

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja**

82.03.05.D

**Dhīra Kṛṣṇa Mahārāja:**

*param brahma param dhāma, pavitram [paramam bhavān  
puruṣam śāśvataṁ divyam, ādi-devam ajam vibhum]*

[“Arjuna said: O Lord, You are the Supreme Absolute Truth, the supreme shelter, and the supreme saviour.”] [*Bhagavad-gītā*, 10.12]

He accepts Kṛṣṇa, we also accept Kṛṣṇa, so the conclusion is the same, so things equal to the same thing are equal to one another. And then he gives the example of branches of a tree, taking a leaf from one, pressing them and the taste is the same.

So I think many times that Śrīdhara Mahārāja is being told things that our Guru Mahārāja said, that he never said. You understand this? Many times devotees are telling him that our Guru Mahārāja said this or said that, but he never said that. They’re misrepresenting.

**Devotee:** These are all concocted.

**Dhīra Kṛṣṇa Mahārāja:** Many times, many times.

**Devotee:** Yes, many times. \_\_\_\_\_ [?]  
About twenty devotees are coming Mahārāja to have your *darśana*.

**Śrīla Śrīdhara Mahārāja:** Who are the very enthusiastic in the expulsion? They are Tamal Kṛṣṇa, then Bhagavān dāsa, Rāmeśvara.

**Dhīra Kṛṣṇa Mahārāja:** And Brahmānanda.

**Śrīla Śrīdhara Mahārāja:** Brahmānanda, Kīrtanānanda.

**Dhīra Kṛṣṇa Mahārāja:** Bhāvānanda.

**Śrīla Śrīdhara Mahārāja:** Bhāvānanda also?

**Dhīra Kṛṣṇa Mahārāja:** Jayapataka.

**Śrīla Śrīdhara Mahārāja:** Jayapataka also? All.

**Dhīra Kṛṣṇa Mahārāja:** Bhāratī Mahārāja, Akṣayānanda Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Hare Kṛṣṇa. And who are less excited, less enthusiastic, who are they?

**Dhīra Kṛṣṇa Mahārāja:** Atreya Ṛṣi.

**Śrīla Śrīdhara Mahārāja:** Atreya Ṛṣi.

**Dhīra Kṛṣṇa Mahārāja:** Hamsadūta.

**Śrīla Śrīdhara Mahārāja:** Hamsadūta is another type. Atreya Ṛṣi, Hamsadūta. And Satsvarūpa he is also extremist?

**Dhīra Kṛṣṇa Mahārāja:** I don't even know anything about him. Have you heard anything said about him?

**Bhāratī Mahārāja:** No. He was very quite.

**Dhīra Kṛṣṇa Mahārāja:** Neutral, not speaking.

**Śrīla Śrīdhara Mahārāja:** Rūpānuga?

**Bhāratī Mahārāja:** Satsvarūpa.

**Śrīla Śrīdhara Mahārāja:** Satsvarūpa. And Rūpānuga, the new chairman?

**Bhāratī Mahārāja:** Rūpānuga was against.

**Śrīla Śrīdhara Mahārāja:** Against, but very much enthusiastic, much excited?

**Bhāratī Mahārāja:** At the end. In the beginning he was hesitant, but at the end he was outspoken.

**Śrīla Śrīdhara Mahārāja:** But who was leading, Tamal Kṛṣṇa?

**Bhāratī Mahārāja:** I was speaking with six men at one time. And outspoken was Bhagavān and Kīrtanānanda. They are mainly, those two, and Jayapataka. Bhāvānanda did not speak with me, in that meeting.

**Śrīla Śrīdhara Mahārāja:** He felt beneath his dignity to talk with you?

**Bhāratī Mahārāja:** Yes. Nārāyaṇa Mahārāja came there.

**Śrīla Śrīdhara Mahārāja:** Today?

**Bhāratī Mahārāja:** Yesterday, day before yesterday. And he told them in my presence to, "Take him back." In my favour, he told them in my face, in my presence to, "Take him back." And Bhāvānanda Mahārāja said, "We are thinking about it. We are considering." So then I told Bhāvānanda Mahārāja in front of the other Gurus that I had never left him. There was no question of coming back, that I had never left. But he took some insult there.

