

83.06.05.B

Śrīla Śrīdhara Mahārāja: Adjustment in what we've heard from the revealed scriptures. Adjustment, assimilation, of what we've heard from the *śrutī*, from the revealed scriptures, that is meant, proper assimilation. And to differentiate from things that we find here in our perverted conception of life and experience. Hare Kṛṣṇa.

Vedāśraya nāstikya-vāda bauddhake adhika. Mahāprabhu's announcement about Śaṅkara, that he has given delivery of thought from the Buddhistic school in the name of Vedic thought. The most dangerous. The colour of Vedic thought, he has given delivery of the Buddhistic thoughts. *Vedāśraya nāstikya-vāda.* Half true is more dangerous than falsehood.

veda nā māniyā bauddha haya' ta nāstika [vedāśraya nāstikya-vāda bauddhake adhika]

["The Buddhists do not recognise the authority of the *Vedas*, therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the *māyāvāda* philosophy are certainly more dangerous than the Buddhists."]

[*Caitanya-caritāmṛta, Madhya-līlā, 6.168*]

Buddhist, they're simple, they do not have any recognition of the revealed scriptures, they think that's all. They're on the other side, it is plain and clear. And this man has entered within our camp, and began to preach the doctrine of Buddha. It is most dangerous. So we'll always be very alert of this apparent religious man who is an atheist in the garb of a devotee, so-called, we must be very much cautious about him.

So, *māyāvāda-timiṅgilodara-gatān uddhṛtya.* The whole Hindu section, so-called Hindu section mostly swallowed by Śaṅkara. They do not know how they have been swallowed.

*[śrī-siddhānta-sarasvatī vidito gaudīya-gurv-anvaye
bhāto bhānuriva prabhāta-gagane yo gaura-saṁkīrtanaiḥ
māyāvāda-timiṅgilodara-gatān uddhṛtya jīvanimān
kṛṣṇa-prema-sudhābdhi-gāhana-sukhaṁ prādāt prabhuṁ taṁ bhaje]*

["Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura is well renowned within the select line of the magnificent Gaudīya preceptors. He appears in the morning sky like the radiant sun and resounds the wonderful glories of Śrīman Mahāprabhu, delivering the poor souls helplessly devoured by the whale-swallowing doctrine of impersonalism. I worship the great master who allowed the fallen souls a precious chance to dive deeply into and experience the bliss found in that ambrosial ocean of pure love for Lord Kṛṣṇa."]

[Śrīla Śrīdhara Mahārāja]

'Only this is Brahman, that is nothing, non see-able, non-traceable, non-differentiation, and the specification, nothing, and to accept that, no harm about our creed.' In this way they all accept it.

They say that, 'Anyhow he [Śaṅkara] took to the scripture. If we see the good side, anyhow he drew the attention of the religious people of that time to the scripture, from the atheistic school, totalistic school. And now you read your scripture, and then find what you can manage to find. So much he must have done.'

*parokṣa-vādo vedo 'yam, bālānām anuśāsanam
[karma-mokṣāya karmāṇi, vidhatte hy agadam yathā]*

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."] [*Śrīmad-Bhāgavatam*, 11.3.44]

Ha, ha. Enemy is according to the plane, enemy. In one's own plane, a man's enemy is a man, not a tiger, nor a serpent. Man's greater enemy is man, greatest enemy must be a man. Others cannot make any harm so much.

Rādhārāṇī's enemy is Candrāvalī. Ha ha. The competition with which, in Yogamāyā, that department, where the competition is going on to produce the satisfaction of Kṛṣṇa, all accommodating. Kṛṣṇa, *akhila rasāmṛta murtiḥ*. All possible types of ecstasy is harmonised, nothing neglected there. Everything for Himself. So many of variegated nature, but for Himself. Then justification of the existence is there. So many, let it be. Innumerable, does not matter, but one end, all must be connected to one end, for Himself, to satisfy Kṛṣṇa. *kṛṣṇindriya tattvam, kṛṣṇa-pṛiti, kṛṣṇa-prema*. Must be connected to one end. Many, polarity and unity, unity, that to satisfy His purpose, and diverse may not have any number, variegated.

