

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...*jijñāsā*. Who am I? Where am I? What am I? What will be my best benefit? All these discussions!

*dharmasya hy āpavargyasya, nārtho 'rthāyopakalpate
nārthasya dharmaikāntasya, kāmo lābhāya hi smṛtaḥ*

["All *dharmas* (religions, duties, occupational positions, social functions) are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational duty should never use material gain to cultivate sense gratification."] [*Śrīmad-Bhāgavatam*, 1.2.9]

*kāmasya nendriya-prītir, lābho jīveta yāvatā
jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ*

["Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for enquiry about the Absolute Truth. Nothing else should be the goal of one's works."] [*Śrīmad-Bhāgavatam*, 1.2.10]

We must enquire, where am I, and how I can get rid of the present limitation? How can I liberate me and what is my highest prospect? It is, this chain has been devised for such purpose in our life, but generally we find the opposite. My duty is such, not for to liberate from this unfavourable environment but it is to earn money and money is utilised for sense pleasure. And *dharma*, that is also generally used to distribute that sense pleasure amongst this environment: that is *dharma*. What is *dharma*? To distribute money or food, that is sense pleasure. That is the food of the physical body. And not to enquire, *brahma-jijñāsā*, from whom:

*yato vā imāni bhūtāni jāyante, yena jātāni jīvanti
yat prayanty abhiṣamviśanti, tad brahma tad vijijñāsa*

["The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him."] [*Taittirīya-Upaniṣad*, 3.1]

Not that *brahma-jijñāsā*, who is around me, who is controlling me, my fate, where am I, and what is my highest prospect? What is the means to that highest goal? All these enquiries they are stopped going on. Earning money and acquiring sense pleasure, and maximum distributing that to our family or to the society, sense pleasure, distribution of sense pleasure. We are satisfied there, these three candidates, physically our duty is done. But no diagnosis, treatment is going on, helping others what he needs.

The patient says, "Give some bad diet, I like that."

I'm supplying that. I don't care that this will enhance his disease. I don't discriminate. I'll supply then the patient dies. That is our inconsiderate help, done by Ramakrishna Mission etc. The *guṇḍās* are given organised help, without changing their direction he's going to the hell. "Oh!

You're too tired? I'm giving some help, oh go, be little haste to go to the hell." They don't care to change their direction, "That don't go that side. Come this side, then I'll help you, come this side. Come this side, you are soul, come towards God. I am helping you." That is discriminate help.

Indiscriminate, whatever he's doing does not matter, "I'm making social work independent of anything else." What is that? And help to whom? Who is the party, this body, or mind, or the soul within? Who is the party? Whom to help? Who is the party to receive the help? And what is the disease? To save this mortal coil, only to save the mortal coil to help the man within.

Sometimes it may come in such an acute position that by killing a man may be helped, otherwise he's going to do such a great mischief that if he commits that he'll be very badly, in very bad position, stop him before he does such nuisance.

...
...for the help, because soul is immortal; help the soul.

...
This body, of course human body is well and good if it is utilised.

...
Vaiṣṇava *aparādha* or *Bhāgavat aparādha*, if cannot be opposed, kill him, so he may not go to be prey of that most heinous disaster in his future life. Stop him. Hare Kṛṣṇa. Hare Kṛṣṇa. By killing also we can serve a man, we can serve him really, sometimes. So this extreme view we can take to detect and to analyse who is the party, what is good, how one should be helped, what consideration should get preference. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi.

Bhāratī Mahārāja: That may be anti social.

Śrīla Śrīdhara Mahārāja: Yes. Socially, society of the ignorant and of the *dacoits*, *guṇḍā* society, what's a society, when society there is a standard, absolute standard, and what's near to the standard of life then that society should have recognition.

There is vox populi and vox dei: some say vox populi is vox dei. We don't care for that. That is wrong. 'The voice of the people is the voice of God.' Never! Mass is ignorant. Human beings: there are other sections they may hold majority here; the trees may be majority. They will say that the human section they're losing, they're consuming oxygen. No, that is opposite. The human society that are cutting us off – all these things, making bad treatment, they should be banished from here. They're majority, the majority here is ignorant.

