

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

82.01.29.B

**Śrīla Śrīdhara Mahārāja:** Anyone of them may get rid of any type of their sinfulness, disability, if they come in connection with Kṛṣṇa conception, Kṛṣṇa consciousness. All accommodating, all accommodating, but as to the aim, the most bigoted section.

“We want Kṛṣṇa, none else, Kṛṣṇa conception. And even in that Kṛṣṇa conception, that Dvārakā conception, that Mathurā conception, so sentimentalist and sceptic, so much sceptic that only Kṛṣṇa won’t do, the Kṛṣṇa of Vṛndāvana. Kṛṣṇa of Vṛndāvana; that is what is really wanted.”

So bigoted in one hand, and so generous in another hand: true to the kindred point of heaven and hearth. It may accommodate the most rejected thing, and connect with the, by the strength of the purest connection they venture to accept things of very lowest order. That is the science. This purity centre is so high, and so great, and so noble, that it’s able to capture any type of insane, impure, and mean, and all sorts of neglected things of which we are afraid of, because the centre is so reliable in its purification. So from that standpoint the harmony is not unreasonable.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Any question? Not any newcomer, none from Māyāpur today?

**Akṣayānanda Mahārāja:** No.

**Śrīla Śrīdhara Mahārāja:** Nor from Calcutta, yesterday night?

**Bhāratī Mahārāja:** Jīva Goswāmī has written a commentary on tenth canto, *Krama-Sandarbha*, and later he goes back and he writes another commentary, *Bṛhad-Krama-Sandarbha*. So what are the differences between those two? Why was it necessary to write two commentaries?

**Śrīla Śrīdhara Mahārāja:** I’m not aware of that, that two commentaries he’s got. *Krama-Sandarbha* means *Bhāgavata-Sandarbha*, that is six, *Sat-Sandarbha*. And there you find that is in *Pṛiti-Sandarbha*, in what part?

**Bhāratī Mahārāja:** No. *Krama-Sandarbha*.

**Śrīla Śrīdhara Mahārāja:** *Krama-Sandarbha* and *Bhāgavata-Sandarbha* one and the same, is it not?

**Bhāratī Mahārāja:** No, different.

**Śrīla Śrīdhara Mahārāja:** *Krama-Sandarbha* is his *tikā* on *Bhāgavata* you say?

**Bhāratī Mahārāja:** Yes, *Krama-Sandarbha*.

**Śrīla Śrīdhara Mahārāja:** *Krama-Sandarbha*, and *Bhāgavata-Sandarbha* is the gist of that as I found in another book.

**Bhāratī Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** *Achar*. Then *Krama-Sandarbha* you say is his commentary of tenth canto.

**Bhāratī Mahārāja:** Yes. And later he writes another commentary, *Bṛhad-Krama-Sandarbha*.

**Śrīla Śrīdhara Mahārāja:** I did not hear the name of that *Bṛhad-Krama-Sandarbha*. Anyhow, what is the point?

**Bhāratī Mahārāja:** I was wondering what was the necessity, reason, for writing the *Bṛhad-Krama-Sandarbha*?

**Śrīla Śrīdhara Mahārāja:** That I can't say, but if I can come in connection with the two: here it is dealt in this way, and there in that way, then I can come to some conclusion. And in the ordinary way I can remark that more elaborate, perhaps *Bṛhad* that is more elaborate, more analysis of the ontological subjects to be found there in *Bṛhad. Laghu-Sandarbha* by Rūpa Goswāmī, and *Bṛhad, Laghu-Sandarbha* not, *Laghu-Bhāgavatāmṛta*, and *Bṛhad-Bhāgavatāmṛta* of Sanātana Goswāmī: so *bṛhad* means dealt in more extended way. But if you give any example then I can give my opinion. *Bṛhad-Krama-Sandarbha*: of tenth canto, or the whole of *Bhāgavatam*?

**Bhāratī Mahārāja:** Tenth canto.

**Śrīla Śrīdhara Mahārāja:** Tenth canto. There perhaps he might have dealt with *tipani* of Sanātana Goswāmī. Sanātana Goswāmī's *tipani*, *Dasama-Tipani*, that is the most analytical and extensive book on *dasama-skanda*. And perhaps he has dealt with that *tipani*.