Rādhārāṇī Herself says, that is Her special beauty, "That they do not know. I have no objection. The others will come to serve Kṛṣṇa. I look only in the satisfaction of Kṛṣṇa. My concentration is always there. But, their service does not come to such a standard as to give satisfaction to Him properly, so My objection." Rādhārāṇī's statement in this way justified. "They rush forward to satisfy Kṛṣṇa, but they do not know how to satisfy Him. They come and begin their service to satisfy Him, but they cannot do so. There is My objection, otherwise I can allow. My eye is always fixed just like the hand of a clock, the satisfaction of Kṛṣṇa."

saynavi gihicanoo de kṛṣṇa seva nahi jani jihe canay [?] In this way, *Caritāmṛta* says, gives the statement of Rādhārāṇī. She does not think Herself to be one of many, in the competition. So that is Her special beauty. Her degree and intensity of the endeavour to satisfy Kṛṣṇa, that is above all, all accommodating, so that is. Others, that is a part of Her. She represents the whole, and His own parts develops to help Her in indirect way. Some in direct way, Lalitā, Viśākhā, and some in indirect way, in another camp, but that necessity is also there.

Just as the opposition party is necessary in the democratic parliament, something like that, the opposition party, vetivek [?] everywhere there is, amnay [?] and vetivek [?] everywhere. In amnay [?] in direct there is also a place for indirect, the development in such way.

Hegel's version is synthetic. Thesis, antithesis, synthesis, the development always goes in this way. Thesis, antithesis, synthesis. So antithesis will always be there, but it will promote, help the thesis to come in synthesis, something like that. So antithesis has got its position also.

amnayah betikhi karvan yat sat sarvatsa sarvadar [?]

In the first *śloka* of *Bhāgavatam*. *'nvayād itararāś cārteṣv abhijñāḥ svarāt*. He's only fully aware of the purpose of His activities, *cārteṣv abhijñāḥ*. What is the purpose of this world, it is known only

to Him fully, *cārteṣv abhijñāḥ*. To what purpose, what is being done, He knows fully well, not any other part of the world, *cārteṣv abhijñāḥ*, and *svarāṭ*. He's not to give any explanation to any other entity, *svarāṭ*, autocrat, *svarāṭ* means autocrat. Not for any explanation to another party, *svarāṭ*. Whatever He will do that is all right, that is Autocrat Absolute, *svarāṭ* means absolute. Everything for Him, He's for none. And elaborately thinking, analytically, He's for us. We are for Him in some way, and He's for us some way.

*aham bhakta-parārdhīno, hy asvatantra iva dvija
[sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]*

[The Lord tells Durvāsā, "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

"I do not know anyone but My devotee."

*sādhavo hṛdayam mahyam, sādḥunām hṛdayam tv aham
[mad-anyat te na jānanti, nāham tebhyo manāg api]*

["The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them."]

[*Śrīmad-Bhāgavatam*, 9.4.68]

"They're My heart, I am their heart." *Hṛdayam mahyam*. All the saints are My sweetheart, and I am also similarly heart to them. *Sādhavo hṛdayam mahyam, sādḥunām hṛdayam tv aham. Mad-anyat te na jānanti*. They do not know but Me. *Nāham tebhyo manāg api*. I also do not care to know but them."

So visa versa, He's for the devotee, devotees are for Him. That is, the substance and the potency. Potency cannot stand, cannot exist independent of the substance, and substance also cannot remain without the potency. As Śaṅkara told that 'Brahman is only there, no potency.' But the Vaiṣṇava Ācārya's are of the opinion that substance is Brahmā, no doubt, *cetana*, but that has got potency. Prakṛti Puruṣa, not Puruṣa alone, Puruṣa *bhakta*. The enjoyer, enjoyed, the positive, negative, the served and the servitor, both combined, one whole.

