

82.12.11.C

Devotee: Mahārāja, I have one question. I was reading the other day that Lord Caitanya was the first to give information on the *mādhurya lilā*. And my question is, understanding the tendency of man to misinterpret certain pastimes of Lord Kṛṣṇa, why was this information given to the world at large?

Śrīla Śrīdhara Mahārāja: I can't follow. Repeat it. We're told that Lord Caitanyadeva, He came with this information that Kṛṣṇa *lilā* is the highest.

Vidagdha-Mādhava: *Mādhurya lilā*.

Śrīla Śrīdhara Mahārāja: *Mādhurya lilā*.

Vidagdha-Mādhava: So, he's asking why in such a fallen age did Lord Caitanya give this highest realisation in an age when men, most likely, most men will misunderstand, take it for the lower thing.

Śrīla Śrīdhara Mahārāja: Ha, ha. When the environment is most unfavourable, at that time He came with the highest prospect. That is your...

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: The Kali-yuga is the worst portion of the time, and at that time He came with the best thing. This is your question?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Why the best thing came in the worst time? That is your question?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: The best thing came in the worst time. The Kali-yuga, when the environment is the worst, at that time the best thing came here, to be distributed. That is your point?

Devotee: Yes. And also that this particular *lilā* has a tendency to be misinterpreted by such people as...

Śrīla Śrīdhara Mahārāja: Misinterpreted, not only in this time but all time. In Satya-yuga also, in golden age also the possibility of misinterpretation and that is more hard. Can't you realise that? A bad thing can easily be condemned. But what is good, *sattva-guṇa*, that cannot be condemned so easily and convinced. So,

*kṛtādiṣu prajā rājan, kalāv icchanti sambhavam
[kalau khalu bhaviṣyanti, nārāyaṇa-parāyaṇāḥ]*

kvacit kvacin mahā-rāja, draviḍeṣu ca bhūriśahḥ[

*[tāmraparṇī nadī yatra, kṛtamālā payasvinī
kāverī ca mahā-puṇyā, praticī ca mahā-nadī]*

*[ye pibanti jalam tāsām, manujā manujeśvara
prāyo bhaktā bhagavati, vāsudeve 'malāśayāḥ]*

["My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa. These devotees will appear in various places but will be especially numerous in South India. O master of men, in the age of Kali those persons who drink the waters of the holy rivers of Draviḍa-deśa, such as the Tāmraparṇī, Krtamālā, Payasvinī, the extremely pious Kāverī and the Praticī Mahānadī, will almost all be pure hearted devotees of the Supreme Personality of Godhead, Vāsudeva."] [*Śrīmad-Bhāgavatam*, 11.5.38-40]

Those that understand the very spirit of things, such persons, they do not want their birth in Satya-yuga, in the golden age, but they prefer to have a birth in this Kali-yuga, iron age. Because, in this iron age, the most helpless condition, the high things are extended by the Lord for their help.

When there is a famine period the authorities make arrangement for some rations. When our need is most, the authority comes down to give us the best. That is the principle underlying. The most wretched period, at that time the boon comes from above to save us. This is the nature. If we reach the lowest point, then begins our movement upward. He selects His way in this. All other things, more or less contaminated by the environment.

...

His question not solved? When an affectionate father finds that his beloved son is in the highest need, then, with his high standard of affection he comes to take him up. This is not unnatural. This shows the sympathy in the centre, that in the worst period the guardian comes with the best affection, in our worst condition. Can't follow?

Devotee: Yes Mahārāja. I can.

Śrīla Śrīdhara Mahārāja: Because there is no vindictiveness, the affection is there. The centre is affectionate in dealing our punishment reluctantly, but affectionate. So, when in the worst need, He comes with His. Just as when capital punishment, mercy comes, king's mercy, when the judgement is of capital punishment. At the moment of the highest need the mercy comes. Something like that. He's affectionate centre, He's affectionate, our relationship is that of affection and not any coercive nature, or vindictive nature.