One German philosopher – "Mass is ignorant."

So, even Jinnah [Muhammad Ali] told, before Lucknow Congress: "Brute majority, the brute majority; that will decide the fate of the nation."

"The voice of populi is the voice of God."

Never! They're ignorant, they do not know. Then what is the necessity of the leaders in the religious field? Why did Jesus come? Mohamed come? Śaṅkara come, leading. The genius, they come and lead the masses generally and so many are their followers. What is this? Mass is ignorant. Experts should be adored in every field, and also in the field of religion, the experts, they should be adored, they should be followed. We should take their ideal. But vox dei should be vox populi, so no question of *Bible*, *Koran*, or *Veda*, if the voice of the people is voice of God. They differ at times and the voice of the God will also differ. No truth eternal. There cannot be any eternal truth, and no necessity of relation through the *Veda*, through the *ṛṣi*, the experts, through the *mahājana*, the great men, the revealed truth. This is atheism.

Society if they follow the direction of *Veda*, the religious experts, revelation, the revealed truth, then the society will be saved. What society? They're all fallible creatures. Every day they

can find that they're committing so many mistakes. They're infallible directors of the society, and ludicrous.

Dekhi diti tini avastaya [?]

Three stages are found in every day in a person and he says, 'I am the leader.' Repenting his own activity, and he's a leader. What a society! Society should be guided by great men.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Caitanya-Bhāgavat. Whom we find in one day three stages, in three stages, and he says that, 'I am the leader of the society.' This is a fun.

_____ [?]

Caitanya-Bhāgavat perhaps! No stability in him, found, in three parts of day, he gives opinion of three varieties, and he says, "I am the leader. Accept me."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Here I stop. Nitāi Gaura Hari...

...

That will all be dissolved and vanish, will go away.

Bhāratī Mahārāja: So in the Bengali you have:

Tomar naney amar bhagavat das nama rupa candan lek lupta hoi jale [?]

So in the name of liberation...

Śrīla Śrīdhara Mahārāja: Only positive attainment. That will vanish. I shall be forced to come in the marginal position, neither this side nor that side, just in the marginal position. That is what is favourable to banish that, neither _____ [?] *mukti*, the liberation. Liberation, that is imaginary line, imaginary position, not anything positive. So whatever little positive connection I have got with me I have to dissolve that, abandon that, because I'm *mukta*, *mukta-vimukta*, liberated from anything and everything. I can't participate, then I'm in bondage with that. But I have got my attraction for the *prasādam*, for the ornaments, for the *avasesh*,

*tvayopabhukta-srag-gandha-, vāso 'laṅkāra-carccitāḥ
ucchiṣṭa-bhojino dāsās, tava māyām jayema hi*

[Uddhava says: "Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (*māyā*)."]

[*Śrīmad-Bhāgavatam*, 11.6.46]

With the remnants that are offered to the Lord, with the help of that I shall get my *bhakti* devotion towards the Lord. And if I'm a follower of *mukti* proper then I shall have to leave all these things also. So go away, go away; don't try to pollute me. Hare Kṛṣṇa.

Bhāratī Mahārāja: So when you say *bhakti* here you're saying:

amar bhagavat das nama rupa candan lek lupta hoi jale [?]

So this *Bhāgavat* here means my Lord?

Śrīla Śrīdhara Mahārāja: *Amar bhagavat das nama*, that I am the servant of Kṛṣṇa. This name will go away, vanish. I have got connection; I am a servant of Kṛṣṇa. I can't remain that because I'm *mukta* from every aspect. And the *candan* also, the stamp is there, I'm Bhāgavat *dāsa*. The stamp I shall have to give up, that I'm Bhāgavat *dāsa*. This stamp is there, the Tulasī *mālā*, this *candan*, _____ [?] all these things.

