

83.10.23.B

Śrīla Śrīdhara Mahārāja: ...means Avatāra. *Āveśa* they consider as *parśada*, the agents of Nārāyaṇa they're sent here to help the people. Āḷvārs. Twelve Āḷvārs came, so far, in the Dravida country. And the first Āḷvār is that gentleman Nammālwāra, or Sathari, Śaṭhakopa. What he has given in Tamil that is considered to be *dravida-bheda*. They consider that respect for his advices as we give respect to the *Veda*. Tamil *Veda*. And there, the exclusive devotion to Nārāyaṇa, that is given there, and *smaraṇa*, *śaraṇāgati*. *Śaraṇāgati* has got the highest adore, respect, commands the highest. And they classify *śaraṇāgati* into two classes, perhaps you know, as they say this *mārjjāra-nyāya* and this *markaṭa-nyāya*. Two kinds of *śaraṇāgati*.

In the monkey section we find that the child he catches his mother, its mother, and mother may take here, there, everywhere, but he holds fast to the mother, that child. That is a type of *śaraṇāgati* for the child. Very carefully and very strongly he catches the mother, and wherever mother goes he's carried there automatically.

And there is another, *mārjjāra-nyāya*, the cat. The cat's child, it does not care anything, but the whole thing left on the mother. The mother cat will catch the child, bite on the neck and take here and there anyhow. But he does not know, does not care to do anything, the wholesale dependence on mother. That's a class of *śaraṇāgati*. And they say that is the highest type of *śaraṇāgati*, the wholesale dependence on the Supreme. 'I won't take any step whatsoever.' Full, complete dependence.

That *mārjjāra-nyāya*, and that *markaṭa-nyāya*, two kinds of *śaraṇāgati*. But *śaraṇāgati* has been given much importance in the Rāmānuja section.

It has been decided in this way. Mere *śaraṇāgati* can give you everything. This *śravaṇa*, *kīrtana*, so many other forms of devotion unnecessary. It will come here on its own itself. Only your duty will be to increase the dependence on Him, and everything will come automatically. So *śaraṇāgati* is the foundation on which the *bhajan*, the service will go on, and *śaraṇāgati* is the foundation. After surrendering, whatever I shall do, otherwise only giving bond, I'll understand that I'm not person, I'm like property of the Supreme Lord.

Just as vikrita yatha pasu [?] a tamed animal. That animal has got no personality. The owner is the person, he can say, he can kill, he can adore, anything. His position is that of a property of the owner, pasu.

Our position should be like that. With this spirit, whatever I shall do it will go to my master. I'm not the owner, not the party person. This is *śaraṇāgati*. So *śaraṇāgati* is of two types. This *mārjjāra-nyāya*, that is considered to be the highest type, nothing to do.

But Mahāprabhu He did not prefer these two examples, we find from Him. No criticism, still find He was giving the example that, "One is dropped into the well, and some rope extended, and he's to climb. And other helpers _____ [?] but he must cooperate. Free will is there. We cannot demand. That *jīva* has got its free will. Otherwise the whole burden is on the Absolute, on the Absolute *līlā*. And why *jīva* is coming into this side, but he's enjoying or suffering the results of his *karma*? The responsibility is on him, not with the Absolute. So some sort of freedom must be admitted, of course mildest freedom, but still it is there, and the cooperation is necessary. It may be least, but still it has got its place. And with that least chance of cooperation *jīva* can be helped." So Mahāprabhu has given such example, that fallen in a well.

Otherwise the scriptures, the punishment and education has got no meaning. Everything is the outcome of the Absolute flow. That is of course in the region of Yogamāyā. But in Mahāmāyā something amiss, something wrong, and that is due to the vulnerability of the scanty freedom what the *jīva* soul has got. By misusing that we're in such deplorable condition. The responsibility with *jīva*, not with God, the *saṁsāra*.

Just as only misuse of the independence one is to go to prison house. Improper use of ones natural freedom. So prison houses are resting on the undesirable free action of the people. Otherwise no necessity. Something like that.

Anyhow, Ācāryas from the south with Vaiṣṇava faith have come, mostly, even Śaṅkara is also from the south. They're intellectual giants. Buddha is in this side, northern side. Vyāsadeva of course in northern, Parāśara, etc, big previous Ācāryas they're here. But the middle age Ācāryas they come from southern India, Vaiṣṇava Ācārya.

So we find that geography has got some position, but that is not to be followed very extreme, anywhere. Generally, Bengal is considered to be, this eastern side of India is considered to be out of the holy places in India. Pāṇḍava vagita [?] Pāṇḍavas did not go, Pāṇḍavas moved anywhere, everywhere, but They did not come to east Bengal. They say that's a symptom of impurity of the east Bengal. Just as Kali-yuga is the worst of the time, and Bengal is also standing by the side of the Āryan culture, but considered to be impure, this Kali and Bengal.