The subject, object, according to Hegel. "No subject can exist without object." Subject means thinking, thinker, there must be something to be thought, otherwise subject cannot exist. So object also cannot exist without the subject. There must be some thinker, then recognition of a particular thing. That is the peculiarity where the atheists are crushed. The object cannot exist without subject. That is a great point of argument of the theistic school here.

That a fossil was there. Fossil means black or white, hard or soft, something, and that is the stage of subject. Without thinker, no fossil can exist. There must be some sort of assertion about the fossil, and where it will exist in the subject. So without subject, no object can stand, and without object, no subject can stand. Prakṛti Puruṣa. That is Hegel's argument. Subject, object, both co-existent.

When Bon Mahārāja came from preaching in the West, then I had a talk with him in Bombay Maṭh. I went to welcome him from the ship. He came, Swāmī Mahārāja was there, he was conducting business there in Bombay, and Swāmī Mahārāja was present. In a round table, we all took our seat.

And Bon Mahārāja told, "They ask so many questions that cannot be answered."

But I had some knowledge about western philosophy. I read in B.A. class that Hegel's theory, and others, so I challenged him. "What points cannot be answered?"

Then gradually the talk begins. [Herr] Schulze [Sadānanda dāsa] was there. He was watching very keenly. Swāmī Mahārāja was there. Then in this point I defeated Bon Mahārāja with Hegel's philosophy. No object can exist without subject. There must be someone to give the statement, what is in the fossil, in the object. No object can stand independently. The law of thought cannot allow.

Then Swāmī Mahārāja he told, "Here the west is defeated by the east." Something like that.

That question, that no object can exist without subject. It is difficult to understand, follow, but if one can understand, then he can refute the whole atheistic school. That no object. In the primary stage of creation there was fossil, and no consciousness, it is very easy to say, but what is the fossil? If you have to assert something, that it was so and so, and that so and so means conception about that, and where does it exist, conception in the subjective area. So any existence presupposes the existence of consciousness. So consciousness is the most original. And I also add here, by introspection, consciousness can have object in his own creed. *Ātmā* can think of him, so it is concrete, independent of fossil. Pure consciousness can exist independently, it can, introspection, in thinking of its own, about its own. *Ātmā-jñāna*, spirit thinking about spirit, independent of material existence. So consciousness is independent, can be independent, but never matter. Nitāi.

Aranya Mahārāja: Guru Mahārāja. As Rādhārāṇī She sends Her different associates to canvass on Her behalf, Her group, does Candrāvalī also send Her associates to canvass on Her behalf?

Śrīla Śrīdhara Mahārāja: Yes. And there's a clash between the followers of Rādhārāṇī and Candrāvalī. Lalitā, Viśakhā, and there the Śaibyā and Padar, followers of Candrāvalī.

Bhaktivinoda Ṭhākura has written. *Svānanda-sukhada-vāsī* [I am a resident of *Svānanda-sukhada-kuñjā*]

sakhī-sthalī nāhi heri nayane, dekhile śaibyāke paṛāye mane

["I never look at the place where Candrāvalī and her friends stay. Whenever I see such a place it reminds me of Candrāvalī's *gopī* friend, Śaibyā."] [*Śaraṇāgati, The Songs of Bhaktivinoda Ṭhākura*, p 33]

Sakhī Sthalī is a part of Vṛndāvana where the camp of Candrāvalī generally exists. *Sakhī-sthalī nāhi heri nayane*. Bhaktivinoda Ṭhākura says, "As the attendant of Rādhārāṇī's camp I don't like to see that Sakhī Sthalī area. Why? *Dekhile padar paṛāye mane*. Padar, she's a servitor in that camp of Candrāvalī. And the lower servitors, servitors of lower rank, they're concerned with the lower rank, of the other camp." So Bhaktivinoda Ṭhākura says, "If Sakhī Sthalī comes in my memory then the