One of our God-brothers, Bhaktivinoda Ṭhākura's disciple, Prabhupāda's *sannyāsī*, Tīrtha Mahārāja, used to tell that, "If in the municipal area any dog moves hither thither without a...

Devotees: Tag. Collar.

Śrīla Śrīdhara Mahārāja: ...leather collar, then that is shot. Then the servants of the municipality will shoot that dog. So with this _____ [?] we have got this Tulasī *mālā*, that we are servants of Kṛṣṇa. Then no one will venture to harm us. And without this Tulasī *mālā* we may be shot down like the dog: who belongs to none. So I won't leave this valuable leather collar, this Tulasī *mālā*.

_____ [?] From *Padma-Purāṇa*.

_____ [?]

"Whomever you'll find with such signs, leave them." Yāmarāja says to the *dūtas*. "Others you take to me."

_____ [?]

"Fetch them towards me who have not got such signs on their body." He's ordering his *dūta*.

_____ [?]

Bhāratī Mahārāja: Mahārāja, there's another *śloka* here.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhāratī Mahārāja: Yāmunācārya, one *śloka*...

Śrīla Śrīdhara Mahārāja: _____ [?] Those that are after mortality, *asat* _____ [?] which is not existing, which is imaginary, *asat*, and from that you come which is not good, which is, the *asat* people means that are not honest, those that are running after transient pleasure, selfish pleasure, *asat*.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] means ordinary, other than, other than Your devotees, that is _____ [?] Your devotees and other than that _____ [?]

Bhāratī Mahārāja: Of these two, devotees and non devotees.

Śrīla Śrīdhara Mahārāja: Yes.

Bhāratī Mahārāja: Of those two, I see.

Śrīla Śrīdhara Mahārāja: "Anyhow I want Your association in any form or other, even the servant

of the servant of the servant of You. And others who are not connected with You I don't _____ [?] that ordinary people, I don't want to be a good position even equal to that of a Brahmā, the creator. Even I'm offered to have a position like that of a Brahmā with connection of the ordinary people I don't want that. But I want to be even the birth of an insect or worm in the room of Your devotee."

kīṭa-janma hau jathā tuwā dās, tuwā bahir-mukha brahma-janma nāhi āś

Bhaktivinoda Ṭhākura's another poem, *mānasa, deho, geha, yo kichu mor*, there.

"I want to be, if by the course of the law of *karma* I in future to have any birth anywhere in Your creation, then this is my prayer that any birth I may have, even that of a worm or insect, I've no objection. But only my prayer to avoid the company of those that are apathetic to You. Even an honourable position like that of Brahmā is offered to me I don't like it." *Kīṭa-janma hau jathā tuwā dās*. "I prefer the birth of a worm in the room of Your, in the house of Your devotee. And: *bahir-mukha brahma-janma nāhi āś*, and even the position of a Brahmā I like to reject. I have no taste for that. What to speak of other higher birth. Even the man who is the creator of this mundane world, *bahir-mukha brahma*, I do not want his position even."

That is *śuddha-bhakti*. Real devotion is there.

And another striking point, Yāmunācārya he was almost Guru of Rāmānujācārya. Rāmānujācārya's life perhaps you don't know? Yāmunācārya he was Guru of Rāmānuja we may say, though perhaps Rāmānuja did not meet him. Yāmunācārya was good scholar and he was continuing the study in a *tol*, in a school, of Gurukula.

Then at that time one King came and he gave an announcement. In the King's name some announcement was given out that, "My court *paṇḍita* he wants to know if there is any scholar to discuss with him about the teachings of the scriptures, *Veda*, etc. Then he may accept this." A golden thing was sent from door to door, a golden _____ [?] gourd or something, a golden...

Bhāratī Mahārāja: Ornament?

Śrīla Śrīdhara Mahārāja: Not ornament, a fruit _____ [?]

Bhāratī Mahārāja: Pumpkin.

Śrīla Śrīdhara Mahārāja: Pumpkin like, that thing was sent with declaration that, "Hold this. If anyone is there who ventures to discuss about the meanings and purpose of the Vedic School."

