

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja**  
**&**  
**His Divine Grace Śrīla A.C. Bhaktivedanta Swāmī Mahārāja**

73.03.00. A

**Śrīla Śrīdhara Mahārāja:** ... and this is not a chance coincidence, but a matter of innate fortune ... this sort of grace is being conferred on me and getting me the permanent services \_\_\_\_\_ means permanent settlement. So it comes down from Him to the smallest and negligent creature can ever be conceived in this \_\_\_\_\_ as His grace, so much His grace. We are very eager to get some happiness but even a point is very much dear to us. A speck of happiness of this can...

Once, Professor [Nisikanta] Sanyal, he told when he was a boy in; he was a man of Faridpur and there the Ganges water is very dear. So from his childhood he was habituated to see Ganges water by drops. So, a drop of Ganges water is stuffed on one's head and he's purified. The conception of Ganges water it is revered in that place. But his father was serving in Faridpur on the verge of Ganges. Once, following his father he's coming this side and passing through Ganges water. Then, when, he told, "What river is this?"

His father told, "This is the Ganges, River Ganges."

"So much water, the boat is passing through Ganges water and only a drop of Ganges water can never be found, to hardly be found in our country, and so much Ganges water is here and the boat is passing through, over it."

So, so much happiness ...

**Śrīla Prabhupāda:** *Ānandāmbudhi*. [Śikṣāṣṭakam, 1]

**Śrīla Śrīdhara Mahārāja:** *Ānandāmbudhi-varḍhanam, ānandāmbudhi-varḍhanam*. So, all blissfulness, all love. All deviated what is so much here, this land, this part, and there everything is all dancing, *gamanam nāṭyam*, and *toyam amṛtam*, all drink is that nectar.

**Śrīla Prabhupāda:** *Kathā gānam nāṭyam gamanam* [Brahma-saṁhitā, 56]

**Śrīla Śrīdhara Mahārāja:** And *kathā gānam*, all words are sweet because their subject matter is sweetness personified, Kṛṣṇa. *Kathā gānam*, pleasing everybody that *kathā*. *Gamanam nāṭyam*. And the very environment, trees, cows, lands, everything, all fulfilling our purpose. "Oh. You are Kṛṣṇa *bhakta*, everything for you is there, everything for you offering them, everything, we are all your friends. You can take anything you like. We are ready for your satisfaction. Opulence, opulence being offered from all sides. That is the meagre representation to us, in this foreign area, area where we fallen souls are living. That has been extended through the scriptures and the *sādhus*. The intimation, *sādhus* are agents coming down from that land to here to recruit us, to take us to that sphere. 'You are so cruelly representing you, like a cover, you like happiness, you want happiness, you want, are you seeking happiness, ecstasy? Oh, come with me. The opulence is there, the coin, the mine is there. You come. How much can you take? How much you can contain? Your...

**Śrīla Prabhupāda:** Bhaktivinoda Ṭhākura's song brought good news, I forget that song.

**Śrīla Śrīdhara Mahārāja:** Yes. *Śrī vaikuṅṭha puri ata sreya savan* [?]

**Devotee:** *Kalyāṇa-Kalpataru* (?)

**Śrīla Śrīdhara Mahārāja:** *Kalyāṇa-Kalpataru* (?) [a verse is quoted]

Many such trees and creepers are there, and only one I have tried to come down here for your good... Hare Kṛṣṇa. Hare Kṛṣṇa. The Name is the highest medium Mahāprabhu recommends, Name. And, it is open to all, open to all. Not much question of eligibility in taking the Name. From whatever corner he may come, only a sincere will is necessary. 'Yes, I want.' 'Do you sincerely?' 'Yes, I want this.' And that is the qualification. No other qualification is necessary, only sincere will, only, 'Yes, I want this.' But everything is there, and 'yes, come forward, I shall give you.' But the will must be *śraddhā*, faith.

*Kesava naho dulabha ahankara pitanam tu madye padvatya apa rasaya* [?]

*Ahankara navrtyanam kesava nahi dulabha* [?]

He's not far away, only the egoism is the wall between the two. And if the egoism of *karma* and *jñāna* removed then we are with the Lord, we are with the Lord \_\_\_\_\_ [?] Far for them and near for the others, for the *śraddhā-rūpa*, He's near. So near that we cannot conceive of that nearness. Even perhaps me self is not so near to me self. He's so near to us, we can see clearly. I cannot see me as much as He can see me. I cannot love me as much as He loves me, and His Names' love. I can't love me self so much. Such is our relationship with the Lord. But the Divine Name, the divine master, can make us conscious of the Divine. Act for our destination. What are you doing with everything? Only gathering some transient feelings of this material sensation of this material body...

