

83.11.13.B\_83.11.14.A

**Śrīla Śrīdhara Mahārāja:** ...Dvādaśaka, one of the twelve selected friends of Nityānanda, friend *rasa* servant.

And Śrīnivāsa Ācārya you know, when Mahāprabhu took His *sannyāsa* there was one man standing, his name was Padmanābha. He was a class friend of Mahāprabhu in Navadvīpa. And he had a special charm for Śrī Gaurāṅga, Nīmāi Paṇḍita. Near Kāṭwā there's one village Yajigrama, there was his wife's house, father-in-law's house, Yajigrama. And his own house was in Chakhandi, just opposite Agradīpa. That day he was going from his father-in-law's house to his own house, and heard that Nīmāi Paṇḍita has come to take *sannyāsa*. He was well-known to him, he went to see, and like a statue he's standing he saw the whole function and became half mad.

And when it was finished Mahāprabhu ran towards the jungle. "I'm going to Vṛndāvana."

Then he had to go back to his home on the other side of the Ganges. And he was so perplexed, half unconscious, mad, nothing he can say but "Caitanya." The Name of Mahāprabhu was Caitanya that he heard and that took possession of him. Whatever anyone says, he says "Caitanya, Caitanya," nothing more. Then his name was Caitanya Dāsa. His first name was Padmanābha, but in every words for few days he only answers as Caitanya, nothing else, so Caitanya Dāsa became his name.

Once he met, it is told, Mahāprabhu Kṛṣṇa Caitanyadeva in Purī. And we're told somewhere, he went with his family. And Mahāprabhu gave hint that, "You will have a very devoted child." Mahāprabhu told His old friend, class-mate, "You will have a child and he'll be a very devoted one."

Then he came back, Śrīnivāsa Ācārya came. It is told just like a moon he came out from the mother's womb, Śrīnivāsa, entered blessed child. Afterwards grown up, and not only beautiful body, but in mind wholesale surcharged with the love of Śrī Caitanyadeva. Perhaps father died when he was young. Then he's shown to us within his teens, fourteen, fifteen, or something, he ran towards Navadvīpa. And he was sitting on the bathing *ghāṭa* of Mahāprabhu of the Ganges, just by the side of Mahāprabhu's home, Nīmāi Paṇḍita's home. And Viṣṇupriyā Devī she came to take bath in the Ganges *ghāṭa* very near her home, and found this child, this boy, about fifteen or so, and half mad, thinking, meditating mood. And she could find that he has not taken food, fasting, and his colour is also pale, deeply meditating something, in this way. She took compassion and took the boy home and fed him with something.

Then gradually he tried to go to Purī, heard Mahāprabhu passed away. Still, he went there, met Paṇḍita Gadādhara. Gadādhara Paṇḍita told, "Mahāprabhu asked me to teach you *Bhāgavatam*. But the books which I have got is not proper, not fit to teach you." Mainly the letters had been half washed by his tears or so, something. "So please get a good book of *Bhāgavatam* from Śrī Khanda in my name." Then Śrīnivāsa Paṇḍita went there, Śrī Khanda, and got one *Bhāgavata* copy, and again went to Purī. But by this time Gadādhara Paṇḍita disappeared. So what to do, he had to come back.

In the meantime Narottama Prabhu and Śyāmānanda perhaps they met together and they had some circumambulation of this Navadvīpa Dhāma. That is mentioned. And then those three approached, tried to go to Vṛndāvana and to get the company of Rūpa, Sanātana, Raghunātha

Goswāmīns, etc. Gadādhara, Svarūpa Dāmodara, mainly all educated persons, specially devotees, they disappeared from Purī. So they wanted to go to Vṛndāvana to get the association of the Rūpa, Sanātana, Raghunātha, etc. Then when they went up to Allahabad they crossed the Benares they heard a rumour that Sanātana Goswāmī has left the world, so very much disappointed. Still, they made progress towards Vṛndāvana. When they reached Mathurā they heard, "Last night Rūpa Goswāmī gone away." Then they were very much disappointed and still went to Vṛndāvana. And found in the evening that the *sandhyā-ārati*, evening *āratrika* was being done in that old big temple of Govindaji. And a great gathering and with great enthusiasm that *ārati* is going on, and they joined that. And seeing the grandeur and this weariness in the journey and broken-heartedness mixed he fainted there in some part of Nath Mandira. When he awoke he found that Jīva Goswāmī is taking care of him, he saw that he's Jīva Goswāmī. He fell in one part of that Nat Mandira, and at last it was reported to Jīva Goswāmī and he came and took him.

