

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.07.A

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: ...No, I think he outwardly told something, but I think his return is definite.

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: I still think he's firm.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol! Gaura Haribol! Gaura Haribol!

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 true as much as possible. The true conception, the clear conception for the thing, that must be kept up. Kṛṣṇa. Kṛṣṇa. Gaura Haribol! Gaura Haribol!

Once, during the time of Akbar, a Mogul king, very generous, many Hindus also joined him but only Pratap Singha the Nawab Niwar [?], he did not submit to the Mogul. Then one day Pratap Singha was single handed fighting out of, Akbar was very powerful, extensive kingdom, and Pratap Singha only a chief in Raja Putana. Mamsingh and other chiefs of Raja Putana also joined, even Pratap Singha's own brother, he also sided Akbar. But Pratap Singha with single handed fight he fought with Akbar.

One day it happened so that when he was, 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 Singh had to fast that day. Pratap Singh 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.

Akbar, 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 Singh. But at this moment Pratap Singh felt a little weakness and he wrote a letter to Akbar. "I am ready for truce, or peace."

Then, when the letter reached the hand of Akbar, Akbar, "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 Singh that, "Such a letter has come in your name. I do not believe. But still if it's really yours, I advise you to withdraw, to deny, that this letter is yours if any weak moment you might have written this. Because the future Raja Putana will have to come to you for the seed to sow in the soil of Raja Putana. Other chiefs are all polluted, they're below the standard. And you have kept the standard up with your, single handed with the flag."

That letter he wrote to Pratap Singh and he recovered. From the temporary depression he recovered. And again with the roaring of a lion he began. We find in history.

So 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 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 diminish. _____ [?] Substance, when you say substance, everything is included. Then living bodies, stones, earth, eliminated. Then animals, then trees etc, eliminated, 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.

*manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye
yatatām api siddhānāṁ, kaścin 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*, 7.3]

*muktānām api siddhānāṁ 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 Haribol! Hare Kṛṣṇa.

My thirst is always for quality, quality, peculiar nature for quality. So number must decrease, number of friends, companions, cannot but decrease if we are to appreciate quality most the number of our companions necessarily decrease.

Gaura Haribol! Gaura Haribol! Nitāi Gaura Haribol! Nitāi Gaura Haribol!

Devotee: Cāṇakya 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 Śrīdhara Mahārāja: *Ekas candra tamo hanti natha ta raja* _____ [?]

Devotee: So you're like that moon.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol! Nitāi Gaura Haribol!

I rather hate, or feel beneath my dignity to stand against Swāmī Mahārāja's campaign. I'm very _____ [?] Susceptible, or something like that.

Devotee: Sentimental.

Śrīla Śrīdhara Mahārāja: Not sentimental _____ [?]

Sensitiveness, I'm very sensitive. Feel distressed that Swāmī Mahārāja'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 Mahārāja 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, 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, suitably, 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 Mahārāja 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 Haribol! Gaura Haribol! Gaura Haribol!

So I have asked anyone who came with that sort of object that my work will be, help 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, his 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?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: They say, "Some of us are going, are 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 Akṣayānanda Mahārāja?

Akṣayānanda Mahārāja: Yes, by your grace.

Śrīla Śrīdhara Mahārāja: 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, can't sing more. Hare Kṛṣṇa. Anyhow passing my days, waiting for my

last day. What do you say?

Devotee: Your vision goes much beyond the body.

Śrīla Śrīdhara Mahārāja: Gaura Haribol! Gaura Haribol! Gaura Haribol! Ha, ha, ha, ha. Encouraging me!

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

Śrīla Śrīdhara Mahārāja: Ha, ha. Like to encourage everyone!

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa
[*kabhū nā vādhibe tomāra viśaya-taraṅga, punarapi ei ṭhāñi 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, śṛṅvantu viśve amṛtasya putrāḥ*. Of what standard you are created for? And where you are plodding in the mud?

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Rāma. Gaura Haribol! Gaura Haribol!

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]

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 lose.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Tyāga* _____ [?]

Tyāga will be destructive and withdrawal 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 be polluted: this 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 *abscisa*, 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*, or *kevala*.

