

82.12.28.B

Śrīla Śrīdhara Mahārāja: ...strong, and very accurate differences between the different layers of thought must be maintained, must be followed, must be understood. Otherwise we're in danger.

Any moment anyone may say, "O, I've finished all these things. This is all nothing. What Cārvāka says that is well and good."

Endless reaction. Sincere *sevonmukha*. Generally we must try to understand the nature of three planes. The plane of exploitation, renunciation, and service, dedication. We're to clearly understand the nature of these three planes, plane of exploitation, plane of renunciation, and plane of dedication. Then we're to calculate. If we understand the proper valuation of these planes in general, then in fine points also we can try to calculate how much renunciation, how much exploitation, how much dedication is mixed in these, then valuation. We must be well versed in the intrinsic knowledge of these three planes first. And then the gradation, and how the development by degree is possible, in a mathematical way. Then we cannot be removed from our present fixed position. Otherwise we're uncertain. Anyone may try to convince and I'll be a prey to his whimsical representation. Today I'm a Caitanyaite, another day I'm a Śāṅkarite, another day I'm a Buddhist, another day I'm Islam, another day I'm atheists, with no stability.

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

Someone, who was that gentleman for whom we sent some money, to come back from Kashmir? What was his name? Four hundred rupees were sent to him, to come back.

Vidagdha Mādhava: Yes. One of Tīrtha's disciples. O no, actually he was Prabhupāda's disciple but he came with Tīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: He went to find out the place where Jesus was buried, or Jesus preached something. That tendency entered into his brain. Leaving Hari *Nāma*, and earnest, where, how he may be relieved of these worldly troubles, and engagement how he can be taken in on the higher position in the devotional school. But he's master of his own. He has no engagement from Kṛṣṇa. He's master of his own, and he's wandering here and there according to his own whim.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 20.108]

You've got no independence. The connection between you and the Centre, it is not negligible. It is a high powered connection. If you come in a normal position you will feel that the strongest attraction from you to the Centre, and you can't ignore if you come in the normal position. If the outside dresses are removed you'll find that the greatest attraction from the Centre within you, and you can't go astray, aside. Your bounden duty you're always to be set from there and you're to discharge that. This cannot but be in your normal position. You'll find the greatest attraction force

from you and the Centre. Whatever will be required, will be demanded from you, from that quarter, you cannot but do that. That should be the normal position.

But you are independent, you can do this, this, everything. No value of time, no engagement, wandering everywhere. *Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*. When you're completely free, we're completely independent of apathetic forces, only then we shall realise that I'm bound down, duty bound towards the Centre. I cannot go hither thither at my own sweet pleasure. I'm a slave to the Centre. Central connection with every part, normally it cannot but be such. But we think we're free _____ [?] That means, neglected by the Centre, away from the Centre.

And as much as the dust will be cleared we shall have to feel the call of the Centre within me. And we'll be busily engaged, no time to waste, busily engaged. I shall have to find it is not unreasonable, that Centre's demand is the absolute in me, and I shall have to feel that. That I've got full engagement there from the head office. No time to waste my time wandering this way or that way.

*śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ
[apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām]*

[Śukadeva Goswāmī said to King Parīkṣit: "Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor."]

[*Śrīmad-Bhāgavatam*, 2.1.2]

In *Bhāgavatam* Śukadeva in the beginning he says, "Thousands of things here to attend, to do. For whom? For those unfortunate, neglected souls. They've got their thousands of engagements in different ways."

But to the normal, only one, directed, connected with the Centre. Very fine, that one engagement. Wholesale captured by Him. That duty has captured me wholly, not to get outside. Really it is so. But scattered we are, our rub is such, no deed, thousands of deeds. Thousands of witches are attracting our attention and we're running after this, that. That is the worst condition we are. Hare Kṛṣṇa. *Apaśyatām ātma-tattvaṁ*. Who does not know his own self, he's got thousands of engagements, hundreds. *Apaśyatām ātma-tattvaṁ*. Who cannot see his own self, and thereby the layer in which the soul is living. And thereby the centre of the plane where he's living are ignoring. Saropari bhram [?] Far from our own self interest.

So we must understand these exploitations of different types, and renunciation, and dedication of twofold. One calculative another spontaneous. Then we're to calculate in details what is what. A new proposal will come, I'm to put in the map, what is the similarity, it must be posted there. This is in *karma-kāṇḍa*, or *vikarma*, or *jñāna-kāṇḍa*, or *yoga-kāṇḍa*, or *viddhi-bhakti*, or *raga-bhakti*?