**Śrīla Śrīdhara Mahārāja:** As regards *sannyāsa*, Swāmī Mahārāja took *sannyāsa* from Keśava Mahārāja who took *sannyāsa* from me. It is in the line. Keśava Mahārāja got mantra from me and Swāmī Mahārāja took mantra, *sannyāsa* from Keśava Mahārāja. So it is in the line.

**Akṣayānanda Maharaja:** So that means we all took *sannyāsa* from you. Those of us who took *sannyāsa* from Swāmī Mahārāja we took it from you. You are the *param* Guru, *param sannyāsa* Guru.

**Śrīla Śrīdhara Mahārāja:** Not derailed in the line.

**Parvat Mahārāja:** *Sannyāsa Īśvara*.

**Akṣayānanda Maharaja:** But these children cannot see the simple thing. Silly boys. They're so childish.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. They are driving me out of ISKCON. Let us see who is driven out from ISKCON. Wait and see.

**Akṣayānanda Maharaja:** They don't know that you are also Prabhupāda, they don't know that. One Prabhupāda present in the world today.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Anyhow, there may be much test, every test to give us chance of going further, to rise, to get up to another step. Test means, nothing near [?] of success. What way I am to select. The circumstances, what do I select, what influences my selection of a new path, it is tested at every corner. To test our choice whether it is stereotype or it is fresh. Gaura Haribol. Gaura Haribol. What is *gatham gatik* [?] to go any way others have gone through, *gatham gatika* [?], mad. To follow in the footprints of others without any discrimination: whether this footprint is leading to the goal or not. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. *Sambhanda*, *abhideya* and *prayojana*. *Prayojana tattva*, the ideal, *sādhyā*.

Mahāprabhu asked Rāmānanda, *sādhyā-sādhana-tattva*. “What is the end of My life, My destination, and how to attain that?” *Sādhyā-sādhana*, *sādhyā-nirṇaya*. What is the object of my supreme attainment and then how to reach there.

[*ebe se jāniluṅ sādhyā-sādhana-nirṇaya, āge āra āche kichu, śunite mana haya*]

[“Now I have come to understand the sublime goal of life and the process of achieving it. Nevertheless, I think that there is something more ahead, and My mind is desiring to have it.”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.118]

Attempt should be living, not stereotyped. So risk at every point, we must risk, looking at His divine feet. *Vaikuṅṭha vṛtti*, live in the eternity. Not that I am in the cage and the cage is set in a room, fortified room. *Bahava iha vihaṅgā bhikṣu-caryām caranti*.

*yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ-  
sakṛd-adana-vidhūta-dvandva-dharmāvinaṣṭāḥ  
sapadi grha-kuṭumbaṁ dīnam utsrjya dīnā  
bahava iha vihaṅgā bhikṣu-caryām caranti*

[“The transcendental *līlā* of Śrī Kṛṣṇa is great nectar for the ears. Those who relish just a single drop of that nectar even once have their attachment to material duality totally ruined. Many such persons have immediately given up their futile homes and families and have come to Vṛndāvana like a free bird out of a cage. Becoming totally detached from their material life, those devotees have taken up the path of renunciation and have accepted alms just to maintain their lives on this plane. In this way they continue to search for Him, the all fulfilment of life.”] [*Śrīmad-Bhāgavatam*, 10.47.18]

One *śloka* within the ten *ślokas* which came from the lips of Rādhārāṇī. “What charm is there in You, those that have drunk a drop through their ears that nectar?” Hare Kṛṣṇa.

**Dhīra Kṛṣṇa Mahārāja:** Jayatīrtha Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Jayatīrtha Mahārāja should be offered a chair because he is before his disciples.