And Mahāprabhu's coming, there's a principle, every time in its way is repeated in the cyclic order of the time, Kali-yuga is coming many times. And in a particular Kali-yuga Mahāprabhu comes with that highest thing. Not in an ordinary Kali-yuga and not in every cyclic order. Twenty-eight Kali-yuga, the iron age, the number twenty-eight, one day of Brahmā, one *kalpa*. Then, He comes with that highest gift.

Hare Kṛṣṇa. Then, what was your question?

Vidagdha-Mādhava: My question Guru Mahārāja is, how to increase ones earnestness, to increase that sincerity?

Śrīla Śrīdhara Mahārāja: Ha, ha. *Bhaktyā sañjātayā bhaktyā.*

*[smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulkāṁ tanum]*

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."]

[*Śrīmad-Bhāgavatam*, 11.3.31]

The light can be increased by the help of light, that combustible thing, or anything. Light can increase light. The *bhaktyā sañjātayā bhaktyā*. So, the light in one's heart can be intensified with the help of the light of another heart. The knowledge, the affection, everything what is necessary can be transmitted from one place to another to help. From one store to another store, it may pass, to help growth. Transformation of energy. *Bhaktyā sañjātayā bhaktyā*, it is the most fundamental plane. Nothing can produce this. We are to take it. Nothing can produce that most fundamental substance. That can produce that. So wherever that thing is found we are to take help from that store, from one store, and the store has got eternal backing, backed by the government, different stores. A store in a particular police station is strengthened by the store in the district headquarters, and friends from the central supply, in this way, from store to store. Of the same thing, *bhakti* is *bhaktyā sañjātayā*, *bhakti* can increase *bhakti*, not any other thing. And where's that *bhakti* to be found? It is with the *sādhu*, the saint of that type. So with the help of the devotee we can immolate, get our devotion. And how can it be transferred from one store to another? By serving, or by his advice, by service only the movement is possible from one to another.

Vidagdha-Mādhava: Mahārāja, this earnestness cannot be increased by prayer or personal endeavour?

Śrīla Śrīdhara Mahārāja: Yes. By prayer also, by prayer, by infinite ways of gaining, acquiring that. But the most effective and living thing will be that decision of the *sādhu*, and the *sādhu* also of the higher type, real type. The prayer and all other forms of devotion, services, will imbibe, will acquire strength and reality in the association of the *sādhu*, get their life, the strength. Not only formal prayer, empty prayer, prayer or other things may be empty, lifeless, formal. But living things, life, there is inner strength to be imbibed, to be indented from there. The strength, inner strength of prayer, of doing anything and everything, very life, vitality, will have to be drawn from there. So it is *sādhu-saṅga*, *sādhu* and *śāstra*, next, scripture, that also comes from the *sādhu*, like so, less strong, but living scripture that is *sādhu*, saint, devotee. His help will be the best, give, supply the vitality of every form of services. A thousand kinds of devotional practices may be there.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! Any question? No question?

Vidagdha-Mādhava: Perhaps one last question. The same, but, the *bhajana* we have in the association of the devotees here, that is a good way of increasing devotion...

Śrīla Śrīdhara Mahārāja: That is also, association also has been recommended of this type.

*[Śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha]
sajātī-yāśye snigdhe sādhou saṅgaḥ svato vare*

["One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal."] [*Bhakti-rasāmṛta-sindu*, 1.2.91] & [*Caitanya-caritāmṛta, Madhya-līlā*, 22.131]

He must be superior to me, and must be in my line, and must be of favourable temperament to me. *Sajātī-yāśye*, must be in the same line of inner aspiration, *snigdhe*, and must be affectionate towards me, not reserved. And also, must be superior to me. Such association will be conducive to my growth, or my awakening. So I close here.

...

