

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.08.28.C

Śrīla Śrīdhara Mahārāja: *Pratiṣṭhā*, is *āśraya vighraha*, Baladeva and Rādhārāṇī, *pratiṣṭhā*. Their property, or, what is it? Their share. Gurudeva, all the *pratiṣṭhā*, the fame, must go to Gurudeva, because for him whatever I have got only due to his mercy. So, only by strict adherence to the holy feet of Gurudeva one can be victorious over this *pratiṣṭhā*. All credit, if I have got something, even the smallest, that is due to the grace of my Gurudeva. The Guru Tattva, the claimer, the claimant of *pratiṣṭhā*. He is, the glory of Kṛṣṇa, he's only distributing to the world. The whole credit is to him, the Guru Tattva, *āśraya vighraha*, *mula āśraya vighraha*.

sukha-rūpa kṛṣṇa kare sukha āsvādāna, bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.158]

Rādhārāṇī and Baladeva in different departments, the whole credit must go to Them because from Them only the glory of Kṛṣṇa, the greatness of Kṛṣṇa is being spread to the world. So the *pratiṣṭhā* must go to Them only. And the *kanak*, the master of everything, *aiśvarya*: as under the command of Nārāyaṇa. And the sensual pleasure, so to say, in the divine realm, that is only for Kṛṣṇa conception. That Svayaṁ-Bhagavān, He's the master of this pleasure, or property, or whatever we may say: *kāma*.

Kāminīra kāma, nahe tava dhāma, tāhāra mālika kevala "yādava." Prabhupāda says in his *duṣṭa mana! tumi kisera vaiṣṇava?* [From *Vaiṣṇava Ke? Who is a Vaiṣṇava?*]

[*Mahājana-racita gītā*, Bhaktisiddhānta Sarasvatī Ṭhākura] [*Gauḍīya Kanthahara*, 3.24]

One gentleman came to ask Prabhupāda, "What is the meaning of this part of your poetry? *Kāminīra kāma, nahe tava dhāma*. What is that?"

"What is written there it is so."

"Kṛṣṇa is the only enjoyer of all the lady conception?"

"Yes."

"Then who are we?"

"We are trespasser, and for that we are punishable to a great degree. So it is only, He's the master, He's the owner, the enjoyer, absolute enjoyer, none else. *Kāminīra kāma, nahe tava dhāma*."

And what we find in Vṛndāvana and others that they are getting child, shedding children, in so different sections of the animals also they are enjoying their wives. But it is so arranged that they are doing that only in heart for Kṛṣṇa, for Kṛṣṇa's sake, to give excitement in Kṛṣṇa. Anyhow, the paraphernalia is designed to promote the satisfaction of Kṛṣṇa, otherwise they cannot have any place in the Vṛndāvana area.

*Yat kinca tina guru matikam gosti samasata lila [?]
Sadvarnam mayarm mukunda daitam lila na kulam param [?]*

All planned, designed, to promote the satisfaction of Kṛṣṇa. And they have composed the paraphernalia, necessary for Kṛṣṇa's pastimes. Otherwise they cannot have the spirit of aggrandisement; have no place there. They cannot get a peep into that transcendental area. That is all eliminated here in the land of exploitation. Then renunciation, then *śāstric* control area, and then automatic love. But to enter there the criterion is this, that it is only a contribution for the satisfaction of Kṛṣṇa, not for any personal end. That is already left there in this mundane world. This cannot be taken up there. So all in a dedicating mood, it is necessary for the *līlā* of Kṛṣṇa, to promote. It is planned in such a way in Vṛndāvana.

Akṣayānanda Mahārāja: Mahārāja, sometimes a *mahā-bhāgavata*, because he is a great preacher he may be surrounded by opulence, *aiśvarya*, very much, but still we know that he is *mahā-bhāgavata*, because he creates many Vaiṣṇavas, like a *cintāmaṇi*.

Śrīla Śrīdhara Mahārāja: If he is a real *mahā-bhāgavata* then whatever he does, he does for the satisfaction of Kṛṣṇa. These things cannot tie him down.

Akṣayānanda Mahārāja: Yes. My question is, then if his followers also behave in such...

