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Śrīla Śrīdhara Mahārāja: ...of the administration, management. Our Guru Mahārāja was of ontological nature, of *sannyāsī*, and not very practical to meet so many persons for preaching purpose, etc., of secluded nature. So he felt himself too much disturbed by the absence of [Śrīpād Bhakti Vilās] Tīrtha Mahārāja. At that time he was very much disturbed in his heart and expressed some of his internal relationship with Kuñja Bābu.

There is a letter and it was published, that letter of Prabhupāda. There we find that Prabhupāda says, he gives his own identification as Nayana-maṇi Mañjarī. "I am a young girl. Nayana-maṇi Mañjarī is my name. Vṛṣabhānu-nandinī, the Rādhārāṇī, likes me very much and She always tries to keep me just before Her eyes. But I am not very able, expert in discharging my duties. But Bimala Mañjarī can help me to do my quota of service, even by Rādhārāṇī. But at present that Bimala Mañjarī has become apathetic towards Rādhārāṇī and left me. _____ [?] So I'm not able to discharge my little quota of duty that is expected from me by Rādhārāṇī."

That this formula, this is a formula, according to which one will try to find his real highest aim of realisation, travelling through this path. It is couched in such a way. So from there we know, Bimala, that was the name of Prabhupāda, Bimalānanda, Bimala Prasād. So from his name, connected with his name, Kuñja Bābu was given the name of Bimala Mañjarī. And he was expert in doing the external side of the duty, and Prabhupāda, he with his help could satisfy, or satisfactorily discharge his own duty as wanted by Rādhārāṇī. Or as he saw it, Her, in Bhaktivinoda Ṭhākura. This is a kind of posing formula. Following this we are to reach to our goal. From there we can, we know, that Bimala Mañjarī in the internal circle of service, Kuñja Bābu and he's in such position.

So taking that position of his Gurudeva at present, that Yati Mahārāja, he also conceived him as his servitor and, "That Bimala Mañjarī he must have got a bona fide position in the higher circle. And by my fervent prayer I came near him and got some inspiration to do this, to undertake this task. And I am doing so." That is what he wants to say here, as far as I understand.

But this is a formula of the higher type for our realisation. But how far one is practically doing and how far it will be applied to any particular case, that is to be determined. One side, the *sahajiyā*, they have all such formula and they're trying to follow this. And we cancel them abhorrently. At another side, such things are really existing for the lover of truth, cent per cent, and to approach from his bona fide sincere position of higher devotion. So particular cases should be dealt whether it can be applied here or there.

Akṣayānanda Mahārāja: One question arises, that, generally we preach, or we hear Your Divine Grace say, "That if I have got it, or if I have seen it, then it is rotten." Generally such high things are not admitted so openly in the public. And if a great soul has got such a *vibhūti* he will not say such things to the general mass. So this is the only thing which we're anxious about.

Śrīla Govinda Mahārāja: Yes, correct.

Śrīla Śrīdhara Mahārāja: This is not for advertisement, but to be concealed like the highest, most precious achievement.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: No. _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...that in Prabhupāda's writings, *Anubhāṣya*, or the *Bhāgavata* _____ [?], we did not find such type of self-advertisement.

Akṣayānanda Mahārāja: Never. I think at the end of *Anubhāṣya*, in a very covered way...

Śrīla Śrīdhara Mahārāja: Very covered way.

Akṣayānanda Mahārāja: In a very hidden way, he mentioned his Gurudeva...

Śrīla Śrīdhara Mahārāja: Gaura Kīśora Dāsa Bābājī Mahārāja, Bhaktivinoda Ṭhākura.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Svarūpa Dāmodara, Gadādhāra.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: "But I am a servant of a servant."

Akṣayānanda Mahārāja: But nobody can understand that unless they are connected with Prabhupāda in the Mission. A general man will read it and cannot understand the meaning. It looks like poetry.

Bhakti Sudhīra Goswāmī: In Bhaktivinoda Ṭhākura's *Bhāgavata-Arka-Marīcimālā*, he says, and it sounds as though Yati Mahārāja has taken from there. Bhaktivinoda Ṭhākura says: "One day, while penetrating deeply on the meaning of *Śrīmad-Bhāgavatam*, Svarūpa Dāmodara, the right-hand personal attendant of Mahāprabhu, came to me in a vision and said: "You divide into *sambandha*, *abhideya*, *prayojana*, *Śrīmad-Bhāgavatam*," and give a special explanation of the first verse. So Bhaktivinoda Ṭhākura says: "I did not think it proper to disclose this, but I fear some offence to my Guru and my superiors if I do not admit it." So in almost the exact same language, Yati Mahārāja he is plagiarising, they say in English, plagiarism.