We're to search, just as in the post office, the sorting department. This will go in the foreign land, there is one compartment, these parcels will go to foreign land, I must put them there. Or, this is in the local, somewhere. Then in this district, that district, that district, compartmental positions and we put there according to the address.

So also we shall have to know whatever new things will be given, extended to me. O, this is that thing, it must go into that category, into *vikarma*, or in the *karma*, or in the *yoga*, or in *Vaikuṅṭha*, or in this. We must examine it, the opinion, the plan, the design, that is given to us to

examine and put in a particular position. We must have a world map. The whole sort, the exhaustive thinking world, a map of that we must have, possess, and we'll understand what is what.

So many diverse things, the rouble, or the yen, the sterling, the dollar, how to come to adjust? Everything is independent. Then some gold, common standard must be there, and with that we're to measure. What is the measurement of dollar? What is of rupee? What is of sterling? In this way a common criterion we're to secure.

And this exploitation, renunciation, and dedication, if we understand them properly, that will help us a great deal there. We're to understand properly, what is the value, what is the worth, of the exploitation, renunciation, and dedication. These three fundamental planes, trinity, and thinking, feeling, willing. *Satyam, śivam, sundaram. Sat-cit-ānandam.* These fundamental principles of life, and the environment, the basis, we must have to understand, properly, rightly.

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

I'm Kṛṣṇa. I'm Mohamed. I'm Jesu. I'm everything. Now I'm one thing, next moment I'm another thing. This is anarchy in the religious world. And the greatest enemy may not have such misfortune. We shall pray to the Lord, that none may have such misfortune, lost in the calculation world, besides himself, derangement. Gaura Hari bol. That is horrible to think. May that madness not attack us in any position. Lord save me. O Lord save us, anything and everything we have. We're not safe, tiny souls. Give us shelter under the shadow of Your cool Holy Feet. We're not safe. Allow us, give us admission within Your fold and sustain us. We're so tiny, we're so meagre, so tiny, so helpless, so,

ye yatha patita haya, tava dayā [tata tāya, tāte āmi supātra dayāra]

[Śrīla Bhaktivinoda Ṭhākura says: "Your grace is given in accordance with the necessity of those who really deserve it. In that consideration, I have some claim. I am fallen of the fallen, the most fallen, so I have some claim to Your grace."] [*Gīta-mālā, Yamunā-bhāvāvalī*, 19]

I'm most fallen of the fallen, so I'm qualified for Your mercy. Accept me, *dayāra*, ocean of grace You are. I'm uncertain in my present position.

Yāmunācārya says, "Lord, I think I'm quite normal in this time. I sign a bond that I'm Your servant. Take care of me. And this bond should apply in future for me. I may be otherwise in future. Now I'm in full consciousness I'm giving this bond to You. Please protect me. Next moment I may be otherwise, I can't say. So if in future I want something else, You won't allow. I'm in my fullest perfect knowledge at present, that You are my all. You give me admission. The next moment I may do something else, but that won't be granted." _____ [?] Yāmunācārya, Guru of Rāmānuja, he says like that. "So much uncertain our position. Next moment I may seek something else. But don't allow, my Lord. You're my guardian, and it is final. You take my charge." So alert, so suspicious of his own self. *Jīvātmā* is so subtle, and so meagre, and so helpless, he's showing.

With this attitude we shall go to take refuge, to take shelter under the holy and safe shade of the Lord's holy feet. We won't believe us, _____ [?] that is our position.

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

"You're my guardian. I realise this moment that fully, and I won't like that it may be otherwise. It is horrible." Nitāi Gaura Hari bol. This Yāmunācārya. I can't remember the *śloka* in Sanskrit. It is there, *Mukunda-mālā-stotra* [33?] or somewhere. Have you come across this *śloka*, you, Bhargava Prabhu?

Bhargava: Yes.

Śrīla Śrīdhara Mahārāja: *Mukunda-mālā-stotra*. Do you remember about this *śloka*, there?

Bhargava: The Sanskrit I don't know but...

Śrīla Śrīdhara Mahārāja: By Yāmunācārya. Very good advices are there in Kulaśekhara Ācārya, who was perhaps in the first century A.D. of Christ, king of Cera. Kulaśekhara Āḷvār. His prayer to Nārāyaṇa is also very fervent and very encouraging and educating.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

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

Bhargava: Yāmunācārya was charmed by his kingdom so much, when he was a king...

Śrīla Śrīdhara Mahārāja: Yāmunācārya, for some time conditioned, he got above that. He was a student, do you know this story? No?

Bhargava: No. You can tell?

Śrīla Śrīdhara Mahārāja: He was a student in a school. And the then king had a court *paṇḍita* who was very much proud. He issued a circular to all the local *paṇḍitas* to this effect.

