

82.10.27.B

Śrīla Śrīdhara Mahārāja: ...to certain extent, Advaita Siddhi, he has embraced devotional school, and almost accepting both as parallel. *Nirvikalpa-samādhi* and Viṣṇu *bhakta*, one and same, in his introduction in *Bhagavad-gītā* he says:

nirodita tasi punar, sarvikalpa samadhi na [?]
nirvikalpa samadhi stu, bhavi ratra tri bhumika [?]
 _____ [?]
 _____ [?]

The *samādhi* of the *yogīs* of three classes. In the beginning, sometimes in *samādhi* and sometimes he awakes not so much. In the second stage when he's in *samādhi*, if any interruption, disturbance comes from outside, then he comes out, awake to this world, otherwise not. And in the third stage, he never rises from his *samādhi*, always continuing. No external pressure can bring him back to the world consciousness, that's all. And he comes here to say that, *visnu bhaktas ca katyate* [?] At that time we can say also that Viṣṇu *bhakta*. Puzzling all. Ha, ha. So Viṣṇu *bhakta* is not conscious of any, he's conscious of the *līlā*, person, all these, but he anyhow draws this to Viṣṇu *bhakti* in Vaikuṅṭha. This *nirvikalpa-samādhi*, the highest stage of *samādhi* and it becomes Viṣṇu *bhakti*, it's similar, that is his argument.

Bhaktivinoda Ṭhākura has warned against him. And many things, he has also compiled a commentary of the first three *ślokas* of *Bhāgavatam*, accepted *Bhāgavatam*, but in his own way he has taken it, he has taken *bhakti*. *Tadīya*, in the first ray of devotion, 'we belong to Him,' that is the conception. In the second stage 'He belongs to me.' A puzzle here.

In the case of Candravāli she thinks that, 'I belong to Kṛṣṇa.'

And in the stage of Rādhārāṇī She thinks, 'Hari belongs to Me. Kṛṣṇa belongs to Me.' *Tadīya-madiya*.

And this gentleman comes and says: "Then, after that, *tad-aham*, I am He."

And they have created a *śloka* from the mouth of Hanumānji, in the name of Hanumānji he has created one *śloka*: *deha buddha ... daso ham* [?] The *śloka* does not come to me.

Deha buddha ham daso smi. "When I come to the plane of this body then I am His servant."

Mano buddha tadam sakha. "When I identify with my mind then I feel that I am His part and parcel."

Atma buddha tadeva ham. "And when I go to look to my soul, then I see that I am, He and me, one and the same."

Iti menisti tavati. "This is my desiring of union."

I composed a *śloka* just in the opposite way, I forgot that. Hare Kṛṣṇa.

So Bhaktivinoda Ṭhākura has warned that there are many expressions in his writings. Apparently ordinary man will think that he's a great propounder of *bhakti* school. But at the end he has given about pure *māyāvādā*, so one must be warned against him, tactics.

Some physical strength he had, inconceivable. It is written in some place, "One stone by a single hand he removed from one place to another, which about thirty people could not do." Such physical strength he possessed. And he was very fond of eating plantain, about one hundred

plantain he could eat and digest. Something like that, one big cluster of plantains. Hanumān is also fond of plantains. About Bhīma we do not find so much. But Madhvācārya's very favourite food was plantain.

[Madhvācārya is said to be the incarnation of Hanumān and Bhīma]

Akṣayānanda Mahārāja: So what was the origin of this *Tattva-vādī* philosophy then?

Śrīla Śrīdhara Mahārāja: *Tattva-vādī sampradāya* from the Madhva *sampradāya*, originates from Brahmā. Śrī Kṛṣṇa, Brahmā, Deva, Devarṣi Nārada, then Vyāsa, then from Vyāsa, Madhva, in this way.

Akṣayānanda Mahārāja: But the present *Tattva-vādī* is the same thing, or distortion?

