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Śrīla Śrīdhara Mahārāja: ...to conclude to Rādhā-kuṇḍa and Rādhā *bhajana*, Bhaktivinoda Ṭhākura also following that.

*rādhā-bhajane yadi mati nāhi bhelā, kṛṣṇa-bhajana tava akāraṇa gelā.
ātapa-rahita sūray nāhi jāni, rādhā-virahita mādharma pūjaye sa ajñānī.
kavāhi nāhi karavi tākar saṅga, citte icchasi yadi vraja-rasa-rāṅga.
rādhikā-dāsī yadi haya abhimān, śīghra-i mila-i tava gokula-kān.
brahmā śiva nārada śruti nārāyaṇī, rādhikā-pada-raja pūjaye māni. '
umā ramā satyā śacī candrā rukmiṇī, rādhā-avatār sabe āmnāya-vaṇi.
heno rādhā-paricaryā yākara dhana, bhaktivinoda tā'r māgaye caraṇa.*

"If your desire to worship Śrī Rādhā is not awakened,
worship of Kṛṣṇa is ultimately useless.
Just as the sun is not perceived without sunlight,
similarly I cannot accept Mādhava without Śrī Rādhikā.
One who worships Kṛṣṇa alone has imperfect knowledge and
one who disrespects Śrī Rādhikā, is simply conceited and full of vanity.
Never associate with such a person if you at all desire the
transcendentally delightful pastimes of Vraja, to appear within you heart.
If you consider yourself to be a maidservant of Śrī Rādhikā,
then you will very soon meet Kāna (Kṛṣṇa) the Lord of Gokula.
Even Lord Brahmā, Lord Śiva, Devārsi Nārada, the personified *Vedas* (*Srutis*)
and Lakṣmī-Devī honour and worship the dust of Śrī Rādhikā's lotus feet.
The Vedic scriptures (*āmnāya*) declare that Umā, Ramā, Satyā, Śacī,
Candrā and Rukmiṇī are all the expansions of Śrīmatī Rādhārāṇī.
Bhaktivinoda whose only wealth is the service of Śrī Rādhā Ṭhākuraṇī
humbly begs the shelter of Her lotus feet."
(*The Songs of Bhaktivinoda Ṭhākura*, p 129-131)

In this way it has been preached by other Ācārya of the posterity and that Rādhā *kaiṅkaryya* is the acme of our object of life, if it is possible, allowed by our *svaṛūpa*, by the grace of the Almighty. This is rather [Raghunātha] Dāsa Goswāmī, and in his last days sometimes if he could take any diet, sometimes not, he only, the leaf pot, with that some butter milk, butter milk, only one or two leaf pots he used to take and went on with the Name, with the Name.

Māyā lakhanam sahasra dandavat kalilay lakhanam [?] Thousand times he gives his obeisances to these different Vaiṣṇavas and one *lākh* Name. About two *lākhs* of people he takes the name and takes their memory. In this way he used to, two thousand Vaiṣṇavas, he showed his respect in this way, *praṇāma* and *daṇḍavat*, thousands, and *lākhanāma*, in this way. And last moment crawling, when about eighty he was crawling on the banks of Rādhā-kuṇḍa, "Rādhe, Rādhe, Rādhe." In this way half mad he used to crawl on the banks of Rādhā-kuṇḍa, "Jāi Rādhe, Jāi Rādhe, Jāi Rādhe." In this way he passed his days. Gaura Haribol. [Raghunātha] Dāsa Goswāmī.

Guru Mahārāja when he used to come to this *śloka* to explain this,

āśābharair-amṛta-sindhu-mayaiḥ [kathañcit, kālo mayātigamitaḥ kila sāmpratam hi
tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair vrajema ca varoru bakārināpi]
[*Vilāpa-kusumanjali*, 102]

Full of emotion, we found in him, sometimes tears oozing. *Āśābharair-amṛta-sindhu-mayaiḥ kathañcit*. This *śloka* he used to explain rarely amongst the selected disciples sometimes. *Āśābharair-amṛta-sindhu-mayaiḥ*. That he has come to his own place, come home when he used to explain this *śloka*. He's quite at home, we could trace somewhat. *Amṛta-sindhu-mayaiḥ*. Full of, fully found, when he comes to express this, the meaning of this *śloka* we marked him as if fully found full football?

