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Vidagdha-Mādhava: Vidagdha-Mādhava Dāsa. One question. With all this separatism, this secular feeling, within our own camp, how can we preach *sanātana dharma* as the solution to so much separatism, so much fighting in the material world, when there's so much problem within our own camp?

Śrīla Śrīdhara Mahārāja: This is natural. When from provincial view creates some difficulty, from universal it is all right.

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*]

Even in higher *prema*, love divine, we find difference, and some antagonistic feeling, and some competition. It is the very nature of dynamic system. But when it is seen from provincial interest it seems undesirable. But from the universal interest, everything is all right, it is this way.

Jayatīrtha Mahārāja: I had the same feeling about the situation.

Śrīla Śrīdhara Mahārāja: Both universal and provincial, both continuing, as eternal process of *līlā*. *Aher iva gatiḥ premṇaḥ*. Rūpa Goswāmī says, just as the serpent does not go straight, it is in this way, in a curved way. It is natural to him, to the serpent, to go in a crooked way, not straight. So also the nature of the *prema* or Kṛṣṇa *śakti*. Thesis, antithesis, synthesis, that is the process by which the whole world is producing, or is moving. When from the standpoint of provincial interest then it is eliminating. And from the higher universal interest it is justified. Helps progress, helps *līlā*, helps to taste the intensity of *rasa*. It is not only undesirable but it is desirable for the whole movement. Thesis, antithesis, synthesis, in Hegelian style. Rūpa Goswāmī even in the higher layer it is so, *aher iva, svabhāva*, this natural movement is in a crooked way. And He's pleased by that. If an anti party, an opposition party is there, it is for the benefit of the cause, the anti party is there. Anti party also helps the positive, the main party is helped by the anti party in indirect way. So it is direct and indirect. In *Bhāgavatam* [1.1.1] '*nvayād itarataś, itarataś*, that is indirect cannot be eliminated, it is there. And the fullest harmony it is included.

Vidagdha-Mādhava: Is there some platform everyone can agree on, even though there is diversity and opposition?

Śrīla Śrīdhara Mahārāja: Yes. From the position of Kṛṣṇa. Two branches and this is enjoyed by this, and two hands enjoyed by the body, in this way. Where they may combine, that enjoys both parties, different functions. Difference is enjoyed by the common. In this way it goes to the prime cause. In the absolute, everything has got its position of utility. Not only undesirable but utility. *Māyā* has got its position. On the whole *māyā* has got its necessary position. In general, but with the absolute will anything and everything may happen. In a country the prison house has got its position though it is undesirable. It's a necessity in the system.

...

Vidagdha-Mādhava: Even though there's opposition, there's no enmity, is there enmity between parties?

Śrīla Śrīdhara Mahārāja: Opposition enhances the *līlā*, the pastimes. For the very nature of pastimes opposition is a necessary part.

Vidagdha-Mādhava: Is their enmity between parties?

Sridhara Maharaja: So called enmity, that can be minimized by Yogamāyā, that higher potency, only to please Kṛṣṇa. It is designed and the design is eternal. It is necessary by Yogamāyā to create the opposition, and the gradation in the opposition, and gradation in the positive line also. It is such. And after all it is beyond our conception, *acintya bhedābheda, bhedābheda*, everywhere, common and difference everywhere. And the position of them is unthinkable. Mahāprabhu in a very small sentence has expressed. Don't go to dash your brain against that. It is not to come within your brain. It is incomprehensible. Your brain is not comprehensive to catch that, it is *acintya*. You leave it to the infinite. All mathematics cannot be solved, left to infinite. Leave it to the infinite, inconceivable. Don't go into any details. There are other business by which you can thrive more, not by this.

*jñāne prayāsam udapāsyā namanta eva, jīvanti [san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]*

(In the *Śrīmad-Bhāgavatam* [10.14.3] Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa): “Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”]

Oh, it is unknown, unknowable. What I have got in my quota, I must utilise my energy in that. That is the best intelligence.

...

...he has asked to observe some restriction about our movement, favourable to our devotional life. Generally this privation is not the end of our life.

*ārādhito yadi haris tapasā tataḥ kim, nārādhito yadi haris tapasā tataḥ kim
antar bahir yadi haris tapasā tataḥ kim, nāntar bahir yadi haris tapasā tataḥ kim*

[“If one is worshipping the Lord properly, what is the use of severe penances? And if one is not properly worshipping the Lord, what is the use of severe penances? If Śrī Kṛṣṇa is realised within and without everything that exists, what is the use of severe penances? And if Śrī Kṛṣṇa is not realised within and without everything, what is the use of severe penances?”] [*Pañcarātra*]