Śrīla Śrīdhara Mahārāja: Imitationist will die. Sincerity will save. If it is really for Kṛṣṇa, as Puṇḍarīka Vidyānidhi; outwardly he showed his life was full of luxury, but inwardly he was wholesale dedication to Kṛṣṇa. So sincerity is the criterion. If he's sincere, true to himself, then he's all right. And if it is an imitation he will die, he'll be killed by that. So:

*tīsvarāṇāṁ vachaḥ satyaṁ, tathaiivacharitaṁ kvachit
[teṣāṁ yat svavacho yuktaṁ buddhimāṁs tat samācharet]*

["The instructions of the great personages are always true, but their conduct and their practices may not always be useful to the beginners. So the sober person will accept those practices that are backed by his words, understanding that in his higher stage he may do something which may not be useful to those of a lower stage. He has such spiritual power that what may be seen as a defect in the beginner, cannot harm him in any way. Therefore the fair minded beginners will accept those practices which are in consonance with his instructions, as being useful to their progress."] [*Śrīmad-Bhāgavatam*, 10.33.31]

In *Bhāgavatam* it is said, "The great personages what they say, that is always acceptable; but their practice, not always." When, whatever we find their practice and advice consonant, combined, an intelligent person will accept that as price only, that practice only. And not all practices. His adjustment with the paraphernalia may be of higher angle of vision. So his advice to a particular person there is consideration of the position of that man whom he is giving his advice. So that is a safe thing, to accept their advice, but not always their practice. We cannot imitate that. So it is a warning of *Śrīmad-Bhāgavatam* to ordinary persons, seekers after truth.

Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: But as lesser devotees, as general devotees, we may not distinguish. Perhaps we are not fit.

Śrīla Śrīdhara Mahārāja: Of course, one who cannot distinguish, that is not a credit. If internal awakening is there, the capacity of distinguishing also be present there. And if ignorant, man will have to suffer. For the *sukṛti* will come to our guide when we are ignorant. Then when that takes to the surface, real *śraddhā*, that will show us who is real *sādhu* or not, how to do it. We will be able to understand, to decipher the letters, decipher the script. Hare Kṛṣṇa. He will be able to read when his consciousness has risen above the level. He will be able to decipher the so many scripts that are unknown to the ordinary person.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Śrī Gurudeva. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Durgatim tāta gacchati. If we are true nothing can harm us. That should be our main...

[*pārtha naiveha nāmutra, vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati*]

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]

[*Bhagavad-gītā*, 6.40]

You are bankrupt.

Dhīra Kṛṣṇa Mahārāja: Yes Mahārāja, I am bankrupt.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha. Another phase!

Dhīra Kṛṣṇa Mahārāja: It's only by your association that sometimes some spiritual questions come, out of even a stone. Mahārāja, these verses that you sometimes quote like, *na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati*, we've never heard explanations like this. That was a verse that I would never quote. I would never use that verse. But until you explained and you have used it in so many ways then the whole world of that verse is revealed.

Śrīla Śrīdhara Mahārāja: *Uddhared ātmanātmānam, nātmānam avasādayet.* [*Bhagavad-gītā*, 6.5] God helps those that help themselves, of similar thought, with heart within and God overhead, two sides.

That *mārjjāra-nyāya* [the maxim of the cat], and *markaṭa-nyāya* [the maxim of the monkey]. We are rather believer in *markaṭa-nyāya*. And *mārjjāra-nyāya* is for the, may be kept for the highest. But in our level the *markaṭa-nyāya* will be more helpful to us. We want our own cooperation. We must try to find out our own unit, what sort of unit I am. The quest is necessary in our position. Self search, self analysis we can't eliminate.

Daya hrsikesa hrdisthati na yato smi karo me [?]

That is the highest conception of thought. When selflessness final: not only selflessness but self surrendering attained very higher stage. Then one can say, "Whatever you make us to do I do only. I don't know what is good or bad." That is the highest stage. "I don't know anything.

Whatever You like to do with me I cannot but do that.” That is a stage. But in the *sādhaka* stage it is always necessary, the self analysis. “Where is my self? What is my self? How can I utilise it for the service of the Lord? How can I utilise it for the service of my Gurudeva?” Always I must be alert to watch the movement of my own self. Can’t neglect or be indifferent to it, its existence, its endeavour, its tendency I should not ignore, always must be alert.

*uddhared ātmanātmānam, nātmānam avasādayet
ātmaiva hy ātmano bandhur, ātmaiva ripur ātmanaḥ*

[“The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy.”] [*Bhagavad-gītā*, 6.5]

We are our own enemies or we are our own friends. And so, *na hi kalyāṇa-kṛt kaścid*, [*Bhagavad-gītā*, 6.40] who thinks sincerely, he can never be doomed. Who is true to his own self, he must attain victory. He will guide himself in a proper channel. Whether his own or he is the slave of his senses, that is the main question. *Kanak, kāmīnī, pratiṣṭhā*. Whether yourself, your soul is its own possession, or is the creature of the sense pleasure and fame hunter, or in this world popularity seeker and power seeker. Sense pleasure and power, the money, men: men means popularity or fame in this mundane world.