Śrīla Śrīdhara Mahārāja: "If I do not mention this then I commit some offence against my Guru."

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: So he has got direct order in his inspiration. "That you give your, you express your position as such, and then you begin this work."

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura _____ [?]

Akṣayānanda Mahārāja: *Bhāgavata-Arka-Maricimālā, ekadas śloka. Janmādy asya yato 'nvayād.*

Śrīla Śrīdhara Mahārāja: *Janmādy asya yato 'nvayād [Śrīmad-Bhāgavatam, 1.1.1].* A new explanation he has given, drawn from the inspiration of Svarūpa Dāmodara. And also he has expressed that he gave a new explanation to a particular *śloka* of *Bhagavad-gītā. Kṣīpram bhavati dharmātmā, [Bhagavad-gītā, 9.31].* In an assembly of Yāmarāja, *śabha*. But has he mentioned there his own *śakhi, svarūpa*, anywhere? Though he has mentioned it in a song, Kamala Mañjarī, his name, he expressed. "My name is such, my dress is such, my service is such. That is the highest position in the service of Rādhārāṇī." He has given vent to us.

Yati Mahārāja has not mentioned his name there?

Bhakti Sudhīra Goswāmī: No.

Akṣayānanda Mahārāja: His own name? No.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: Sometimes also, Narottama Dāsa Ṭhākura's expressing that sort of higher aspiration in his songs.

Śrīla Śrīdhara Mahārāja: Bana Mahārāja, also, was expressing his *svārūpa*, from long time. And perhaps he has mentioned in some book of his publication.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. This is the Introduction of the publication of *Bhāgavatam*?

Akṣayānanda Mahārāja: Yes. First page. Preface.

Śrīla Śrīdhara Mahārāja: You re-read it again from the very beginning.

Akṣayānanda Mahārāja: Preface. "Fallen, fallen, still fallen am I. Who else except Śrī Gaura Hari, His mercy embodiment, Śrī Nityānanda's other self, Gurudeva, His Divine Grace Śrīmad Bhakti Vilāsa Tīrtha Goswāmī Mahārāja, who is none but Bimala Mañjarī, eternally waiting upon the transcendental erotic dalliance..."

Śrīla Śrīdhara Mahārāja: I find there is a defect. Gaura Hari...

Akṣayānanda Mahārāja: Yeah, Nityānanda...

Śrīla Śrīdhara Mahārāja: Nityānanda's line...

Akṣayānanda Mahārāja: Yeah, this *sākhya, mādhyura*...

Śrīla Śrīdhara Mahārāja: How is it?

Akṣayānanda Mahārāja: _____ [?] Without asking you we could not...

Śrīla Śrīdhara Mahārāja: Gaura Hari, Nityānanda, by Their Grace you must go to the line of Rādhārāṇī and then Gurudeva, or Prabhupāda, then we should come to Bimala Mañjarī. But what does he say? "Fallen, fallen, fallen as I am..."

Akṣayānanda Mahārāja: "Still fallen am I. Who else except Śrī Gaura Hari's mercy embodiment of Śrī Nityānanda's other self, Gurudeva..."

Śrīla Śrīdhara Mahārāja: Nityānanda's other self, Śrī Gurudeva, how there he can find the Bimala Mañjarī?

Akṣayānanda Mahārāja: This is also a problem.

Śrīla Śrīdhara Mahārāja: Then?

Akṣayānanda Mahārāja: "His Divine Grace Śrīmad Bhakti Vilāsa Tīrtha Goswāmī Mahārāja, who is none but Bimala Mañjarī, eternally waiting upon the transcendental erotic dalliance..."

Śrīla Śrīdhara Mahārāja: Again go, "Other self..."

Akṣayānanda Mahārāja: "Who else except Śrī Gaura Hari's mercy embodiment of Śrī Nityānanda's other self, Gurudeva His Divine Grace Śrīmad Bhakti Vilāsa Tīrtha Goswāmī Mahārāja, who is none but Bimala Mañjarī, eternally waiting upon, serving, the transcendental erotic dalliance of Rādhā-Govinda at Their sportive land of Vraja. Out of his bountiful mercy operated upon my eyes with the collyrium of intuitive wisdom for having a glimpse of the divine sport. Although I am the vilest creature."

