

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.07.B_81.11.09.A

Śrīla Śrīdhara Mahārāja: ...success, but you may consider Myself to be a madman. But if you possibly can embrace this mad expedition 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 you 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 in different sphere.

And Mahāprabhu He also told Himself as madman, *āmi - eka bātula*. "And you are the second mad. You have come to meet Me, to have a training in madness."

Ha, ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol!

*Ei bhrama prasat priya*_____ [?]

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 *sannyāsīns*, Prakāśānanda, 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 un detect 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 Bhāratī. He's our section. But You don't meet us. What's the matter?"

"I am, that Bhāratī 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 nobleness in Your appearance we find. One question I want to ask. Why do You leave *Vedānta*, the study and discussion of *Vedānta*? And You indulge in singing and dancing. What are these things? Please explain. You are not a trader. I feel there must be some good foundation. Why do 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.'"

[*prabhu kahe – śuna, śrīpāda, ihāra kāraṇa*] / *guru more mūrkhā dekhi' karila śāsana*

[Śrī Caitanya replied to Prakāśānanda Sarasvatī: "My dear sir, kindly hear the reason. My

spiritual master considered Me a fool, and therefore he chastised Me.”]

[*Caitanya-caritāmṛta, Ādi-līlā, 7.71*]

mūrkhā tumi, tomāra nāhika vedāntādhikāra / ‘kṛṣṇa-mantra’ japa sadā, - ei mantra-sāra

[“‘You are a fool,’ he said. ‘You are not qualified to study *Vedānta* philosophy, and therefore You must always chant the Holy Name of Kṛṣṇa. This is the essence of all *mantras* or Vedic hymns.”] [*Caitanya-caritāmṛta, Ādi-līlā, 7.72*]

In this way, “Now, when I found Me to be besides Myself I went to My Guru again, ‘What is this that these things 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 vrataḥ svapriya-nāma-kīrtiyā jātanurāgo druta-citta ucchaiḥ
hasatyatho roditi rauti gāyatyunmādan-nṛtyati loka-vāhyaḥ*

[“When a person is actually advanced and takes pleasure in chanting the Holy Name of the Lord, who is very dear to him, he is agitated and loudly chants the Holy Name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.”]

[*Śrīmad-Bhāgavatam, 11.2.40*]

“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. *Unmādan-nṛtyati loka-vāhyaḥ*.”

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 logicians’ books, logical books, to meet with that, to face with that danger of the atheism He composed this *Vedānta-sūtra*. 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 Śāṅkara, 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-sūtra*. All the exposition of Śāṅkara was cancelled and the positive meaning was supplied therein.

*apāṇi-pādo javano grahitā, [paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ
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 purport. 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 all 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.

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[*Śrīmad-Bhāgavatam*, 11.2.40]

He does not care for the popular opinion 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 Haribol! Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.
Gaura Hari. Gaura Hari. Nitāi. Nitāi. _____ [?]

...

Every drop is infinite. Infinite minus infinite is infinite. *Pūrṇasya pūrṇam ādāya, pūrṇam evāvaśiṣyate.*

*[om pūrṇam adaḥ pūrṇam idaṁ, pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya, pūrṇam evāvaśiṣyate]*

[“The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance.”] [*Śrī Īśopaniṣad*, Invocation]

_____ [?]
Everywhere centre nowhere circumference. Gaura Haribol! Gaura Haribol! Gaura Haribol!

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

Gaura Haribol! Gaura Haribol! Gaura Haribol!

[About eleven minutes of spoken Bengali [?]]

Only seventeen *lākhs* income of the Jaipur state and he has already committed one *lākh* to pay to Andra University, as requested by Radhakrishna. Radhakrishna was not rastra puti [?] at that time he was Vice Chancellor. First I met Radhakrishna with Bon Mahārāja when he was in Calcutta University, a Professor of English. Then he became Vice Chancellor after Asutosh he left Calcutta University and 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 Jaipur Raj to contribute one *lākh* of rupees every year. And he was a very benevolent man of great type, good type, and he agreed.

That new *dewan* _____ he was a young man, newcomer just from London, he was in charge of the whole state.

When Jaipur Raj he signed in our cheque that: "I want to contribute what is necessary for the construction of the Gauḍīya Maṭha temple at Madras, I want to supply the money."

And at the same time he requested me to meet the *dewan*. I 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, *ādivāsī*, half fed, 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 in Madras town 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 conspiracy, and the real owner was the queen of that late Raja, and she was anyhow managed to go back to her father's house in Lucknow. And this man, a puppet, has been selected as king, declared 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 *lākh* of rupees from seventeen *lākhs* for the University. I feel much disturbance for that."

He flatly refused. Then I thought, what I thought I have faced the right thing. 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 and the *dewan* 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 parāṁ bhagavati pratilabhya kāmāṁ, hr̥d-rogam āśv apahinoty acireṇa dhīraḥ*

["One who hears with firm faith the supra-mundane 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, greed for things, this has been diagnosed in *Śrīmad-Bhāgavatam* by Śukadeva Goswāmī as heart disease, *kāmāṁ*, "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 terrible 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 his eyes were wet with tears.

He told, "Swāmījī, I believe in God."

I told, your eyes are evidence to that.

"Yes, I shall pay your money."

Then I told to Mahārājah that yes, your *dewan* is prepared to pay the money. He was also very cheerful. And then when he sent the first cheque, I was not in Madras, I was in Bombay. His cheque to my name went to Madras Maṭha, and from that it was directed to Bombay Maṭha, where I was staying at that time. I got the cheque and others also wondered that, "What is this? Five thousand cheque: that is running after you?" Ha, ha, ha, ha. Then with one of my God brothers through him I sent a cheque to Guru Mahārāja, 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 idaṁ ca viṣṇoḥ*, unqualified surrender, and most intense type of service, like homoeopathic 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 his heart, he's cured of the disease of devouring this and that and anything, forever. That is the medicine. Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: 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, *hr̥d-rogam āśv apahinoty*, very easily and very soon, *apahinoty*, hatefully he 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 Śrīdhara Mahārāja: Gaura Haribol! Gaura Haribol! Gaura Haribol! 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, gets clear, never to have any claim with that gift. That is service, and done thankfully, not only thankfully but with heart's 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 Śrīdhara Mahārāja: *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 living. Die to live. And He is by itself and for itself.

_____ [?] Now we disperse the meeting today. We want to close. Gaura Haribol! Gaura Haribol! Gaura Haribol! Gaura Haribol! Nitāi Caitanya.

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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 seeking for that, in every stage of our life. None can deny that I don't want happiness, pleasure, but only difference of classification, a 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 *mukhya 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 attainment or fulfilment, though we may think there that this is the best relative position.

The difficulty is always to adjust between relative and absolute knowledge, and relative and absolute achievement. All through, 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 step 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,' but we like to tell it, 'He.' 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. Reality 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 in Me, for My enjoyment."

And that enjoyment must be complete and perfect, with dedication. Dedication is not wrong, because 'die to live.' You will have to die, with all our evil tendencies we are to die. Then only we can expect to reach that highest standard of sacrifice, wholesale sacrifice, nothing less. And that is only possible in *mādhurya rasa*. And we are told that twenty four hours engagement with the Supreme Lord is only possible in *mādhurya rasa*, nowhere else, not even *vātsalya rasa* or friendly *rasa*. That is the *rasa, adi rasa, mukhya rasa*, principal, including all *rasa*. Not only quantitatively but qualitatively included. A servant is serving...

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