"You accept me as the paramount scholar, best of all. Otherwise you come to me and you'll have to discuss with me. I want to defeat you all."

A circular came to the head teacher of the school where the boy Yāmunācārya was reading. He was quite talented, he asked, his Guru was going to give his signature, "That I admit that you are superior scholar."

Yāmunācārya approached, "What is this?"

Guru explained, teacher, "The court *paṇḍita* has issued a circular, if anyone thinks to give his signature that he's the greatest scholar. If not then he must go and discuss with him and defeat him."

And Yāmunācārya told, "No, you must not give signature." The boy.

"Why not? What is the good by quarrelling with the court *paṇḍita*? He will stop our monetary help from the state, and we'll have to suffer. So I'm giving the signature."

"No, no. As your representative I shall go."

Then he was so determined the Guru had to accept that. "Yes. If you like you may go."

Then all other teachers they gave their signature. And this boy Yāmunācārya went to discuss with him. There was a great commotion in the state, that one boy is coming to discuss with the court *paṇḍita*, the state scholar. There was a great uproar.

And when the boy is going, the king and the queen they're also seeing from within their room, through the window, that this is the boy. The queen was very much charmed with the appearance of the boy.

"I say the boy will conquer in this fight."

Then king says, "It is not certain."

"No, no."

Then there was a bet between them.

"If the boy wins the field, what will you do?"

"I take this bet, that my daughter will be married with him, and half of the kingdom will be given to him." But the king hesitated and anyhow that was effected.

And when in the assembly the boy and the old *paṇḍita* were together, the court *paṇḍita* he felt much excitement. "There are so many *paṇḍitas* in the country, scholars, but this boy has come to debate with me? You, boy, whatever question you'll put, I shall cut it asunder. Say what is."

The boy put three points. "I put these three questions to you and you must cut it asunder. First thing I say, that your mother is not barren. You'll have to prove that your mother is barren."

Do you follow, barren?

Devotee: Yes, without children.

Śrīla Śrīdhara Mahārāja: A woman does not produce any child, she's known as barren, is it not?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: "I say your mother is not barren. This is my question. You say that you'll crush it, smash it. And next I say that the king is free of sin, king is not sinful. You'll have to prove that the king is a sinner. And the third, and the greatest, I say that the queen is chaste, and you're to prove that the queen is not chaste." _____ [?]

Then that court *paṇḍita* he could not answer, and began to sweat, puzzled. And the whole public they're also waiting with suspense. What's the answer that may come in future? These three questions.

Then anyhow the court *paṇḍita* he told, "Can you answer these questions? This is all fallacious, nonsense. These are not proper questions at all. Can you answer?"

"Yes, I can."

Then the whole audience hearing became very acute. "He'll answer, this boy."

Then he quoted scripture. "That a mother can be called barren if her son is very worthless." Quoted some. "The son is worthless cypher, then mother may be called barren." He quoted from some scripture.

And then great silence.

"The next, the king is a sinner, very true. The king is always accepting the taxes of the people, always drawing taxes. And the sin of that tax is coming to the king. And the king performs so many religious works to get out of the sin. But they're always current, the taxes from so many people are coming to the king, and their sin is always coming to the king with that tax money." All with quotations from the scripture. "So king is sinful, and to remove the sin he'll have take to so many sacrifices and other holy duties. It is in the scriptures." He quoted.

Then thunderstruck.

Then the last and the greatest, "That queen is unchaste lady." Horrible thing to prove, that also he gave. "That with the king, it is mentioned in the scripture, eight gods are always living with the king, Indra and Candra etc. The king is the combination of all these gods. They always stay with him. So when the king enjoys the queen, those gods are also there." He gave quotation. And none can oppose, so he won the day.

Then the queen was satisfied, and as they had their bet between them, came with the princess, as well as the half portion of the kingdom was given. And Yāmunācārya was king for some time, and neglected the culture of the *śāstra* and the Vaiṣṇava school, all these things. And he was enjoying.

So one Ācārya of the Rāmānuja school, he was very much mortified, and wanted to visit the king. But it was not very easy to have his *darśana*, his interview. So that Yāmunācārya was too much fond of some vegetable, so he used to collect that sort of vegetable every day for his cook.

Then one day Yāmunācārya asked his cook, "How do you get this sort of vegetable? I'm very much fond of this vegetable. But it's difficult to collect this vegetable all the season, but you keep it supplied. Where do you get it?"

"One old *brāhmaṇa* Vaiṣṇava, he brings this thing for you every day."

"Is it?"

"Yes."

"Ask him what is his object, purpose."