Fame we want, *vaiṣṇavī pratiṣṭhā*. What is the real meaning of *vaiṣṇavī pratiṣṭhā*? That the recognition from my guardians that, “He’s a good devotee, he’s a good servant.” I must aspire after the recognition of my real guardian, real well wisher. I must have aspiration that what they like me to be, I must try to be so. According to their liking I shall prepare myself. That sort of *pratiṣṭhā*, that is some recognition, that will be healthy for us, that recognition from the higher guardians. I may aspire after that.

And nothing, no applause from these mundane, mad persons! What value they have got of their opinion, a mass opinion, or this mass applause? They are already misguided souls, mad. They don’t know what is good or what is bad. And their evaluation, and their applause, that is only a negative charm for me, to take me astray.

Hare Kṛṣṇa. *Vaiṣṇavī pratiṣṭhā, tāte kara niṣṭhā, tāhā nā bhajile labhibe gaurava.*

[From Bhaktisiddhānta Saraswatī Ṭhākura’s *Vaiṣṇava ke? Who is a Vaiṣṇava?*]

[*Gauḍīya Kanthahara*, 3.24] [Included in 236 of the collection of Śrīla Śrīdhara Mahārāja *śloka*s]

If you slip from that plane you will have to meet a dangerous zone.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Bilvamaṅgala Ṭhākura was saying, Mahārāja that, “What do I care if the entire world rejects me. What do I care if the entire world applauds me, if You do not accept me. And what gain is there in the entire world...”

Śrīla Śrīdhara Mahārāja: That is exclusive devotion, *ananya bhakti*, no care for anything else but the whole attention hit only one point, Yours. But that is a primary stage. It is a primary stage. When we have more consolidated position there then not Kṛṣṇa in general, but His devotees will be our better shelter. That shows higher realisation.

*ye me bhakta-janāḥ partha, ne me bhaktās ca te janāḥ
mad bhaktānām ca ye bhaktās, te me bhaktatamā matāḥ*

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

"They have got definite position when they are adjusted with My devotees. And when they are only thinking of Me, they are in a hazy position, not properly located."

They are just a candidate outside seeking for some service, but when they're posted in a particular department and at a particular _____ then he's more consolidated and realistic position. *Mad bhaktānām ca ye bhaktās, te me bhaktatamā matāḥ*. More realistic position when they are adjusted amongst His devotees of a particular group. Their position is ensured.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi.

_____ [?] ...yesterday, that you are already booked, but today I hear to know you have changed your mind.

Dhīra Kṛṣṇa Mahārāja: Yes. I would always like to stay situated at the lotus feet of Your Divine Grace, but there are some devotees...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Not only near me, but what you got from your Guru Mahārāja, you see that in me so you have got attraction for me. So you are sitting tight by your Guru Mahārāja. What do you say, Sarvabhavana Prabhu? Am I not true?

Dhīra Kṛṣṇa Mahārāja: Yes, this is the truth.

Śrīla Śrīdhara Mahārāja: The charm, a drop of charm you got from your Guru Mahārāja that has drawn you here in search of similar things, similar drops.

Bhakti Caru Swāmī: In fact, Mahārāja, we can feel the mercy of our Guru Mahārāja at all times. Because it is because of his mercy that we are able to come to your lotus feet and hear you speak. If it was not for him we would be completely worthless.

Śrīla Śrīdhara Mahārāja: He had faith in me and he also requested you as well as myself to look after. And by divine dispensation I see that I am in that particular position that I shall have to do something, though my nature is not very...

Devotees: Conducive? Outgoing?

Śrīla Śrīdhara Mahārāja: No, very near adopting. My nature is not very favourable for preaching, but sometimes...

Akṣayānanda Mahārāja: Not very social?

Śrīla Śrīdhara Mahārāja: Not social, but not very pushing, dashing, but always peace loving. As

my Guru Mahārāja remarked, “You are ease lover.” Guru Mahārāja’s remark on me was, “You are ease lover. In other words you do not try your best to do away which you have got, to distribute that to the world. You are of reserved temperament, not a very helping temperament, helping to others. That means that you have got qualification but you do not like to extend it to others.” That was his remark.

