

85.05.28.A_85.05.29.A

Śrīla Śrīdhara Mahārāja: And Mahāprabhu gave him the charge to look over all the devotees there.

When he went to Rādhā-kuṇḍa found that Dāsa Goswāmī sitting under the shade of a tree, he's taking the Name. And next, about a few yards, a tiger is taking water.

Sanātana Goswāmī approached Raghunātha Dāsa, he suddenly found _____ [?] in his front, fell flat at his feet. "By your order I have come to give some order to you. You please at least build a cottage. Don't stay under the tree. A tiger was taking water here nearby. At least one cottage. This is my request, order to you. I shall send a person to build a cottage for you, and please accept it." So by his order he built the cottage at Rādhā-kuṇḍa. *Rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt.*

*[vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevām vīvekī na kaḥ]*

["The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?"] [*Śrī Upadeśāmṛta*, 9]

Rādhā-kuṇḍa, that is very special place for Rādhārāṇī, along with Her friends that special choice there. Other groups do not approach. Candrāvalī has got another place: *sakhī-sthalī*. That is the place for Candrāvalī's group. And Rādhā-kuṇḍa is for Rādhārāṇī's group.

One day, in his last days, Raghunātha Dāsa Goswāmī used to take one pot of this buttermilk, a small pot constructed by one leaf.

His attendant thought, "He only takes one pot, so if I can have a big leaf, I can prepare a big pot and then he will take some more." With this idea, he searched for that tree with big leaves and found in *sakhī-sthalī* that there those trees have got big leaves. He took that and with a big leaf prepared a big pot, and filled up with buttermilk he approached Dāsa Goswāmī.

"Oh, where have you found such a big leaf? A big pot you have."

"I found it in *sakhī-sthalī*."

"Is it?"

[Śrīla Śrīdhara Mahārāja perhaps gestured in such a way that encouraged devotees to laugh]

The sentiment may grow to such degree of jealousy. Still, they're the first group of Kṛṣṇa's devotees.

In Bhaktivinoda Ṭhākura's song, we find, *sakhī-sthalī nāhi heri nayane, dekhile śaibyāke paraye mane*.

- [1) *āmi to' svānanda-sukhada-bāsī, rādhikā-mādhava-caraṇa-dāsī*
 2) *duñhāra milane ānanda kori, duñhāra biyoge duḥkhetē mari*
 3) *sakhī-sthalī nāhi heri nayane, dekhile śaibyāke paraye mane*
 4) *je-je pratikūla candrāra sakhī, prāṇe duḥkha pāi tāhāre dekhi'*
 5) *rādhikā-kuñja āndhāra kori, loite cāhe se rādhāra hari*
 6) *śrī-rādhā-gobinda-milana-sukha, pratikūla-jana nā heri mukha*
 7) *rādhā-pratikūla jateka jan, sambhāṣaṇe kabhu nā hoy mana*
 8) *bhaktivinoda śrī-rādhā-caraṇe, saṅpeche parāṇa atība jatane]*

- 1) I am a resident of Svānanda-sukha-kuñja and a maidservant of the lotus feet of Rādhikā and Mādhava.
- 2) At the union of the Divine Couple I rejoice, and in Their separation I die in anguish.
- 3) I never look at the place where Candrāvalī and her friends stay. Whenever I see such a place it reminds me of Candrāvalī's *gopī* friend Śaibyā.
- 4) I feel pain in my heart when I catch sight of Candrāvalī's girl-friends, for they are opposed to Rādhā.
- 5) Candrāvalī wants to take away Rādhā's Lord Hari, thus covering the grove of Rādhikā with the darkness of gloom.
- 6) I never look at the faces of those who are opposed to Śrī Rādhā and Govinda's joyous union.
- 7) Nor do I find any pleasure in conversing with those who are opposed to Rādhā.
- 8) Bhaktivinoda has enthusiastically entrusted his soul to the lotus feet of Śrīmatī Rādhārāṇī.

