

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

81.11.7-9

Devotee: ...no, I think he outwardly felt something, but I think his return is definite.

Śrīla B.R. Śrīdhara Swāmī:

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

The standard of realisation, the quality, that is all important, that should be kept. Not only the magnitude of preaching, but what we are preaching. The quality cannot be ignored. It must be kept up, the standard high, and he, as much as possible, the true conception, the real conception for the thing, that must be kept up.

Gaura Hari bol! Gaura Hari bol!

Once, during the time of Agwar, a Mogul king, very generous, many Hindus also joined him but only (Pratap Sringham?) the (Nawab Niwar?), he did not submit to the Mogul. Then one day that king was single-handed fighting out of, Agwar was very powerful, extensive kingdom, and (Pratap Sringham?) only a chief in Raja Putana. (Nama Sing?) and others? even (Pratap Sringham's?) own brother, he also sided Agwar. But (Pratap Sringham?) with single-handed fight he forced

One day it happened so that when they were, he had his camp in a hill and his wife prepared some bread, and one, this forest cat came and took away the bread, forest cat living in the forest, forest cat came and took away the bread. And the prince, the son of (Pratap Sringham?) had to fast that day. (Pratap Sringham?) was away in the, with the soldiers here and there and when this news reached him, that my son is fasting because his bread is taken away by some forest cat, and no other food-stuffs remained in the house, within the camp.

Then he felt some weakness in him. Agbar, he's offering to make peace, truce, to make truce, time to time. He was generous man, but his paraphernalia was very vindictive to (Pratap Sringham?). But at this moment (Pratap Sringham?) felt a little weakness and he wrote a letter to Agwar. "I am begging for truce, or peace." Then, when the letter reached the hand of Agbar, Agwar, "should we believe that this is his letter? He's such a fighting man of independent spirit, indomitable."

Then one of his ministers, Mohammedan ministers, (Haydi?), he told that it must be planned by any of his enemies. He can't write this letter for peace, so it's not him, an enemy has sent this letter to defame him."

In the meantime that Mohammedan gentleman he wrote a private letter to Pratap, "that such a letter has come in your name. I do not believe. But still if it's really yours, I advice you to withdraw, to deny, that this letter is yours if any weak moment you may have received, because the future (Raja Putana?) will have to come to you for the seed to sow in the soil of (Raja Putana?). Other seeds are all polluted, they're below the standard.

And you have kept the standard up with your single-handed plan." That letter he wrote to Pratap Singham and he recovered. From the temporary depression he recovered. Again with the roaring of a lion he began. We find in history.

The quality, the quality, there are different classes, someone, they aspire after quantity more, their nature is that, the quantity. But hankering after quality, the improvement, that is more desirable, *svalpam apy asya dharmasya, trāyate mahato bhayāt*:

[*nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt*]

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

Higher things, very small, can give us more, small things can give more. As much higher as it is it is accommodating in another way. The gold in small quantity can give many things. So he wrote, the platinum perhaps, the most precious thing in the world at present is platinum. A small dust or speck of it is worth much gold.

Gaura Hari. Gaura Hari. Nitāi.

We appreciate quality more than quantity. Connotation not denotation, connotation increases denotation decreases. Denotation increases, connotation cannot but decrease. Substance, when you say substance, everything is included. Then living bodies, stones, earth, eliminated. Then animals, then trees etc., as you may put, then rational animal, only human beings, animals, insects, worms eliminated. Then wise men, ordinary rational men eliminated. Connotation increases denotation decreases. Quantity decreases quality increases, and if quantity is to increase then you are to sacrifice the quality.

[*manuṣyāṅāṁ sahasreṣu, kaścīd yatati siddhaye
yatatām api siddhānām, kaścīn mām vetti tattvataḥ*]

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara."] [*Bhagavad-gītā*, 2.40]

[*muktānām api siddhānām nārāyaṇa-parāyaṇa
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune*]

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [*Śrīmad-Bhāgavatam*, 6.14. 5]

Gaura Hari bol! Hare Kṛṣṇa.

My search is always for quality, quality, superior nature, the quality. Number must decrease, number of friends, companions, cannot but decrease if we are to appreciate quality most. The number of our companions will necessarily decrease.

Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: Chanaka Paṇḍit has said that one moon is better than many, many stars, because many stars do not give much light, but one moon can dispel...

Śrīla B.R. Śrīdhara Swāmī: ekas candra tamo hanti natha ta raja.....?

Devotee: So you're like that moon.

Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa. Gaura Hari bol! Nitāi Gaura Hari bol!