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. So I wrote the poem.

*śrī-gaurānumataṁ [svarūpa-viditaṁ rūpāgrajenāḍṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitaṁ
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtaṁ aho tad dātum īso bhavān]*

What Bhaktivinoda has recommended for us, *śrī-gaurānumataṁ*. What sanctioned by Mahāprabhu, *svarūpa-viditaṁ*. And the nobility, the greatness of that thing known by Svarūpa Goswāmī who was the second of Mahāprabhu.

[kṛṣṇa-rasa-tattva-vettā, deha — prema-rūpa] sāksāt mahāprabhura dviīya svarūpa

[“Śrī Svarūpa Dāmodara was the personification of ecstatic love, fully cognizant of the transcendental mellows in relationship with Kṛṣṇa. He directly represented Śrī Caitanya Mahāprabhu as His second expansion.”] [*Caitanya-caritāmṛta, Madhya-līlā, 10.111*]

Rūpāgrajenāḍṛtaṁ rūpādyaiḥ sanātana, who has shown much respect for, *rūpādyaiḥ pariveśitaṁ*. And which has been distributed direct by Rūpa Goswāmī with followers. *Raghu-gaṇair-āsvāditaṁ sevitaṁ*, and Raghunātha Goswāmī has tasted that, in a proper way, what was distributed by Rūpa Goswāmī by the inspiration of Mahāprabhu. That was really tasted and enhanced by Raghunātha and followers, *raghu-gaṇair-āsvāditaṁ sevitaṁ*. *Jīvādyair abhirakṣitaṁ*, and supported by the quotation of the scriptures and reasoning by Jīva Goswāmī with followers, Bāladeva, etc. *Śuka-śiva-brahmādi sammānitaṁ*, and which is hankered by Śuka, Śiva, Brahmā, Uddhava, etc. *Śrī-rādhā-pada-sevanāmṛtaṁ*. What is that thing? *Rādhā-pada-sevanam*, the nectar of the service of the Divine feet of Śrī Rādhikā. *Śrī-rādhā-pada-sevanāmṛtaṁ-aho!* It is very astonishing, *aho!* means. *Tad dātum īso bhavān*. You Bhaktivinoda Ṭhākura, you are in a position to distribute that highest nectar of our *sampradāya* to one and all. Your position is so dignified.

And my Guru Mahārāja was very much pleased to find this *siddhānta* in my *śloka*. And he expressed also to me, "Yes, Hare Kṛṣṇa, Hare Kṛṣṇa, very much pleased, this is properly hit in the *śloka*." So he told that, "Bhaktivinoda Ṭhākura has himself made to write, he wrote through him." That was the opinion of Prabhupāda. And to someone he told, "Yes, what I came to give to the world, it will be there, it is there. I'm leaving it for the world, that thing." And he told to me, "You have written it in a very happy style." Hare Kṛṣṇa. He was highly pleased with this, finding that, that was his real necessity, that it has been properly hit. Hare Kṛṣṇa.

So far we have been given to understand this is the aim of our life, wherever we be. We are given to understand that our mark must be towards this. Very fortunately we have got such nature within us, in *mādhurya rasa, parakīya, mādhurya rasa, rūpānuga*, the *sampradāya rūpānuga*. That that Kṛṣṇa *bhakti* is a departmental thing, so Rādhā *dāsyā* is another thing, department within department, and that is *rūpānuga*. The Ācārya *paramparā* is in that way, within us. Direct concern with this, rather to support the *vātsalya, sākhyā*, the consorhood of the, just as the fatherhood of the Christianity, masterhood of the Islam, and sonhood and the consorhood, the consorhood of the Supreme Entity, that has been delivered by Mahāprabhu.

*anarpita-carīm cirāt [karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah]*

[May that Lord, who is known as the son of Śrīmatī Śacī Devī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this

age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.] [*Caitanya-caritāmṛta, Ādi-līlā, 1.4*]

Which has never been distributed before this, before this, so perfectly and so clearly, it was not in ancient times anywhere it was distributed. So *anarpita-carīm cirāt karuṇayāvātīrṇaḥ kalau samarpayitum unnatojjvala*. This *śloka* I found in Madras in *Bhaviṣya Purāṇa* written by Vedavyāsa from the Nayasindhu Press of Bombay. In Nagari Sanskrit the *Bhaviṣya Purāṇa* was published and I found in Madras a copy of that. There I found this *śloka*.

