six years or so. So I've acquired some of those books and I just wanted to know if we could have your permission to look through them. If I could mention, there's a few books, if I could mention their names and you could say whether it's approved reading or not.

**Śrīla Śrīdhara Mahārāja:** Of course special portion if I can see then I can give my opinion.

**Bhakti Sudhīra Goswāmī:** Right, but we'll have to look through it to give you that.

**Śrīla Śrīdhara Mahārāja:** Ah, so I cannot read. Anyone should read, like Akṣayānanda Mahārāja or yourself, and whatever the points of difference, or peculiar points, if that is brought to me then I can\_\_\_\_\_ [?]

**Akṣayānanda Mahārāja:** Certain remarks.

**Bhakti Sudhīra Goswāmī:** Right. We can bring it to your attention.



**Śrīla Śrīdhara Mahārāja:** Yes.

**Bhakti Sudhīra Goswāmī:** But I just mentioned to you some of the books he's done. He's translated the *Stava-mala* of Rūpa Goswāmī, the *Haṁsadūta* of Rūpa Goswāmī, *Kṛṣṇa-Karṇāmṛtam*, *Mukunda-mālā-stotram*, *Gaurāṅga-smaraṇa-maṅgala-stotram* of Bhaktivinoda Ṭhākura, *Tattva-Sandarbha* of Jīva Goswāmī, *Prema-Bhakti-Candrikā* of Narottama Dāsa, *Prārthanā* of Narottama Dāsa, *Caitanya-candrāmṛtam*, and *Śrī-Kṛṣṇa-Bhakti-Ratnā-Prakāśa* of Raghava Paṇḍita Goswāmī. Those are the books I have acquired so far. But we can look through it and if there's some...

**Śrīla Śrīdhara Mahārāja:** He's a translator of ISKCON?

**Bhakti Sudhīra Goswāmī:** Yes but personally. In ISKCON they do not want to publish his translations, because they're not interested in these books.

**Akṣayānanda Mahārāja:** He has done it as a self interest.

**Śrīla Śrīdhara Mahārāja:** He's a disciple of Swāmī Mahārāja?

**Bhakti Sudhīra Goswāmī:** Swāmī Mahārāja.

**Śrīla Śrīdhara Mahārāja:** What is his name?

**Bhakti Sudhīra Goswāmī:** His name is Kuśakratha. Actually his name is two names, in ninth canto of *Bhāgavatam* [9.24], Kuśa and another name Kratha.

**Śrīla Śrīdhara Mahārāja:** What is the meaning of the word Kratha?

**Bhakti Sudhīra Goswāmī:** They were names of two sages.

**Śrīla Śrīdhara Mahārāja:** What is the spelling?

**Akṣayānanda Mahārāja:** K,r,a,t,h,a. We think Swāmī Mahārāja didn't give that name. It was picked by some other...

**Bhakti Sudhīra Goswāmī:** Secretary.

**Śrīla Śrīdhara Mahārāja:** Krathanaka, there is a word, that is the name of a camel we find in *Viṣṇu-Purāṇa*, Krathanaka. *Kratha*. We're to consult the dictionary what is the meaning of *kratha*. Kuśakratha, which was the name of a saint?

**Akṣayānanda Mahārāja:** Two saints. One is Kuśa one is Kratha.

**Śrīla Śrīdhara Mahārāja:** As in Kuśa, Lava.

**Akṣayānanda Mahārāja:** Yeah, like that.

**Śrīla Śrīdhara Mahārāja:** Kuśakratha. It is found, the tale of them in *Mahābhārata* or in any other place?

**Bhakti Sudhīra Goswāmī:** *Śrīmad-Bhāgavatam*, I believe in ninth canto, where there's a list of many, many names, before the beginning of tenth canto. Which dynasty is that? At the very end of the ninth canto.

**Śrīla Śrīdhara Mahārāja:** The name of saint or king or who?

**Akṣayānanda Mahārāja:** It may be king.

**Bhakti Sudhīra Goswāmī:** Yes.

**Śrīla Śrīdhara Mahārāja:** We're to find out from *Bhāgavatam*, the *ṭīkā* from *Bhāgavatam*. Viśvanātha Cakravartī's *ṭīkā* must have given something. Gaura Haribol.