Śrīla Śrīdhara Mahārāja: Yes, more or less the same thing. Their seat is UP, Mayisore, Kanatak, *Tattva-vādī*, eight Maṭhs are there.

Acyutānanda told he visited them. And one of the *Tattva-vādī* was a little liberal, he came to visit Gauḍīya Maṭh, a little liberal. And when Acyutānanda visited them they were so orthodox that they did not even talk with Acyutānanda. "A beef eater so we should not talk with him."

Then, that gentleman who came to visit Gauḍīya Maṭh, he was a little liberal, through him, Acyutānanda told me. "I asked that gentleman who did not want to speak to me direct, ask him whether beef has got more capacity to make one sinful, or Kṛṣṇa *Nāma* has got more strength to remove that sin? Which is the stronger? The beef is stronger or the Holy Name of Kṛṣṇa is stronger? One gives us sin and another purifies us. Who is the stronger?"

Then of course he was compelled to say, "The Kṛṣṇa *Nāma* is infinitely more stronger than beef can pollute."

"Then if we take the Name, we have faith in the Name of the Lord then that sin may not be removed?"

In this way he put the argument, Acyutānanda told. At that time he was a little bewildered and did not say much. Whatever he said he did not mention but he was weakened in his argument. Some question of *aparādha* etc., might have been taken into that position. *Aparādha sunya he raya kṛṣṇa nāma*. Then the Name can purify, comes to purify us. When we commit offence it is not possible to be purified in this. The principle he had to accept that Name can purify from any sort of sin committed. *Tattva-vādī*, very strict.

Mahāprabhu also visited them and He discarded them, as mentioned in *Caitanya-caritāmṛta* [*Madhya-līlā*, 1.114 & *Madhya-līlā*, 4.197 purport.] we find that "You give more importance to *mukti*, emancipation and to *varṇāśrama, karma*. But *Śrīmad-Bhāgavatam* has discarded both of them. Neither *mukti* is our end nor this *karma, varṇāśrama, karma*, that is our desirable thing, can give us the desired end. Both *karma* and *mukti* has been discarded in *Bhāgavatam*. And you try to establish those two."

Akṣayānanda Mahārāja: Those present *Tattva-vādīs* they say there's three types of *jīva, sattvic, rajasic* and *tamasic jīvas*.

Śrīla Śrīdhara Mahārāja: That may be. That does not matter. It is accepted by all. *Sattvic, rajasic, tamasic* everywhere, not only in human species, but in animals, in trees, amongst the *devatas*, everywhere this *sattvic, rajasic, tamasic* classification, sub-classification.

Akṣayānanda Mahārāja: But they say it is a quality of the *jīva* directly.

Śrīla Śrīdhara Mahārāja: But the soul is *nirguṇa*, above *sattya-guṇa*.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And they all accept, *nichotyā bhavam gatha* [?] Even amongst the liberated souls there is also gradation, accepted by *nichotyā bhavam gatha*. *Nicaivam gutya*, gradation amongst, they all do not merge in the same position, but there is hierarchy, gradation, *nichotyā*.

Sarotam manca te tam taro tama - bhāgavat tat puja [?] Written by Madhvācārya perhaps.

Gītā tat puja, bhāgavat tat puja [?] From quotation of Madhva in his *tikā* of *Bhāgavatam* it was found that *tri-śakti, antaraṅga, bahiraṅga* and *taṭasthā, tri-śakti*. He quoted somewhere from some *Purāṇa*.

Phalam gitam sri tri varnena [?] In this way, in *Ekadas-kanda* perhaps, to explain some *śloka* it was found. *Alangitam tri ragena* [?] That means three potencies, *taṭasthā, Bahiraṅga, antaraṅga* and *taṭasthā*.

In *Viṣṇu-Purāṇa* also. Diti asakti visyate _____ [?] In *Viṣṇu-Purāṇa*.

And Madhvācārya's quoting from somewhere.