[*Bhakti-pratikūla-bhāva Varjanāṅgikāra*,
 Renunciation of conduct averse to pure devotion, song 4.]
 [From *Śaraṇāgati, The Songs of Bhaktivinoda Ṭhākura*, p 32-34]

"We avoid *sakhī-sthalī*. We don't care to have a look at that, because if we see that Śaibyā - Śaibyā means Candrāvalī's assistant. Just as Lalitā, Viśākhā are Rādhārāṇī's assistants. So Śaibyā, Padma, they're assistants of Candrāvalī, so they're the antagonistic party, they remind her, so we don't, we avoid *sakhī-sthalī*."

When Prabhupāda continued whole Vraja-maṇḍala *parikramā* for a month, with thousands, but no camp in the *sakhī-sthalī*. Even we had camp in Varṣāṇā and Yāvaṭ, not in Nandagram. Ha, ha. Nandagrama is a common place. But we were always on the side of Rādhārāṇī, to show that our camp was established in Varṣāṇā, and the next camp went to Yāvaṭ. And from there we came to visit Nandagrama, the place of Kṛṣṇa. We're always on the side of Rādhārāṇī. Rādhā-Govinda. Without, everything else is intolerable to us.

Dāsa Goswāmī said, *bakārināpi. Āśābharaṇair-amṛta-sindhu-mayaiḥ*. This last appeal to Rādhārāṇī.

"I want Your favour, at all cost. If You do not favour me I do not want this Vṛndāvana, this, that. Even I do not want Kṛṣṇa Himself, if I do not get Your favour. Without You I do not want any Kṛṣṇa."

Without Rādhārāṇī - that famous *śloka*, this is Rādhā-*dāsya*, the highest attainment of the Gauḍīya.

*āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi
tvaṁ cet kṛpaṁ mayi vidhāsyaṣi naiva kiṁ me, prānair vrajema ca varoru bakārināpi?*

["O Varoru my beautiful, most magnanimous Goddess, my heart is flooded with an ocean of nectarean hopes. I have somehow been passing time until now eagerly longing for Your grace, which is an ocean of ever cherished nectar. If still You do not bestow Your mercy on me then of what use to me are my life, the land of Vraja, or even Śrī Kṛṣṇa who without You, is simply a mighty hero, the destroyer of demoniac forces like Baka."] [*Vilāpa-kuṣumāñjali*, 102]

"Prānair, even my life, *vrajema*, this Vraja Dhāma, and *bakārināpi*, and even that *bakāri* Kṛṣṇa I don't want. I want You, and then with You I want Govinda."

Rādhā-Govinda, Giridhari, and not Giridhari alone. There is possibility of accommodation of other group, we can't allow that. First we want You, then we want Hari. That is Gauḍīya Vaiṣṇava schools highest sentimental realisation. Gaura Hari bol.

Akṣayānanda Mahārāja: So Giriraja is above *rāsotsavād, govardhanaḥ, ihāpi?*

Śrīla Śrīdhara Mahārāja: Ah! From Vṛndāvana, *rasa*, Govardhana a selected few, and then Rādhā-kuṇḍa is acme, the wholesale. We get Kṛṣṇa whole there. In other places some not wholesale, but prejudiced. Vṛndāvana a common temperament for all the *gopīs*. But in Govardhana a selected few, qualified, not ordinary, not all, mass. And in Rādhā-kuṇḍa only the special group there.

Gaura Hari. All these things have been heard. We must give all our attention towards _____
[?]

That cannot be acquired - it will come out of itself. Our full aim will be towards the lower part.

sakhyāya te mama namo 'stu namo 'stu nityam / dāsyaḥ te mama raso 'stu raso 'stu satyam

["I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhya*. Rather, I shall tend always to do the lower service, *dāsya*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."] [*Vilāpa-kusamāñjali*, 16]

Our whole attention will be towards service. And Kṛṣṇa's will may take us to the higher standard. We won't be a party to that. Our full attention will be towards the feet. But if He wants to utilise me in any way that is His lookout. That will be the temperament. *Tad dāsa-dāsa-dāsānām [dāsatvaṁ dehi me prabho.]* Make me servant of the servant of the servant. That will be the real temperament of a real devotee, always going down. But when Kṛṣṇa wills to do anything He may utilise me in any way. That is the temperament.

Gaura Hari. Gaura Hari. Gaura Hari. Badrinārāyaṇa prabhu _____ [?]