I rather hate, or limit my dignity to stand against [Śrīla A.C. Bhaktivedānta] Swāmī Mahārāj's campaign. I'm very.....?
Susceptible or something like that.

Devotee: Sentimental.

Śrīla B.R. Śrīdhara Swāmī: Not sentimental.....?

Sympathy, sensitiveness, and very complicated. Feel distress that Swāmī Mahārāj's campaign, that will be affected in any way by me. My sentiment is that. At the same time I find it my duty if anyone comes for real help, if I have that capacity then I cannot but help him. And especially those that cannot stand the present administrative system of the ISKCON, if necessary to help them, that is my idea. Swāmī Mahārāj himself also requested me, not only once but several times, that "You are to look after." I did not think at that time that I shall survive him so I did not give any, give much attention to his words then. Repeatedly he told, "You are to look after them. I have taken them this side." And his plan was also that, "I shall, they're constructing one quarter here, suitable, and I have asked them, another quarter just side by side for yourself and you will have to stay there. When I shall go abroad you are to take care."

I told, it's not possible always but sometimes I shall go and stay there with you.

Anyhow, our Guru Mahārāj wanted me, and it is natural that what we have got in us to help the newcomers with that. That should be our duty, and only fair duty, not like that I shall become an anti centre. I'm afraid of that. That is my nature always. That is my very nature through childhood. Still I maintain that nature.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

So I have asked anyone who came with that sort of object that my work will be of a relieving nature, to start a relief work, not a fighting campaign. Those that are disappointed, going away dejected, depressed, try to help them. Come so far, nearer, near

Mahāprabhu and Gurudeva, these teachings, *Bhāgavatam*, and they will go away? In that case I shall try to come to take them back. "Don't go. Come under the banner of Mahāprabhu." In such position - relief work. And they should also try. At the same time consciously or unconsciously their standard cannot but improve. What do you think?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Some of us are going, disassociating with us, what for? They're not satisfied. Their enquiry is not satisfied within us. So if we are to take them back then you must improve our quality also. They'll have to try to keep up the quality and the internal feud they avoid. Anyhow, His will, will be done. What do you say Aksayānanda Mahārāja?

Devotee: Yes, by your grace.

Śrīla B.R. Śrīdhara Swāmī: His will, will be done, God's will, Kṛṣṇa's will. Hare Kṛṣṇa. I'm an old man, infirm, can't see, can't see anything more. Hare Kṛṣṇa. Anyhow passing my days, waiting for my last days. What do you say?

Devotee: Your vision goes much beyond the body.

Śrīla B.R. Śrīdhara Swāmī: Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!
Ha, ha, ha, ha. Encouraging me.

Devotees: Ha, ha, ha, ha. You're encouraging us.

Śrīla B.R. Śrīdhara Swāmī: Ha, ha. Life encourages everyone.

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa
[kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei thāñi pābe mora saṅga]*

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a *guru* and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 7.128-9]

"Even take the risk of the responsibility of a position of a Guru for Me to help others." So begin and continue the relief work here. *Amṛta, śiṅvantu viśve amṛtasya putrāḥ*. Of what standard you are created for? And where you are plodding in the mud?

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de

*rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
[madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]*

[Vāsudeva Datta said] If Mahāprabhu did not come, who could show the highest standard of realisation and the greatness and nobility of Rādhārāṇī? What can be the standard of sacrifice? Love means sacrifice. The very gist, the very life of love is sacrifice, and sacrifice becomes so intense and so sweet it takes the shape of *prema*, love. By sacrifice we thrive. By enjoying we loose.

Devotee:

Śrīla B.R. Śrīdhara Swāmī: *Tyāga*.....?

Tyāga will be destructive and to withdraw from the negative side, but participation in the positive, what is life for something, or everything only created for renunciation? Or the whole existence is hateful, that we shall dismiss the whole paraphernalia and I am the purest and everything is hateful, to be hated? If I come in connection with the environment I will create pollution? It is a negative side. But in the higher life the circumstance, the environment will purify me. All *Guru*, all liberated, all noble. And I am only an insignificant man. And they will all, the whole environment will feed me, will come to feed me. There is such a soil. I want to live in that as a servant. To serve in heaven, is better than to reign in hell. And the no reigning, no serving, that is an *absisa*, a stage of death.

Gaura Hari. Gaura Hari.

Bhoga, tyāga, sevā, synthesis, three planes of life, that of enjoyment, that of renunciation and that of service, enjoyment also *karma, vikarma*, immoral activity and moral activity, and *sevā* also, calculative service and automatic, spontaneous service, the highest. *Pratyakṣa, parokṣa, aparokṣa, adhokṣaja* and *aprakṛta*.