Then those three were living for some time there, and they got their *dikṣā*, took *dikṣā* initiation. Śrīnivāsa from Gopāla Bhaṭṭa, Śyāmānanda from Jīva Goswāmī, and Narottama Ṭhākura from Lokanātha. And they were sent back to Bengal for preaching purpose. All the books compiled by Sanātana, Rūpa, and Jīva that were in the charge of Jīva Goswāmī, were managed to be sent to Bengal through them in a big casket which was closed. And perhaps two bullock carts were engaged, and they're in charge, they're coming, walking with that cart. All the books, including *Caitanya-caritāmṛta*.

Then it was lost, you know, near Viṣṇupura in the district of Bapura, by one Birhambir who was the leader of the aborigines, *ādivāsīs*. One astrologer he told that, "In those caskets very valuable jewels are there." So he looted that at night. And then they found it missed, then they tried their best to find out that but could not. Then Narottama went away, Śyāmānanda went to his home in Midnapura, Narottama this north Bengal. And Śrīnivāsa he was the leader of the party, entrusted more with their charge, he could not go without making any trace of those books. Like a half mad boy he wandered throughout that neighbouring place.

Then he came to know that this Birhambir, the owner of the state, that Viṣṇupura, he's a little devoted, and he hears *Bhāgavatam* every day, in the evening. And there was one *paṇḍita* named Vyāsa, his guru, he explains *Bhāgavatam* every afternoon. And he began to attend. Ordinary people took he's a half mad boy, anyhow wandering here and there. He attended the class, concealing who he is. But one day suddenly when the Vyāsa is explaining *Bhāgavatam*, his explanation had some mistake.

And unconsciously Śrīnivāsa he suggested that, "Oh, this is not the meaning, the meaning is this."

Then the attention of all the audience came to him. "Who is he, who is this boy whom we all took as a mad boy? He's a brilliant scholar of *Bhāgavatam*. He points out the mistake of our guru Vyāsadeva who is the renowned scholar of *Bhāgavatam* in this area." Then all came to him and, "Who are you? You must say."

Then he told that, "I'm so and so. We have lost our wealth. The books that we took of the Goswāmīns that is all of our wealth of our life, our *sampradāya*, everything, we have lost that. And I was in charge, I was entrusted with those books that were stolen suddenly in the night."

And then that Birhambir came out. "We have those caskets in our stock."

Then he burst in carefulness and wanted to see, and he was taken in the room where the caskets were. And then he asked them, "I want to worship them. Please make some arrangement." And they made so, and began to make *ārati*, then opening the caskets found all books are intact there.

Then he asked, "You must send some man to Narottama Ṭhākura there, and Śyāmānanda." And some man was sent, and then they're all satisfied they got the books.

Śrīnivāsa Ācārya generally lived in Yajpura, his mother's house, he lived there. And because Mahāprabhu asked Gadādhara Paṇḍita to teach *Bhāgavatam* to Śrīnivāsa, though no physical connection with the teacher, automatically Śrīnivāsa was the master of *Bhāgavatam*, by the force of the will of Mahāprabhu. Śrīnivāsa. And the whole country was charmed to hear his *Bhāgavata* explanation.

Then Narottama Ṭhākura he was the son of a rich man, and bachelor. He planned to establish a big temple to inaugurate the worship of Mahāprabhu also with Rādhā-Kṛṣṇa. There was a great function, and all the Vaiṣṇavas, especially followers of Mahāprabhu and Nityānanda joined there. Nityānanda Prabhu passed away by that time. Jāhnavā Devī, His first wife, Jāhnavā Devī, with all the followers of Nityānanda Prabhu joined. Śrīnivāsa was the leader to make the function of installation. And it was a very charming function, so much so, we're told that the whole group of Mahāprabhu were attracted down there. And when the *saṅkīrtana* went round the temple of the new installation of Mahāprabhu and Rādhā-Govinda, etc, it was so intensified *saṅkīrtana* that Mahāprabhu with all His *parśada* was attracted and seen there. That both *prakṛta* and *aprakṛta*, who has passed away, those Vaiṣṇava, and those that are present, combined they're dancing and chanting. It was seen by some, it is mentioned in the book in that way.