And also about the incarnation of Mahāprabhu. It is mentioned there Rūpa Goswāmī and Jīva Goswāmī, these two names mentioned there. Śāntipura, Navadwīpa is mentioned there in *Bhaviṣya Purāṇa*. And Rāmānuja, Madhvācārya, they came to discuss about the Vaiṣṇava ontology with Mahāprabhu. That was mentioned there in *Bhaviṣya Purāṇa*. We found three chapters perhaps in *Bhaviṣya Purāṇa* dedicated to Mahāprabhu Śrī Caitanyadeva. There I found Rūpānanda and Jīvānanda. Jīva Goswāmī's name has been given as Jīvānanda and Rupa Goswāmī's name has been given as Rūpānanda, and Mahāprabhu's preaching centre has been given as Śāntipura, some difference, in this way.

And they came to make argument with Mahāprabhu, Rāmānuja, Madhvācārya, though historically it is not possible, but Bhaktivinoda Thakura also shown in his *Dhāma Parikramā*. In the subtle world, not in the physical world, in the subtle world the Vaiṣṇava Ācārya's came. Why this modification on their opinions? Madhvācārya came to establish his *dvaita-vāda*, Rāmānuja also came to argue with his *viśiṣṭādvaita-vāda*, but Mahāprabhu in a mystic way answered in such a fashion that they were silenced, dumb and went away. I found in *Bhaviṣya Purāṇa*. Or there Mahāprabhu says something mystic *śloka*, one mystic. So some questions and they're silenced so they go away. In this way it is mentioned, *anarpita-carīm cirāt*, and this has been discussed in *Jaiva Dharma* also by Bhaktivinoda Thākura, *anarpita-carīm cirāt*, which has never been given before.

That is this Rādhā *dāsyā*, the most secret object, fulfilment of our life is there, because Rādhārāṇī's service, that wholesale service, and intense also it has got no parallel. When that sort of service comes in connection with Kṛṣṇa, the quality and quantity of *rasa* from the *akhila-rasāmṛta-murtiḥ* is drawn in such a huge and beautiful and noble way. That is not to be found anywhere and everywhere. And again, those that are in that camp, the taste of the *rasa*, not only in *mādhurya* but categorically from that *parakīya* ordinary *mādhurya* in the service of *gopī*, it is superior in quality and quantity, both, specially quality. And if you want to have a taste of that type of *rasa* which only Rādhārāṇī can enjoy, you have not other alternative. What sort of *rasa* that attracts Rādhārāṇī so much? The high transaction of the *rasa*, higher quality must be there, and if you want to taste, whatever, a particle of that standard of *rasa*, you'll have no other alternative but to get a service in that camp. This is quite reasonable, reasonable. Gaura Hari bol. Gaura Hari bol.

*rādhe jaya jaya mādhava-dayite, gokula-taruṇī-maṇḍala-mahīte.
dāmodara-rati-varadhana-veśe, hari-niṣkuṭa-vṛndā-vipineśe.
vṛṣabhānū dadhi-nava-śaśī lekhe, lalitā-sakhī guṇa-ramita-viśākhē.
karuṇām kuru mayi karuṇā-bharite, sanaka-sanātana-varṇita-carite.
rādhe jaya jaya rādhe jaya jaya rādhe.*

[O Rādhē, Your transcendental love and beauty are so powerful and attractive that they captivate even the heart of Mādhava who is eternally self fulfilled and the unlimited source of all divine ecstasy and charm. By Your own natural excellence You are the most adorable of all young beautiful damsels of Gokula Maṇḍala, therefore Your glories remain ever unequalled.

O Rādhē, Your elegant countenance, decorated by coquettish moods and captivating dress, ever increase the love ecstasy of Your beloved Dāmodara. Manifesting such unique loveliness, You forever remain the beloved queen of the beautiful forest groves of Hari, who is expert in stealing away Your heart by creating an irresistible love attraction.