Then Rāmānujācārya's Guru avoided that, "No, I won't go."

That Yāmunācārya was there. His name was _____ [?] something was his name, he told, asked his Gurudeva to take the challenge. "You keep up this."

"No, no, no, I get some money from the state. That he's all in all in the state, he's the appointed *paṇḍita* of the King. If he wants he may stop my, stop the money what I get every month to keep up the school, so I won't like to disturb that gentleman."

Then Yāmunācārya told... _____ [?]

Then Yāmunācārya told, "No, I want to take the challenge. You are my Gurudeva, and when I am here you will sign that you are not fit to discuss with him, I can't tolerate that. I must go to

discuss with that *raja*, the scholar of the *raja*.”

Then he could not calm him so it was taken and Yāmunācārya went to the court. And there was already a rumour spread that a boy is coming to discuss with the court *paṇḍita*, so many scholars gathered also. “What’s the matter? The boy will come to such a big scholar to discuss things with him?”

Then Yāmunācārya is going, and in the harem the Queen is there and the King also there. There is a talk between them. The Queen says, “*Alam bhayu* [?]” “Now he has come.” And they set a bet on the future proposition that if he, if this boy be victorious, the Queen took the side of the boy Yāmunācārya that, “This boy he must be victorious in this fight.”

Then King told, “No, it is not possible. My court scholar he’s a great *paṇḍita*, he’s a great scholar. What this boy will do?”

Then, “Suppose if this boy he’ll be victorious, what you will give?”

Then the King told, “My daughter I shall marry with him, and half of the kingdom I shall give to him.”

“Yes, surely he will do, be victorious.”

Then the sitting for discussion. He was very much enraged that this boy has come and taken the challenge, he cannot do because he has already given announcement that whoever will come he will talk with him, so can’t avoid. But still he feels much insult that, “I have so many scholars. All are afraid of me, and this boy has come to insult me.” Then when they sat together the court *paṇḍita* he asked a question. “Will you be able to answer my questions?”

“Yes. I shall try.”

“I put three questions to you.”

No, the court *paṇḍita* told, “Have you come to discuss and to defeat me?”

“Yes I have come.”

“Put any question. I shall cut it asunder.”

“I put three questions to you. One,” then Yāmunācārya put this question. “One question, I say that your mother is not barren, who cannot produce child, your mother is not barren. You are to prove that your mother is barren; this is one.

The second, the King I say the King is pure in character, our King is of pure character. You are to prove that he’s impure.

The third, the Queen is a chaste lady, I say. You are to prove that she’s adulterer.”

So how he’ll be able, he can’t say anything, sweat came in him. Three questions put. Then after some time, and men and other scholars they’re waiting with _____ baited breath, breathless they’re waiting. Then the court *paṇḍita*, the *raja paṇḍita* he came with a thunderous voice, “Can you answer these questions?”

“Yes.”

Then the excitement grew to the extremity. “How he will be able to put these questions?”

Then he quoted from – their *pramāṇa*, that is proof, must be given from some scripture or so otherwise it won’t be accepted. He quoted one that: “If the son of a lady is worthless then she may be condemned, called barren. One who has produced a son like you who is so boastful and who has got no real sense, she may be considered to be a barren lady. _____ [?] valueless child, producing a valueless child, the mother is accused that she’s barren. It is mentioned in such *Purāṇa*.”

What to do?

“Next, the King is not pure, he’s sinful.”

“Can you prove?”

“Yes. King is impure.”

“Why?”

Again quotation from scripture: “King is receiving taxes from the subjects and thereby with these taxes their sin is going always to the King. And he performs *yajña* and other activities, thereby he’s becoming, he’s purifying himself. But because the tax comes always and with that sin comes to the King and so he may be considered to be impure, for the sin of the subjects.” And quotation given; can’t refuse.

Then the third and most terrible: “The Queen is not a chaste lady.”

All are waiting with breathless attitude.

Then he told that, “There are so many gods always living with the Queen, er, with the King, eight gods or so they’re always living.”