And Mahāprabhu came here, and He came here when the worst enemy of revealed truth is the logical thought, so called. The culture of logical development reached its acme during the time of Mahāprabhu, this _____ [?] *nyāya*. It is admitted by the whole of India, all the scholars of India, that logical culture reached its extreme point in Bengal at the time of Mahāprabhu. And just He appeared, and that is the worst enemy of revealed truth, of theistic thought. Everything they must examine and whether it is true or not, it is false or true, good or bad, they will come to judge everything, they'll examine.

At that time Mahāprabhu came and crushed their head, and announced that *jñāna śūnya bhakti*.

"You are all disqualified. Knowledge is disqualified. Only devotion can help you."

We're told that Mahāprabhu also He composed some outlines of *nyāya śāstra*. And the greatest scholar of the period he got that copy when Mahāprabhu and he were making a journey in a boat on the Ganges. When he found he began to weep, tears began to run down from his eyes.

"Why friend you are?"

"I have written a book. But if Your commentary ever stands, then none will come to read my book, my commentary of *nyāya śāstra*."

"O, is it so? So you're crying? Let Me see the book." He took and threw into the Ganges water.

"What do You do, what do You do?"

"Yes, I've done rightly. This is awful, that is unfruitful. This *nyāya śāstra*, this *jñāna*, this type of knowledge cannot help us to reach to the goal, awful, unfruitful. So this is not a valuable thing what I have thrown in the water."

That Nimāi Paṇḍita declared that *jñāna śūnya bhakti*, surrender. "Surrender to the high, that is really fruitful. And you go to challenge, and discuss, and want proof, He'll neglect you. He won't care to hear your clamour."

So if we really want to have our association with the higher, then this is not the way, the challenge. 'I shall with inspection, I shall take it in the laboratory and analyse. And from the seat of a judge I shall examine it.' All this is ludicrous to get a general conception of the higher. You're judging faculty is eliminated.

Our Guru Mahārāja used this expression generally. "Puppy brain." The brain of a little dog is puppy. Puppy means _____ [?] the small child of a dog, and puppy brain. We want to measure the infinite with our puppy brain, it is ludicrous."

So something else, and that is *śaraṇāgati*, surrender. *Praṇipāta, paripraśna, sevā*.

First *praṇipāta, praṇipāta* means surrender, that is the token, the symptom, the emblem of surrendering, *praṇipāta* means. 'I have finished, all my capacity proved fruitless. I'm disappointed. If there's any hope, any prospect, it is with You.' With this attitude to prostrate before the Guru. 'You can make or mar. You can save or kill. No other alternative. I fall at your feet. Be merciful. Save me, or I shall have to die.' *Praṇipāta*.

Then *paripraśna*, honest enquiry, not with the spirit of testing, or examination, or anything like that. Eager tendency to know higher things, whether that will accept me or not within its own circle. *Paripraśna*.

And the main thing is *sevā*, service. 'I'm disgusted with my present position, finished all prospect, no hope. Anyhow I may be accommodated with the help of some higher knowledge that prospect I may have to live further. No charm of living such life I've found there. Such a type of life has got no value. Only in the midst of inevitable mortal influence, every second I'm being killed. It is intolerable for me to remain, to continue my existence in this sphere. Save me, give some engagement here, *sevā*.'

Superior, it is natural and reasonable, that if we want any association of the superior, then that must be in the way of service. I should be utilised by you, not that I want to utilise you, in my play. That is the most important thing. I want to be utilised. I cannot utilise other things by my knowledge of interest. I want to be utilised. I want to be a queen _____ [?]

"It is better to reign in hell than to serve in heaven." That Satanic expression.

But just the opposite. "It is better to serve in heaven than to reign in hell."

So I'm eager to have recognition of my utilisation in the service of the higher. With this spirit only we can search for the real thing. For Him, not for myself, for Him. This is the most difficult criterion, to understand and also to practice, to follow. At every step, at every thought, every posture, we must keep it in our mind, that whether this criterion is invited to measure my activity at every step. Of course in its intrinsic value, not external value. *Praṇipāta, paripraśna*. In *Veda* also.

tad vijñānārtham sa gurum evābhigacchet, samit paniḥ śrotriyam brahma niṣṭham

["One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source."] [*Muṇḍaka-Upaniṣad*, 1.2.12]

Samit paniḥ. *Samit* means the wood which is necessary for the sacrifice, for the fire. _____
 [?] The gross materials which are necessary for this function, that must be collected by me, gross side. And the other side will come from him, Ācārya. *Śrotriyam brahma niṣṭham*. Not only theoretical but practical knowledge the Ācārya must have, this is his symptom. And the *śiṣya* he'll go in his own necessity, he'll collect the gross materials whatever necessary. *Samit paniḥ* means that, *samit paniḥ*. *Samit*, in other words, *praṇipāta*, *paripraśna*, *sevā*. It has been explained like that. *Samit* means what are necessary things for the fire sacrifice. And this fire is another type of fire, which can burn *avidyā*.