O Rādhē, from the ocean of Vṛṣabhānu, You have risen like a full moon of exquisite beauty that ever delights the heart of Mādhava.

O Rādhē, You are very fond of Lalitā and Viśākhā who stand out amongst all other damsels of Gokula, due to their charming beauty and expertise in *prema sevā*. They are also deeply captivated and overwhelmed by Your super excellent qualities which enchant Kṛṣṇa, the divine monarch of all loving mellows and so they accept You, with all adoration as their beloved Goddess and exclusive shelter of life.

O Rādhe, Your transcendental glories are described with unending joy by the exalted saints like Sanaka Ṛṣi and Your intimate servitor Śrīla Sanātana Goswāmī. O magnanimous Goddess! Your heart is full of compassion, therefore please bestow Your mercy upon me.

(chorus) O Radha! O beloved of Madhava! O You who are worshipped by all the young girls of Gokula! All glories unto You! All glories unto You!] [Śrīla Rūpa Goswāmī's *Śrī Rādhikā-stava*]

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. And that Both combined came Mahāprabhu. How our attention should be towards that, and that Gaura *Dhāma* and we are all offenders, and this is the *aparādha-bhañjan-pāṭ*. We pray our utmost that They may send Their best mercy towards us so we may be clear from all the offences and can hope to participate in such *rasa*. Gaura Hari bol Gaura Hari bol.

Jaya Om Viṣṇu-Pāda Śrīpād Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Śrīpād Bhaktivinoda Ṭhākura kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Śrīpād Gaura Kiśora Dāsa Bābājī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jagannātha Dāsa Bābājī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Goswāmī granta kī jaya! Prabhupāda Gaura Hari. Bhakta Vṛnda kī jaya! Hari Nāma Saṅkīrtana. Chaitanya Sārasvata Maṭha kī jaya! Sevā Vṛnda Bhakta Vṛnda kī jaya! Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotees: Jaya!

...

They had some special affection for me, especially Hamsadūta, and Tamāla Kṛṣṇa's very shrewd, but Hamsadūta and this Jayatīrtha Mahārāja. And they felt in the meantime that some are being inclined towards me. They could not tolerate that, so told. In the meantime some others also came and took initiation, I send them back, no boat is found, _____ [?] organization. But there are some who...

...

_____ [?] It is from the time of Swāmī Mahārāja, when they used to come to me they took tapes, that was their fashion. Whenever putting question, I am giving answer, they're recording it. Now those days here and when I went to Maṭha, Māyāpur Maṭha, Swāmī Mahārāja, myself and others give our lectures all taped. That was kept in Los Angeles where Dhīra Kṛṣṇa Mahārāja was in charge. And he anyhow managed to get the copy of all these tapes. And he was impressed with my lectures perhaps. He began to give publicity to those tapes, and Charu Swāmī also _____ [?]

And that created the trouble for the GBC, and then this Gaura Pūrṇimā occasion they told that, "No one must go to see Śrīdhara Mahārāja, because people are being attracted towards his spirit. With his connection the credit of ISKCON will be lost." So passed a resolution, "None to go and see Śrīdhara Mahārāja, in any way, his connection, or literature, or his tapes."

Some kept silent but Jayatīrtha Mahārāja opposed, "No. I read his tapes as well as Bhaktisiddhānta Saraswatī, Bhaktivinoda Ṭhākura, I want to read all these things. I can't leave them."

They passed that, "Only Swāmī Mahārāja's literature should be discussed in ISKCON."

He told, "That at least when in the public meeting I shall deal with Swāmī Mahārāja's literature. But outside that for my own self I shall hear Śrīdhara Mahārāja's tape, Bhaktisiddhānta Saraswatī Thākura, Bhaktivinoda."

"No. Even in your private life you won't be able, you won't be allowed to deal with all this literature."

Then he revolted, "No it is not possible for me. Rather I shall disconnect with you, I can't disconnect with Śrīdhara Mahārāja." Then the dissension came and he was ousted from ISKCON. He first in a lecture, their television told, "That I have retired from ISKCON, you all join ISKCON, I am keeping outside." Then again from here perhaps he sent, "That those that are still faithful in me they may come here, in spite of their propaganda against me. Who can keep faith in me they may not remain with them, they may come, they may sever themselves from the ISKCON." And so some came out and there was another independent and about a hundred men and women came here, for some time here, and Calcutta and Nepal. With much trouble they have to live here for a long time. Then gradually they are going now to London from Bengal, in this way.