**Bhāratī Mahārāja:** \_\_\_\_\_ [?]

**Devotee:** Mahārāja, chair.

**Dhīra Kṛṣṇa Mahārāja:** Yes, Mahārāja wants you to sit in the chair, before your disciples.

**Śrīla Śrīdhara Mahārāja:** Your disciples are there, so many.

**Jayatīrtha Mahārāja:** But how can I sit in a chair in front of... But they're also your disciples.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

**Jayatīrtha Mahārāja:** So far about twenty of my disciples have come and some of the others were intercepted at the gate of the Māyāpur Chandradaya Mandir and they are trying to speak to them and bring them before the GBC to hear the anti-statements. So we'll have to see whether they escape or not.

**Śrīla Śrīdhara Mahārāja:** Gaura Haribol. Gaura Haribol. \_\_\_\_\_ [?]

**Bhāratī Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** I may go that side?

**Bhāratī Mahārāja:** Yes.

...  
**Śrīla Śrīdhara Mahārāja:** Go with heavy heart, but still I cannot but appreciate your courageous efforts. You are faced with some peculiar difficulty. But in our way to progress we cannot avoid such incidents. In *Bhagavad-gītā* [18.66] we find, *sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja* – to give up all conceptions of duties. It is not mentioned that *dharma*, means duty, *śāstric* duty, recommended by the scriptures and the great men, noble men, we have to reject that. It is not mentioned that ordinary engagements, but duty which has got some holy basis, that we also have to give up. For the absolute call we are to discriminate even in the ordinary holy engagements, and to select the higher ones. So, we must be awake in our journey. Our mentality for progress must be fresh. Like a young man we shall go on in advance towards the highest goal. Devotees they may be of different types.

*na tathā me priyatama ātmayonir na śaṅkaraḥ  
[na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān]*

[“Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you.”]  
[*Śrīmad-Bhāgavatam*, 11.14.15]

“*Ātmayonir* Brahmā he’s also considered Guru. Brahmā *sampradāya*. *Na śaṅkaraḥ*, Śaṅkara is also considered as Vaiṣṇava, *vaiṣṇavānām yathā śambhuḥ* [*Śrīmad-Bhāgavatam*, 12.13.16] *Na tathā me priyatama ātmayonir na śaṅkaraḥ, na ca saṅkarṣaṇo*, Saṅkarṣaṇa elder brother, very keen close relationship. And always His duty to be after the satisfaction, the preparation of the satisfaction of His sweet will, Śaṅkara. *Na śrīr*, Lakṣmī Devī, who has got special advantage of special service, private service also to Nārāyaṇa. *Na ca saṅkarṣaṇo na śrīr naivātmā*. Even My devotee who is dearer to Me than My own body, My own self. At the cost of My own resources, or at the risk of My own position, I help My devotees. *Yathā bhavān*. You Uddhava, you are so much favourite to Me.”

So, there is gradation among the devotees also. We shall be fully awake to this.

*vaikuṅṭhera pṛthivy ādi sakala cinmaya, [māyika bhūtera tathi janma nāhi haya]*

["The earth, water, fire, air and ether of Vaikuṅṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā, 5.53*]

We are to go to a particular zone though we come out of the *taṭasthā dhāma*. *Taṭasthā*. Rāmeśvara Mahārāja says that Swāmī Mahārāja did not accept that *jīva* is coming from the *taṭasthā-śakti*. But how he has read Swāmī Mahārāja's writings I do not know. It is clearly stated,

*jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa', kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'*

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him."] [*Caitanya-caritāmṛta, Madhya-līlā, 20.108*]

Very clearly written there. So, *taṭasthā-śakti*, springing up from the marginal plane he is required to go up. Up on the soil which is of higher type than he himself is made of. So for the call of service we are to trample under our feet, so to say, the holy land which should be worshipped by us always. Superior in position than we are. But service is so great. Service can take us anywhere. Service taking the servitors of the friendly *rasa*, *sāhkyā rasa*, on the shoulders of the Lord Himself. Kṛṣṇa is carrying on His shoulders so many friends when He's defeated in a mock fight in Vṛndāvana. So service can do anything, give anything. Anything possible we may have to do for the service. The whole gradation in the section of devotees, the type and intensity of service. Śaṅkara, Baladeva, Lakṣmī, and then Uddhava; again that Uddhava says the *gopīs* are infinitely greater than our position.