*[yathaidhāmsi samiddho 'gnir, bhasma-sāt kurute 'rjuna]
 jñānāgniḥ sarva-karmāṇi, bhasma-sāt kurute tathā*

["As a blazing fire reduces the wood and everything else within it to ashes, O Arjuna, so also does the fire of knowledge burn up all action."] [*Bhagavad-gītā*, 4.37]

Can reduce to ashes all our material impulses and aspirations, that may be reduced to ashes, that sort of fire. As light can disperse darkness, that sort of fire. The *samit paniḥ śrotriyam brahma niṣṭham*.

And in *Bhagavad-gītā*, *jñāninas tattva darśinaḥ*.

[tad viddhi praṇipātena, paripraśnena sevayā / upadekṣyanti te jñānān, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

Ācārya's qualification, and in *Bhāgavatam* also.

*tasmād gurum prapadyeta, jijñāsuḥ śreyaḥ uttamam
 śabde pare ca niṣṇātam, brahmany upaśamāśrayam*

["Therefore any person who seriously desires real happiness must seek a bona fide Spiritual Master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide Spiritual Masters."] [*Śrīmad-Bhāgavatam*, 11.3.21]

Tasmād. When his prospect is finished, prospect and attraction for this world finished, he will see that everything is treacherous, the soil is treacherous. What I went there for, apparently it was supposed to give us some pleasure, but ultimately that is transformed into pain, reaction. So the soil is treacherous. Apparently proposes to give something, but ultimately it is proved that this is just the opposite, traitor, *ādhiyātmika*, *ādhibhautika*, *ādhidaivika*.

Tasmād gurum prapadyeta. Then one has to approach Guru, the heavy, that cannot be removed from his position. Who is so heavily posted there, none can remove him from his

position. His principle is understanding Guru, *prapadyeta*. We'll take refuge under him, surrender to him.

Jijñāsuḥ śreyāḥ uttamam. And what is the best for us, please advise me. I'm nonplussed, puzzled, perplexed, to think out what is good and bad. Nothing I can ascertain, as if the whole taste and hope is crushed. Hopeless, disappointed, no good prospect in life there can be, disappointed. *Jijñāsuḥ śreyāḥ uttamam*. Is there any good life, fair life, higher life, that we should hope to live? Is there any such life possible in the whole world, of this pessimistic section? *Jijñāsuḥ śreyāḥ uttamam*.

Śabde pare ca niṣṇātām. Who is well practised in two things. The revealed truth, revealed scriptures, the previous Gurus that have left their trace and knowledge about that. *Pare*. Not only the theoretical side, not only the intellectual side, but also has got practical experience, touch, he's established in such position. And he's experiencing the benefit of that plane. Not only abstract intellectualism, 'That yes, such is that, such is that,' but he's established properly, has got some basis, foundation, where from he can never be removed. Such position, such firm adjustment he has got, that no discord can canvass him to its own side.

yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati

["By knowing Him, everything is known - by getting Him, everything is gained."]

This type of position. *Bhidyate hṛdaya-granthiś, chidyante sarva* [*Śrīmad-Bhāgavatam*, 1.2.21]. It may be, or may not be full, but that type, that quality position. *Bhidyate hṛdaya-granthiś, chidyante*. It is quite natural. Where we're wandering, we're roaming, it is artificial. But quite natural position is there. So slight taste of that plane, he'll firmly feel that this is a part of my home. Not the whole home he may capture, may be master of, but this is my home. This sort of firm conception he has got. *Bhidyate hṛdaya-granthiś*. How is it possible? Heart's inner flow can give the guarantee. The heart is sealed, *hṛdaya, hṛdaya-granthiś, bhidyate*. The tie in our heart, that is torn, and the natural flow, to know his own, that has sprung, the flow has come from there. And just going to the similar thing, 'O, this is my own.' Something like intuition, recognition will come like that. 'This is my own.' *Bhidyate hṛdaya-granthiś*. And the flow of devotion, *ahaitukī* and *apratihatā*, which is non checkable, irresistible, and causeless, natural, ever existing. That will know his own, recognise his own soil, whole friend quality. *Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ*. No doubt can enter in that plane. 'It is my home, I have got recognition. I won't like to hear argument from other quarter. Examine it, then, 'no, no.' My heart has recognised automatically. This is automatic relationship. *Chidyante sarva-saṁśayāḥ*. No room of any doubt, any suspicion, any calculation, *sarva-saṁśayāḥ*. And *kṣīyante cāsyā karmāṇi*. The tendency to prejudice for other sorts of past life vanishes immediately. *Dṛṣṭa evātmanīsvare*. Coming in contact with that great infinite.