[11:00 - 12:33 ?]

Akṣayānanda Mahārāja: He says, "The soul, *ātmā, jīvātmā, kesagra śata bhāgasya*, how do we explain that, that the soul is so small?

[bālāgra-śata bhāgasya śatadhā kalpitasya ca, bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate]

["If we divide the tip of a hair into one hundred parts and then take one part and divide this into another one hundred parts, that ten-thousandth part is the dimension of the living entity."]

[Śvetaśvatara-Upaniṣad, 5.9] & [Gauḍīya Kaṇṭhahāra. 10.8]

Śrīla Śrīdhara Mahārāja: It's an analogy. Smallest of the small, smallest particle, smallest unit of the conscious soul, like atom or electron. As atom or electron is considered to be the smallest constituent element, so the soul is the smallest particle of the conscious world. Smallest of the small.

Akṣayānanda Mahārāja: But that is only an analogy?

Śrīla Śrīdhara Mahārāja: Ah! And that analogy is given if one hair breadth - that is the sign of small, hair breadth. And if that breadth that can be hundred times divided into hundred, and again one portion of that into hundred, you may - that is an analogy about the soul affairs. But its nature is *sarva vyadhi*, all pervading, just light, whatever small, its effulgence is to certain extent. In that sense, *acalo 'yam sanātanaḥ, sthāṇur sarva-gataḥ*, means that, concentrated in one position but as a spark its halo is such, in that way.

*[acchedyo 'yam adāhyo 'yam, akledyo 'śoṣya eva ca
nityaḥ sarva-gataḥ sthāṇur, acalo 'yam sanātanaḥ]
[avyakto 'yam acintyo 'yam, avikāryo 'yam ucyate
tasmād evaṁ viditvainaṁ, nānuśocitum arhasi]*

["The soul is indivisible and cannot be burned, moistened, or dried up. He is everlasting, constant, unchangeable, and ever-existent. Nothing can obstruct his passage."] ["This soul is imperceptible, inconceivable, and unaffected by the sixfold mutations (birth, existence, growth, maturity, diminution, and destruction). Therefore, knowing the soul in this way, you can no longer lament."] *[Bhagavad-gītā, 2.24-25]*

Akṣayānanda Mahārāja: Yes. So that means the soul is actually much finer than the...

Śrīla Śrīdhara Mahārāja: Finer, that is quality is of that kind, like light.

Akṣayānanda Mahārāja: That is a rough example, rough analogy only.

Śrīla Śrīdhara Mahārāja: As *sarva-gataḥ* _____ [?] in the sense that has got feeling in the whole of the body. In every part of the body souls _____ [?] that consciousness _____ [?]

Akṣayānanda Mahārāja: In your *Gītā*, that he can take the body of demigods, humans, _____ [?] all different species, *sarva-gataḥ*.

Śrīla Śrīdhara Mahārāja: *Sarva-gataḥ*.

Akṣayānanda Mahārāja: All-approaching.

Śrīla Śrīdhara Mahārāja: May be qualified to be posted anywhere and everywhere, as duty. Sometimes Brahmā, sometimes Śiva, sometimes _____ [?] *Sarva-gataḥ*. And all-pervading, so many there, these particles are innumerable _____ [?] everywhere the particle is present, not one, but similar.

Akṣayānanda Mahārāja: Then a question arises, I was discussing with one friend yesterday, that if every atom, if everything is conscious, in Vedic conception everything is conscious, that means every atom also in the *māyā śakti*, every atom is also *cetan*, conscious.

Śrīla Śrīdhara Mahārāja: Ha, ha. Yes.

Akṣayānanda Mahārāja: In the higher conception. *Eṣa bhāgavatottamaḥ. Bhagavad bhāvam ātmanaḥ*.

*[sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ]*

["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]

So every atom in *māyā śakti* is also *jīva*.

Śrīla Śrīdhara Mahārāja: Yes.

Akṣayānanda Mahārāja: So then the danger will come.

Śrīla Śrīdhara Mahārāja: *Māyā śakti* doing service, rendering indirect service to the Lord.

Akṣayānanda Mahārāja: Yah. Now somebody will say that *jīva* has become *māyā śakti*.