Then as long as they lived they tried their best to preach the doctrine of Mahāprabhu. Śrīnivāsa Ācārya. Gaura Hari bol. Nitāi Gaura Hari bol. Śrīnivāsa Ācārya. He composed that Sanskrit poem what our Swāmī Mahārāja sang in America. *Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau.*

*[nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau  
lokānām hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau  
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau  
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau]*

["I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Sanātana Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very expert in scrutinisingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honoured all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the gopīs and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa."] [*Śrī Śrī Ṣaḍ-gosvāmī-aṣṭakam*]

I heard that song sung by Swāmī Mahārāja in the radio or something. *Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau.* That beautiful verse was composed by Śrīnivāsa Ācārya. *Rūpa-sanātanau raghu-yugau.* That is Raghunātha Bhaṭṭa, Raghunātha dāsa, and Śrī Jīva, and Gopāla, *Ṣaḍ-gosvāmī*, the six revered *Gosvāmīs*, their praise was composed in Sanskrit verse, very beautiful verse. *Vande rūpa- sanātanau raghu-yugau śrī-jīva-gopālakau. Nānā-śāstra-vicāraṇaika-nipuṇau, sad-dharma-saṁsthāpakau. Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau.* I'm told that the musician's school of America they appreciated this song of Swāmī Mahārāja very much. I was told, "There's something - not only the tune, but the internal conception behind that, that was considered to be the very, very valuable thing, the verve in the back of the sound."

Somewhere the artist, the musician experts, they, and music also, they gave a very high value of this song, some told me. Very intense, the harmony, the sound, the meaning, all combined came from his mouth, from his heart. And that was weighed and considered to be of the very higher type of music, I was told by someone. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Course he himself playing on the *mṛdaṅga* and singing, something like. Nitāi Gaura Hari bol.

Vaiṣṇavera guṇa gana suni \_\_\_\_\_ [?]

By singing in praise of the Vaiṣṇava conduct we can work our emancipation from the *māyā*, misconceived world, and we can have entrance into the reality. That is the desirable world, the world of sweetness, love, beauty. Vaiṣṇava. The process of approaching towards that *adhokṣaja*, transcendental quarter, only the Vaiṣṇava, *carita*, is so many gates through which we can have our attempt to enter into that domain. Their example, their life, their conduct, their teachings, their movements, that is our wealth. By giving our attention to them we can get some sort of conception of the divinity in their gesture, posture, words, everywhere. What for they're living? Ignoring so many charming things of the outsiders, what is represented in their character, in their attempt, in their words, their food, their every gesture, posture, that can help us to understand the nature of that divine world. And that is the gates.

*naiṣāṁ matis tāvad urukramāṅghriṁ, sprśaty anarthāpagamo yad-arthaḥ*  
[*mahīyasāṁ pāda-rajo-'bhīṣekaṁ, niṣkiñcanānāṁ na vṛṇita yāvat*]

[Prahāda Mahārāja states: "Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination." ] [*Śrīmad-Bhāgavatam*, 7.5.32]

Prahāda Mahārāja said to his teachers, Ṣaṅḍa and Amarka, two sons of Śukrācārya, when they're charged by Prahāda's father. "You two have educated my son in this way. You should teach them politics, my son, teach him politics and other things. But you have taught them about Hari, who is my enemy. This sort of education you are giving to my young boy."

When charged, then Ṣaṅḍa and Amarka was very much frightened with this remark of the king. And then after when they got Prahāda in their vicinity they told, "Prahāda, we have not taught anything of the like you told to your father. *Tan manye 'dhītam uttamam.*"

*[śravaṇaṁ kīrtanaṁ viṣṇoḥ, smaraṇaṁ pāda-sevanam*  
*arcanaṁ vandanam dāsyam, sakhyam ātma-nivedanam.*  
*iti puṁsārpitā viṣṇau, bhaktiś cen nava-lakṣaṇā*  
*kriyeta bhagavaty addhā tan manye 'dhītam uttamam]*

["Hearing about Kṛṣṇa, chanting Kṛṣṇa's glories, remembering Kṛṣṇa, serving Kṛṣṇa's lotus feet, worshipping Kṛṣṇa's transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa's servant, considering Kṛṣṇa as one's best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service." ] [*Śrīmad-Bhāgavatam*, 7.5.23-24]

When Prahlāda’s father adored the child and asked him, “Prahāda, what is the best thing you have learned from the school?”

Prahāda told, *tat sādhu manye ’sura-varya dehinām, vanaṁ gato yad dharim āśrayeta.*

*[Śrī-prahlāda uvāca  
tat sādhu manye ’sura-varya dehinām, sadā samudvigna-dhiyām asad-grahāt  
hitvātma-pātaṁ grham andha-kūpaṁ, vanaṁ gato yad dharim āśrayeta]*

[Prahāda Mahārāja replied: “O best of the *asuras*, King of the demons, as far as I have learned from my spiritual master, any person who has accepted a temporary body and temporary household life is certainly embarrassed by anxiety because of having fallen in a dark well where there is no water but only suffering. One should give up this position and go to the forest [*vana*]. More clearly, one should go to Vṛndāvana, where only Kṛṣṇa consciousness is prevalent, and should thus take shelter of the Supreme Personality of Godhead.”] [*Śrīmad-Bhāgavatam*, 7.5.5]

“What I have learned to be the best, that to leave everything and to go jungle, and to search for Kṛṣṇa, Hari, that is the best.”