Padar, whose attitude is always to seduce Kṛṣṇa from this camp, to take that camp, so I can't tolerate that. *Dekhile padar paṛaye mane.*"

rādhikā-kuñja āndhāra kori', loite cāhe se rādhāra hari

["Candrāvalī wants to take away Rādhā's Lord Hari, thus covering the grove of Rādhikā with the darkness of gloom."] [*Śaraṇāgati, The Songs of Bhaktivinoda Ṭhākura, p 33*]

"Because Her interest is always to take Kṛṣṇa from Rādhārāṇī's camp to Candrāvalī's camp, if Kṛṣṇa goes there, then the whole camp of ours becomes dark. *Āndhāra kori'!*"

Once Prabhupāda ordered one to sing this song, and the song was sung in Chaitanya Maṭh. And I marked it was sung twice, but when this *rādhikā-kuñja āndhāra kori'*, Prabhupāda receives a shock. He's sitting in this way, in the chair, and the song is there, and when in the song this thought came, *rādhikā-kuñja āndhāra kori'*, he finds a shock, I marked. And in the second singing of the song, when again this point came, *rādhikā-kuñja āndhāra kori'*, he received shock, can't tolerate. The *āndhāra kori'*, the darkness in the camp of Rādhārāṇī, it is intolerable for their attainment. I found it. But still it is, for the, to develop the different methods of service, different layers of service, it is necessary.

Just as fasting is necessary for relishing the food. *Viraha, milana*. Without hunger we cannot relish the food. Something like that. So *viraha*, and this competition, this is necessary to enhance. Just as *parakīya*. Just as to eat the food by stealing, in Kṛṣṇa, this is all to enhance the satisfaction. It is necessary. This is all designed only to make intense. When it comes to the higher standard, again there is necessity to intensify, then these plots are necessary. This *parakīya*, this stealing, this lying, this taking away, this camp, that camp, for the *vilās* it is necessary, otherwise it is stale and one and without *vilās*.

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

[Rūpa Goswāmī says, "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*]

Just as the natural *gatiḥ*, progress of the snake is by a crooked way. *Aher iva gatiḥ premṇaḥ*. So love proper, it goes by crooked way. *Svabhāva-kuṭilā bhavet*. Not straight going, love, because it has to accommodate everything in it. All sorts of things possible in existence, is accommodated there in love. Love means sacrifice. Sacrifice is such a degree of height that it can embrace everything.

In a singing camp, many instruments are being played, and many songs are being sung, so the number of variety will be a credit in the harmony there, *sangat* [?] Different types of instruments are being played, but there must be a harmony there. And the highest harmony depends on the

number of different instruments of playing, harmony, credit is there. Hundreds of instruments are playing the music, but there is one tune, that is the credit.

So sacrifice, dedication, will be in its highest degree of such nature that it can tolerate. Its toleration has no end, and there by toleration, the harmony is there. Any type of opposition it can tolerate, any time. All accommodating, accommodation, one single, another it is divided, another it is divided, toleration is necessary in the back. In this way. The highest conception of dedication means the accommodation of the infinite number within it. Still it is sweet, it adds to the sweetness.

Kṛṣṇa, when He's offered food with affection from Yaśodā, but that does not satisfy Him. He must have to steal. He must have to waste something. He will distribute to the monkey, to others, then He'll be happy, not by...

And Yaśodā will think, 'With so much labour, and pain, and attention, I am preparing food for My boy, and He's wasting all these things, can't tolerate.'

But Kṛṣṇa's satisfaction increases by that. More chance of service is given to Yaśodā.

Apparently, when a mother's child is little naughty, apparently, the mother may be seen to be disturbed. But if the boy is not brisky, mother's heart is not very satisfied. Very brisky, doing something wrong, breaking something, then all the points of the nook and corner of the heart, that has got some attraction, and that gives satisfaction to the mother's heart. And like a dead child, the child is there, like a dead body, that does not excite any fine parts in the heart of the mother. Hare Kṛṣṇa. Gaura Hari.