In Kevala in Madras, I told them perhaps, one (Satyavan Tirtha?) of Madhva School, one big *ācārya*. Myself, Bana Mahārāj and Hayagrīva Prabhu [known later as] Mādhav Mahārāj, while he was white clad *brahmacāri*, we went to meet that gentleman Satyavan Tirtha, [mahanta of Utaraj Math?]. In the course of our conversation it came that Śrī Mūrti, he told that within Śrī Mūrti there is God. We told that Śrī Mūrti wholesale is God.

devi vigraha grayam nesvari vidyate kacit?

That He, the possessor of the body, and the body possessed, no distinction can be maintained there in the case of Śrī Mūrti. But then he maintained no, and unfortunately he gave out that the *Śālagrāma [śilā]* is there and if we strike it with a club then it becomes, it is reduced to powder. Then we put our hands into the ear, covered our ears with our palms. Then there was a current of wonder we experienced. There are so many Barristers, advocates, officers, especially those that are within their Madhva School. And they suddenly found, "What is this? Our Gurudeva has uttered such expressions but

these gentlemen they cannot forbear that. They are talking serious, covering their ears. What filthy talk, expression might have been uttered by him?" So astonished, this man was also puzzled. Then the discussion began. He told that Madhvācārya himself has told like that. Then I could remember one *śloka* of *Bhāgavatam* and I thought that meaning in the favour of such argument that *śloka* can be utilised.

[*ādi-madhyāvasāneṣu, vairāgyākhyāna-saṁyutam*
hari-līlā-kathā-vrātā-, mṛtānandita-sat-suram]
sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
vastv advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam

["From beginning to end, the *Śrīmad-Bhāgavatam* is full of narrations that encourage renunciation of material life, as well as nectarine accounts of Lord Hari's transcendental pastimes, which give ecstasy to the saintly devotees and demigods. This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while nondifferent 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*, 12.13.11-12]

Apparently it seems that *Bhāgavatam* is supporting the conclusion of *Vedānta*, so-called *Māyāvādī Vedānta*. *Sarva-vedānta-sāraṁ yad*. Here in the conclusive *śloka* *Śrīmad-Bhāgavatam* says, Vyāsadeva, what is the gist of all *Vedānta*? *Sarva-vedānta-sāraṁ yad*. What is that? *Brahmātmaikatva-lakṣaṇam*. Apparently it seems *ātmā* means *jīvātmā* and *brahma*, so *ham*. *Brahmātmaikatva-lakṣaṇam*, *ātmā* and *brahma* of equal sign, equal nature, equal status. And that is the very gist, very substance of the whole of *Vedānta*. *Sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam vastv advitīyaṁ*. And that is one absolute whole, *vastv advitī*. *Tan-niṣṭhaṁ*, pertaining to that, *kaivalyam*, the, *kaivalyam* means oneness, consciousness of oneness, *kaivalyaika*, that is the very *prayojana*, *prayojana* means, *prayojana*, that is necessity, that is, that sort of continuous one whole conception, that is what is real need of us. Apparently, this is the *śloka*.

And once, I joined recently Gauḍīya Maṭh, and then [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura] Prabhupāda was, one gentleman, one old gentleman came with this *śloka* to Prabhupāda. With this *śloka*, this supposed Śāṅkara philosophy, with the conclusive *śloka* of *Bhāgavatam*, that supposed Śāṅkara philosophy. I was, I had joined Gauḍīya Maṭh perhaps, but I had some Sanskrit knowledge, I could understand. That man, with the basis of this *śloka* came to argue that the *Bhāgavat* also supposed *so ham*. *Brahmātmaikatva-lakṣaṇam vastv advitīyaṁ*.

Then Prabhupāda suddenly told, "Oh, you are not that man, that man, who criticised Bhaktivinoda Ṭhākura in his *Śrī-Kṛṣṇa-Saṁhita*?"

Then he was a little perplexed. "No, no. I said only this. I said only this. You please take seat and come just."

Prabhupāda went up and took *Bhāgavatam*, *tirth*, of Jīva Goswāmī's *tika*. "Please attain. I am explaining. It is not mine. What Jīva Goswāmī says you please hear." Prabhupāda began explaining. I found two things different here. *Sarva-vedānta-sāraṁ yad*,

brahmātmaikatva-lakṣaṇam. Brahmātmaikatva-lakṣaṇam. Ātmā means Paramātmā, Prabhupāda. Jīva Goswāmī says "it is not *jīvātmā* it is Paramātmā."

atma devi vidu viresh sadar paramatmani?