Śrīla Śrīdhara Mahārāja: Not *jīva*.

Akṣayānanda Mahārāja: Then what will happen? How to...

Śrīla Śrīdhara Mahārāja: Lower than *jīva*. *Jīva* is in the rank of *śiva*, and the potency of *śiva* is *māyā śakti*, in general. It is possible only to finite *jīva*, illusion is possible only with the *jīva*. Illusion, *māyā* means illusion. Illusion is possible only with *jīva*, not above, so under the *jīva*. False notion, false imagination, that is concerning *jīva*, not anything higher.

Akṣayānanda Mahārāja: Yes. Above is Yogamāyā, below is Mahā-māyā, above is Yogamāyā.

Devotee: Mahārāja. Is the world real or unreal?

Śrīla Śrīdhara Mahārāja: Ha, ha. Real, that it is, otherwise just as a disease in a body is real, otherwise why we shall make so much to remove the disease. All the Ācāryas they're trying their utmost to remove *māyā*, illusion. So Śaṅkarācārya says that illusion is unreal, that is error, that is nothing. But Vaiṣṇava, that is something, otherwise you are trying hard to remove that thing? It is there. _____ [?]

But it is there, it is a particular indirect potency there.

Devotee: It is real but a dream, not concrete substance, but a dream.

Śrīla Śrīdhara Mahārāja: His conception of the truth.

Devotee: As *acintya bhedābheda*, it is both concrete as well as dream.

Śrīla Śrīdhara Mahārāja: Yes. Everything comes under that, *acintya bhedābheda*.

Devotee: So the world is concrete as well as dreamlike, simultaneously?

Śrīla Śrīdhara Mahārāja: Dreamlike. Those underlying illusory things seem concrete.

[21:00 - 26:12 ?]

...

Śrīla Śrīdhara Mahārāja: I'm told that he has purposely avoided.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: He's his disciple, and also he has published *Gītā*. And without referring to that and the comparison, all these things, how it can be done so. He has avoided that I was told. When I heard the introduction I found no reference, then I told there's no reference, so I purposefully avoided. So some comparison may come in question. And Akṣayānanda Mahārāja has got some delicate position, he's his disciple. All these things, they told me.

Bhakti Sudhīra Goswāmī: Yes. And so many have been given credit. It's one thing if no one had been given credit, but so many have been given credit.

Śrīla Śrīdhara Mahārāja: Who are they? Bhaktivinoda Ṭhākura, Prabhupāda, all these...

Bhakti Sudhira Goswami: No. Not like that.

Badrinarayana: Almost everybody.

...

Śrīla Śrīdhara Mahārāja: ...*parakīya*, where *upayānti te*, I have written the meaning of this *upayānti te* that the *parakīya sambandha*. What do you think?

"Yes. We heard that. What can come _____ [?]

Bhakti Sudhira Goswami: See, that could have been used...

Śrīla Śrīdhara Mahārāja: That was his...

Bhakti Sudhira Goswami: Mahārāja. That would have been a very nice introduction for *Hidden Treasure*.

Śrīla Śrīdhara Mahārāja: *Ke bolchen?*

Badrinarayana: He says that would have made a good introduction.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja's...

Bhakti Sudhira Goswami: Yes, saying this. Without this, and then introduction.

Badrinarayana: Yes. A few lines would have made a nice introduction.

Bhakti Sudhira Goswami: See, because Mahārāja, the way it appears - there's an introduction in the book by Govinda Mahārāja, in the *Gītā*.

Badrinarayana: There's an introduction in the book by Govinda Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Sudhira Goswami: So his introduction was written in nineteen sixty one, I think. So it's saying in the introduction there are no *Gītās* available in the devotional school. Do you understand?

Badrinarayana: At that time.

Bhakti Sudhira Goswami: Right. But this book is being published in nineteen eighty five.

Badrinarayana: When Govinda Mahārāja wrote his introduction he told that there were no...

Śrīla Śrīdhara Mahārāja: No?

Bhakti Sudhira Goswami: He says, where is it? They're mainly from, what does he say? They're from...
He just says that...

Śrīla Śrīdhara Mahārāja: Where that hint I gave about the inner meaning of *Gītā* at that time _____ [?]
Viśvanātha Cakravartī Ṭhākura only very...