Śrīla Śrīdhara Mahārāja: "By His Grace, suddenly I got entrance into that vision." Then?

Akṣayānanda Mahārāja: Later, next paragraph. "A vile destitute as I am, a dwarf as I am, what a foolish gesture to make a high jump to catch the moon. A poor soul as I am, how could I aspire after the gain of Kṛṣṇa *prema* when the *Bhāgavata* itself at the very outset, beginning, it says: 'Him, the sages and gods, are puzzled to know.' *Muhyanti yat sūrayaḥ*. "Where angels fear to tread, devils try to trespass." Meaning fools rush in where angels fear to tread.

Then in the next paragraph he tells about his spiritual vision of Rasa-Rāja, Mahābhāva. "Then how can I, such a fool vouch safe to undertake this task is a mystery which I felt not proper on my part to disclose as it might be bringing spiritual conceit. But subsequently I realised that it would be an act undone to my spiritual Guru which might stand as an obstacle on the path of my spiritual progress."

Śrīla Śrīdhara Mahārāja: _____ [?]"Because it is this duty is given to me by my Guru, if I do not do then I shall commit offence to my Guru's feet. So I am engaged in such bold actions."

What is that? He's approaching to dasama kanda? Or in the beginning of *Bhāgavatam*?

Bhakti Sudhīra Goswāmī: Beginning of *Bhāgavatam*.

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: You're finished?

Akṣayānanda Mahārāja: _____ [?] "Without any reserve I record the fact that one day in a spiritual vision my divine master commanded me to follow him. And soon I could see myself present along with him at an enchanting dalliance of the Rasa-Rāja and Mahābhāva at that transcendental sportive land of Vraja. What a marvellous sight. But soon, I lost myself in ecstatic rapture. Alas! I lost the vision and lamented so bitterly when my divine master, once again appearing before me, behested me to penetrate upon *Śrīmad-Bhāgavatam* and commissioned me to undertake this task. And yet, another one, for the attainment of final beatitude or summum bonum of my life."

_____ Swāmī Mahārāja _____ Gauḍīya-patrikā _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Have you seen those points?

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Vasudeva Gosh _____ [?]

...

Bhakti Sudhīra Goswāmī: I was thinking it was best for us to concentrate ourselves on what you are giving to us.

Śrīla Śrīdhara Mahārāja: _____ [?] that is another thing.

Bhakti Sudhīra Goswāmī: Mahārāja. In the *brahmā-vimohana-līlā* after Lord Brahmā offers his prayers to Kṛṣṇa, *jñāne prayāsam udapāsyā namanta eva*, [*Śrīmad-Bhāgavatam*, 10.14.3] and other prayers in appreciation of Kṛṣṇa. Doesn't he pray to become situated in Vṛndāvana as a creeper? Does he make a similar prayer to that of Uddhava?

Śrīla Śrīdhara Mahārāja: Did he make?

Bhakti Sudhīra Goswām: Yes.

Śrīla Śrīdhara Mahārāja: Where?

Bhakti Sudhīra Goswām: When, after he begins to pray to Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: After Brahma-sthal when Kṛṣṇa is born, at that time also there is some events of Brahmā with other gods. Then Brahmā, after this *brahmā-vimohana* when he stole the cowboys and the calves, then again he met at Dvārakā. Always he's found to be tested, and still, Brahmā is our Mūla-Gurudeva, he's the original Guru of our line. And so much so that Mādhvācārya eliminated that from *Bhāgavatam*, he could not accept those two chapters of

Bhāgavatam where Brahmā was under illusion, misunderstanding about Kṛṣṇa. But Mahāprabhu accepted everything in toto.

Ha, ha. A very peculiar thing, *acintya*. Nimāi is very fond of this expression, *acintya bhedābheda*. Everything is unintelligible. Our original Guru he's perplexed, not only once but thrice. How to accommodate? That is *lilā*, to attribute to His *lilā*, independent of everything. Sometimes showing that He's under His servants. Whatever the servant likes He cannot but do that. And sometimes ignoring.