**Bhāratī Mahārāja:** That means *Vaiṣṇava-Toṣaṇī* ?

**Śrīla Śrīdhara Mahārāja:** *Vaiṣṇava-Toṣaṇī*. Jīva Goswāmī's tenor of works is always to support, to show the reasonability what his Gurus Sanātana and Rūpa has given to the public. His nature of delivery is always to make it understandable to the scholar public. The references from different scriptures, he has collected extensive references from different scriptures, and has pointed out in a logical way that what Sanātana and Rūpa they have written, that is justified by the scriptural and also reasonable side. That is his service, his nature of service is always that, to protect the delivery given by Rūpa, Sanātana, which comes direct by inspiration from Mahāprabhu. They got inspiration from Mahāprabhu, Rūpa and Sanātana, and that was the better part of their writings. That had the predominating, or the influential part, that inspiration, and they have given some sort of *pramāṇa* and reason. And Jīva Goswāmī more firmly he has established Rūpa, Sanātana, by extensive quotations from different scriptures, and also by logical representation, to guard them. To guard their Guru's scripture, Guru's literature, that was his service, the tenor of, nature of service, to guard, to show the beauty what is given by Rūpa and Sanātana. That was his position. Eh? What do you say?

**Bhāratī Mahārāja:** Yesterday I was reading in *Kṛṣṇa-Sandarbha*, in reply to this Yati Mahārāja, so

there was one description of how Devakī and Vasudeva they were *amśa-avista*, *jīva-amśe-avista*. And when the two personalities, Pṛśni, Sutapā, that Devakī and Vasudeva they were *avista*, *amśa-avista*, within these two personalities.

**Śrīla Śrīdhara Mahārāja:** Two personalities?

**Bhāratī Mahārāja:** Yeah, who performed austerities, *tapasya*.

**Śrīla Śrīdhara Mahārāja:** That is all a lower representation. Just as the Drona and Dara entered Nanda and Yaśodā, they're partial representation and under the garb. The real thing was – just as Mahāprabhu; that was Yuga-Avatāra, but Svayaṁ-Bhagavān when came it was absorbed there. So by their *tapasya* the Pṛśni and Sutapā they made penance and wanted to have that the object of their *tapasya* to have Nārāyaṇa as their son.

Then Vasudeva also says \_\_\_\_\_ to Nārada, “We are ignorant...

*Aham kila pula pajatam bavi mukti dam apujayat namakaya nahito deva mayaya [?]*

These ostentatious meanings should be purged out. The plain meaning that Vasudeva is confessing to Devaṛṣi Nārada, that, “*Moksa* is a greater thing, but misguided we prayed for Nārāyaṇa to become our son and not for *mukti*. We are befooled.” But really to get Nārāyaṇa as a son it is far, far higher than *mukti*. But it is in such a posing that Vasudeva says ‘we were befooled.’ *Yogamāyā daran muktave [?]* “Enchanted, we could not understand that *moksa* is the highest attainment. We simply prayed for Him to become our son.”

The *Yogamāyā*, the inner meaning will be the *Yogamāyā* is higher. And *Yogamāyā* did not allow him to go to the *moksa*: took him higher to come in the filial service of Kṛṣṇa. So this is all subdued *artha*, meaning. In many places it is like that, and so the demigods they entered, they got the chance at that time. Kṛṣṇa is also Yuga Avatāra, and Svayaṁ-Bhagavān, and Svayaṁ-Prakāśa, that Svayaṁ-Vilāsa, Prabhāva-Vilāsa, in different characteristics He's there. We are to very carefully and very – eliminate all these snares, that Drona and Dara.

Even Madhvācārya has said that, “The *gopīs* they're the heavenly prostitutes.”

But are we to accept that? No! We shall say that they had some chance to be absorbed in Their halo, in Their halo of body. The spiritual body there is halo, and there they got some chance to be absorbed, in this way.

Rāmānuja *sampradāya* says that, “Rādhārāṇī was Śurpanākha.” A hateful expression!

We at least, if they can prove with *śāstric* quotation, that might have been in the, placed in the foot dust of Rādhārāṇī, by Her grace, it may be possible.

Keśa-Avatāras, Mahāprabhu says, “Many things acceptable and non-acceptable.”

Where it is possible we may accept, least connection outside. And sometimes we're to neglect the wholesale as *āsura-vimohan*.

The *gopīs* were looted by the *dacoits*, *mahoisi-maran [?]* When Arjuna was taking them to Hastinā they were looted by the *dacoits*, it is mentioned.