He went to see Vyāsadeva and it is told that he met Vyāsadeva and got some direct instruction. Then he came home and he converted his *sannyāsa* Guru first, his first conversion was his *sannyāsa* Guru, Acyutāprekṣa, a *māyāvādī*. And he was given the name [Pūrṇaprajña Tīrtha] Padmanābha. Śrī Madhva, Śrī Padmanābha, Śrī Nṛhari. Mādhava, Akṣobhya, four direct disciples, Śrī Madhva, Śrī Padmanābha, Śrī Nṛhari, Mādhava and Akṣobhya. Four direct disciples are successively Ācārya. Then gradually their eight Maṭhs grow, eight Deities, Temples with Deities, and eight Ācāryas. And in each Maṭh there was one preacher. The Ācārya was there who was busy with the *pañca-yajña* of the Deity, and another representative of him used to preach, to collect disciples for the Ācārya. But gradually it came that the preachers began to collect disciples of their own. And at first the eight and then became many. Yutavadhi [?] Maṭh, or something like that, they could collect more men in their favour for their Maṭh, we are told.

And I met the Ācārya of that Maṭh, Ācārya or preacher, the Guru, and had a stop-fight [?] Myself, Bon Mahārāja, Hayagrīva Prabhu, that is Mādhava Mahārāja, etc., we were there. Vighraha of Kṛṣṇa.

Deha dehira vibhargo yan yasyari vidyati kachit [?] Our point.

And he told that, "Within the Arcā-Mūrti there is God, and the body is not God, in Arcā."

We told, "No, a wholesale. Wholesale is transcendental. We cannot find it or feel it. But according to *śāstra* it is so."

He put objection. Then ultimately he had to submit in the case of Kṛṣṇa *lilā*. I told: "When Kṛṣṇa showed that He's being killed by Jarāvyad, do you admit that there was blood oozing?"

"Yes, it is mentioned, the blood oozing from the body."

"Then what is that blood? Is it really blood or a show?"

"No, it is a show."

"And then? The Kṛṣṇa showed that He's dying, blood oozing, and the blood is not material blood, but to our senses it is material blood."

He told that: "The Śālagrāma if it is crushed by a hammer then it is reduced to pieces."

I told that: "It is our offensive conception, offensive conception, we find is like that. But we must not believe it, it is not the truth. Our offensive experience of our senses, but it is not the truth, it's not the fact. It is a show."

But He did not admit. But as when I gave the example of Kṛṣṇa *līlā* then he had to admit that. What we experience with our eyes, that blood oozing, that is not real blood, that is deceiving our senses. So a similar case here in the case of Śālagrāma as reduced to dust by the hammer. This is like that. And I gave quotation from *Bhāgavatam*. That was of course very finer one there. *Sarva-vedānta-sāraṁ yad*, I heard from Prabhupāda to explain in that way as much I could remember. *Līlā-kaivalyam. Sarva-vedānta-sāraṁ yad*, in the end of *Bhāgavatam*.

*sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
vastu advitīyam tan-niṣṭham, kaivalyaika-prayojanam*

[“This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth.”]
[*Śrīmad-Bhāgavatam*, 12.13.12]

What is the highest necessity in us? To try to remain always in the faith of the Revealed Truth and not to allow ourselves to come down from that level and to think that what we experience through our senses that is true. We won't allow ourselves. We must try to keep our faith always.

That what I see it is false, it is *māyā*, illusion. My mind, my senses, they cannot find truth. An ordinary magician can deceive them, my mind and my senses may be deceived by a skilful magician, so we must not rely on them. We must rely on the cent-per-cent on the Revealed Truth. They're deceiving my mind, my eyes, my ears, deceiving me. And *kaivalyam*, cent-per-cent we must take our position on the level of that Revealed Truth and never allow ourselves to come down to the world of experience.