In the meantime some of them took *sannyāsa* from me. Dhīra Kṛṣṇa Mahārāja got *sannyāsa* from Kīrtanānanda. Kīrtanānanda was dissatisfied with him and he rejected him, and he took *sannyāsa* from me. Then Jayatīrtha Mahārāja in a modified way was given by Kīrtanānanda. Then others, five, six, about nearly ten took *sannyāsa* from here, and they formed an association. In the meantime purchased a land, about three acres, _____ [?] propaganda in various ways, out ISKCON. In this way these things are going on now.

In general ISKCON is dissatisfied with me, so to keep my connection means to incur displeasure of ISKCON. So you must think deeply, whether at the cost of your connection with ISKCON you will come here. They were not so strict beforehand, but now they're very strict in my affairs. They say, "Who will come here he's poison, against ISKCON creed." That is their ideal, and it is my position. Even Charu Swāmī who used to visit here every now and then, he's also coming very rarely, because he's always engaged in ISKCON duties. He's an editor perhaps for their paper. So long he was neglected, but now for such circumstances he has been encouraged more. He may come here but not so much as he did previously. Sarvabhavana also, and this Jayatīrtha Mahārāja's party, they're here and several others. So ISKCON does not like when anyone comes in connection with me. So that have affection for me, they're also careful. Such is the stage. You are to think what to do? You are under the direction of ISKCON.

Devotee: I have been outside of ISKCON for the past two or three years.

Śrīla Śrīdhara Mahārāja: Why?

Devotee: I'm engaged in business activities.

Śrīla Śrīdhara Mahārāja: With them?

Devotee: No, not with them, independently, but I have maintained.

Śrīla Śrīdhara Mahārāja: Oh. So many *grhastha* householders they may have business, that does not mean that they have no connection with ISKCON.

Devotee: I'm staying in India, so simply I go to Vṛndāvana occasionally.

Śrīla Śrīdhara Mahārāja: They have centres in many places in India like Vṛndāvana. That does not mean that you are independent of ISKCON. They take you as their disciple, all these. Mostly all the disciples of Swāmī Mahārāja they're going on under their direction, GBC, and you are all supposed to be in their connection. Hare Kṛṣṇa. With whom are you intimately connected in ISKCON?

Devotee: No, you see, I'm one of the wounded soldiers, which means I've not been following nicely.

Śrīla Śrīdhara Mahārāja: Wounded soldier? Who wounded you? You live generally in England and that was in charge of Jayatīrtha Mahārāja, and he might have wounded you?

Devotee: I mean, you previously referred to the fight with *māyā*, so sometimes the soldiers get wounded.

Śrīla Śrīdhara Mahārāja: Who? Jayatīrtha Mahārāja, his example discouraged you?

Badrinārāyaṇa: No. Mahārāja, he's saying, previously you spoke of the fight with *māyā*.

Śrīla Śrīdhara Mahārāja: I don't follow you.

Badrinārāyaṇa: He says, previously you spoke of the fight with *māyā*. So he's one of the wounded soldiers in the fight with *māyā*.

Śrīla Śrīdhara Mahārāja: What is the cause of his wound? *Māyā* has wounded him...

Devotee: So it means I've not been following so nicely, and I've not been living in the temple recently.

Śrīla Śrīdhara Mahārāja: ...or want of well organization in your camp, what is the cause?
Of course many may be wounded in a big fight, many may be wounded, many may be lost, that fight means that. But still they fight, going on and will go on, though many wounded in many cases, that is the nature.

Devotee: With your blessing I can continue the fight.

Śrīla Śrīdhara Mahārāja: Whom you have got your best faith in ISKCON, best friend, anyone whom you can rely most?

Devotee: I have many friends within ISKCON.

Śrīla Śrīdhara Mahārāja: Who are they? _____ [?] Mahārāja is one of them?

Devotee: He's a big devotee, I am too small, I could not count him as my friend.