**Śrīla Prabhupāda:** Would you like to stop...

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Hare Kṛṣṇa. So Swāmī Mahārāja has done a miracle, he has done a miracle! What Bhaktivinoda conceived and Prabhupāda [Bhaktisiddhānta] tried to translate the conception into action in his last days. And anyhow we find that through Swāmī Mahārāja these things have been fulfilled. We are happy, we are glad, we are proud of him. We love to awe. Our Guru Mahārāja told that when one person has come to take *dīkṣā* and to stay in the Maṭh, then he said that after wandering a long time in the foreign land he's again coming just to his home, homeward. Godward means homeward, back to God, back to home, back to Godhead. Back to God means back to home, sweet, sweet home. Our home is there and nowhere else. So, we may be quite free there. No apprehension of any misgivings or misunderstanding. Such boldness and clear faith we can go on, onwards, onwards. And what we are leaving on the back, that is all mortal things, transient. Hare Kṛṣṇa. Hare Kṛṣṇa.

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca  
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

**Śrīla Prabhupāda:** Jai Om Viṣṇupāda Paramahansa Parivrājakācārya Bhakti Rakṣaka Śrīdhara Mahārāja Ki Jai.

**Assembled Devotees:** Jai.

.....

**Śrīla Prabhupāda:** [So we are thinking we are very much fortunate to hear His Divine Grace Oṃ Viṣṇupāda Paramahaṃsa Parivrājakācārya Bhakti Rakṣaka Śrīdhara Mahārāja. He is,]

...by age and by experience, in both ways he's senior to me. I am also always fortunate to have his association since a very long time - perhaps since 1930 or something like that. At that time, he did not accept *sannyāsa*; he just left home, *vānaprastha*. In his white dress he went to Allahabad. Mahārāja, I think you remember this incident when you went to Allahabad.

**Śrīla Śrīdhara Mahārāja:** Yes, I do.

**Śrīla Prabhupāda:** Yes, thank you. At that time...

**Śrīla Śrīdhara Mahārāja:** ...we took *prasādam* on the roof.

**Śrīla Prabhupāda:** Oh, yes. [Everyone laughs] On that auspicious occasion we were connected. Before that, in 1920, 22, when I was manager in Dr. Bose's Laboratory, a young man, and I was a nationalist in the Congress Party, I was a devotee of Mahatma Gandhi and CS Das. At that time...

**Śrīla Śrīdhara Mahārāja:** 1920, but at the beginning of non-cooperation.

**Śrīla Prabhupāda:** No, I was in connection with Congress by 1917 when Annie Besant became the Congress President. Then I became serious in 1920 and I gave up my education. So one of my friends...perhaps you know, Mahārāja, that Narin Mandi...he was my intimate friend. So in their house old [Bhakti Pradīpa] Tīrtha Mahārāja went to beg some alms, there was a rich man, so he informed me that, "One nice *sannyāsī* came to our house and he has invited us to go to Ulṭā Dāṅgā there in the Gauḍīya Maṭh. So he has invited me, I wish to go there. Why don't you come? Let us go together."

He was my very intimate friend. So at that time I was a little pessimistic: "Why should I go? I know all the *sādhus* there; I am not going."

So he forced me: "Oh, why not? Let us go."

"All right, let us go." So I went to see His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura in 1922 in that Ulṭā Dāṅgā building.

At that time Prabhupāda [Bhaktisiddhānta] was sitting on the roof, there was a small house, room, and we were welcomed because Mr. Lal Mandi was a very rich man and he contributed some money. So we went to see Prabhupāda, offer our obeisances.

So immediately he said that, "You are all educated young men. Why don't you preach Lord Caitanya Mahāprabhu's message throughout the whole world?"

So I replied to him that, "We are a dependent nation. Who will hear our message? We can talk of all these things after we get independence." Because I was politically-minded at that time, Yes. So he refuted my argument. Certainly I was defeated and I took his words very seriously; I appreciated. Then we were offered some *prasādam*, we came down.

Then my friend Lal Mandi asked me, "How did you like this *sādhu*?"