Just as Sītā Devī was stolen by Rāvaṇa! *Sita akrti māyā hari laya ravana* [?]  
Only a shadow was taken by Rāvaṇa, not Sītā Devī proper. *Sita bandi bhangirata* [?]

There was a *brāhmaṇa* in the south, Mahāprabhu was his guest. The *brāhmaṇa* is only full of repentance, crying and sighing.

Then Mahāprabhu asked, “What is the trouble with you *brāhmaṇa*? It’s so late, you give something to Me, and you are fasting, what’s the matter?”

“What shall I say to You *sādhujī*? I heard Sītā Devī was stolen away by a *rākṣasa*, demon. So Lakṣmī Devī she was forcibly touched and carried.”

Mahāprabhu consoled him, “Don’t mind in that way. What to speak of catching Sītā Devī by his hand, he can’t see even Sītā Devī.” *Aprakṛta vastu naya prakṛta bulya* [?] “Sītā Devī is wholesale spirit personified. The fleshy hand cannot see the spirit, what to speak of touching and forcibly carrying.” But this is all *māyā*, so *māyā* and *virudha vacan* [?]

Keśa-Avatāras, another, the Kṛṣṇa-Balarāma when the Dara, the goddess of the Earth went to Brahmā, approached him, “I can’t tolerate the burden of so much sin as being committed now. So arrange for my relief. Otherwise I can’t go.”

Then Brahmā took two hairs from his head, one grey and one black, and cast, “Yes, I’m sending two Avatāras. They’ll come down and They will kill the demons and minimise the trouble for you, Keśa-Avatāra.” And that became Kṛṣṇa-Balarāma. It is mentioned in some scripture.

According to different *adhikāra*, means capacity, or *ruci*, that is hankering, different things have been allotted by the authority. And we are to distinguish them and accept. So that is an outer meaning.

What do you say? That Sutapā and all these things, they will stay in the garments outside. They may have some sort of shelter. But the main thing, the inner thing is going to be discussed in the case of Vṛndāvana and others.

Even it is said that when Vṛndāvana Kṛṣṇa is engaged in killing so many demons, it is the Viṣṇu, He’s performing on behalf, and not the lover Kṛṣṇa. Sometimes it has been shown in such a light. But They differ. Some say that in a hero, in a heroic life, demon killing is a part. In a hero the killing of the demons must be there. And some say no, the Lord of love, and the demon that is being removed, they’re antagonistic, they’re opposed to His *līlā*, they’re being killed. This killing, this cruel activity are done not by Kṛṣṇa but the Nārāyaṇa living there on His body. He’s embodiment of everything, so that is being done by Them, not by *Līlā* Puruṣottama.

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

**Bhāratī Mahārāja:** Mahārāja, there was another explanation, the main explanation why Kṛṣṇa appears is because of *vātsalya rasa*. *Vātsalya rasa* is predominant in Devakī and Vasudeva, and also Yaśodā and Nanda Mahārāja. So in both cases this *rasa* is predominating, so Kṛṣṇa appears.

**Śrīla Śrīdhara Mahārāja:** But there is difference, *bheda* and *ābheda*. We shall say the quality of *vātsalya rasa* what descended in Yaśodā and Nanda, and Vasudeva-Devakī should be of little lower type. This is *kṣatriya-abhimāna*, and *gopa-abhimāna* is that of higher type, Svayam-Bhagavān. And this must be, Vasudeva-nandan is subordinate to Braja-nandan, Nanda-nandan. Devakī-nandan is of little lower type than of Yaśodā-nandan. We are to differentiate like that.

Of course to speak so many things in our mean mouth it does not look well, but still, if

we're to follow the dictations of the Ācārya as inspired by Mahāprabhu, then we're to find like that, the Nanda-nandan, Svayaṁ-Bhagavān. So much so that when in the *rasa*, Svayaṁ-Rūpa only in the side of Rādhārāṇī, and so many Kṛṣṇas, the facsimile in the side of the *gopīs*, that is Svayaṁ-Prakāśa, not Svayaṁ-Rūpa. As *gopīs* also, little lower than Rādhārāṇī, so the Kṛṣṇa that approaches other *gopīs* that is also of little lower rank.

So this *rūpānuga*, when Kṛṣṇa is with Rādhārāṇī, that combination gives such a highest quality of *rasa*, and the Rūpa etc, though *mañjarī*, they can get taste of that highest quality of *rasa*. When other *gopīs* are approaching Kṛṣṇa, that will be of lower quality.