**Bhakti Sudhīra Goswāmī:** Mahārāja. Another question I had was, I'm getting this Mahāprabhu Deity, Śrī Caitanya Mahāprabhu, and the installation time will be I think on Gaura Pūrṇimā. So I should be there for the installation. So is it proper if I come to India a little before that and leave just before Gaura Pūrṇimā to return for that, or should come a little after?

You know because if you're here and you leave three days before Gaura Pūrṇimā it's a little off.

**Śrīla Śrīdhara Mahārāja:** I shall consider and say, shall think it out.

**Bhakti Sudhīra Goswāmī:** All right. And another point was that I think Mukunda Mala Vilas Prabhu he's working very nicely on these books. The main work of compilation and editing he's performing and doing very well, nicely. And I think when he was here last time he expressed some desire to take *sannyāsa* from Your Divine Grace.

**Śrīla Śrīdhara Mahārāja:** But if he takes *sannyāsa* then his service there may be slackened?

**Bhakti Sudhīra Goswāmī:** I don't know. I think he's very dedicated to doing this work, and that it would not slacken.

**Śrīla Śrīdhara Mahārāja:** What is his age?

**Bhakti Sudhīra Goswāmī:** His age, twenty nine, thirty.

**Śrīla Śrīdhara Mahārāja:** And how long his ISKCON connection, Kṛṣṇa conscious connection?

**Bhakti Sudhīra Goswāmī:** For about seven years.

**Śrīla Śrīdhara Mahārāja:** So disciple of Swāmī Mahārāja?

**Bhakti Sudhīra Goswāmī:** First, *Hari-Nāma* from Swāmī Mahārāja.

**Śrīla Śrīdhara Mahārāja:** And then?

**Bhakti Sudhīra Goswāmī:** And mantra from Your Divine Grace.

**Śrīla Śrīdhara Mahārāja:** And not Jayatīrtha?

**Bhakti Sudhīra Goswāmī:** No, Rāmeśvara.

**Śrīla Śrīdhara Mahārāja:** Rāmeśvara. Oh, he should call explanation from me.

**Bhakti Sudhīra Goswāmī:** Ha, ha, ha. Yes.

...

**Bhakti Sudhīra Goswāmī:** ...perform their *karma-kāṇḍic* ceremony for them. If they have some *śraddhā*, or if the hair cutting of their children, they want us, they think that we're the only representative of Hindu culture. So they're always coming, but every time, I try to accommodate them in some way, but it seems every time we get involved in this it creates a disturbance for us.

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha. \_\_\_\_\_ [?] You restore that gentleman, that Hiranyagarba.

**Akṣayānanda Mahārāja:** Pradyumna.

**Śrīla Śrīdhara Mahārāja:** Pradyumna. \_\_\_\_\_ [?] to go on with the *karma-kāṇḍa*.

**Devotee:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** Swāmī Mahārāja told here that, "You may try but that will cover you."

**Bhakti Sudhīra Goswāmī:** Yes. I spoke to him before I left America.

**Śrīla Śrīdhara Mahārāja:** "A call for you has come, a dire demand, you must come out. Take my name."

**Bhakti Sudhīra Goswāmī:** That's the answer. That Keith Power [?] he also. I should just direct it all to him, I usually do.

So some man whose inclined like that can handle it. But we should not get involved in these things.

**Akṣayānanda Mahārāja:** *Anyābhilāṣitā-sūnyam* [Caitanya-caritāmṛta, Madhya-līlā, 19.167]

**Śrīla Śrīdhara Mahārāja:** Not in ordinary *karma-kāṇḍa*. But if you come this side, the Vaiṣṇava thought, then we can accept.

**Akṣayānanda Mahārāja:** *Bhakti-ānukūl*.

**Śrīla Śrīdhara Mahārāja:** Ah, *bhakti-ānukūl*. *Gṛhastha* Vaiṣṇava. In the predominated stage the *gṛhastha* Vaiṣṇava they may have something of these things. But we cannot state they do not care so much for service, and manage other things.

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