Anyhow in his last breath he was very congenial, favourable to me, and his last graceful conduct has made me almost unique, unique position. The highest form of divine service he tried to impart to me. But whether I could receive it or not I don’t know, how much I could receive his grace. But he’s sure what he wanted to distribute by his transaction of the service of Rūpa Mañjarī, that is the highest thing in our *sampradāya, rūpānuga*.

Even Narottama Ṭhākura says, he is aspiring when his Guru Lokanātha, “Will take me by hand and place me in the hand of Rūpa Goswāmī.” *Lokanatha mor hateti dure samapan keli* [?]

“My Gurudeva Lokanātha, when he will be gracious enough to hand me over to Rūpa Goswāmī? That is the highest place of our aspirations, spiritual aspiration.”

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, you said sometimes that, “You could not go to the mountain, but the mountain has come to you.”

Śrīla Śrīdhara Mahārāja: Yes, something like that. I am compelled to say so. I did not go. He wanted to send me but I didn’t go anyhow. I did not get the fortune of going there but my benevolent Gurudeva, he did not leave me thereby.

“Yes. All right! You may remain here and I shall take them, at least to take my thoughts true, I must take some of them to you and keep my words to be true.”

Gaura Haribol. It’s a wonderful thing!

Akṣayānanda Mahārāja: Many will be coming. We think many more will come to you.

Śrīla Śrīdhara Mahārāja: May, if I live.

Śrīnivāsa Ācārya went to see Gadādhara Paṇḍita and Mahāprabhu asked Gadādhara Paṇḍita to help study of *Śrīmad-Bhāgavatam*. So Śrīnivāsa Ācārya, Gadādhara Paṇḍita was waiting. Śrīnivāsa Ācārya anyhow reached there and Gadādhara Paṇḍita asked him, “Go and fetch a good copy of *Śrīmad-Bhāgavatam*. My, mine is lost. The *aksara* has been hazy by the tears of my eyes. You can’t, you won’t be able to read it. The letters have been half washed. So, get a fresh book.”

He went away to fetch a fresh book and when he reached there, already passed, Gadādhara Paṇḍita passed away. But though he left the world, but his good will was there. And through Mahāprabhu’s command Śrīnivāsa Ācārya, automatically, he was the best scholar of the *Bhāgavatam* of the day, Śrīnivāsa Paṇḍita. Because Mahāprabhu willed and Gadādhara Paṇḍita willed it so, anyhow it was effected there.

So, many may come. I may not, I may be withdrawn. Ha, ha. What? He knows it well. Or if He likes He may keep me for time more.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

All the colleagues are departing day by day. And I am living a solitary life almost, almost a solitary life. Many a time I think of them. These past days were such and such glorious, and now almost darkness approaching. But still, the presence of you all in so many numbers, that has created another form of light and hope that Mahāprabhu is there.

[Raghunātha] Dāsa Goswāmī, after the departure of Mahāprabhu, left Puruṣottama kṣetra, went to Vṛndāvana with aggrieved heart that Svarūpa Dāmodara and Mahāprabhu Himself, Gadādhara Paṇḍita, they all departed, the darkness came down. He went to Vṛndāvana with a broken heart. But there he found Mahāprabhu in Rūpa and Sanātana. “Here is Mahāprabhu. So energetically and enthusiastically they are carrying out the orders of Mahāprabhu.” Such intense way that he found Mahāprabhu is here in a living way. They are distributing Mahāprabhu to the world. So Mahāprabhu is here. He could not die. Though he thought that, “I shall do away with my life,” but he could not do, because, “Here is Mahāprabhu.” In the living, enthusiastic attempt of the direct service of Mahāprabhu he found there. And not only that, the disappointment was removed and he himself began his new life there, and has given, composed so many verses, and given the highest jewel to the *sampradāya*. Ke?

...

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, when I first came here, you told me to collect medicine and then distribute medicine; not simply be a collector of medicine. So I would like to stay here collecting, but I am feeling that I should also begin some distribution.

Śrīla Śrīdhara Mahārāja: Yes, side by side.

Dhīra Kṛṣṇa Mahārāja: Yes, and then I’ll return for more collection.

Śrīla Śrīdhara Mahārāja: All right. Utilise me.

We heard from our Prabhupāda that, “I cannot do it myself. So many friends have come to me to help me in the discharge of my duties. I should do all these things myself, but because I am not fit for that, Kṛṣṇa has sent so many friends to help me in that action.”