In Madras, I have told them perhaps, one Satyavan Tīrtha of Madhva School, big Ācārya. Myself, Bon Mahārāja and Hayagrīva Prabhu [known later as] Mādhava Mahārāja. Mādhava Mahārāja was white clad *brahmacāri*, we went to meet that gentleman Satyavan Tīrtha, *mahanta* of Utaradhi [?] Maṭha. 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 vighraha 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 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, Professors, especially those that are within their Madhva School. And they suddenly found, “What is this? Our Gurudeva has uttered such expressions that these gentlemen they cannot forbear that, they are stopping their ear, covering their ear. What filthy talk, expression, might have been uttered by him?” So astonished.

And this man was also puzzled. Then the discussion began. He told that, “Madhvācārya himself has told like that, this 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 non-different 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, the 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'd only joined recently Gauḍīya Maṭha, and then 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 supports Śāṅkara philosophy. I was, I had joined Gauḍīya Maṭha 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 I'm coming just."

Prabhupāda went up and took *Bhāgavatam*, a piece of Jīva Goswāmī's *tika*. "You please attend. 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 *Bhāgavat* 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 non dual 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 Brahman 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 maysisthi gata* [?] *Advaya-jñāna* is conceived by these three different sections like in three different ways, so really it is not *ātmā*. Brahman, 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, 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 Brahman, 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 non-different 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*, 12.13.12]

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 ...

Akṣayānanda Mahārāja: Uncorrupted.

Śrīla Śrīdhara Mahārāja: Uninterrupted, continuous, to remain in continuous consciousness of such, about the consciousness of such real absolute, *tan-niṣṭhaṁ*, 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 with the basis of this *śloka* I challenged him. But he did not admit, he's 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 things. *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. This cannot be. It is *śāstra*.

Just as the Muslims they don't admit, the orthodox Muslims, that the Russia and America is going to the Moon. And the Moon is held in very venerable position by the Muslims. “No, no, we don't believe that, that they have gone to that Moon.”

Swāmiji Mahārāja 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 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 śīśuḥ
mṛtyur bhojapater virāḍ aviduṣām tattvaṁ paraṁ yoginām
vṛṣṇīnām paradevateti vidito 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 cowherds men; as an emperor to the wicked kings, as a child to His father and mother, as death to Kaṁsa, 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 Kaṁsa for the fighting, and different sections are having different impressions of Him. One says that a thunder is approaching, "Oh, *paraṁ 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 others 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. 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 hypnotist, 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." So the whole experience is of that type.

_____ [?] What do you find? _____ [?]

What is in Bengali script, and 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.

Akṣayānanda Mahārāja: We are very anxious to read that.

Śrīla Śrīdhara Mahārāja: Yes, anxious. So this is not loss of time to you?

Akṣayānanda Mahārāja: Not at all, greatest value.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha.

Hare Kṛṣṇa. Gaura Haribol! Gaura Hari. Gaura Hari. Gaura Hari.

_____ [?]
They should do. They should not show indifference or negligence.

_____ [?]

If he finds anything for such adherence to this place, then of course he's free...

Devotee: To do whatever he likes.

Śrīla Śrīdhara Mahārāja: Everyone is such. That's not bad. What they're doing they should do that. Paternal affection, paternity, son of the same father, they must try to live together. It is laudable.

Devotees: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Laudable. But at the same time they should keep the standard, the dignity, of the paternity. What do you say? Don't allow themselves to lower their standard of living for which they're out. They 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, to continue more and more mad. Madness we want to increase.

Devotees: Ha, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: _____ [?] 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 reflexive action.
Hare Kṛṣṇa. Gaura Haribol! Gaura Haribol! Gaura Haribol!

āmi - eka bātula, tumi - dvitīya 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 rank. 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 madness, they'll group us, they'll say, '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*. You are a second *bātula*. You have left the Prime Ministership of the _____ [?] and are running after phantasmagoria." Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Our Guru Mahārāja wrote, *Who is Crazy?* He wrote one article, *Who is Crazy?*

Śrīla Śrīdhara Mahārāja: Crazy? Yes! In *Gītā*:

*yā nīśā sarva-bhūtānām, tasyām jāgarti samyamī
yasyām jāgrati bhūtāni, sā nīśā paśyato muneḥ*

["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]

What is night to a particular section that is day to another section and vice versa.

Arovinda told when he joined first in the revolutionary movement in Bengal, and when he was taken for trial in Calcutta High Court, three letters came out at that time what he wrote about his wife, to his wife. And Arovinda’s father-in-law was *Dewan* of Barada State and so he wrote three letters to his wife. There he mentioned that...

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