Aranya Mahārāja: So are there actually Ācāryas representing Candrāvalī, living. Is there different disciplic successions, like we have our Ācāryas in our line?

Śrīla Śrīdhara Mahārāja: There is this Vallabhācāri party which is mostly found in Gujarat. They are more sympathetic to Candrāvalī.

Devotee: They worship the Yamunā.

Śrīla Śrīdhara Mahārāja: Yamunā also, Yamunā, Virajā. And they are more in favour of Candrāvalī than that of Rādhārāṇī.

Devotee: What is the connection with the Yamunā?

Śrīla Śrīdhara Mahārāja: Yamunā is rather more neutral. Both the parties. They say that when after *rasa*, Kṛṣṇa withdrew, and then They could meet only on the banks of the Yamunā, by her grace, Yamunā could again supply them Kṛṣṇa. Nowhere, in this way. But Yamunā is more or less little neutral and passive. She has to accommodate all. All the parties to accommodate when they come on her bank, or on the water.

Even Baladeva's party. Balarāma has got His *rasa*, and Balarāma's party was also to be accommodated by Yamunā, and She had to do it reluctantly. First she withdrew, but she was forced to participate in the camp of Balarāma. But the Goswāmīns, they have shown the harmony. That Balarāma externally, He's enjoying the *rasa*, but internally, in His heart, He's making Kṛṣṇa to

enjoy. In this way, the purity and the harmony has been kept. Apparently Balarāma is seen to enjoy with a particular group. But really His existence is dedicated wholesale to Kṛṣṇa, so that is only instrumental, a channel, through which the *rasa* is passing to Kṛṣṇa. That has been shown and explained by the Goswāmīns. Apparently it was seen that Balarāma was very rash and haughty when Yamunā did not like to participate, co-operate with His *rasa*. But she was frightened by Balarāma, and force applied, then Yamunā had no other alternative but to join the *rasa* of Balarāma. Yamunā's position is not like a leader of a particular party.

Devotee: And the followers of Vallabhācārya, they also worship Nathaji, Śrī Nathaji.

Śrīla Śrīdhara Mahārāja: Śrī Nathji, Śrī Natharam, means that Madhavendra Purī's Gopāla.

Devotee: How did they get that Deity?

Śrīla Śrīdhara Mahārāja: When Vallabhācārya died, his son Vitthalacari - Vallabhācāri, in his last days, he kept some connection, intimate connection with Rūpa and Sanātana, though he was of senior type, in age. Then after, when Vallabhācāri died, he had a few sons, and one was, the eldest perhaps was Vitthalacari. And Vitthalacari was very much addicted to Rūpa and Sanātana. And when Vallabhācāri went away, then Rūpa and Sanātana, they made arrangement to engage him in the service of that Gopāla. Gopāla or who, name of Madhavendra Purī's Deity, Gopāla? _____ [?] Especially gave him the engagement to worship that Gopāla of Madhavendra Purī. And from that time, it, the possession of the service was with the Vallabha party, Vitthalacari.

And when there was some attack of the Mohammedans, then everyone was busy to remove their Deities, first to Bharatpur? state, Karmovan? and from there to Jaipur, and at that time Vitthalacari, he removed Gopāla to Nathadara [?] Nathadara, there near Udarapur [?] or so. And from that time, generation after generation, they're appointed worshipper of that Deity. But it was first with the Gauḍīya Vaiṣṇava, and it was given by Rūpa and Sanātana to Vitthalacari, the son of Vallabhācāri, and from that time they were the hereditary worshippers of that Deity. From Mathurā it was removed to western side of Jotipura or Govardhana. First removal from Mathurā to Jotipura, and from there to that Udaypur state. Nathadara, and there still being worshipped, that Gopāla.

Devotee: But Vallabhācārya, he's a disciple of Gadādhara Paṇḍita.