The meaning of *ātmā* is Paramātmā also. Why Paramātmā? In the beginning *Bhāgavatam* has already promised: *brahmeti paramātmēti bhagavān iti śabdyate*:

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

[Great seers of the truth understanding the nature of Supreme Knowledge have described that nondual truth in three ways: as Brahman, Paramātmā and Bhagavān.]
[*Śrīmad-Bhāgavatam*, 1.2.11]

The conception of *advaya-jñāna*, of one whole, the *jñānīs*, they take it a Brahma conception, all-accommodating aspect. The *yogīs*, they take that the prime cause is the all pervading thing, Paramātmā. And the devotees, they take Him as the enjoyer, Bhagavān.

aisadya maytithi gata?

Advaya-jñāna is conceived by these three different sections like in three different ways, so really it is not *ātmā*. Brahma, Paramātmā, Bhagavān. This Bhagavān is proved perfect and He's embracing the true conception of Brahma and Paramātmā - all-accommodating and all-permeating. With this, that is *advaya-jñāna*, Absolute, the finite and infinite plus Absolute. Conditioned and unconditioned both combined, Absolute. It is said like this. And it is not my version, it is, you see Jīva Goswāmī has written. And you appeal to your common sense in the beginning that was the data and that has been established and *Bhāgavatam* says in the conclusion, "I have established this, the Brahma, Paramātmā, Bhagavān, three aspects of the one whole." And Bhagavān is the superior conception which includes the two other functions.

[*sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
vastv advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam*]

[This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while nondifferent 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*, 12.13.11-12]

Then there is another word, *niṣṭha*. This is *advaya-jñāna*, one whole, and *tan-niṣṭhaṁ*, *kaivalyam*, and the spontaneous and continuous knowledge pertaining to that, *niṣṭha*. *Niṣṭha* means adherence, adherence to such conception of the reality, *tan-niṣṭhaṁ*. *Kaivalyam* means continuous, not tampered or ...

Devotee: Uncorrupted.

Śrīla B.R. Śrīdhara Swāmī: Uninterrupted, continuous, to remain in continuous consciousness of such, about the consciousness of such real absolute, *tan-niṣṭham*, pertaining to that. So a second thing is existing, who will be, who will get that *niṣṭha* to such, he's separate, that is one thing. Then I put the basis of this *śloka* I challenged him. But he did not admit, this side that side. Then I gave him one example. When Kṛṣṇa disappeared and the blood through the arrow and that entered into His sole, any blood oozing? He said, "Yes." But what is that blood? We saw with our eyes that blood oozing. Is that blood a material blood? He said, "No." Then why, why? If that blood is not material but I experience with my fleshy eye that it is material blood. So what we say about Śālagrāma that when broken it comes to pieces? That is also my material vision. That is not real. I won't allow me to understand, to deviate from that higher conception of truth.

devo dehi vidha puram?

Into the material standard, to see that there are so many particles of stone, that is my offensive vision. He was stopped there. That *kaivalyaika-prayojanam*, I won't allow me to deviate from my continuous faith that this cannot be pertaining to the supreme nature of the Absolute, that cannot be. My sense is deceiving me. Just as in the case of the blood oozing from the sole of Kṛṣṇa. That man could not say anything. So *kaivalyaika-prayojanam*, we don't believe our mundane senses. Always we should keep the standard in our faith that this cannot be this, this is this, this *māyā* is coming, intervening, trying to disturb my faith, of Kṛṣṇa. It may bring this, this, that, that, but we must not allow our standard to be lowered. Keep up the faith. It cannot be. It is *śāstra*.

Just as the Muslims they don't admit? that the Russia and America is going to the moon, and the moon is handling very honourable position by the Muslims. "No, no, we don't believe that, that they have gone to that moon."
..... Mahārāj also disallowed.

So faith, this is local experience, local experience. We have got the world of our experience and a worm and an insect it has got also the world of theirs, from generation to generation the, that civilisation is going down. Every section they have got their own civilisation, and coming down, so what value that civilisation has got to human civilisation, scientific, non-scientific, so many conceptions in different civilisations. We must not allow to deviate, to come down from the faith, because:

Mallānām aśanir nṛṇām naravaraḥ strīṇām smaro mūrttimān, mṛtyur bhojapater virāḍ aviduṣām tattvaṁ paraṁ yoginām.