"Yes, here is a *sādhu* in whose hands Caitanya Mahāprabhu's message is there, and it will be done. I think this is very nice." That was my appreciation.

And then in 1923 I resigned my post as manager in Bose's Laboratory and I accepted the agency of the whole of U.P. beginning from Mamasai (?) up to Delhi, and I made my head office in Allahabad. So I was always thinking, "Oh yes, I met a very nice *sādhu*." From the very beginning that was my impression that, "I have met a real *sādhu*." So actually the words *lava-mātra sādhu-saṅge sarva-siddhi haya* - was actually, I could see that, finely, for a moment.

[*'sādhu saṅga,' 'sādhu saṅga,' - sarva śāstre kaya / lava-mātra sādhu-saṅge sarva-siddhi haya*]

["The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.54*]

And he impressed so much, Bhaktisiddhānta Sarasvatī Ṭhākura, that it continued. Then in 1928, when there was Kumbha Mela.... Mahārāja, when did you join Gauḍīya Maṭh?

**Śrīla Śrīdhara Mahārāja:** Twenty-seven.

**Śrīla Prabhupāda:** Twenty-seven, that means...

**Śrīla Śrīdhara Mahārāja:** I was thirty when I met Prabhupāda in August, 1926. That was my first meeting, and I joined the mission in May, 1927.

**Śrīla Prabhupāda:** In 1928 there was a Kumbha Mela I think, and during that Kumbha Mela [Bhakti Pradīp] Tīrtha Mahārāja with a party came to my shop. \_\_\_\_\_ And I saw, "Oh, these are the people I saw, Gauḍīya Maṭh, yes, come on."

**Devotees:** (Laughter)

**Śrīla Prabhupāda:** I was so glad. So Tīrtha Mahārāja asked me that, "We have come new here, we are going to establish a temple in Allahabad. We have heard your name, so we have come to you. Please help us."

"Yes, I will help you." So in this way I contributed, my attending physician contributed, and some other friends. In this way we became friends. And Tīrtha Mahārāja, old Tīrtha Mahārāja, had first meeting in my house at Allahabad, with, I think, Sarvaiṣṇava Brahmācārī and Bir Kṛṣṇa Brahmācārī.

**Śrīla Śrīdhara Mahārāja:** Yajavara Mahārāja.

**Śrīla Prabhupāda:** Yajavara Mahārāja, yes. So my father was Vaiṣṇava, but when I invited the Gauḍīya Maṭh *sādhus*, my father thought that I have invited some *sādhus* of the Ramakrishna Mission, so he was not very interested. (Laughter) When Tīrtha Mahārāja was speaking, I called my father - my father at that time was invalid - I called him, "Please come down, there is a meeting with the Gauḍīya Maṭh." So he could not resist my request; he came down, but he did not think that some devotees have come — he thought that, "These Ramakrishna Mission rascals have come."

**Devotees:** (Laughter)

**Śrīla Prabhupāda:** So he was not very happy, but I told, he was sitting — he, in the meeting he just criticised them. Then when he heard the speech of our old Tīrtha Mahārāja, our old God-brother, he understood, "Oh, they are Vaiṣṇavas!" Then immediately after the meeting he fell down on his feet. "I misunderstood you sir that you are Ramakrishna Mission *sādhu*. I am so glad to meet you."

That is the beginning of my intimate relationship with Gauḍīya Maṭh. And they were coming, and whenever somebody would come, I would invite them to lecture in my house. In that way, Śrīdhara Mahārāja — at that time, Rāmendra Sundara Bhaṭṭācāryya — he was also invited to my house, and before that, I think I invited Bhāratī Mahārāja and you were with Bhāratī Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Śrīla Prabhupāda:** Yes. So, in this way my connection became developed with Gauḍīya Maṭh. Then, gradually the process began: *harisye tad dhanam shanaih* ["Hari-Nāma takes everything away."] [Laughter] I wanted to become a very big businessman and there was good opportunity. I was very nicely associated with the chemical industry of India - Dr. Bose's Laboratory, Bengal Chemical, \_\_\_\_\_ and all of them - they liked my business organisation. Then I started a big laboratory in Lucknow – so, that was golden days - but gradually everything became tainted, and at last my Allahabad business was lost; it was not lost, on account of so many debts I had to hand it over to Dr. Kartik Chandra Bose because I was his agent. I had some debts, so I told him, "All right, you take this business." In this way the business was lost. So I was not going to, I was sitting at home, and Yajavara Mahārāja - at that time, Sarvaiṣṇava Brahmācārī and Atulananda Brahmācārī, they used to come to take their subscriptions, and they were requesting, "Why don't you come to our Maṭh, why don't you come to our Maṭh? You are now free." So I used to visit their temple. That was not far away from my house. Then they intimately sensed the Gauḍīya Maṭh grew. In this way, I think in 1933...yes, Sir [William] Malcome Hailey [Governor of United Provinces] came to lay down the foundation stone of the Allahabad Maṭh. Mahārāja, I think you remember?