That is the spontaneous pastimes of the Absolute. Showing His Absolute submission to Rādhārāṇī, sometimes ignoring, sometimes She's ignoring.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]

[*Ujjvala-nīlamanī*]

Rūpa Goswāmī has supplied this basis. When we go to think about the pastimes of the Absolute, we finite, we'll have to take this armour. *Aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet*. Naturally it is crooked, just as the movement of the serpent. A serpent cannot go straight, but by zigzag way. So the Absolute, the waves that come from Him are in that way, above all. That characteristic is always maintained, cannot be taken under any law and rule. With this initial thing we should approach to study anything and everything about the Absolute. He's Absolute, and we are infinitesimal. He's *adhokṣaja*.

Once I asked our Prabhupāda. "Why this difference in the conception of the last part of Kṛṣṇa *lilā* between Sanātana and Rūpa?"

Sanātana closed in Mathurā and Rūpa took in another stage towards Dvārakā. *Lalitā-Mādhava* and *Vidagdha-Mādhava*, *Vidagdha-Mādhava* in Vṛndāvana *lilā* and *Lalitā-Mādhava* in Dvārakā *lilā*. The same group taken there in different forms and Sanātana Prabhu he liked to complete in Mathurā and from Mathurā again, the wheel turning to Vṛndāvana. *Nitya-lilā* passing in this way.

(Sudira prayas ?) in Mathurā, after that long, long separation, again the wheel changes. In Vṛndāvana they think, "Oh, Nanda, Yaśodā has got no child." In this way. "You must have some child." Some think in this way. Then, "Oh, yes, Yaśodā will have some child." In this way. Again, passing and developing and going to Mathurā, Kāṁsa, and from Mathurā maṇḍala, not, he took Kṛṣṇa into Dvārakā.

But Rūpa Goswāmī took Lalitā as Jāmbavatī, Rādhārāṇī as Satyabhāmā, Chandrāvalī as Rukmiṇī, in this way transformation came somewhat.

I asked this to Prabhupāda. Prabhupāda simply answered me. "You are going into details. Why? It has been mentioned as *adhokṣaja*." That was his short answer.

Un-understandable, *acintya-niya adhakṛta*. Everything is not bound to come within our fist. All Rights Reserved. In that way, that sort of expectant attitude should always be maintained within us if we like to be in connection with that plane of thought. *Jñāne prayāsam udapāsyā*. It is our defect

that we want to understand anything and everything. It may be qualification here, but in relation to the transcendental truth of the highest order, it is disqualification. Everything we want to know, the clue of everything, the key of everything we want to have in our possession. But this is really bar to progress. If we assert in this way, we rather lose confidence there, and there will be some delay to extend the key to us. If a servant, getting engagement in his master's house is very particular to have the key of the store, very particular, then the master will suspect him. So that is a type of disease to know anything and everything. That is, the understanding element in us is enemy to our progress. It is difficult of course to accept, but still it is so.

Surrender. What understanding the *gopīs* had, knowledge from the *śāstra*, this or that? Nothing.

Rather what we understand to be standard purity, knowledge, all these things, they're disqualifications in the case of the Absolute pleasure.

You see, Kṛṣṇa, one day, He suddenly fell ill and became senseless. And in another figure He came as a physician. "O Yaśodā, your boy is caught by some disease, is it? I am told by someone."

"Yes, yes. Who are you?"

"I'm a physician and I have come, a mystic physician. I'd like to see your son. What is His disease?"

"He fainted, perhaps a headache, all these things."

Then He told that, "I can relieve a big disease but I want to cure Him, I can. Only I want some water, and that water should be taken in a porous pot from the Yamunā, and only a chaste lady can do that. A chaste girl must take some water in a porous pot, and then with the help of that I shall give some medicine and the Boy will come to consciousness immediately."

Then Yaśodā was mad to find out who is a chaste lady living in Vṛndāvana. Then told Jaṭilā and Kuṭilā, Rādhārāṇī's mother-in-law and sister-in-law. Jaṭilā was mother-in-law and Kuṭilā was sister-in-law, husband's sister. Naturally, they preached about some doubt, suspicion in the other girls of the *gopīs*, so generally they're considered to be chaste.

So Yaśodā appealed to Jaṭilā first. "You please go and take some water."

"How is it possible? To fetch water in a porous pot is impossible."

"No. The physician says that if she's really a chaste lady, then she can take water."

Then Jaṭilā could not avoid that mad request of Yaśodā...

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