“Oh, this sort of training is being given by the sons of Śukrācārya, my Gurudeva?”

Then he charged, then they told, “Prahāda, we did not teach you such things. Why did you?”

“Oh, you rest assured, you need not be afraid for that. It cannot come from you. What I have got I have made statement that this is the best learning, that can never come from you people. So you’re in safe position. It can never come through you. I got it from my Guru, Nārada Goswāmī.”

So,

*matir na kṛṣṇe parataḥ svato vā, mitho ’bhipadyeta grha-vratānām  
[adānta-gobir viśatām tamisraṁ, punaḥ punaś carvita-carvaṇānām]*

[“Prahāda Mahārāja said: “Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both.”] [*Śrīmad-Bhāgavatam*, 7.5.30]

“Where you are in a particular plane living, it is not found there, never found there. *Kṛṣṇe parataḥ svato vā*. It cannot come from others, it cannot come also from within one’s own self, or by the mutual combined effort of one and his environment, so many outsiders. Neither *parataḥ svato vā*, or combined, by the combination of the external and the internal mentality of the worldly people. *Parataḥ svato vā, mitho ’bhipadyeta grha-vratānām*. Because your capital is only this material consciousness it can never produce that spiritual thing, so rest assured no fear, no charge can come over you.”

*Naiṣāṁ matis tāvad urukramāṅghriṁ, sprśaty anarthāpagamo yad-arthaḥ, mahīyasāṁ pāda-rajo -'bhiṣekaṁ.* The only way through which it can come that is the Vaiṣṇava, the devotees of Kṛṣṇa, only through them. They have reserved all right. Only through them it can come in this world, not otherwise. Only the appointed agents, they can distribute such things, and never from any other agent of the whole world it can come. So the Vaiṣṇava *carita*, only by our association with the agents of Vaikuṅṭha, or Goloka, Kṛṣṇaloka, Kṛṣṇa consciousness, that we can expect to have something about that great wealth what-so-ever it may be.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.  
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Only to acquire some taste for the tasteful thing. Which is really tasteful, we're in such a position that tasteful thing seems to be bitter to us. Rūpa Goswāmī has given some example. *Pittopatapta-rasanasya na rocikā nu.* This sugar candy is generally sweet, but if ones tongue is influenced by bile then the sugar candy if he wants to go to taste it will seem bitter sugar candy. But that sugar candy is the medicine of that bile disease.

*syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-, pittopatapta-rasanasya na rocikā nu  
kintv ādarād anudīnaṁ khalu saiva juṣṭā, svādvī kramād bhavati tad-gada-mūla-hantrī*

["The Holy Name, character, pastimes and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of *avidyā* (ignorance) cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet Names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root."] [*Śrī Upadeśāmṛta*, 7]

Which tastes to be bitter, that is the medicine of removing that bitterness from the tongue, gradually, if we take that. So Kṛṣṇa consciousness may not seem very sweet to us in the beginning, but gradual application of that, the Name, and the Vaiṣṇava, the giver of the Name, if any way we can continue our contact, gradually what is imperfect within us that may be removed and we may be prepared to receive perfection within us, connection of perfection within us. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

**Devotee:** Mahārāja \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Then I close here today's class.

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca  
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ*

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

...there is possibility of ill-treatment, then to avoid that \_\_\_\_\_ [?]

**Bhakti Sudhira Goswami:** So then it would be better not to have a picture of anything on the cover?

**Śrīla Śrīdhara Mahārāja:** Sometimes we may deal there with *śanta rasa bhakti*. This is the temple. Not the personal characteristic but this passive devotion, may use.

**Bhakti Sudhira Goswami:** I see. Like the *maṭha*.

**Śrīla Śrīdhara Mahārāja:** The *maṭha*, temple, this *dhāma*, *mṛdaṅga*, *varṁsī*, and something.

**Bhakti Sudhira Goswami:** Hmm. *Śanta rasa* representation.

**Śrīla Śrīdhara Mahārāja:** *Śanta rasa*.

**Bhakti Sudhira Goswami:** All right. And inside the book, what about pictures inside? Should we restrict the pictures to only the Guru, yourself, Śrīla Bhaktisiddhānta?