Ārādhito yadi haris tapasā. If Hari is served, if Kṛṣṇa is satisfied, what is the necessity of penances? *Nārādhito yadi haris.* If without penance Kṛṣṇa can be satisfied then that sort of penance is unnecessary. *Yadi haris tapasā.* *Nārādhito yadi haris tapasā tataḥ kim.* If we cannot satisfy Hari, satisfy Kṛṣṇa, what is the necessity of penances as we find amongst the so many atheists, Buddhists, Jainists, all these? They have no recognition of Hari. Only some sense and any other penances of life, this anti enjoyment campaign. Negative side, enjoyment is that, and take the reaction. But above all the harmonizing principle is there and His will is all in all. Such conception is wanted there. So *ārādhito yadi haris tapasā*, if Hari is not satisfied then what is the necessity of taking so much trouble, every point in the austerity and so much penances. Hari's position.

*mayā tatam idaṁ sarvaṁ, [jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ]*

[“In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity.”] [*Bhagavad-gītā*, 9.4]

“I'm everywhere and nowhere. Everything in Me, nothing in Me. Try to understand My mystic position.”

So, for the satisfaction of Him such principles which is transcending all these phenomenal conception existing. If we cannot catch Him, these atheistic penances, what value they can fetch? *Ārādhito yadi haris tapasā tataḥ kim, nārādhito yadi haris tapasā tataḥ kim, antar bahir yadi haris tapasā tataḥ kim.* If anyone

can find Hari is within him and without, overflowing consciousness of Hari, everywhere, *tapasā tataḥ kim*, what is the necessity for going to run after the phantasmagoria of austerity? *Antar bahir yadi haris tapasā*. If Hari is not within and outside how we find? Then also what is the necessity of penances. Hari is all in all and His satisfaction should be marked. That is the aim of our life. This is Vaiṣṇavism, above all. Above all calculation. He's everywhere, He's nowhere.

Such existence we are to trace. It is very difficult, and also it is told to be very easy, *sahaja*. *Sahajata*, the adaptability. The fitness is within us. That is our *svarūpa*. This is in our *svarūpa*. The possibility is there. So with that thread we are to go in touch with Him. That is *śraddhā*, that is faith. That is subtle most faculty, or function, or enquiring principle, that is there, the faith, *śraddhā*. We may be afraid of our credulity. Whatever we find we shall believe that, we shall take that, we shall devour that. We shall lose our energy after that. That carelessness, we are very much afraid. But at the same time we have to understand that what little faith we can have. What is our position in this universe? How much it is possible for us to know, how much possible? How much possibility in this small spot it is within me, my consciousness, meagre consciousness? The infinite possibility is there, and how much my faith may misguide me. What the faith can understand and expect, more than that, *crores* times, million times more than that there may be existence of type. What is non believing. So faith in the positive direction, everything.

Everything may be possible in Him. "I am everywhere, I am nowhere. What does that mean? That in your case I may be nowhere. In your tiny brain, puppy brain, how much you can be expected to try to understand. So I'm nowhere means that beyond the jurisdiction even of your faith, supposition, I'm there. I'm everywhere, I'm nowhere. Everything in Me, and nothing in Me. Everything in Me but still he may not know. A particle or stone may not know Me. Then he says, no, He's not in Me, not conscious that he's My dependent. He's staying on Me, I'm his support.

*aham sarvasya prabhavo, mattaḥ sarvaṁ pravartate
iti matvā bhajante mām, budhā bhāva-samanvitāḥ*

["I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṅṭha. The universe of mundane and divine flow, every attempt and movement, the *Vedas* and allied scriptures which guide everyone's worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non duty, and embrace the paramount path of love divine, *rāga-mārga*, and adore Me forever."] [*Bhagavad-gītā*, 10.8]

"When they come to realise that I'm the origin, I'm the sustainer, I'm there. It is My *līlā* in all respects. When they come to understand this, then *bhāva-samanvitāḥ*, no necessity of any penances. They come as *bhāva-samanvitāḥ*, by faith, and the result of faith is love. Cannot be otherwise. Faith is the basis of love, *rāga, anurāga*."

*aham sarvasya prabhavo, mattaḥ sarvaṁ pravartate
iti matvā bhajante mām, budhā bhāva-samanvitāḥ*

"Not much formality there, but they come with their whole heart towards Me, wholesale embrace, welcome, they come to welcome Me, to embrace Me with their whole heart when they come to know that I am everything. I am everything so automatically the natural love will flow towards Me."

That is the gist. That is the important essence of every conscious unit, is love, flow, *prema, priti*, attraction, wholesale, *ātma-nivedanam*. To surrender. If we can find any person who can make or mar, my whole fortune is in his hand, if we can know then we cannot but surrender to him for my every success. That is the natural thing.