Mādhava Purī Mahārāja: ...and I said because you had criticised our Guru Mahārāja. He said no criticism, he did not criticise, he was making some comment about his statement in regard to what Bhaktisiddhānta had said and he was defending Bhaktisiddhānta's position. He was not criticising anyone.

Śrīla Śrīdhara Mahārāja: Not only Bhaktisiddhānta's decision but the Gauḍīya Vaiṣṇava decision. Sanātana Goswāmī, Jīva Goswāmī, Cakravārti Ṭhākura. That is concerned what is the real conception of *nitya līlā*, eternal pastimes of Kṛṣṇa in Vṛndāvana. That is the original *līlā*.

Mādhava Purī Mahārāja: So I asked him if he had...

Śrīla Śrīdhara Mahārāja: It is the special gift of Śrī Caitanya Mahāprabhu. That Vṛndāvana conception is the most fundamental. And when Kṛṣṇa is, Yaśodā is also. Independent of Yaśodā, Kṛṣṇa cannot exist. Co-existence, that is the fundamental principle of the whole Gauḍīya Vaiṣṇava philosophy, that is of Mahāprabhu. And inspired by Mahāprabhu that has been cleared in writing by Sanātana, Rūpa, Raghunātha, Kavirāja, Viśvanātha Cakravārti, Śrī Jīva, all Goswāmīns. That this is the most fundamental, Kṛṣṇa *līlā*, that is a system, and Yaśodā and the cowboys, Rādhārāṇī, all co-existent. A system, and not that Kṛṣṇa is alone there and then they will gather, it is not. So that is a fundamental thing, principle of the Gauḍīya Vaiṣṇava school.

Mādhava Purī Mahārāja: He wanted to see Akṣayānanda Mahārāja also...

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja already he saw, and he protested to a certain extent, and he himself realised that other things cannot be questioned. Now I think, I'm also told, there were more anomalies there. And Swāmī Mahārāja himself enquired about them from one gentleman, one devotee, our Godbrother in Vṛndāvana. And I think that Akṣayānanda Mahārāja come for the prestige of Swāmī Mahārāja, another small book is to be published in his name.

"What is ordinarily conceived of the general Vaiṣṇava school I have dealt with that. But the speciality of the Mahāprabhu cult, Goswāmī cult, still to be published. For the general public I have dealt so much, _____ [?] But there are some special features of the Gauḍīya Vaiṣṇava school that is of Mahāprabhu."

What he has told, that is common to Rāmānuja, Madhvācārya, and other Vaiṣṇava cults. But the special conception is Kṛṣṇa, Svayaṁ-Bhagavān, Nanda-nandan, that is not yet given out.

As Vyāsadeva also did, *Mahābharata*, *Vedānta*, and *Purāṇa*, *Upaniṣad*, then again Nārada Goswāmī came and gave him impression that he's to give *Bhāgavatam*, harmonising all his past scriptural gifts.

So also, in the name of Swāmī Mahārāja, I think, as I heard something, one of our Vṛndāvana Godbrothers, with him, Swāmī Mahārāja had some correspondence, "That you take what I am writing." But he showed some points of difference and he accepted and told that, "I shall show it in the next edition."

So, on the basis of that, I think, give a special decision based on Gauḍīya Vaiṣṇava *siddhānta* that should be published in another booklet, salient points. And in the introduction there will be, "Just as Vyāsadeva did in *Bhāgavatam* after distributing all the *śāstra*. So in that way, this is not for the general, this is a speciality of the Gauḍīya Vaiṣṇava school and Mahāprabhu, and I am publishing that now, to harmonise." I think that will be necessary.

Consult the seven Goswāmī books, fine, and Swāmī Mahārāja also told, "And in a general way I am giving the explanation, the common ground of Rāmānuja, Madhvācārya, and some other *sampradāya*. But what is the most secret and special teachings of Śrī Caitanyadeva, and according to that of the Goswāmīns, that I am putting here, like in *Bhāgavatam*."