Mahati devatara raja nava rupena tisthati [?]

“There are some eight gods they’re always with the King. So when the King meets his wife the gods are also there, so in that sense, in the sense of chastity what we conceive, that is disturbed.”

And that was accepted. “Yes. We can’t deny that.” So he was subdued.

Priti vadi vancar [?] Then, another title he got, *priti vadi vancar* [?] Yāmunācārya.

Then there is another point. _____ [?]

When he was asked perhaps by the King before they began the discussion, “Then you boy, will you be able to come into dispute and discussion with this big *paṇḍita*?”

When the King put this question to Yāmunācārya then he answered:

_____ [?]

“Oh, you lord of men, I may be a young man, a very young child, but:

_____ [?]

But my knowledge is not, my *sarasvati*, my voice, she’s not a girl:

_____ [?]

The poison, the venom of a small serpent, is it not sufficient to kill a person?

_____ [?] A very small serpent _____ [?] the son of a serpent, the venom of the son of a little serpent, is it not sufficient to kill a man? So I may be a boy, but my knowledge is not like that of a boy. So I think I shall be able to fight with him.”

And when the fight finished the Queen came and asked the King, “Keep your promise, I want to give my daughter to this boy, and half of the kingdom you must give to him.”

Then it was done. And for some time he was engaged in – he was in the line of Vaiṣṇava thought, some time passed he’s engaged in that, in the pleasure, in the marriage, and the king royal life.

Then one old devotee, he was very fond of a particular vegetable, *sak*, and one follower of Rāmānuja section used to supply that vegetable every day to him, to his cook. He’s now a King.

Then one day he asked the cook, “Where do you get this kind of vegetable every day? It is not found during the whole time of the year. It is rarely found.”

“One *sādhu*, he takes this vegetable for you. How he has known that this is very favourite vegetable to you?”

“Then please ask him, ‘What does he want?’”

Then he asked the *sādhu*, the cook...

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: Then that Yāmunācārya asked his cook, “Who gives this kind of supply:

my favourite vegetable?”

He told that, “One *sādhu*.”

“You ask him, what does he want from me?”

Then he asked. And he told, “I want to meet him once.”

And that was granted, and when that *sādhu* met him he began to weep, cry.

“What is this that you are such a great hope of our, future hope of our *sampradāya*. Now you are such a big, extraordinary scholar and you are now enjoying the kingdom, and our *sampradāya* sustains a great loss. The other party, that is Śāṅkara School and others, they’re encroaching on our prestige, and you are sleeping, engaged in...”

Then he gave some assurance, “I shall, yes I shall...”

Bhāratī Mahārāja: Sarvabhavan _____ [?]

Śrīla Śrīdhara Mahārāja: Oh, in a car? All right! But Caru Swāmī perhaps he’s gone to Bombay.

Then from that time Yāmunācārya he again returned to work for the Vaiṣṇava School and for *śaraṇāgati* we find very high thoughts from him about Kulaśekhara Āḷvār as well as Yāmunācārya.

In one poem he has written: “O Lord, now I think I’m abnormal consciousness. I pray to You that only engage me in Your service, or service in Your department, service of the servant of the servant of the servant. This is my, I’m surrendering to You. I’m writing this bond now. And if in future, I’m in full normal conscious now, but my future may not be guaranteed. If in future I want no, no, I want something, You please won’t care that. Whatever I’m praying for me this please sanction. This is eternal. This is for forever. I don’t know in future. I may pray something else, but don’t give that, don’t give that. This is my final prayer. I’m fully in normal conscience now. And that should be considered as abnormal if in future I want anything else.”

In this way many things we find, the real sign of *śaraṇāgati* in his writing.

And in last time in Śrī Rangam when he was going to depart he asked for, called for Rāmānuja. Rāmānuja was then a rising scholar at that time, he called for Rāmānujācārya.

“I want to meet him.”

But when Rāmānujācārya reached that place he’d already passed away. He could not speak...

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