So penance, *cāturmāsya* penance, that has got also some necessity in the beginning, because we are under at present, such a plane that we do not know without enjoyment. Always calculating what benefit we can derive from that, going to have a connection with anything, the second thing, how much benefit I may derive from it. It is natural. So just to check that, to check that natural irresistible attempt in our present position, some restraint is necessary. So the *śāstra* has come with so many restrictions, don't do this, don't

do that. Some also concerning our health in this rainy season. And also some necessary indirectly to help our cause. But if it is connected with Viṣṇu, with Kṛṣṇa, with Hari, then that has got really, surely, some value.

Once when we were in Purī this Caitanya Maṭha had its own cultivated field. And there was _____ [?] and other things which was barred in this *cāturmāsya*, went to Purī. Prabhupāda told, “Oh, from *dhāma* it has come. So no restriction of *cāturmāsya* _____ [?] Mahāprabhu’s own field, and His own men have cultivated and produced this, so we must take this, exceptional case. In this way. *Ārādhito yadi haris*. With connection with that *ārādhito* we shall take penance so much what is necessary to help us in the service of our Lord.

There was a story of a sycophant, flatterer. In ancient times the Nawabs were there and they had some sycophant, flatterer. Perhaps one flatterer dead so in his place another recruitment is necessary. So many candidates have come. The Nawab is asking, “Will you be able to do this service?”

“Yes sir.”

“I think you may not do.”

“No, no, I shall do. I shall be able to do the service you want.”

Then left him, asked another man. “What do you think? Will you be able to do the service properly?”

“Yes sir, I think I shall do.”

“Yes, you will be able to do?”

“Yes. Surely I shall be able to do.”

“I think no, you are unfit for it.”

“Yes sir, I’m also thinking like that, I’m unfit for this.”

“No, no, you will do it very well.”

“Yes, I must do very well.”

“Appoint him.”

So, our position is such, surrender means such. Only the master consciousness, the master consciousness. Whatever He demands we have to do. Forgetful of the circumstances and our relation with anything, in general, in higher position also. When they can oppose for the purpose of the prestige of their own superiors, even they can oppose Kṛṣṇa. That is a very high position. Just as Lalitā Devī’s function. Always for partiality towards Rādhārāṇī, and fighting with Kṛṣṇa, to win the cause for Rādhārāṇī. That is also we are told. So that is in high position. That has got another nature.

But generally for the beginners, we do not know anything, neither enjoyment, nor renunciation. The reactionary school, they advise us to take the path of renunciation, and then in the last that *samādhi* means zero, no personality. Personality is buried. And within they say vague conscious region, Virajā, Brahmaloaka. The extreme case of renunciation is just like in deep sleep. If we are awake, then we come in connection with something, and that is material world of exploitation. We will lose. Whenever we are awake we will come *dvitīyābhīniveśataḥ* [Śrīmad-Bhāgavatam, 11.2.37] and the world of enjoyment we will lose our position. So eternal slumber, *samādhi* means, no personal awakening, consciousness with the environment, renunciation.

So neither renunciation nor enjoyment. *Murari sthitiya pantha* [?] Use everything, try to see the connection of everything around you for the service of Kṛṣṇa and engage yourself in that. And as your existence is necessary, for the service, you are at liberty to accept from His store whatever will help you to get the best service. That is the main principle of Gauḍīya Vaiṣṇavism. Not much austerity and not enjoyment. What is necessary.

Once Prabhupāda told us when we were in U.P. in Naimiṣāranya the *sevāka* there they wrote a letter that, “Our number is less if we go for collection then the cooking department is disturbed, so we have appointed a cook for the *āśrama*.”

Prabhupāda wrote in reply, “Yes, engage a cook and ask him to prepare good dishes for Kṛṣṇa and for *prasādam* automatically to you, and try to do service also very well. _____ [?] Take good *prasādam* and do also good service. That is our creed. The service is all important and if good food can help us for that, we don’t deny that food, we shall accept.”

Once told that the ant eats very little, but it may bite the devotees. Kṛṣṇa Himself can bite. But the elephant eats much but elephant may bear on his back the Rādhā-Govinda Vīgraha and His devotees. So

because the elephant eats much, that is not to be considered in the infinite. The ant eats very little, that has got no value, in the infinite. What is the utility, where we find the utility in the service of Kṛṣṇa, that is to be reckoned, that is to be considered. Not less eating or much eating, that is not. Whatever is favourable for the service of Kṛṣṇa, that is our main guidance in our life, about the, from the store of Kṛṣṇa.

Asura dvitīya abhay krsne bandha [?] The demons are exploiting what is meant for the service of Kṛṣṇa. So the devotees they should take anything and everything from His store and render the highest possible service to the Lord. That is the principle of life and generally in Gauḍīya Vaiṣṇavism, the *viddhi* and *anurāga*, and higher things.