In this way we are to publish a book in his name. And you are his direct disciples, you might have heard many things from him, so from you, in this generation it must be published. Otherwise the whole of ISKCON will be effected in the future. This is my suggestion. And I think, you, Akṣayānanda Mahārāja, Dhīra Kṛṣṇa Goswāmī, and others, Bhāratī Mahārāja, you are to take up this and find out in yourself what is written by Sanātana Goswāmī in his *Bhāgavat-Tīpanī* and others. You are to search, research the *śāstra* and in that attitude you are to publish a second book summary, thing. And that was given to the ordinary, and the special instruction, he had a mind to publish in a second volume. In that way, it must be done to save the day.

...

Śrīla Śrīdhara Mahārāja: The Goswāmī *siddhānta* is this, that Vasudeva took Vāsudeva Kṛṣṇa to Yaśodā's house, and that room where Yaśodā gave birth to one girl child. And it is generally stated

that Vasudeva took his boy, new born babe there, and took away the girl. But in many places it is mentioned that Kṛṣṇa was Nanda's son, Nanda Yaśodā's son. He's Yaśodā-nandana, Nanda-nandana. In many places it is mentioned. And there in different *Purāṇas* also it is mentioned.

Krsno 'nyo yadu sambhuto. The Kṛṣṇa who comes from Vasudeva Devakī, He's another nandana. Just as Gopendra-nandana and one who is the son of *gopa*, Nandana Yaśodā. *Vṛndavanam parityajya sa kvacit naiva gacchati.*

*[krsno 'nyo yadu sambhuto yah purnah so 'styatah parah
vṛndavanam parityajya sa kvacit naiva gacchati]*

["The Kṛṣṇa known as Yadu-kumara is Vasudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadu-kumara manifests His pastimes in the cities of Dvārakā and Mathurā, but Śrī Kṛṣṇa, the son of Nanda Mahārāja never at any time leaves Vṛndāvana, even for a moment."]

[Laghu-Bhāgavatāmṛta, Purva-khanda, 165] & [Gauḍīya Kaṅṭhahāra, 7.42]

He does not step forward to any place leaving Vṛndāvana. He's always in Vṛndāvana, sometimes explicit over the surface, sometimes underground. Svayaṁ-Bhagavān is He. And the Goswāmī's, Sanātana Prabhu and those who have got direct instruction from Mahāprabhu and all *siddhānta*, they have written that Yaśodā gave birth to two, one girl one son, and Vasudeva put his son and that was absorbed by Yaśodā's son there. That was mixed together. Svayaṁ-Bhagavān Kṛṣṇa that came from Yaśodā, He absorbed this Vāsudeva into Him. That is the finding of the Mahāprabhu group. Otherwise there cannot be harmonised that in so many places Kṛṣṇa has been mentioned as the son of Nanda and Yaśodā. It is not only hearsay but the fact is there, Svayaṁ-Bhagavān was there. _____ [?] He was born from the body of Nanda. In this way it is mentioned. Direct connection with Nanda and Yaśodā. And He's Svayaṁ-Bhagavān and not Vāsudeva is Svayaṁ-Bhagavān. Vāsudeva is *vaibhava-prakāśa* of that Nanda-nandana who came from Yaśodā.

All these things have been described scrutinisingly so we can't ignore that. They're direct students of Mahāprabhu, inspired by Mahāprabhu they've given those *siddhāntas*. We can't ignore that. And that is not found in Swāmī Mahārāja's writings. Rather, that Vasudeva, the son of Vasudeva and He was adopted by Yaśodā, in this way he has gone. But it is not possible to keep up in Gauḍīya school that sort of decision, his conclusion, *siddhānta*. So I think, not only that, there are many similar things, so you're are to collect them anyhow, very cleverly, and to put, and publish, in one small book.