In this way we have to go on. We are to go on, march on in our way for the service. So elimination of so many bona fide people also may take place, be necessary to eliminate so-called good companies also to march on for higher aim. Let the Divine Will bless us that with all sincerity we can advance toward our desired goal. We are out not for any comfort, not for any position, dignified position, or grandeur, splendour, or temples, gorgeous temples, and styles, all these things. Our real object is to satisfy our inner hankering for the divine service. And by the divine grace we hope we shall be successful in our highest attainment of life; that is to approach for the service the greatest absolute personality. And we shall know what is Kṛṣṇa consciousness proper. Kṛṣṇa consciousness proper, that is a living thing, that is unlimited, that is progressing. That is not under any methodical thinking also.

*Yadāsīt tad aṅgulam [Śrīmad-Bhāgavatam, 10.9.16]* Yaśodā trying her best in her filial affection to tie around the waist of Kṛṣṇa, but the rope becoming two fingers less. Always again she's adding some more rope there, but again when she's circumambulated she finds that two fingers less.

So transcendental infinite is of such character, it is not within the fist of anyone. That sort of understanding we should not encourage when we are trying to achieve that absolute good. Perhaps, rather the progress on the other side.

Just as at that time what Jayatīrtha Mahārāja told. That a great magnitude of ornamental, the gold, jewels, so many, could not come to the weight of Kṛṣṇa. But only Tulasī *patra* with His Name that was sufficient to make Kṛṣṇa equal in weight.

So our humility, modesty, to be conscious that we are limited in all ways, from all sides, and we are fit for His pity. This aspect within us should be attended to and that thing may grow within us. We may not be after vanity of any type. But we are so mean, meanest of the mean, so that we may attract the grace of the great, of the noble, of the high. That should be our attitude, that we are very mean, we are very low, but we have come to the feet of the most benevolent and most high. That is our attention. With this sort of attitude we shall try to be tolerant, and always to be submissive and accommodating, and may be conscious always that we have come out for the highest thing. So no risk is greater for the attainment of Him. Any risk we may take to get His favour. We shall be prepared for that. He's all-knowing,

omniscient, He's omnipotent, He can do anything and everything. And we have stood just in front of His divine feet for mercy. That temperament may linger. We may first have that sort of temperament within us, and then our attempt must be crowned with success.

Gaura Haribol. Gaura Haribol. More again when we shall meet.

...

**Dhīra Kṛṣṇa Mahārāja:** Mahārāja...

**Akṣayananda Mahārāja:** That Kīrtanānanda and Jayapataka Mahārāja are coming.

**Śrīla Śrīdhara Mahārāja:** Coming?

**Akṣayananda Mahārāja:** Yes, just now.

**Śrīla Śrīdhara Mahārāja:** Where?

**Akṣayananda Mahārāja:** Just in a few seconds, they're here.

**Śrīla Śrīdhara Mahārāja:** Near. Come up here?

**Akṣayananda Mahārāja:** No, just now coming; and Gopāla Kṛṣṇa Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Where are they?

**Akṣayananda Mahārāja:** Now coming, in the gate now. First here Gopāla Kṛṣṇa Mahārāja, and now Kīrtanānanda Mahārāja and Jayapataka Mahārāja.

**Śrīla Śrīdhara Mahārāja:** We may meet privately there.

**Akṣayananda Mahārāja:** As you wish.

**Śrīla Śrīdhara Mahārāja:** Not in this meeting.

**Devotee:** \_\_\_\_\_ GBC, is assistant GBC.

**Śrīla Śrīdhara Mahārāja:** Another, anyone? No.

**Akṣayananda Mahārāja:** No.

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

**Śrīla Śrīdhara Mahārāja:** These four. Subala [?] Prabhu of course known to me. So Kīrtanānanda Mahārāja is the leading man here, senior.

**Devotees:** He is the senior man, yes, senior most.

**Jayapataka Mahārāja:** Śrīla Prabhupāda's first disciple.

**Śrīla Śrīdhara Mahārāja:** Oh yes, first disciple. And he has installed him there like a king.

**Kīrtanānanda Mahārāja:** Yes, actually millions of people are coming to see Prabhupāda now.

**Śrīla Śrīdhara Mahārāja:** Royal style he has installed him there.

**Kīrtanānanda Mahārāja:** So we wanted to come and speak to you a little bit because we are anxious for your blessings, and we are more anxious that you understand us, what we are trying to do for Prabhupāda.