These are high things, only our conjecture, not much to talk. Gaura Haribol. Gaura Haribol. It is stated there, and if possible we're to grasp it. We're to grasp it, the differentiation: appreciate how it is possible, why? This is very abstruse case. We must – mind your own lesson, something like. Oil your own machine. In the stage we are, we should try our best to attend to the immediate duty, imperative, and then we'll be raised to the higher standard, then we shall have to talk like that, to try to understand all these things. *Pūjāla rāgapāṭha gaurava bāṅge*.

Our Guru Mahārāja always told we must serve our Guru *varga*, Gurudevas, and so much we shall have to go to the highest position Rādhā-kuṇḍa, but we won't stay there. We're not fit to live in Rādhā-kuṇḍa, we must come to the nearest, lowest place, Govardhana, and we shall live there, and go to Rādhā-kuṇḍa, serve Them and come back and live nearby.

When Guru Mahārāja lived in Purī, Chattack Parvata, their bungalow, Chattack Parvata was considered as Govardhana, so,

[*śiḡhra āsiha, tāhān nā rahiha cira-kāla,*] *govardhane nā caḍiha dekhite 'gopāla'*

["You should remain in Vṛndāvana for only a short time and then return here as soon as possible. Also, do not climb Govardhana Hill to see the Gopāla Deity."]

[*Caitanya-caritāmṛta, Antya-līlā, 13.39*]

Mahāprabhu says to many, "Don't climb over Govardhana, even to see, to have a *darśana* of Gopāla, don't go over, climb over."

But Guru Mahārāja constructed his bungalow over Govardhana. Construction finished when he was, he went to occupy, to live there, the Vyāsa and Madhvācārya's Mūrti were also built, also constructed and placed in a room by the side of his room.

And Guru Mahārāja asked Vasudeva Prabhu to worship them before he enters the room, use the room. And I was asked to worship Vyāsa and Madhvācārya there, the Mūrtis. I told, I do not know by what *mantra* to worship Vyāsa and Madhvācārya.

I was told, "Whatever you know about them, you think of that and give some flower in respect. And also offer some food, *naividyam*, to them, and give them the garland, in this way, in whatever way you may do it." By their order I did that, to Madhvācārya, whatever I knew about him, the *ananda* \_\_\_\_\_ [?] anyhow in his memory, \_\_\_\_\_ [?] in this way I worshipped two Deities \_\_\_\_\_ [?] Pronounced that and offered flower \_\_\_\_\_ [?] We were finished.

Then Guru Mahārāja used, that he's using bungalow which is erected on the head of Chattack Parvata that is considered to be the extension of Govardhana in Vṛndāvana, and to climb over which is objected by Mahāprabhu Himself. How to adjust? So I found that the adjustment is in this way, that the Vyāsa and Madhva, the Vyāsa was over the mountain, Madhva also met him, two Ācāryas. And in connection of their service Prabhupāda lived there to satisfy them. Though apparently he crossed the advices of Mahāprabhu, but he made his adjustment

with this Vyāsa and Madhva conception helped him to stay there.

So for the service of Guru, the service of our Guru, we can even climb up his bedstead. Sometimes if necessary to crown the Deity, the Deity is a little high, then we're to place our foot on the *siṁhāsana* and then decorate and then come up. Or some cloth and then we can put our foot, and then the Deity is decorated, and then we come to remove the cloth and bow down to the *siṁhāsana* which is supposed to be the extension of Baladeva and Nityānanda. All surrounding necessary articles they come from Baladeva and Nityānanda we are told. So for serving necessity we can approach anywhere and everywhere, but not to fulfil our purpose.

**Bhāratī Mahārāja:** Was that at the Puruṣottama Maṭha?

**Śrīla Śrīdhara Mahārāja:** Yes.

**Bhāratī Mahārāja:** Near the Tota Gopīnātha?

**Śrīla Śrīdhara Mahārāja:** Near Tota Gopīnātha, there the Prabhupāda's bungalow. It is placed on the Chattack Parvata, over Chattack Parvata. And Guru Mahārāja in his last days he lived there sometimes when he went to Purī. That is *apadata*, that is ostentatiously objectionable. But with the particular trend of adjustment he lived there. The necessity of the service, suiting to his health, and his service, he had to accept that, though ordinarily objectionable by the devotional principle, had to do that, but the necessity for the service of Guru.