Śrīla Śrīdhara Mahārāja: But your guardian, or well wisher, for whom you have some reverence? So many, and they're which side? Akśayānanda Mahārāja is this side, and there are others also on that side, the side of ISKCON. Whom you revere and you have got affection, who are they? Among the Gurus and GBC and even outside? Do you know that Kedaṇātha?

Devotee: I met him two days ago. He seems very much inspired by your association, he was preaching to me.

Śrīla Śrīdhara Mahārāja: Something like that, who was next to Jayatīrtha Mahārāja there in England, from before.

Devotee: I have stayed in Gauḍīya Maṭha actually in Burdwan.

Śrīla Śrīdhara Mahārāja: Not Gauḍīya Maṭha in England, in London? Vasudeva Gauḍīya Maṭha, first it was Vinoda Vāni Gauḍīya Maṭha, now I hear that Vasudeva Gosh? Did you meet one Bhakti _____ [?] *sannyāsī*? _____ [?] in Kṛṣṇa consciousness, that seen, that is something substantial. Can you explain how?

Devotee: In other philosophies everything is not explained easy, but in the Vaiṣṇava philosophy everything is completely explained.

Śrīla Śrīdhara Mahārāja: At least you are satisfied. Who are the striking members of ISKCON whom you met? Who could leave some impression in your mind and encourage you? Whose movements and teachings encouraged you?

Devotee: Bhagavān Mahārāja, Jayapatāka Mahārāja.

Śrīla Śrīdhara Mahārāja: Bhāvānanda, Rāmeśvara, Satsvarūpa, Gopāla Kṛṣṇa, Hṛdayānanda. How have you seen this Bhagavān Mahārāja? He's in charge of southern Europe.

Devotee: When I first joined ISKCON he was my GBC, but I did not see him for many years, I didn't see him for three or four years.

Śrīla Śrīdhara Mahārāja: When you joined, what were you? What is your age now?

Devotee: Now I'm thirty years old Mahārāja, and at that time I was twenty two.

Śrīla Śrīdhara Mahārāja: Were you a student or what?

Devotee: Actually I was travelling around.

Śrīla Śrīdhara Mahārāja: Are your parents living?

Devotee: My father's a teacher in England, mother she's housewife.

Śrīla Śrīdhara Mahārāja: How many brothers you have?

Devotee: I have two brothers Mahārāja and two sisters.

Śrīla Śrīdhara Mahārāja: They're elder or younger?

Devotee: Only one brother is elder, the rest are younger.

Śrīla Śrīdhara Mahārāja: He has got a family?

Devotee: My brother? No.

...

Devotee: Just an ordinary man, married.

Śrīla Śrīdhara Mahārāja: Two parties _____ [?]

Devotee: Ye Mahārāja.

Śrīla Śrīdhara Mahārāja: And one that culture section, another one, Kali one party perhaps, Kali culture one and the same perhaps. _____ [?]

Devotee: _____ [?] They're all politicians Mahārāja, politics, that's all, no limit.

Śrīla Śrīdhara Mahārāja: Fighting each other _____ [?]

Devotee: I don't know Mahārāja. I think he's a Sikh. Sikh are always very, very...

Śrīla Śrīdhara Mahārāja: Has he got a beard?

Devotee: Yes, he's got beard, turban, yes Mahārāja.

Śrīla Śrīdhara Mahārāja: So Udashi [?] *sampradāya*, Udashi and Akadi [?] two sections of ...

Devotee: No, he's not from any *sampradāya* Mahārāja. He's a most corrupt man. He's not of any *sampradāya*. He likes women and everything.

Śrīla Śrīdhara Mahārāja: Like Indira.

Devotee: That's right Mahārāja. And only eighth class pass, middle pass, that's all. No qualification. Everybody knows his character, he's a very loose character man. Some university they gave him an honorary degree of doctor.

Śrīla Śrīdhara Mahārāja: Indian university?

Devotee: Some Indian university, yes Mahārāja. Now they call him Doctor Zalsing. He doesn't know a single word of English. He has no other qualification. But he was a chief minister in Punjab before coming to centre. It's a shame. _____ [?]

Śrīla Śrīdhara Mahārāja: But he must have some ability.

Devotee: He was a chief minister in Punjab Mahārāja for a long time.

Śrīla Śrīdhara Mahārāja: And he successfully continued his administration?

Devotee: Yes, that's right.