**Śrīla Śrīdhara Mahārāja:** Who is talking?

**Devotees:** Kīrtanānanda Swāmī.

**Śrīla Śrīdhara Mahārāja:** Kīrtanānanda Mahārāja, yes. Kīrtanānanda Mahārāja is a very sober man and does not speak much. Is it not?

**Kīrtanānanda Mahārāja:** Well, when one is a fool, if he opens his mouth very much he will be detected.

**Śrīla Śrīdhara Mahārāja:** You speak little slowly. I can't follow. That was the cause, though I was requested by my Guru Mahārāja to go to the west, I didn't because I can't follow the intonation of the western pronunciation. That is the defect in me.

**Kīrtanānanda Mahārāja:** I said that I don't usually talk so much because I am a fool. And a fool can pass undetected if he does not open his mouth.

**Akṣayānanda Mahārāja:** Mahārāja said, "I don't speak very much, because," very humbly he says, "I am a fool."

**Śrīla Śrīdhara Mahārāja:** Fool?

**Akṣayānanda Mahārāja:** Yes, and if he opens his mouth we can detect who is the fool.

**Śrīla Śrīdhara Mahārāja:** Of course it is in Kautilya [?] *śāstra*. *Parvatya sovati mukhya yavat kincin nabasate* [?] But we are requested to talk about the Supreme Lord, and by that process all undesirability within us may vanish. Take to *kīrtana*, to speak, that is the general advice, to speak; speak always and only about Kṛṣṇa. Speaking means reproducing, to reproduce. Speak, when we speak something we cannot but be all attentive. We cannot speak nonsense. So when we shall speak we must be all attentive. It is difficult to have concentration within. So preaching or speaking forcibly makes us to concentrate to a particular call, reproduction, so we cannot be nonsense to the public. I must be alert on what I am speaking. In that way it has been selected as the highest form of means to the highest end in this Kali-yuga especially. But speaking must be in a proper way, speaking Kṛṣṇa.

*yat paja chitya padam hare yasa jagat pavitram paravim kore cit* [?]  
*tad bayasam kirtan santi mamasa majat ahamsa niroti* [?]

On the other hand:

*tad vāg-visargo janatāgha-samplavo, yasmin prati-ślokaṁ abaddhavaty api  
nāmāny anantasya yaśo 'ṅkitāni yat, śṛṇvanti gāyanti grṇanti sādhaḥ*

["On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes and so on of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest."] [*Śrīmad-Bhāgavatam*, 12.12.52]

Only when the content of our speech, the subject matter of our speech, is the absolute, it may not be ornamented, it may not be grammatically correct, or any defect, it does not matter. But the theme must be about the absolute. And that sort of word we shall always try to pronounce. It has been advised in *Bhāgavatam* in those ten selected stanzas that was given from Nārada to Vedavyāsa as the basis of *Śrīmad-Bhāgavatam* as we find it now. Gaura Haribol.

Kīrtanānanda is your name given by your Gurudeva, and you say that you are afraid of *kīrtana*.

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** So, why your *kīrtana* must be bona fide, he does not chant unnecessary and unsubstantial thing. Whatever you speak, you speak truth. We are to take it in this way.

**Kīrtanānanda Mahārāja:** I am trying simply to remember what Prabhupāda told me and to stick to that instruction.

**Śrīla Śrīdhara Mahārāja:** Oh. It is good. But at the same time we shall think that, *vyāso vetti na vetti vā*.

[*aham vedmi śuko vetti, vyāso vetti na vetti vā  
bhaktiyā bhāgavatam grāhyam na buddhyā na ca ītkayā*]

[Lord Śiva says: “I know the true purpose of *Śrīmad-Bhāgavatam*; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 24.313*]

Vyāsadeva, who is considered to be *śaktyāveśa avatāra*, he gave most of the revealed scriptures. But still we see that Devarṣi Nārada has come and given stricture to him. In this way that, “What you have given to the world so far, you have done mischief positive to the people.” His Guru is chastising him in such a way. So to understand the words of Gurudeva it is not so easy, it is infinite. Gurudeva is infinite...