[*mallānām aśanir nṛṇām naravaraḥ strīṇām smaro mūrttimān
gopānām svajano 'satām kṣitibhujām śāstā svapitro śiśuḥ
mṛtyur bhojapater virāḍ aviduṣām tattvaṁ paraṁ yoginām
vṛṣṇīnām paradevateti vidīto raṅgam gataḥ sāgrajah*]

["O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherdsmen; as an emperor to the wicked kings, as a child to His father and mother, as death to Kāṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the *Vṛṣṇis* - and along with Baladeva He entered the arena."]
[*Śrīmad-Bhāgavatam*, 10.43.17]

Kṛṣṇa is entering the arena of Kāṁsa for the fighting and different sections are having different impressions of Him. One says that a thunder is approaching, "Oh, *param tattvaṁ yoginām*." The maternal devotees say, "Oh, here is my child, very affectionate child." In this way, only one thing is estimated in different ways there. It is His will, *yam evaiṣa vṛnute*.

[*nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena*
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."]
[*Katha-Upaniṣad*, 1.2.23]

One man can see, another man cannot see. When Kṛṣṇa is showing Viśvarūpa to Arjuna, all of us could not see that. Sanjaya could see by the inspiration of Vyāsadeva and he is describing the thing. But others, they're all blind to that thing. So it depends upon the subjective sweet will what to show, what to not show, what show, not show. So we must keep our faith up in a standard that His sweet will can express Him and the world in any way He likes. Subjective control, that of a hypnotiser, that all experiences depends on a hypnotiser, the key is in his hands. What to see, what to not see, "See this, no, no, you are seeing this." "Yes, I am seeing that thing." So the whole experience is of that type.

.....?

What do you find?

.....?

What is in Bengali script, language, that will be open to you. Extensive literature of Bhaktivinoda Ṭhākura, *Caitanya-caritāmṛta*, *Caitanya-Bhāgavat*, *Caitanya-mangala*, *Bhakti-Ratnā-kara*, so many literatures in Bengali, original, that original works about Mahāprabhu.

Devotee: We are very anxious to read that.

Śrīla B.R. Śrīdhara Swāmī: Yes, anxious. So this is not loss of time.

Devotee: Not at all, greatest value.

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, ha, ha, ha.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari. Gaura Hari. Gaura Hari.

The *śuddha*, they should not show indifference or negligence.

If he finds anything for such adherence to this land, then of course he prays...

Devotee:

Śrīla B.R. Śrīdhara Swāmī: Everyone is such. That's not bad. What they're praying they should do that. Paternal affection, paternity, some of the praying father they must try to live together. It is laudable.

Devotee: Ha, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: Laudable. But at the same time they should keep the standard, the dignity, of the paternal. What do you say? Don't allow themselves to lower their standard of living for which they're out, have left their country, their associates, their culture, so many things they have sacrificed, for what? And that must be given the first preference. What do you say? What for, we have joined ISKCON, what for? We must want that, we are mad for that, and we want to be continuous more and more mad. Madness we want to increase.

Devotee: Ha, ha, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: a Bengali song.....?

If I can reach the standard of madness for the truth, then I shall show my ecstasy of joy by.....? in this way, a sign of the reflective action.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

āmi - eka bātula, tumi - dviṭīya bātula, [ataeva tomāya āmāya ha-i sama-tula]

["I am insane, mad, *bāula - pāgala* - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.291]

Mahāprabhu says, "I am a type of mad and you are another." *Ataeva tomāya āmāya ha-i sama-tula*, yourself and Myself, we are of same batch. You want to enquire about the truth. You are so mad, so intense in your quest, and ordinary people they will think us to be in the class of madmen. What is this? These fellows are led astray. The common standard of our happy life they're ignoring in such a way, trampling under their foot. They're mad persons, not to be intelligible by the ordinary intellectual section of the public, *āmi - eka bātula*

Śrīla B.R. Śrīdhara Swāmī: ...success, but you may consider Myself to be a madman. But if you possibly can embrace this mad explanation, you may join Me. But otherwise you will seek for yourself. If I can come out successful then world will take me as a genius, but what about success? I have not been able to enter into the real activity so long, what about success, it's long away, far away. So we may express Me as mad, and if you don't like to become mad with Me then you take your position safe and independent. So mad, so anyone who has got a great ambition and began his life, he may consider himself to be mad in the eye of the public, mad, madman, so mad means different sphere. And Mahāprabhu He also told Himself as madman, *āmi - eka bātula*. "And you are the second man. You have come to meet Me, to have a training in madness."

Ha, ha, ha, ha.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!

In another time Mahāprabhu says in Benares in the meeting of the great Māyāvādī scholars.

patai kandai madhai kante?