Mahāprabhu, as He had to take the role of a *sannyāsī* what was not necessary, but He took this advantage. Because the preachers at that time they were all *sannyāsīs* generally. They hold the upper position of the teachers, spiritual teachers of this life, so Mahāprabhu accepted that advantage and took *sannyāsa*. As He took *sannyāsa* so He had to observe to certain extent the practices of the *sannyāsī*. So He's seen to observe this *cāturmāsyā*. Taking that advantage He preached against them, had to preach against them.

Just as Rūpa, Sanātana, they have recommended *yukta-vairāgyam*, but they themselves practised much austerity in their life. Because they had to keep the position in the society of a leader amongst the preaching staff, of then India. They observed so much austerity that even the worst Māyāvādī they also could not do so, so much austerity. But from that position they have recommended, this is nothing. *Ārādhito yadi haris tapasā tataḥ kim*. *Yukta-vairāgyam*, not this *phalgu-vairāgyam*. But to make this maxim accepted by the society, they had to observe the highest standard of austerity. _____ [?] Not under the shade of a single tree more than a day. No attraction. Sometimes every day under a new tree, under the shade of a new tree. Always changing. _____ [?] No fixed place to stay. "Then the next day we shall get some more comfortable arrangement." No. Every day a new place under the shade of a new tree. That also they showed like that.

And Dāsa Goswāmī, Rādhā Kuṇḍa, on the banks of Rādhā Kuṇḍa Mahāprabhu discovered a paddy field. That is Rādhā Kuṇḍa concealed. And when Mahāprabhu He was circumambulating that Vraja maṇḍala at the Govardhana He intuitively went to some place and where is Rādhā Kuṇḍa He was searching for, then none could say where is Rādhā Kuṇḍa. Then suddenly from His trance He came out and in a paddy field there was some water, took water on His head and began to chant the *stotram* of Rādhā Kuṇḍa as is mentioned in *Padma Purāṇa*. And that place was located as Rādhā Kuṇḍa after that. And Dāsa Goswāmī was there. By the help of some merchant that was dug into a tank, and Rādhā Kuṇḍa came out to our vision. And Dāsa Goswāmī lived there without any care where he is.

Sanātana Goswāmī had this responsibility as asked by Mahāprabhu, "Please look after My devotees that go to Vṛndāvana." Mahāprabhu had the highest faith in Sanātana Goswāmī's organizing capacity. So the general maintenance and other help was entrusted with Sanātana Goswāmī. "You should look after My party whenever they go to Vṛndāvana."

So he was wandering, and where is who, he used to take note, and as much possible help for them.

One day he's going in search of Raghunātha. He's very fond of self abnegation, too much. He did in Purī. Here also he has come, must do that standard. So he found that he's sitting unmindful on the bank of Rādhā Kuṇḍa. Whether a tree, or not tree, anywhere he's sitting and thinking and thinking not conscious about the external world. Sanātana Goswāmī stood before him. Anyhow he came to understand, found, showed his respect.

Sanātana Goswāmī also noticed that one tiger is coming and taking water from Rādhā Kuṇḍa, took and went away. And Dāsa Goswāmī he does not know what is happening there, in this way. So that excited Sanātana Goswāmī and he came and proposed to Raghunātha, "It is my order you should live in a cottage and never under the sky. It is my order. You will have to do it." Then of course he was the senior God-brother amongst the followers of Mahāprabhu and the responsibility of the whole Braja maṇḍala devotees entrusted on him. Dāsa Goswāmī could not but obey his order. And Sanātana Goswāmī managed to construct a thatched cottage and Dāsa Goswāmī when ordered you must remain here.

mahāprabhura bhakta-gaṇera vairāgya pradhāna / yāhā dekhi' prīta hana gaura-bhagavān

[Renunciation is the basic principle sustaining the lives of Śrī Caitanya Mahāprabhu's devotees. Seeing this renunciation, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, is extremely satisfied.]

[*Caitanya-caritāmṛta, Antya-līlā, 6.220*]

This high class of abnegation was shown by the Goswāmīs. But what he has written in their book, they themselves practised a high order that astounded even the Māyāvādīs, the Buddhists, the Jains. But there from they wrote that this *phalgu-vairāgya* is of no use, *yukta-vairāgya* as advised in *Bhagavad-gītā*. Whatever will be necessary to render the maximum service of the Lord you should accept that. It is individual, not sectarian. A man who is a little sick, his diet should be something else. And a man healthy he should be according to his own suitability. In this way *yukta-vairāgya*. In *cāturmāsya* also, everywhere, no austerity, no penances, that is our end of life. But our end of life to satisfy Kṛṣṇa and His devotees, His bona fide devotees, and we must make adjustment with the environment, with that end in our lives.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari bol. _____ [?]

Kārttika māsyā generally is given more attraction, Kārttika, from Kīrttikā. The Dakṣa Prajāpati had...

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