Sarva-vedānta-sāraṁ yad, this is the very gist of all the old *Vedānta*, they say this is all *māyā*. *Brahmātmaikatva-lakṣaṇam*, Brahma, Paramātmā and Bhagavān, these three of same level, similar, not same but similar level, *advaya-jñāna, vastu advitīyam, advaya-jñāna*. Somewhere it comes as Paramātmā to some sections, to some sections it comes as Brahma, to another section it is Bhagavān, *bhajanīya*, to be worshipping. The highest section, She's the ultimate cause, the object of their service for dedication, and not all comprehensive consciousness, neither all permeating and regulating principal of the Ultimate Reality. But He's for Himself. We are for Him, we are to serve Him, we are to satisfy Him. For His enjoyment our existence is possible, in this way, this is the highest.

Brahmātmaikatva-lakṣaṇam, vastu advitīyam tan-niṣṭham, kaivalyaika-prayojanam. and continued consciousness on this plane, *tan-niṣṭham, tan-niṣṭham*, that *vastu advitīyam, advaya-jñāna niṣṭham, advaya-jñāna Svayaṁ-Bhagavān. Tan-niṣṭham, kaivalyaika-prayojanam*. to maintain uninterrupted continuity our existence in the plane of service, that we are to worship Him, we are to serve Him, we are to love Him. He's so beautiful, He's so loving. Our end of life is in His satisfaction, *kaivalyaika-prayojanam*. With this *kaivalyaika-prayojanam* we must not allow ourselves to deviate from the faith which is revealed to us by the scripture, and must not allow ourselves to be drawn down by the charm of the world of this mundane sense experience.

He was a big *paṇḍit*, big scholar. We have not scholarship, not so much well-read. That gentleman when he used to come to Benares, he, by beat of drum, he announced to the *māyāvādīs*. "Come and discuss with me if you have any right, you want to prove that devotion, *jīva* and Bhagavān is both real and both different. Not one and the same as you say, you fools."

In this way that man, but he was silenced by the grace of Gurudeva. I heard it once when our Guru Mahārāja explained this *śloka*. *Kaivalyaika-prayojanam*, in this word *kaivalya*, this misguides everyone, mostly that *kaivalya*, Śaṅkara, *kaivalya-advaita*, *kaivalyaika-prayojanam*.

One gentleman came and began his argument with the help of this *śloka* of *Bhāgavatam* to Prabhupāda.

I saw Prabhupāda went up to his own room and came back with the edition where Jīva Goswāmī's comment on this *śloka* in *Bhāgavatam* and began to read. And Jīva Goswāmī says that: "*Brahmātmaikatva-lakṣaṇam, brahma ātmā, ātmā* means *jīvātmā, eka lakṣaṇam, brahmātmā*."

That man wanted to prove "*Brahmātmaikatva-lakṣaṇam*, that is *jīvātmā* and Brahma are one and the same. It is mentioned in *Bhāgavatam* in the conclusion *śloka*."

But Prabhupāda refuted and with the argument of Jīva Goswāmī. In the beginning, *tattvaṁ yaj jñānam advayam brahmeti paramātmēti, bhagavān iti śabdyate*.

*vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam
brahmeti paramātmēti, bhagavān iti śabdyate*

["Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

Here in the conclusion that the beginning that real vision is being satisfied. *Sarva-vedānta-sāraṁ yad, brahmātmaikatva, ātmā* means Paramātmā. _____ [?] The meaning of *ātmā* is Paramātmā also. So here Paramātmā, in the sense of Paramātmā it is used, because there also the *advaya-jñāna, vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam, brahmeti paramātmēti, bhagavān*. Here that very beginning has been drawn here in conclusion. *Brahmātmaikatva-lakṣaṇam vastu advitīyam, Brahmā, Paramātmā, lakṣaṇam advitī astu, tan-niṣṭhā, kaivalyam*. That *advaya jñāna niṣṭha, tat sam vandiya*, not *tat ekata kaivalyam, tat sam vandiya kaivalyam tasmin nistha yukta, kaivalyaika- prayojanam*. _____ [?] Continuous, no interruption, no falling down from that plane. Continued presence there, that is *lilā yam pravesha, tato lilāyam pravesha*. In that plane the *lilā* is going on, to have entrance, admission in that plane and not to come up *vastu-siddhi, vastu-siddhi*, not to come back from there. For eternity to have entrance there.