And with this introduction, that "Swāmī Mahārāja he first gave what was generally accepted about Kṛṣṇa *līlā* by so many Ācāryas. But the speciality in the thought of Mahāprabhu he gave."

*anarpita-carīm cirāt [karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śrīyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah]*

["May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [*Caitanya-caritāmṛta, Ādi-līlā, 1.4*]

"What was not ever given before, that Mahāprabhu came to give. On the basis of this stanza, which is found in *Kali-santaru Upaniṣad* and also by Rūpa Goswāmī. Given there, Mahāprabhu has given something what was not given before. Tasting, and to make the verification with all the detailed facts, this is necessary to explain the Gauḍīya Vaiṣṇava *siddhānta*. So Swāmī Mahārāja had a mind to publish these subtle points in a separate book, and he expressed his desire to someone, of his disciples. And you who know it, we're publishing those things in a booklet now. It was his order to us. In this way, a small book should be published in his name. And he already gave direction to us to do this, these points."

I think it would be better. You're are to consult and then from Mahā-maṇḍala you will publish that small booklet, pamphlet, where those special decisions of Mahāprabhu will be given. And with that explanation.

Just as Vyāsadeva gave *Bhāgavatam* after he had given so many things to the common mob, the special thing: *nirmat-sarāṇāṁ satām* [*Śrīmad-Bhāgavatam, 1.1.2*] He gave at the end of his life.

So also, Swāmī Mahārāja in his last days he told that he will give the choicest things, the speciality of the Gauḍīya Vaiṣṇava school of Mahāprabhu, in a small pamphlet. Something like that. You're to consider that. In this basis you should publish a pamphlet to save his prestige. And the details, what are the points of difference, you're to collect.

I've not read through all his books, but the Yati Mahārāja has read something and according to his request, a Puruṣottama, one gentleman in Vṛndāvana, our Godbrother, he also published many books because he also detected some points and intimated to him. So those points should be taken up cleverly and then they should be published in this way. That is my suggestion.

Let Akṣayānanda Mahārāja come, he knows some, to a certain extent. He opposed that comment of Yati Mahārāja. But he himself told that, some I answered, but something he can't correctly reply, Akṣayānanda Mahārāja told to me. So let him come here and then. Otherwise this will be, Yati Mahārāja is taking, and the Bhag Bazaar Maṭh, just the other day that Kṛṣṇa dāsa came, then Bhāgavat Mahārāja came, they will also take up this. There will be an awkward position. So as soon as one book is published in such a way it will be better I think. We must consult with Goswāmī Mahārāja, Akṣayānanda Mahārāja, the Bhārati Mahārāja may be intimated.

Akṣayānanda Mahārāja came to me and he told that he heard from Swāmī Mahārāja direct, that, "I am giving this translation of *Bhāgavatam*, and another has got the capacity to do the same work. Who is he? He is Śrīdhara Mahārāja, he can only." He heard it direct from him.

So he came to see me. He told, "I heard direct from Guru Mahārāja many things about you. And so I had the curiosity to see you, and I have come to see you. And I hear many things new." In this way he told.

So you did not give vent to all these things very extensively, keep it concealed. And let Akṣayānanda Mahārāja come, we shall discuss, and we shall make a plan and do accordingly.

Mādhava Purī Mahārāja: Swāmī Mahārāja Bhaktivedānta, most of his writings were translations, in the *Bhāgavatam* he was translating. So I don't know whose commentary he was using, but...

Śrīla Śrīdhara Mahārāja: He's not always followed commentaries.

Mādhava Purī Mahārāja: No, some of his own he's put.

Śrīla Śrīdhara Mahārāja: In a general way he has given. By instalments, ordinary teachings should be given by instalments. It is the decision of the higher scientific knowledge. Not the whole thing should be delivered at once, to be installed, gradual instalment. Then it will be good for the people to understand.

Mādhava Purī Mahārāja: He was presenting general way of accepting.