**Śrīla Śrīdhara Mahārāja:** Guru, Vaiṣṇava, others, but not very high *rasa* representation, just as in Rādhā- Govinda *līlā*, \_\_\_\_\_ [?] *līlā*. That may excite lust in the people. Caution must be made about that. Rādhā- Govinda, the *sakhīś rasa*, should be represented in such a way that it draws reverence, respect.

**Bhakti Sudhira Goswami:** Yes.

**Śrīla Śrīdhara Mahārāja:** *Vātsalya rasa*, *sākhya rasa*, that may be shown, but this *mādhurya rasa* should not be displayed in a very private type. That Kṛṣṇa is embracing Rādhārāṇī, or kissing, all these things should be avoided.

**Bhakti Sudhira Goswami:** But sometimes there are pictures of Rādhā-Govinda, but like They're not embracing or touching but just shown there respectfully, side by side.

**Śrīla Śrīdhara Mahārāja:** Side by side, not exciting any sexual type. That will be offensive, that will create offence against the public. In a respectable way.

**Bhakti Sudhira Goswami:** Hmm. Now, when any picture is used, generally the artist is unknown. The painter of the picture we cannot trace out their origin all of the time. It is difficult for us to find out the origin of the painter.

**Śrīla Śrīdhara Mahārāja:** Origin of the painter?

**Bhakti Sudhira Goswami:** Yes. The painter, he may not be a Gauḍīya Vaiṣṇava.

**Śrīla Śrīdhara Mahārāja:** Then, under our direct guardianship, our direction, he may be utilised, like a machine.

**Bhakti Sudhira Goswami:** Yes. Or they've already made a painting. Say we see some picture we would like to use that, generally that's what we're doing. There are many pictures in India, they're already painted, so we just take one and used it for our own purpose.

**Śrīla Śrīdhara Mahārāja:** I don't follow.

**Bhakti Sudhira Goswami:** I'm saying there's so many pictures available.

**Śrīla Śrīdhara Mahārāja:** Pictures in India.

**Bhakti Sudhira Goswami:** Yes, already available.

**Śrīla Śrīdhara Mahārāja:** Yes. What type?

**Bhakti Sudhira Goswami:** Of different, like yesterday I saw a picture of Yaśodā and Kṛṣṇa and one cowherd boy.

**Śrīla Śrīdhara Mahārāja:** If that is according to standard then we can accept them and utilise, if not crossing the standard, utilise them as materials.

**Bhakti Sudhira Goswami:** Yes. All right. I think it's clear then.

**Śrīla Śrīdhara Mahārāja:** Not besides our standard.

Sometimes old temples their Deities installed from previously, then we saw Guru Mahārāja accepted those installations and the temple. Established by others, but his acceptance that was bona fide, we accepted. So its origin may be otherwise, but the acceptance of a *sādhu* of that thing according to standard, that may be accepted, that may be analysed.

**Bhakti Sudhira Goswami:** Yes. Hmm.

**Śrīla Śrīdhara Mahārāja:** Considered to be newly adjusted.

**Bhakti Sudhira Goswami:** Also, I wanted to tell you that with regard to the publication of any history of Your Divine Grace, or of Swāmī Mahārāja, that we had no intention to include these very personal things you may have said about your Godbrothers or the internal history. Our interest is mainly philosophical.

**Śrīla Śrīdhara Mahārāja:** That was an important topic, but during your long stay that subject was not taken out for discussion, historical side. We told that we shall discuss, the background must be given in the historical side.

**Bhakti Sudhira Goswami:** Yes.

**Śrīla Śrīdhara Mahārāja:** Because, Viṣṇu, Vaiṣṇava, in their case all representation is not real. Sita rakṛti maya harila rama [?]

**Bhakti Sudhira Goswami:** Hmm. Yes.

**Śrīla Śrīdhara Mahārāja:** And the *gopīs* they're looted by the \_\_\_\_\_ [?] were looted, but that is all *mahā māyā*. So the Viṣṇu, Vaiṣṇava historical presentation, how much that should be acceptable as setting the example here? And how much that is to deceive the people? That sort of precaution one must be given in the introduction. So it is difficult to describe as well as to accept, understand, what is what, in the Vaiṣṇava *carita*, as in Viṣṇu, so in Vaiṣṇava. How much to deceive those that deserve deception? In the *līlā* of the Lord, two ways to show the example, to the good, as well as to deceive the demonic section. These things should be adjusted, everywhere.

**Bhakti Sudhira Goswami:** Yes. Right.

**Śrīla Śrīdhara Mahārāja:** *Asura mohan*, and *sajjana tosan*. The inner circle will be very much pleased, and the others will be deceived.

**Bhakti Sudhira Goswami:** Yes.

.....