What's the time?

Akṣayānanda Mahārāja: Ten to ten Mahārāja.

Śrīla Śrīdhara Mahārāja: Rāmacandra Vijayotsav is also today, Rāmacandra. Rāvaṇa was killed when Rāmacandra came back. Hare Kṛṣṇa. In U.P [Uttar Pradesh] amongst the *kṣatriyas*, this Rāmacandra Vijayotsav is celebrated with much grandeur.

Hare Kṛṣṇa. Hare Rāma. Hare Rāma. Nitāi Gaura Hari bol! Nitāi. Nitāi Gaura Hari bol.

Dhīrodātta, the hero, of different types, *dhīra-santa*, *dhīrodātta*, *dhīro-udātta*, *dhīra-lalita*. Kṛṣṇa is reckoned among the class of *dhīra-lalita*, continuous pleasure pastimes. Rāmacandra *dhīrodātta*. *Līlā* means playful, *lalita*, playful. And *dhīrodātta* is a firm generosity is found in Rāmacandra _____ [?] more liberal, generosity is made in Rāmacandra _____ [?] *dhīrodātta*, *udātta*, *udātta* means liberal, dedicated form, life dedicated for others, *dhīrodātta*.

A small person in His kingdom amongst His subjects made some remark about Sītā: "She lived a full year in the, under the control of Rāvaṇa and Rāma has taken Her, accepted. But I'm not going to do so." One washer-man told to his wife. "Rāma may do but I won't do. 'You lived in another's house, I won't accept.'"

Through the spy this news reached Rāmacandra and Rāmacandra asked: "Lakṣmaṇa, take Sītā to the forest, the *āśrama* of Vālmīki, put Her there. I can't accept Her. The subjects, the people, they've got audacity to remark on My character in such a way. And if I am to sit on the throne then I can't accept this sort of bad name. I shall have to cope successfully in their opinion."

So Sītā was banished, *odātta*, *odātta*.

His father had promised to His stepmother that, "I shall give you three boons." But the father he could not utter it, could not command to Rāmacandra that: "She wants to banish You and make her son enthroned here." Father could not.

But Rāmacandra when He heard He took it. "It is My duty to carry out the commitment of My father. He may say or may not say, he may order or may not order. But I am his successor, not only of the throne but his commitment, debt. I must accept not just the hard cash, this property, but also debt, My father's commitment to My stepmother. I must, it is My duty to do that so My father may not pronounce such harsh words on Me." So He went to banishment, self-banishment, *odātta*, *dhīrodātta*.

And *dhīro-udātta*, Bhīmasena, a little cruel and rough, and that is his continued characteristic with Bhīma. *Dhīra-lalita* is Kṛṣṇa, *dhīrodātta* Rāmacandra, *dhīro-udātta*, Bhīmasena, and *dhīra-santa* is Yudhiṣṭhira, his character is always submissive, not excited, always cool-brained whatever the circumstances unfavourable comes on him he's not excited, very patiently and that patience not for the time being but continuous. *Yudhi*, Yudhiṣṭhira, 'who is firm in internal feud.' *Yudhi* means in fight, *ṣṭhira* means firm, undisturbed, he's undisturbed in any sort of, to meet any circumstances, never excited. That was his nature, *dhīra-santa*. And *dhīro-udātta*, Bhīmasena, *dhīrodātta* Rāmacandra, and *dhīra-lalita* Kṛṣṇa, always a playing mood.

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