That is the real conception of the Vaiṣṇava, at least our Guru *varga*. They gave us to look at things in this way. When they look to the real plane, then find that everyone has got a separate, sacred soul. By construction everyone belongs to Kṛṣṇa only and none else. So they have come to help under different garb, the different colour they have come to do the service of their Lord. The *svarūpa-śakti* is engaging them of different status to help her duty, in the discharge of her duty to serve Kṛṣṇa, to serve Kṛṣṇa, *līlā*, to partake into *līlā*. Everything is for Himself, Hegelian language, “For Itself, for Itself, for Himself. Everything is for Himself.” So, that is sacrifice. Sacrifice everything for His satisfaction. That is the main current of thought and purity. The highest type of purity is there, the surrender to the Autocrat. And when the Autocrat is the absolute good, beauty, love, harmony, *ānandam*, and don’t be miser to deal with Him. You will be deceived there. Wholesale giving: not giving exactly, realised that we are His property, to see that, to look at that. That He’s our master, He can make or mar. He’s in a position to do anything He likes with us: such a master.

mārobi rākhobi yo icchā tohārā, [nitya-dāsa prati tuwā adhikārā]

["Slay me or protect me as You wish, for You are the master of Your eternal servant."]
 [The Songs Of Bhaktivinoda Thākura, p 13]

The surrender of such quality can save us, give us eternal life and healthy life. When we live under such, we breathe in such atmosphere, that He has got full right over us to make or mar, *mārobi rākhobi*. Such quality, not sacrifice the surrender to realise that we are, we belong to Him. And the realisation must be of such degree of purity. Purity, and that will be the degree of holiness will also increase accordingly, purity and holiness. Purity and holiness: of same order. Ordinary purity is not purity proper. It must come to the standard of holiness, divinity, the purity. Hare Kṛṣṇa.

Tat paratvena nirmalam. Purity is *nirmal*. *Tat paratvena*, as much as we realise that we are meant for Him, according to that degree the purity will increase. *Tat paratvena nirmalam*. Devaṛṣi Nārada said: *Sarvopādhi-vinirmuktaṁ*, what is otherwise, that must be banished, *vinirmuktaṁ*. *Tat paratvena nirmalam*, an innermost understanding that we fully belong to Him, as a type of slave, the purity is there, as much adherence. As much as faith in Him, that is the standard of purity. *Tat paratvena nirmalam*, whatever thing has got such standard of position; so much that is pure and divine and holy, perfect.

[*sarvopādhi-vinirmuktaṁ*], *tat paratvena nirmalam* / *hṛṣīkena hṛṣīkeśa-sevanam bhaktir ucyate*]

["Pure devotion is engaging all the senses in service to the Supreme Lord Kṛṣṇa who is the Master of the senses. In such service, one is totally free from all relative conceptions of material self interest (*upādhis*), with senses purely engaged in the service of Kṛṣṇa."]

[Nārada Pañcarātra] & [Bhakti-rasāmṛta-sindhu Pūrva-vibhāga, 1.10]

It does not mean that that realised position is an abstract one. Not that. *Hṛṣīkena hṛṣīkeśa-sevanam*. All your constituent parts of your spiritual body: that will be utilised. They are not your enemy. The enemy is in the nature of engagement, not in those that are doing some function, not there. They should not be eliminated at all. But only the nature should be changed. Everything will be gold. From iron it will be converted into gold. From mud it will be converted into gold. But everything will be retained; only the nature to be changed.

*bhayaṁ dvitīyābhiniveśataḥ syād, [īśād apetasya viparyyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā]*

["Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshippable deity and as his very life and soul."] [Śrīmad-Bhāgavatam, 11.2.37]

The dreadfulness is only with; the danger is only with *dvitīyābhiniveśa*, conception of a second interest; conception of separate interest from that of the absolute centre, absolute good. That is to be eliminated; nothing else. Everything will be kept intact and utilised to its fullest satisfaction, fulfilment. Everything has got its fulfilment, real fulfilment, highest fulfilment. Only the connection should be established.

When Prabhupāda went to Madras he found in a list of books there, *Long Missing Link* and he asked us to gather that book, collect that book. What is this book, *Long Missing Link*? The very expression is a very sweet one. Then when the book was presented, given to him, after reading two or three pages, “Oh, it is not what I meant. It is not the same thing, long missing link.” Long missing link is a very sweet expression. What in constitution we have got, but we don’t find in our present consciousness of so called real life. The link is very sweet. I am repentant that I have missed it long, long ago. Bearing a hope also: of conciliation also.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Ready.

Śrīla Śrīdhara Mahārāja: Ready? *Prasāda*? Then take *prasādam*. Nine o’clock.

Jaya Om Praṇāmas...

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