Then when coming in contact with Mahāprabhu, the leader of the Māyāvādī *sannyāsins*, Prakāśānanda [Sarasvatī], he had, he could not but sympathise towards Mahāprabhu, seeing His open figure. "There is nothing artificial in Him, so simple, unseen simplicity found there, and great, magnanimous, noble feeling within the body." He could not undetect it, so impressed by that he came to His place and taking by His hand, "Why do you take Your seat here? You come and take Your seat along with us." Then with much earnestness and respect, he put the question. "You are here in Benares. We belong to the same rank. You have taken *sannyāsa* from Keśava Bharati. He's our section. But You don't meet us. What's the matter?"

"I am, that Bharati School is considered to be a lower one so it does not look well that I shall take My seat along with you, so I am a little far."

"No, no, no, another thing I put," he put, "We don't think that you are a crooked or hypocrite seeking something else. But very plain, simple, dignified and noble in Your appearance we find. One question I want to ask. Why do You leave *Vedānta*, the study and discussion of *Vedānta*? And You engage in singing and dancing. What are these things? Please explain. You are not a trader. I feel there must be some good foundation why You do that."

Then Mahāprabhu told that, "My *Guru* gave Me this Name of the Lord and asked Me to go on."

hasai kalai morai?

"I continued taking the Name. Automatically it came to Me and that forced Me to dance and to chant. I do not do it wilfully. Then I took to some self-control and went to My *Guru*. 'What is this? You gave Me this *mantram* and I am going to be mad day by day by chanting.'"

guru morai mukha dekhi korila sasan?
mukha tumi tuwan nahe vedanta adhikar krsna mantra japa sapa?

In this way, "Now, when I found Me to be besides Myself I went to My *Guru* again, 'What is this that these thing are coming irresistibly in Me? I can't contain My sober temperament. Then My Gurudeva told that, 'You are a very fortunate soul. This is the real consequence of taking the *Hari-Nāma* in a proper way. It is mentioned in *Bhāgavatam*."

evam pratasya priya nama kitya yatha anuraga.....?

"He told me the very real success of taking the Name You have got. You are so fortunate. And I am also fortunate that I have got a disciple of Your status. But I do not do it with any motive but automatically I can't check all these things."

Then Prakāśānanda put some questions concerning *Vedānta*. Then Mahāprabhu came out with His real colour. "The Vyāsadeva, only to give a successful opposition to the non Vedic, so many logician's books, logical books, to meet with that, to face with that danger of the atheism He composed this *Vedānta-sutra*. This is full of devotional meaning." In this way He began to explain. The Vyāsadeva, Nārāyaṇa Himself, He has given us, to take us to the school of devotion. But it has been, the Śāṅkarites, the great scholar Śāṅkara by the order of Nārāyaṇa, he gave some misconceived commentary, not proper. In this way He began to explain the *Upaniṣad* and the *Vedānta-sutra*, all the exposition of Śāṅkara was cancelled and the positive meaning was supplied therein.

*apāṇi-pādo javano grahitā, [paśyaty acakṣuḥ sa śṛṇoty akarnaḥ
sa vetti vedyam na ca tasyāsti vettā, tam āhur agryam puruṣam mahāntam]*

["The Lord has no hands or legs, yet He walks and touches. The Lord has no eyes or ears, yet He sees and hears."] [*Śvetāśvatara-Upaniṣad*, 3.19]

He has got no hands and feet but He can go and He can hold, He can catch. *Paśyaty acakṣuḥ*, He has not eye but He can see. What does it mean? That here, this *prakṛta*, this fleshy, not eye of flesh and nerve but real eye He has got. That is *cinmaya*, conscious eye He has got, conscious hands, conscious legs, everything He has got but all made of spiritual stuff and not mundane. That is the real purpose. In this way He gave the positive explanation of *Vedānta* and *Upaniṣad*.

Then they were nonplussed. Then there came a check in the flow of the *Māyāvādā* preaching. And it is told that Prakāśānanda after left everything and accepted the devotional cult, Prakāśānanda.

srimada nitya te loka vadya?

Makes one mad, the intensity of the ecstasy makes one mad. Hare Kṛṣṇa.

evam pratasya priya nama kitya yatha anuraga uta citya uche asatya ce uta ce.....?

He does not care for the popular opinions that how they will take it. They say, "Oh, this man is mad." He does not care, does not allow to take care of such adverse opinions.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Hare Kṛṣṇa. Hare Kṛṣṇa.

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

...

Every drop is infinite. Infinite minus infinite is infinite.