Śrīla Śrīdhara Mahārāja: A man of strong common sense.

Devotee: Yeah, you could say that.

Śrīla Śrīdhara Mahārāja: Just like Śivaji [?], Akbar [?], they did not know how to sign their own name, both Śivaji and Akbar. And Rabindranatha also non-matric.

Devotee: No. That's right. But these fellows have well educated secretaries and all that you know Mahārāja.

Śrīla Śrīdhara Mahārāja: No university degree, but still Rabindranatha was a great scholar in the whole of the world.

Devotee: These ministers have well educated people behind them to guide them.

Śrīla Śrīdhara Mahārāja: But when he's to visit foreign land, what should he do, the Jaysing [?] Some secretary will be, and if any address is written, he'll be able to read it?

Devotee: Yes. They have to do like that.

Śrīla Śrīdhara Mahārāja: No ability to read English.

Badrinārāyaṇa: He will learn.

Devotee: I don't think this is very important.

Śrīla Śrīdhara Mahārāja: He was chief minister, then he knows something. Has he got any hold over the military? I was thinking India is apprehending that the military government may be necessary for India. So selecting one Punjabi of military type, my apprehension is like that. War may be inevitable, and especially between Pakistan and India, and Rastrapati must be a Punjabi who has got some hold over military.

Devotee: No, that is not the case Mahārāja. But only people think in Punjab and every where else that Indira Gandhi wants to become, change the way of governing. She wants to become herself President, then change the constitution.

Śrīla Śrīdhara Mahārāja: And there is some danger, the Sikhs they want Kalistan, and Pakistan is encouraging that. And some able man is necessary in Punjab who can control that Pakistan difficulty.

Devotee: No, those people, Jaysing can't solve those things Mahārāja.

Śrīla Śrīdhara Mahārāja: Jaysing is an instrument to Indira. Whatever Indira will direct, he will carry out.

Devotee: Oh yes, he will. But I think Indira wanted to change the constitution, and she wanted to have a government like American government. That's why she had Jaysing. People say it like that. I don't know.

Śrīla Śrīdhara Mahārāja: Maybe. In American government the President holds the substantial power. Then Indira wants she will be the President and control the country. Maybe. Anyhow Indira is better than this communist. Some respect, though not very substantial, some respect for religious view. But more reserved, the whole family is pro-Muslim. The Jawarlal [Pandit Nehru] and Indira, they are all pro-Muslim. Not anti-Hindu but pro-Muslim, supporting the Arabian country, dismissed the Israel ambassador the other day.

Devotee: So Mahārāja, my inquiry is about the man in the street, how he should live. If I talk with somebody in the street about Kṛṣṇa consciousness, or about God consciousness, he said, "Well no, we must work, we must look after our families, that is more important." What should I tell to them? "If we all leave working..."

Śrīla Śrīdhara Mahārāja: What is that, work, but not family interest, but the whole interest. Otherwise you are to suffer. Local interest is sure to suffer, hitch with another local interest. We must live in the eternity, not in the span of life of a human being. Next, if I have got faith in transmigration, after human birth I may be given birth of a dog. What is the good there? So we must have a program that's concerning the eternal life - my past life, my future life, and also this is true about everyone. If there is possibility the man may again become a dog, then should we not, in our program give permission for that?

Devotee: Then how to divide the days? Like how they should work in office or in a shop?

Śrīla Śrīdhara Mahārāja: Anything may be done but the centre connected with Kṛṣṇa consciousness, anything. Even the battle may be fought, does not matter, but Kṛṣṇa consciousness. This body consciousness, body is only a garment, like clothing. So body consciousness is treacherous. We must be wakeful to the fact that we shall have to die. But the soul does not die. The body will go, another body to be accepted. That I cannot ignore. If my knowledge helps me to see that future, then how can ignore my future life at the cost of this present. And what is true in my case, that is also true in all the members of my family, in their case also, the countryman's case also that. Today I shall feed well and the next day I shall die without food. That cannot be any reasonable proposal. A question of faith, whether transmigration of soul, we have faith in that, transmigration of soul. *Yata sei dvau mrtya tvamam jana mrtya yasa* [?] So we are to solve the problem of death and infirmity, old age, all these things. Not very narrow...

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