Śrīla Śrīdhara Mahārāja: Ah. Well he took, he was worshipper in *vātsalya rasa*, but when he came in contact with Mahāprabhu's party, he could recognise that *mādhurya rasa* is the highest, so he proposed Gadādhara Paṇḍita that, "I have not got *mādhurya rasa dikṣa*, you please give it to me."

Gadādhara Paṇḍita referred to Mahāprabhu. "I am not independent. You must propose to Him, and by His order I may give mantram to you."

And Vallabhācārya did so, and getting permission from Mahāprabhu, he took initiation of *mādhurya rasa*. Kīśora Kṛṣṇa worship, service of Kīśora Kṛṣṇa, from Gadādhara Paṇḍita. But nowadays, there the party of Vallabhācārya, they do not admit this.

"No, we're independent. We're worshippers of *vātsalya rasa*. We think this is the highest."

In this way their movement is in that line. And when they come to *mādhurya rasa*, they give preference to Yamunā. In that way. Anti party of Rādhārāṇī's camp.

But this Nimbarka school, they prefer Rādhā-Govinda, though in *svakīya*, not *parakīya*. As married husband and wife, in the Nimbarka school it is seen. Rādhā-Govinda. But Vallabhācārya's, they're worshippers generally of Gopāla. Gopāla means boy Kṛṣṇa, Who is served in the *vātsalya rasa*, Nanda Yaśodā. That is their acme of realisation. But they do not deny that afterwards He had some sweet connection, as a consort with the small *gopīs*, and there they go to Yamunā and this Candrāvalī, they do not like Rādhārāṇī. This is their position, the Vallabha School.

Devotee: So Vallabhācārya he was actually a follower of Gadādhara Paṇḍita, but this connection with Candrāvalī that came later.

Śrīla Śrīdhara Mahārāja: That sort of deviation is found in many places in the succession. Just as there was one Harivamsa, he was a disciple of Gopāla Bhaṭṭa, but he practically deviated. And he was, it is thought, supported by Gopāla Bhaṭṭa's previous Guru, who was a great devotee, and written many books, Prabhodānanda Sarasvatī. *Rādhā-rasa-sudhā-nidhi. Caitanya Satav. Navadvīpa Dhāma Satav. Vṛndāvana Sataka.* Many books of high style writing is there.

He supported Harivamsa to certain extent, who was the disciple of Gopāla Bhaṭṭa. There is a line from *Harivamsī*, Harivamsa was not accepted, in toto, by Gopāla Bhaṭṭa, who was Guru of Harivamsa. Another branch, as if coming down from Harivamsa, they are known as Harivamsī. But their real Guru, Harivamsa's Guru is Gopāl Bhaṭṭa. That is not found there wholesale.

The *Rādhāramāna Veda*, that represents Gopāla Bhaṭṭa, properly, but the Harivamsa school is another branch, as if. Theoretically they have recognition of Gopāla Bhaṭṭa, but practically some deviation, more addicted to the *rasa vicar*. And this there, the Gopāla Bhaṭṭa, direct connection, they're very careful to deal with this *rasa*, high type. Just as our Guru Mahārāja, he's very cautious about dealing with these higher *rasa. Rāgapāṭha gaurava bāṅge*. That should be kept always over our head.

pūjāla rāgapāṭha gaurava bāṅge, mattala sādhu-jana viṣaya range

["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."]

We are talking something about Him very hazy and giving much respect.

Swāmī Mahārāja did not deal perhaps, almost anything. A general *rasa*, a general service of Kṛṣṇa he preached, in the west. Though he knew and admitted, "That my Guru is Rādhārāṇī. Rādhārāṇī my Gurudeva, has ordered me to preach to the west. And if Kṛṣṇa, my friend, You are to help me, because Rādhārāṇī will be satisfied, my Gurudeva, and Your business is also like that, so You must come to help me, I am going to carry out the order of Rādhārāṇī."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. In *Bhāgavatam* [11.14.8] the explanation is there, *prakṛti-vaicitryād*, and, *pāramparyeṇa*, the deviation from the main line. What is the cause? First religion was one, now so many things are going on...

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