Then, when he was asked he told that, "I want his interview."

"Yes, yes."

An interview was arranged, and the *brāhmaṇa* met him and began to cry.

"Why *brāhmaṇa* you're crying? What wrong have I done to you I don't know."

"You have done a great wrong to our society. You're such a great *paṇḍita*, a giant intellect, and you've left us, engaged in your pleasure life here. You got a princess, you got half the kingdom, you're madly enjoying them. But what about our *sampradāya*? The other party, Śaṅkara's party, they're trying their best to humiliate our *sampradāya*. And you, being a genius of our *sampradāya*, you're sleeping over the interest."

That disturbed him. "Yes *brāhmaṇa*, you have given me that light. Now I shall try."

So there from he began to read the *śāstra* and write books, all these things, service of the Rāmānuja Vaiṣṇava *sampradāya*, he engaged himself. And in his last days, when Rāmānuja was a rising boy scholar, he could not meet him anyhow. But he found three necessities for the *sampradāya*. One, the commentary of *Vedānta*. Another, the worshipping, by how the Deity should be worshipped. And another, the interpretation of all the *Upaniṣads*. Then in last days he removed himself to Śrī Raṅgam, and there he sent for Rāmānuja.

"I want to meet him and to request him something for the benefit of our *sampradāya*."

But before Rāmānuja could come to meet him he breathed his last. Rāmānuja came and found that he's already gone. But he sent for him first particular purposes he already told, three objects. Rāmānuja detected his body and found, one, two, three, these fingers closed. Then he told, Rāmānuja could know the meaning. There is a custom in that country to count one thing in this way, this one, two, three, in this way, closing the finger. He detected that three things, three fingers closed. So he could read that, "Three things he had to say to me."

So he also living in the common platform to do some service to the Vaiṣṇava society. So Rāmānuja could feel what three things he was to convey to Rāmānuja. He told, "I shall prepare

commentary to the *Upaniṣads*." One finger became straight. "I shall also prepare a *bhāṣya* to *Vedānta*." The next finger. "I shall prepare a ritual worshipping book for the service of the Deities." Then the third finger also stood erect.

Then people were very much surprised, and they began to cry *jaya* of Rāmānuja and accepted him as the leader, though a boy, Rāmānuja.

This is Yāmunācārya, and he wrote some Sanskrit verses which is considered to be in the line of very pure devotion, this Yāmunācārya. Kulaśekhara, Rāmānuja, and one Śaṭhakopar that is in Tamil only. Deśikācārya, so many stalwarts in the, Kureśa Ālwār. All these are stalwarts of the Rāmānuja *sampradāya*. *Śuddha bhakti*, pure devotion we can trace from them, free from contamination of *māyāvāda*.

"So *ham*, we're one, we're of the same status with the absolute." That wrong conception of Śaṅkara.

The difference is great, and He's Master and we're man. Man and Master. That admission, that is more acceptable and palatable thing for us. We're uncertain of our position, without His help it's uncertain. And when we're in the fold of His devotional area then we can thrive most. The main thing is there.

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

Devotee: Mahārāja, how is it that the *Vedas* declare Kṛṣṇa as *nitya brahmacārī*?
The *śrutis* declare Kṛṣṇa as *nitya brahmacārī*?

Śrīla Śrīdhara Mahārāja: Where do you get this? The Kṛṣṇa is *brahmacārī*? From *Dāsa Gopāla Tapanī*?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Do you know the story? The *gopīs* are observing some *vrata*, vow, and fasting. And after feeding a *brāhmaṇa* then they'll break their fast. They want to go to the other side.

Devotee: Of the Yamunā?

Śrīla Śrīdhara Mahārāja: They want to go to Durvāsā's *āśrama*, and the Yamunā River is between. And the Yamunā was in full fledged turbulation. So, what is the first, and the next? _____
[?] Then, perhaps they came to Kṛṣṇa. "How can we cross this Yamunā? We've got such vow. We want to go there."

Then Kṛṣṇa told them, advised them, "You go to Yamunā and say that Kṛṣṇa is *brahmacārī*, and you'll be able to cross Yamunā."

And they went to Yamunā and their folded palms, "Kṛṣṇa *brahmacārī*. Give us way to cross on."

And they crossed on and they did not dive there. Then after feeding Durvāsā and his disciples there in a good way, then they asked Durvāsā, "How can we cross this turbulent Yamunā?"

"How did you come?"

"We came with these words, that Kṛṣṇa *brahmacārī*, we told like that and we came."

"Then you go and say to Yamunā, "Durvāsā *upavāsi*. Durvāsā is observing fast."
"What is this that we're feeding you with so many things and..."

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