And in another place, this is in first chapter of *Bhāgavatam*. Parava [?] That infinite, no this side, that side, no limit connection with the finite merging in the infinite. And another place, *mayi dṛṣṭe 'khilātmani* [*Śrīmad-Bhāgavatam*, 11.20.30]. When his own intimate friend is seen everywhere. "O. He's everywhere, my friend is there." In this way. Sympathetic element, friendly element. "I'm within them. I was wandering in enemies country, foreign country. Now quite at home." Something in this way, we get our position by surrendering, by approaching a real Ācārya, the agent that's sent by the Divine Lord. *Mayi dṛṣṭe 'khilātmani*.

Then, there the life proper begins. And Mahāprabhu said, "Yes. *Eho bāhya āge kaha āra*. [Caitanya- caritāmṛta, Madhya-līlā, 8.59] Ha, ha, ha. The calculation, the zone of knowledge, suspicion, discussion, all finished. Now you are at home, and how to enjoy the home life? You begin, try to understand, gather from here. Infinite. Different departments, different groups different. Only to have a touch, *brahmasam-sparśan*, only to have a touch of that transcendental substance is not all. But there is gradation, there's group in services how to live there. Only mere entrance is not - of course that is revolutionary gain, but still there is not the finish. After coming home we're to get engagement in our culture cultivation there, family life.

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīṛṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai*

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[Śrīmad-Bhāgavatam, 11.29.34]

"They enter into My family."

*[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ]
tato mām tattvato jñātvā, viśate tad-anantaram*

["Only through love and devotion can I be understood as I am. Thereafter, fully understanding Me, you can merge into My entourage."] [Bhagavad-gītā, 18.55]

"After coming to know Me fully, then they enter into Me."

Me means, king means not a person only. King means his family, his army, his office administration, so many things, raja-cavati [?] So there is also these variegated things. One in many, many in one. But that is substantial, not artificial, not deceitful in nature. ____ [?] Vaikuṅṭha. To limit the relativity of infinite possibility, only with the dictation and help of the Ācārya, and regulations, law books, all these things. Thinking about the prospect. Some sort of intellectualism is there in that lower portion. But in the higher that is something like intuition. Intuition takes the charge. This automatic guidance, something like this computer, automatic guidance there. The response from the heart like that. And that is love, that is *priti*, that is attraction, which encourages us to serve. Unconsciously we can go on with that. But unconsciously, but still we receive the salary, we get the salary. That is *prema-dhan*, more increment in our earnestness to perform the duty. In this way. Hare Kṛṣṇa.

What's the time?

Devotee: _____ [?]

Devotee: Nine thirty.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. So many groups, classifications there. *Śanta, dāsya, sākhyā, vātsalya, mādhyā*. It is not mere philosophy, mere ontology, but practical life we're to get. How? We must engage our energy in that point. It is reality. It is not poetry. But it is beautiful, more than poetic idea. But still, not imagination. We must translate it into action _____ [?]

yā nīśā sarva-bhūtānām, tasyām jāgarti saṁyamī / yasyām jāgrati bhūtāni, sā nīśā paśyato muneh

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

Day to one is night to another. And night to one is day to another.

One very busy about material achievement. And there are so many who are busy to get out of this material achievement. And with bitter experience as a reaction they want to have an eternal sleep in *samādhi*, disgusted with the ways and forms of this life.

But the fortunate school they get hope and connection with the divine life, by giving, by dedication. To have a faith in that, that is the first beginning, *śraddhā*. That there is a positive. As I tell that the seed of the revealed truth is the *Veda*, and *Gāyatrī*. By chanting which we can get emancipation. *Gāyatrī*. And the seed of that *Gāyatrī* is *omkāra*, *om*. And what is the meaning of the *om* in Sanskrit? Yes. *Om* means yes. I learned from Telugu desa when I went in a preaching camp, preaching party in the south, I found that when we say something, "*Om, om, om.*" What is this *om*? They're utilising 'yes, yes,' in this...

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