Śrīla Śrīdhara Mahārāja: In a general way he has given and he has attained a great success. Akṣayānanda Mahārāja expected today? Gaura Hari bol! Gaura Hari bol!

Mādhava Purī Mahārāja: Many times in his books also, Swāmī Mahārāja mentioned that the serious student should study the original literature.

Mahārāja, I have a question on another subject. This material world is the perverted reflection of the spiritual world. So does that mean that all relationships we have in this world, there is some relationship in the spiritual world?

Śrīla Śrīdhara Mahārāja: It has got its original and wholesome representation there.

Mādhava Purī Mahārāja: So we have an eternal relationship with everyone we meet in this world?

Śrīla Śrīdhara Mahārāja: In this world?

Mādhava Purī Mahārāja: If we meet someone in this world does that mean we have an eternal relationship in the spiritual world, with that individual?

Śrīla Śrīdhara Mahārāja: That is distributedly. If anything in an organisation, suppose this nail has got some connection with the hair, in this way, an organic whole. The connection may be in some such way or other, because it is one, in the feeling system they are, so must have some connection. But that is very near and very, very far.

Mādhava Purī Mahārāja: And Madhva's conception of the *jīva*, that there are three...

Śrīla Śrīdhara Mahārāja: That is different from that of Mahāprabhu.

Mādhava Purī Mahārāja: How is it different?

Śrīla Śrīdhara Mahārāja: Madhva's conception, Rāmānuja's conception, there are certain differences.

Madhva gave too much stress on the difference, because Śaṅkarācārya told that one, *jīva*, Brahman and Bhagavān are one, so Madhva laid much stress, "No, this is two, different."

And Rāmānuja, something common something different.

But Mahāprabhu has given a very short and clear expression, *acintya bhedābheda*. *Bheda* and *ābheda*, both common and different, but the demarcation is not in the hand of any human being, it is His sweet will, and so it is *acintya*, inconceivable. The inconceivable word was added by Mahāprabhu to *bheda* and *ābheda*, and that is most important point. Because how much different and how much common, that depends on His sweet will. So you can't get a demarcation line hard and fast. It is His sweet will. That was told by Mahāprabhu.

Mādhava Purī Mahārāja: Madhvācārya had also mentioned this *acintya bhedābheda*.

Śrīla Śrīdhara Mahārāja: Mentioned a very different *jīva* and God is great difference, he laid stress on the difference.

Mādhava Purī Mahārāja: But there is some place, Jīva Goswāmī found in one place in Madhvācārya's writings where he mentioned *acintya bhedābheda* also.

Śrīla Śrīdhara Mahārāja: Not so perfect and not so very clear. Ultimately he had also to take resort to that.

Mādhava Purī Mahārāja: But specifically Madhvācārya talked about three classes of *jīvas* - *nitya-baddha*, *nitya-siddha*, and *jīvan-mukta* - the souls who will become liberated.

Śrīla Śrīdhara Mahārāja: Yes, *nitya-siddha*, *nitya-baddha*, *jīvan-mukta*, and *mumukṣus*, who will get salvation. But *nitya-baddha*, he says these *māyāvādīs* they will never get any liberation, they're ever doomed. This is the opinion of Madhvācārya.

But Mahāprabhu does not say that. "It is possible, though it is very hard nut to crack, but it is possible that the independent will of Kṛṣṇa, and the very powerful servant, they can convert even *māyāvādīs*, that *nitya-baddha* class." This possibility Mahāprabhu has accepted, but very, very rarely, it is difficult but still there is possibility.

And Madhvācārya says, "No, the *māyāvādīs* are ever doomed." Ha, ha, ha. So very much enemy to the *māyāvādī* section.

Mādhava Purī Mahārāja: So are the *jīvas* who are engaged in Kṛṣṇa *līlā* in Goloka Vṛndāvana, they have no possibility to fall down?

Śrīla Śrīdhara Mahārāja: No, no possibility.

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