Everywhere centre nowhere circumference.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Everywhere there is centre and nowhere circumference. You get the idea of infinite from this.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

[About 11 minutes of the tape here is spoken in Bengali]

Only seventeen *lakhs* of the Jayapur state and he has already committed one *lakh* to pay to Andra University, as requested by Radhakrishna. Radhakrishna was not (rastra puti?) at that time he was (Vice Principal?) First I met Radhakrishna with Bana Mahārāj when he was in Calcutta University, a Professor of English. Then he became Vice Chancellor after Asutosh he left Calcutta University the Andra University when separated from Madras. Radhakrishna he was an Andra *brāhmaṇa* so they requested him to take the charge of that new University in Andra. And Radhakrishna could influence this Jayapur Raj to contribute one *lakh* of rupees every year. And he was a very benevolent man of great type, good type, and he agreed.

That new *dewain* already he was a young man, newcomer just from London, he was in charge of the whole state. When Jayapur Raj he signed in our cheque that I want to contribute what is necessary for the construction of this Gauḍīya Maṭh temple at Madras, I want to supply the money. And at the same time he requested me to meet the *dewain*. I twice tried to avoid but he repeatedly requested. "The money is in his hands, he's in direct connection with the revenue, so he will have to manage to pay. I can only theoretically give some order."

Then I had to meet him when I could not avoid. When I faced him he opposed outright. "What do you say Swāmījī? We are poor people, *adivasi*, half clad, half clad, and if anything remains after the expense of the administration then I shall, I like to spend it for their help, those poor men. And I shall have to give money for Madras fund? If you could construct a temple here then also somewhat I can, I could consider. That he will find a place of recreation, it may be utilised for them. You will construct a temple a Madras Maṭh and these people will be exploited for that. I'm the last man to pay for this. This Raja, what does he know about this state management? The other day he was wandering in the street, that Radhakrishna and some other men made a protestation and

the real owner was the king of that late Raja, and he was anyhow managed to go back to his father's house in Lucknow, and this man, a puppet, has been selected as king..... by the government, they managed to do this. And he does not know anything about the state management. I can't hear. Rather I am very much perturbed that I shall have to pay one *lakh* of rupees from eighteen *lakhs* for the University. I feel much disturbance at that." He flatly refused.

Then I thought, what I thought I have said the right things. Now what to do? Internally I am praying very fervently to Gurudeva. I am a worthless creature. I am spoiling the whole thing. The Raja has donated but the *dewain* is opposing. What is this? Praying internally, and outwardly I caught him. As it came to my mind I quoted this *śloka* of *Śrīmad-Bhāgavatam*.

*vikrīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parām bhagavati pratilabhya kāmam
hṛd-rogam āśv apahinoty acireṇa dhīraḥ*

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39]

I started with this *śloka* and put this argument, that you want to help them, we also are very eager to help the same persons. But your way of approach is different, and ours also, in another way we want to help. This, the power of aspiration, achievement, relief for things, this has been diagnosed in *Śrīmad-Bhāgavatam* by Śukadeva Goswāmī as heart disease, *kāmam*, "I want this, I want that, I want this."

sahasra nityati sata sastra laksana sate.....?

In this increasing succession it goes up. So it is the heart disease, it has been diagnosed as that by the great author of *Bhāgavatam*, exponent of *Bhāgavatam*, Śukadeva, heart disease. When I was a hog I devoured, swallowed, a hillock of stools, but hunger not appeased. When a birth of an elephant I devoured a whole jungle, but my hunger is not appeased. So many persons have amassed money, buildings, in great, but their hunger is more and more increasing to exploit to get more. So it is heart disease. And when, the only cure, is when we can conceive that everything for the service, meant, created for the service of Kṛṣṇa, the whole, to the highest degree. The *vraja-vadhū*, the damsels of Vṛndāvana and their nature of service to the highest intensity of dedication, if one can learn and adjust, then he may be cured eternally, finally, for this aspiration - "I want this, I want that, I want that," for this painful disease.

I put so fervently and internally I was praying for my ineligibility that, "My Gurudeva I fail here."

So anyhow that man was moved and somewhat eyes were wet with tears. He told, "Swāmiji, I believe in God."

I told, your eyes are evidence to that.

"Yes, I shall pay your money."

Then I told to Mahārāja that yes, your *dewain* is prepared to pay the money. He was also very fearful, and then when he sent the first cheque I was not in Madras, I was in Bombay. His cheque in my name went to Madras Maṭh, and from that direct to Bombay Maṭh, where I was staying at that time. I got the cheque and others also wondered that "What is this? Five thousand cheques, that is running after you?" Ha, ha, ha, ha. With one of my Godbrothers through him I sent a cheque to Guru Mahārāj and then Madras Temple was begun. In this way things went on really.

Hare Kṛṣṇa.