**Śrīla Śrīdhara Mahārāja:** Yes, we were coming from Vṛndāvana *parikramā*.

**Śrīla Prabhupāda:** Yes, *parikramā*. And the *parikramā*, that is also another incident. I was not initiated at that time, but I had a very good admiration for the Gauḍīya Maṭh people, and before 1933 I met Śrīdhara Mahārāja and other devotees - old Tirtha Mahārāja – so they were very kind to me. So the *parikramā*, I thought, "What these people doing on this *parikramā*? Let me go." So I met them in Kosi. Perhaps, Mahārāja, you may remember, and all people were going to see some Śeṣaśāyī.

**Śrīla Śrīdhara Mahārāja:** Including Nimi Mahārāja.

**Śrīla Prabhupāda:** Yes. So at that time Vinod Bābu, later on, Keśava Mahārāja, he informed that, "Prabhupāda [Bhaktisiddhānta] is going to Mathurā tomorrow morning, and he will speak Hari *kathā* this evening. Anyone who wants to remain may remain, or otherwise they may prepare to go to see Śeṣaśāyī."

So at that time I think only ten or twelve men remained. Out of them Śrīdhara Mahārāja was one of them, and I thought it wise, "What can I see, this Śeṣaśāyī? Let me hear. Prabhupāda will speak; let me hear." So Prabhupāda marked that...

**Śrīla Śrīdhara Mahārāja:** It was better to listen to him than wasting the eye-experience on Śeṣaśāyī.

**Śrīla Prabhupāda:** Yes. Because he's a Vaikuṅṭha person he could understand that this boy is eager to hear. So he very much appreciated. So when he came back to Allahabad, so, Gaṇeśa Bābu, he introduced me, that, "Here is a nice devotee."

So Prabhupada immediately replied, "Yes, I've marked it. He does not go away. He hears very well. Yes, I will accept him as disciple."

Then I was initiated. In this way our relationship with Gauḍīya Maṭh developed, and gradually as it developed, the other side [family and business] diminished.

**Śrīla Śrīdhara Mahārāja:** [Laughs]

**Śrīla Prabhupāda:** [Chuckles] Then, there was a long history, it will take time, but I had the opportunity of associating with His Holiness [Śrīdhara Mahārāja] for several years. I had the opportunity. Kṛṣṇa and Prabhupāda liked him to prepare me. Śrīdhara Mahārāja lived as a...

**Śrīla Śrīdhara Mahārāja:** As a *sannyāsī*.

**Śrīla Prabhupāda:** Ha, ha, ha, He lived in my house as a sub-lessee for three years. So naturally we had very intimate talks and he was my good advisor. I took his advice and instruction very seriously because from the very beginning I know he's a pure Vaiṣṇava and devotee and I wanted to associate with him, and tried to help him also in so many ways. He also tried to help me. So our relationship is very intimate. After the breakdown of the Gauḍīya Maṭh, I wanted to organise another organisation making Śrīdhara Mahārāja the head. And I wanted to arrange at that time for [Bhakti Saranga] Goswāmī Mahārāja to have the house of one of my friends at.... Śrīdhara Mahārāja, you may remember those things. I wanted to organise in so many ways, but somehow or other....

**Śrīla Śrīdhara Mahārāja:** To hire one house on Tennison Road, belonging to \_\_\_\_\_ in a very small place.

**Śrīla Prabhupāda:** Yes. He wanted to rent us only for 90 rupees. I told him, "Just give me the contract," because at that time was getting 125, but because I am his friend, "All right, I'll give you for 90." So, that could not happen, somehow or other. So I was trying from the very beginning, after the disappearance of Śrīla Bhaktisiddhānta Sarasvatī.