[*ācāryam mām vijānīyān, [nāvamanyeta karhicit  
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ*]

[“One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”] [*Śrīmad-Bhāgavatam, 11.17.27*] & [*Caitanya-caritāmṛta, Ādi-līlā, 1.46*]

...and his words, he deals also with infinite. And it is not, we can't put it under limitation. That I have finished what he wanted to give me, we have understood it to a finish. We are always student. We shall remain student forever, because infinite cannot be finished. We shall have to remain student all through. Only if we can think we can finish anything then we are in relativity of *māyā*, not in relativity of infinite. Our Guru Mahārāja told that he is a monitor in the class, leader of the students. In his Madras speech, in a written speech he expressed, Bhaktisiddhānta Sarasvatī Prabhu, he told, “I am a monitor.” Something like that we are all students we are, and will continue to be students, and we consider it fortune to remain student all along our life. Can't finish, none can finish. Even the highest devotees of every type they are also of the same opinion. They are unsatisfied always; unsatisfied that I am not able to do

real service to my Lord. That should be the attitude, so far we have come to understand the thing.

**Kīrtanānanda Mahārāja:** Yes. Prabhupāda has given us so many, many volumes of books. We cannot begin to understand all that he has given us.

**Śrīla Śrīdhara Mahārāja:** Yes, yes he did an extensive work. But not the question of that side, we are to question our own side. He was full, but I am such a fool that I can't understand your fullness. That should be the attitude of a real student of spiritual world, especially of those of Kṛṣṇa consciousness, students of Kṛṣṇa consciousness.

Mahāprabhu Himself He is saying, "I have not a bit of divine love within Me."

Kaviraja Goswāmī he was posing that, "I am the worst of the worst, meanest of the mean."

And that is not a formal statement only; that is their sincere feeling. And how they could produce such a magnanimous work? That explanation is also given. "Someone is forcing me to write, so I am writing."

Sanātana Goswāmī also told, "Who am I to relate about the internal affairs of the harem of the Lord, the Queens, what audacity? But someone is forcing my hand; forcing me to write all these things."

But we are very low, we are so mean. They stood by that side. "We are nothing but He is everything."

One gentleman from Ārya Samāj asked me there in Karachi, the leader of the Ārya Samāj of the place, "If finite can know infinite then He is no infinite."

I also could answer him just in his own coin, "If infinite cannot make Himself known to the finite, then He is no infinite." *Yam evaiṣa vṛnute tena labhyas.*

*nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena  
yam evaiṣa vṛnute tena labhyas, [tasyaiṣa ātmā vivṛnute tanūm svām]*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."]

[*Kaṭha Upaniṣad*, 1.2.23] & [*Muṇḍaka Upaniṣad*, 2.3.2]

But only one way, the way down. He can meet on the way down. We cannot meet going up. The wholesale depends on Him, He's *adhokṣaja*.

**Kīrtanānanda Mahārāja:** That knowledge is coming through Guru.

**Śrīla Śrīdhara Mahārāja:** Hmm? What?

**Kīrtanānanda Mahārāja:** That knowledge is coming down through Guru.

**Śrīla Śrīdhara Mahārāja:** Through Guru, through scriptures. We may not think that Guru is limited in a particular body, or in a particular mind.

By *Bhāgavatam*, Mahāprabhu told, "Every word is Kṛṣṇa, every word is infinite."

We must have to come in connection in the relativity of infinite. When Mahāprabhu He gave explanations of *ātmārāma śloka* in sixty one ways, then Sanātana Goswāmī he told, “Oh, You are the Lord infinite, You can give infinite ways of meanings.”

Mahāprabhu replied, “Why you praise Me, Sanātana? Don’t you know *Śrīmad-Bhāgavatam* is Kṛṣṇa Himself and every letter is Kṛṣṇa?”

Every part of infinite is infinite. Not that any number of finite can make infinite.

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