Bhakti Sudhira Goswami: It just mentions that there are so many *Gītās*...

Śrīla Śrīdhara Mahārāja: Cakravartī Ṭhākura only given in a very remote way, that this knowledge is not ordinary knowledge, *jñāna vaisista. Dadāmi buddhi-yogaṁ, jñānī yogena bhāsvatā*. That *jñāna*, after the final stage of devotion then *jñāna* is, knowledge is being introduced again, *jñāna-dīpena bhāsvatā* [*Gītā*, 10.11] How it is possible? Viśvanātha Cakravartī only gave hint, "This knowledge is not ordinary knowledge, it has got its speciality." Only this was mentioned, but what was that, that was not explained.

I have given explanation to that, because his is like *jñāna śūnya bhakti*, and *jñāna* is hidden in particular case. *Soka moha*.

"When they're in separation, extreme pain in separation, at that time I go and show them Myself with clear knowledge."

"Oh! My Son has eaten." When Śacī Devī after cooking very favourite things for Nimāi, then she thought, "Nimāi is *sannyāsī*. These are very favourite curries I have sent to Him." So she began to shed tears. "Where is my Nimāi? These things are very favourite." Nimāi suddenly appeared and began to eat there.

Aka buli asru bari darinu mayan astre lastre ari jaya korinu vacan [?]

Mahāprabhu says in Purī, "Remind My mother this Dvādaśī day she did such, and I went there immediately and took the *prasādam* there, from her hand."

Śacī Devī also saw, "Oh! Nimāi _____ [?] that was past. Then, what is that? I had a dream? Nimāi's a *sannyāsī*. He left home long ago. But what I saw Nimāi is taking food. What is this? Am I mad? Or I've not served anything in the dish? Or any dog or some beast, animal came and left? Or at all I've not served any food here? Have I not cooked?" She going and searching in the dining room. "A little, yes it is there, I have cooked. Then, what I saw?" All these things.

For the time being when they're very madly feeling separation pain, suddenly He appears, shows them, "I am here." *Soka moha*. For the *jñāna*, the warning, *jñāna-dīpena bhāsvatā*, I have explained in that way.

Bhakti Sudhira Goswami: Yes, wonderful explanation.

Śrīla Śrīdhara Mahārāja: *Upayānti te, upa* and *upayānti te*. Who have fully attained continuous devotional life, again then I give suggestion towards *parakīya*. *Upayānti te, upa* means that,

upapati means lover, not wedded husband, lover. So *upayānti* means this *parakīya*. That after they achieve the highest acme, even crossing the society, and the *śāstric* order, they establish a secret relation of the highest connection with the Supreme. There should not be anything between the two. "My Lord and myself, no *śāstra*, no society should come between us." So that sort of relationship _____ [?]

And I asked Swāmī Mahārāja, "I have interpreted this in such a way."

Swāmī Mahārāja answered, "Yes." Short reply. "What can be the meaning otherwise?"

Because I told him that they have come to the finish of the devotion, again how this is coming.

Bhakti Sudhīra Goswāmī: Very deep realisations.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Ha, ha, ha. Hidden Treasure. *Gītā-gūḍhārtha-gauravam*, in the *vandana* Sanskrit.

*[vande śrī-guru-gaurāṅgau, rādhā-govinda-sundarau]
sa-guṇau gīyate cātha, gītā-gūḍhārtha-gauravam*

[Bowing down to the holy feet of Śrī Guru, Śrī Gaurāṅga, and Śrī Śrī Rādhā Govindasundara, all accompanied by Their associates, I shall sing the great glory of the hidden treasure of *Śrīmad Bhagavad-gītā*.] [*Hidden Treasure of the Sweet Absolute*, Introduction, p xxxvii]

The very hidden meaning of singing the glory of the very hidden meaning in *Gītā. Gūḍhārtha-gauravam*. That was also written in the beginning. *Gūḍha* means secret, hidden, *ārtha* means meaning, and *gaurav* means glory. I'm singing the glory of the very hidden meaning in *Gītā. Gūḍhārtha-gauravam*.

Devotees: _____ [?]

...