**Śrīla Śrīdhara Mahārāja:** At that appearance of *Back to Godhead*, it occurred?

**Śrīla Prabhupāda:** Yes, in 1944.

**Śrīla Śrīdhara Mahārāja:** 1944.

**Śrīla Prabhupāda:** I think that you were at that time at my house.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Śrīla Prabhupāda:** So somehow or other this intention for preaching the cult of Caitanya Mahāprabhu increased, and the other side decreased. \_\_\_\_\_ I was not disinclined, but Kṛṣṇa forced me, that, "You must give up!" [Laughter] The history is known better to Śrīdhara Mahārāja - how it decreased, decreased, decreased...then, almost it became nil. And then I left home in 1950, or whatever it was there: All right, you do what you will like. In 1950 for four years I remained as *vānaprastha*, almost four years, from 1954 and 1959.

**Śrīla Śrīdhara Mahārāja:** In the meantime, Bombay life.

**Śrīla Prabhupāda:** Bombay life, yes; that was minimised householder life. I opened an office in Bombay for my business. But the Gauḍīya Maṭh was established by us. I am one of them, and Śrīdhara Mahārāja also, and we made two parties for begging, collecting alms. Śrīdhara Mahārāja, myself, and Goswāmī Mahārāja - that time he was Atulacandra Goswāmī. So I took them to some of my friends: chemist friends, doctor friends. I collected about 500 rupees through that. Śrīdhara Mahārāja would speak, I

introduced, and Goswāmī, at that time, Goswāmī Mahārāja would canvass. [Laughter] In this way, three combined together, in one day or two days, we, at that time 500 rupees was a big amount.

**Śrīla Śrīdhara Mahārāja:** Big sum.

**Śrīla Prabhupāda:** Big sum, yes. So Goswāmī Mahārāja very much appreciated and he began to speak highly about me that, “Abhay Bābu is so expert, he has got so many friends, and he has collected something. So why should he not be in charge of the Math?” In this way, “Why should he not be with us? Why is he living separately in this way?”

So Prabhupāda, perhaps Śrīdhara Mahārāja you remember it, he said, “I think it is better to live separately from you people. And he'll do the necessity in due course of time.”

I could not understand what Śrīla Prabhupāda meant by that. So his inclination, blessings were always upon me, although I was unfit, but he was so kind.

**Śrīla Śrīdhara Mahārāja:** .....of collecting sufficient funds to conduct, to pay the creditor of the Bombay Math, he asked you...

**Śrīla Prabhupāda:** Yes, Prabhupāda gave me some money. He was afraid, so: “You take this money. When they need, you can give.”

So by Guru, Vaiṣṇava - whatever position I have got, it is by Guru's mercy and the Vaiṣṇava's blessings; otherwise I am insignificant. So I wish that Śrīdhara Mahārāja may bestow his blessings, as you are doing always, may Guru Mahārāja may help me, so I can give some service....

**Śrīla Śrīdhara Mahārāja:** Remember... some dissertation of *Bhāgavatam* at Rādhā-Dāmodara on Jīva Goswāmī's appearance day?

**Śrīla Prabhupāda:** Yes, Jīva Goswāmī.

**Śrīla Śrīdhara Mahārāja:** That gave you that last impression which you told about and the possibility for foreign [preaching].

**Śrīla Prabhupāda:** And Guru Mahārāja wanted, and his Gauḍīya Math people did not do anything. So: “Let me try in this old age, and the inspiration came, and I went [to the West] by his grace and it has become little successful. I have no credit. It is all the blessings of Guru and Vaiṣṇavas, that's all. I have no credit. I do not know how things are happening because I am not at all in a bona fide position. But it is through *chadiya vaisnava seva, nistara payeche keba*. [Without serving an ideal Vaiṣṇava, who can be delivered from the clutches of *māyā*?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Carry me where You like. And He carried towards the land of gold and Golden Avatāra. [Laughter]

**Śrīla Prabhupāda:** Yes. I always say to my American disciples, ‘That you are so much taken care of by the Lord. Your position is very good. Now you take to Kṛṣṇa consciousness and you'll become a perfect nation. That I speak out. By the grace of Kṛṣṇa you have got everything, all material opulence. Now make it plus Kṛṣṇa, then it will be very nice. Lakṣmī Nārāyaṇa.’ So these boys are trying very sincerely and seriously, and I hope even if I do not live many more years, they will carry out this order.