That is a notable thing that it came to me that strongly I put forward. Of course, taking in my name that when I had the birth of a hog, or birth of an elephant I devoured jungles and hills of stools, but hunger is not appeased. It is, the way to appease the hunger, it has been called the disease, heart disease. And to cure the heart disease - "That everything belongs to Kṛṣṇa." And with such intensity and eagerness we are to render service to Him. And a little bit of that will cure our heart disease. *Vraja-vadhūbhir idam ca viṣṇoḥ*, unqualified surrender, and most intense type of service, like homeopathic dose, one drop is sufficient to quench all the thirst in a man for anything in this world. High degree of self-dedication towards Kṛṣṇa, the central man of acceptance, he's of such type, and the *jīvas* also of same nature. And that transaction if for a moment one can give his touch in the heart, he's cured of the disease of devouring this and that and anything forever. That is the medicine. Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: The only medicine. One drop, one drop of that high type of serving attitude, if any *jīva* comes in connection with our heart, the whole heart is transformed into another. Śukadeva Goswāmī says, heart disease, *hṛd-rogam āśv apahinoty*, very easily and very soon, *apahinoty*, hatefully you can reject that this is a disease, not to be first origin had, "I want more, I want more food, grow more food."

Devotee: Ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

The consumer, to be in the position of a consumer. We are a child of the soil of infinite, *Vaikuṅṭha*, not grow and then eat. Ha, ha. Ample, infinite resources, and when that land is a land of dedication everyone is giving, none is consuming, taking. The spirit is such. And what he's taking, that is also as *prasādam*, a different type of acceptance of taking, not a life drawn from ideas of this world. There one gives to get back more, *alasa*, *alakanka*, and there, takes clear, never to have any claim with that gift. That is service, and thankfully, not only thankfully but with heart, inner-most satisfaction thinking himself so much graced.

Service is their own property, natural property, service, not enjoying, service. *Dāsa' kari' vetana more deha prema-dhana*. The idea we are to enquire after. What is this? *Dāsa' kari' vetana more deha prema-dhana*, the remuneration in terms of love. What is love? That more intense tendency to serve, that is *prema*, intense tendency, inner most

intense tendency to serve and serve. Increase the degree of serving spirit. That is my remuneration. That is my remuneration for my service. That is *prema*. Die to live, Hegelian words, die to live. And He's for Itself. You are for Him, everything for Him, not for any other but Him, for Him, and, die to live. Suitable, die to live, and He's by Itself and for Itself. Revolutionary, only few words, but most revolutionary.

Devotee: Die to live.

Śrīla B.R. Śrīdhara Swāmī: *Sādhana mane*, you are to die as you are at present. The *ahaṅkāra*, the ego, must be dissolved to the final. What you are at present that must be dissolved, the ego, die. As you are you have to die, and a new self will emerge from within, the golden self will emerge from within, and the external coating, or dirty coating, that will be finished. If you want to have a life of proper living, or for want of proper living, you will have to give up the mode of your present reason. Die to live. And He is by itself and for itself.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!
Nītāi Caitanya.

...

Bahiraṅga saṅga godhi nāma-saṅkīrtana antaraṅga saṅga koraḥ rasa sadan.
[A poem from *Śrī Caitanya Bhāgavata*]

The culmination of *saṅkīrtana*.

...extensive necessity is represented in *rasa* and ecstasy, in *anāndam*, beauty, everything is keeping for that, in every stage of our life. None can deny that I don't want happiness, pleasure, but only difference of classification, and difference in quality. Connotation increases, denotation decreases. Connotation to be increased, and elimination at the same time, of the lower order. In this way the progress culminates in *mukha rasam*, which is the gist of all *rasa*, the highest standard of all *rasa*. Complete self-surrender, complete self-surrender can only take place in *mādhurya-rasa*. In other stages, partial, for the object of our fulfilment must be only there. Otherwise we must be satisfied with partial fulfilment, though we may think there that this is the best theoretical position.

The difficulty is always to adjust between relative and absolute knowledge, and relative and absolute achievement. All truth, the relative, provincial, local, and central, and the central must have the better hand. Central knowledge, achievement, otherwise we'll miss the hit. What for? Die to live. Ha, ha. We will have to die at every stage for better living. And Reality is for Itself, the Hegelian philosophy and basis. Reality is by Itself and for Itself. He is, Hegel told, it must fully like to cherish Him. He is for Himself. Otherwise He's not absolute reality. He'll be subservient to another, and he will be more important. It must be, here lies the spirit in Vaiṣṇavism. Purity is always for Itself, for Himself.

*ahaṁ hi sarva-yajñānām, bhoktā ca prabhur eva ca
na tu mām abhijānanti, tattvenātaś cyavanti te*

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."]
[*Bhagavad-gītā*, 9.24]

Everything culminates...

End of recording, 7th, 9th.11.81

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