Śrīla Śrīdhara Mahārāja: So that might have raised some questions from the other party. But there was only one, the question of etiquette, formal question. All others silent.

Bhakti Sudhīra Goswāmī: Well, I mean from in this way, the etiquette...

Śrīla Śrīdhara Mahārāja: What Caru Swāmī told, "Why you have gone to _____ [?]" which is not mentioned in *Gītā As It Is*? So it is eliminated there. Other possibilities of other interpretations is eliminated, no basis there. So it is a bad adventure to cross his opinion, that I'm giving here like *Gītā As It Is*.

Bhakti Sudhīra Goswāmī: Yes, but we should show...

Śrīla Śrīdhara Mahārāja: And you feel encouragement to see more there.

Bhakti Sudhīra Goswāmī: We should show that the author of *As It Is*, we should show that Swāmī Mahārāja the author of *As It Is*, who has given *As It Is*, that he would approve of this interpretation.

Śrīla Śrīdhara Mahārāja: He will prove?

Bhakti Sudhīra Goswāmī: Approve.

Śrīla Śrīdhara Mahārāja: Approve?

Badrinārāyaṇa: Yes, of this interpretation.

Bhakti Sudhīra Goswāmī: *Of Hidden Treasure.*

Śrīla Śrīdhara Mahārāja: Yes, but only I myself is witness.

Bhakti Sudhīra Goswāmī: That's enough. Who else can we trust?

Śrīla Śrīdhara Mahārāja: But they want to blaspheme me. And you heard the recent flaws against you, Akṣayānanda Mahārāja, and Purī Mahārāja. Suddenly came, that rumour, that they have sent men against

_____ [?]

Bhakti Sudhīra Goswāmī: *Māre kṛṣṇa rākhe ke, rākhe kṛṣṇa māre ke* – [If Kṛṣṇa protects someone, no one can kill him, and if Kṛṣṇa wants to kill someone, no one can save him.]

Śrīla Śrīdhara Mahārāja: _____ [?]

Badrinārāyaṇa: And all three are here...

...

Śrīla Śrīdhara Mahārāja: ...had consultation with him, and this is approved that this sort of ruling cannot be avoided. That was his opinion. I asked him here. That I have given such interpretation because after the highest trace of *bhakti* again how *jñāna* comes here? *Jñāna-dīpena bhāsvatā*. Who was in the acme of devotional stage, the *jñāna-dīpena*, the light of *jñāna* is necessary for them he says, how it is possible?

So Swāmī Mahārāja - Śrīdhara Mahārāja asked him, I have given the way out this way. "Yes."

And another, that *upayānti te*, after their complete surrendered connection with Kṛṣṇa, then again, *dadāmi buddhi-yogaṁ taṁ*. "I give them suggestion, *upayānti*, to come to Me through *parakīya rasa*."

That also he told, "Without this, what other interpretation can be possible?"

So that is my private talk. You may mention or may not, because they may laugh at you. But some appreciation that this sort of *Gītā* hidden truth that's coming to the educated public of the civilised world. At the bottom we cannot avoid the gift of Swāmī Mahārāja. Otherwise it was not impossible. He was a man of secluded life and what he thought it was there.

_____ [?]

Bhakti Sudhira Goswami: The only thing I could add Mahārāja, is that you are a perfect Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: _____ [?] so many pictures are there showing so many people in appreciation of Śrīdhara Mahārāja _____ [?]

The westerners came in connection with Mahāprabhu _____ the divine love mainly through Swāmī Mahārāja. So that is the basis. We shall be thankful, mostly thankful to him. In this way you can adjust.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Nimāi: Something should be mentioned about Swāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: Mentioned and in a dignified way in one place dedicated to Swāmī Mahārāja something, mainly to compensate. What do you say?

Bhakti Sudhira Goswami: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Nimāi: So it can be done now.

Bhakti Sudhira Goswami: It may be possible.

Śrīla Śrīdhara Mahārāja: _____ [?]

Nimāi: Please do the finishing into workmanship is all right that none can understand it is added later on.

Bhakti Sudhira Goswami: Yes. These men who did this book are expert, first class. He did it once in *Śrī Guru And His Grace* in Malaysia.

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