**Śrīla Śrīdhara Mahārāja:** It is all coming down from Him \_\_\_\_\_ [?]

We are in that current, so we are also counted within that current.

**Śrīla Prabhupāda:** Yes.

**Śrīla Śrīdhara Mahārāja:** Current is there, so it will be done. It will be done. Hare Kṛṣṇa, Hare Kṛṣṇa.

**Śrīla Prabhupāda:** Other side being washed away \_\_\_\_\_ [?] And we're being washed away by Bhaktivinoda Ṭhākura. Yes. Everything is there, everything is there.

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The following is part of Śrīla Śrīdhara Mahārāja's lecture at ISKCON'S Śrī Chandrodaya Mandir.

**Śrīla Śrīdhara Mahārāja:** This *āśrama* is being opened today. What is its position? In *Śrīmad-Bhāgavatam* [11.25.25] we find,

*vanaṁ tu sātṭviko vāso, grāmo rājasa ucyate / tāmasaṁ dyūta-sadanaṁ, man-niketaṁ tu nirguṇam*

["Residence in the forest is in the mode of goodness, residence in a town is in the mode of passion, residence in a gambling house displays the quality of ignorance, and residence in a place where I (the Supreme Lord) reside is transcendental."]

*Vana-vasa*, that plain living with minimum materials to help our life - that is *vana-vasa*. A simple life, plain living high thinking, simple life, but there also we are master of that little thing, that *sattvika-vasa*. Most conducive to our religious life, no grandeur of any material enjoyment, etc., that is *sattvika-vasa* or *vana-vasa*. *Rajasa-vasa* is a life where we are engaged in various activities in the uplifting of the society, and the world and civilisation. That is *rajasa*, where maximum energy is spent to improve the paraphernalia where we live to make us comfortable. *Tamasa-vasa dyūta-sadanaṁ* - without caring for any social life, only for the maximum amount of sense pleasure and minimum amount of giving to others, to society or any paraphernalia, a reckless life, the life in the clubhouse or hotel or something like that, is irresponsible life – *tamasa-vasa dyūta-sadanaṁ*. *Man-niketaṁ tu nirguṇam* – and if we live our life in the house of the Lord, we may live, we may guide ourselves in any amount of grandeur, or anything of the type – but still it is *nirguṇa*, because we are not masters there, we are servants, we are servants. The *vana-vasa*, though simple with minimum materials surrounding our life to live, but still there we are masters, we command. But here we are mere servants – everything to be served. Whatever we shall see there, all around, even a tree, even a creeper, even the dust, that is to be served and is not to be enjoyed or renounced. That is the form of life, a life of worship, a life of devotion. Not only to the Deity of the Lord but including all His paraphernalia and to see that they are also serving the Supreme Entity. With this idea – to be a serving factor in the all-serving environment of the Lord – *man-niketaṁ tu nirguṇam*. So we have come here to live a life of *nirguṇa* life, *guṇa tīrtha*, crossing all sorts of relativities with this material world, of whatever conception it may be, and to learn that *īśāvāsyam idaṁ sarvaṁ*.

*[īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat  
tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam]*

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

The fundamental truth given in the *Upaniṣads*, *Īśopaniṣad*, that *īśāvāsyam idaṃ sarvaṃ* – that in everything there is the presence of the Supreme Entity, the Supreme Lord. With this conception we are to live in such a training house.

I was told that in *Back to Godhead* one gentleman he wrote that so-called universities and colleges and schools are slaughterhouses. I am very much pleased with this idea. Yes. They are nothing but slaughterhouses. And this sort of institution that our Guru Mahārāja has inaugurated in this world to uplift us and all *jīvas* towards the Supreme, to the worship, towards the loving service of the Supreme Entity, here like oasis in a desert. All these are oasis in the desert. They are life-giving and not flattering institutions, like so many educational institutions that we find.

*Sa vijña mammate jaya* – where this sort of training comes, that goes towards the centre, towards reality, towards beauty, towards harmony, towards solution of life, towards nectar giving life – these institutions are only helpful and this is necessary.

Once Madana-mohana Malaviya came, a famous leader in the past history, that is recent history of India, he came to visit our Guru Mahārāja and after listening to his words he told that, “Every village should have one centre of your Divine Grace.”

But our Guru Mahārāja answered in return that, “I want to make everybody a temple of the Lord, every human being, every human body I want to make a temple therein, not only villages.”

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