So to understand was necessary to follow the higher directions and statements of the Guru we sometimes enter into the higher zone of *siddhānta*, the Rādhārāṇī, the *sakhī*, the *māñjarī*, etc. But only for the purpose of service, and not to stay there a long time. To come back and to live, to take stand in our own fitting position. Otherwise they'll be dishonoured and they'll disappear forever from my mind. I'll be nowhere, the faith will be withdrawn. Through faith we're approaching. If faith, the subtle thing is withdrawn, then we will turn to be a disbeliever, unbeliever. Just as that Hiranyagarba, we are told that he has become an atheist. And for long time some *aparādha* must have been committed.

**Akṣayānanda Mahārāja:** And Pradyumna.

**Śrīla Śrīdhara Mahārāja:** Pradyumna, yes, Pradyumna, and the fine faith withdrawn, and what can we do? Helpless, he's helplessly thrown in the plane of an atheist. So we're to tackle those things very carefully, and only in the necessity of our service of Gurudeva, in connection with the service of Guru we should go there. Otherwise always we shall keep it high, higher. Any day if any call comes to me for their service I shall venture to approach them, otherwise keep it always on our head. Don't try to make it object of your sense, of your experience, don't try, don't try. Don't be so very rushed. They're so very subtle and susceptible sentiment to the world. There are so many very sentimental, very susceptible, they won't tolerate that anyone, fools rush in where angels fear to tread.

Gaura Sundara. \_\_\_\_\_ [?] Nitāi. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Fools rush in where angels fear to tread. Any subtle, soft, and higher things should not be handled roughly, always be kept in their pristine glory and honour above our head. The temperament of servant, though in the loving or affectionate area, still the temperament of

serving spirit may not leave us. We shall be very much careful about that. After all we're servants, slaves, we have accepted here as. He may show closer affection, intimate affection, but the modesty, humility, must be genuinely maintained there. If that's gone we're lost. *Amāninā mānadena* [Śikṣāṣṭakam, 3], as a foreigner we are *taṭasthā-śakti*, we're granted permission to move and live freely as long as we're faithful generally towards the plane, towards the land. If anything, anomaly, then we may be banished. Not as a matter of right, but for the gracious extension of our service we are allowed there to live.

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

Otherwise, as a matter of right, we cannot be allowed to go so high, so high. It is only a gracious contribution or gracious extension. Only with the permission of that department we go and live there and do our duty. As much as my faith, that type of faith will be awakened in me, I'm safe. I'll be adored by them. But aggrandising tendency, that is a foreign thing there, the assertion of right, that is the most filthy thing there.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
*Pūjāla rāgapāṭha gaurava bāṅge*. This formula!  
 Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

...

...half mad bridegroom of a *zamīndār*. Anyhow, he was heir to the *zamīndāri*, the state. He sometimes used to tell to his paraphernalia, "The whole village is within my fist, is it not?"

The sycophants, the *karma-tyāgī*, the officers, "Yes sir, the whole village is within your fist."

Then he opened, unloosened this fist, "Going, there is nothing. You told that the whole thing is within my fist but why? I can't find it. What is that?"

So something...

*vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara*

"Sudden flash may come. But while I want to see particularly, vanishes." Bhaktivinoda Ṭhākura writes, "Sometimes in a mood we are searching, searching. Sudden flash came and saw: when I go to particularise, vanished."

No exercise of right to be tolerated there. All extension of grace! If you have any interest you go, otherwise don't go. If you want the highest connection it will be independent of such characteristic. If you like you can connect, otherwise not necessary. They're not under any necessity that they'll be bound to connect with you. It is such. All extension of gracious wave, but the second, the least connection, that will destroy all charm of all your past experiences: only that lightening experience. That experience only as lightening comes, that lightening experience, that will clearly prove in your heart that exceeds all in quality all your past experiences. Such a type of ecstatic novelty is there. And that is very rarely to be found: cannot but be.

*Ko vu vido vartena* [?] Bilvamangala says, \_\_\_\_\_ [?] I got my spiritual education from the throne of Sananda, that in your inner self there is so much ecstatic joy you can't conceive so high. But, *artena kena* \_\_\_\_\_ [?] Such a higher type of ecstasy came down suddenly to capture me, and to capture me in such a way as to make

a slave of slave of that ecstasy. That lightening experience that has captivated me wholesale...

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