

82.10.08.B_82.10.10.A

Śrīla Śrīdhara Mahārāja: Kṛṣṇa is lying, and the persons that are lying and stealing, that will be equal? What is this? Gaura Hari bol. Gaura Hari bol. With this effect? *Mani mayi manderi pasyati cidran* [?] In a temple built of diamonds and jewels, _____ *paśyati cidran* [?], the ants attempt is to find some hole there. So it is to steal the ocean, like to steal the ocean. This dancing, chanting, being mad with the *līlā rasa* of Kṛṣṇa, Vṛndāvana *rasa*, and this intoxicating *rasa* one and the same, this is *sahajiyā* of the extreme. Their sense experience with men and women, they're to be to the Braja *rasa*, it is like that, most unfortunate, unhappy. *Hari-rasa-madirā*, *Hari rasa* has been compared with *madirā*, with wine, so *hari-rasa-madirā*. Drink hard of the *Hari rasa*, Braja *līlā*, and begin to dance. That is our most high fortune, and this is the lowest degradation, that by this liquor to drink hard and to dance. What is this, how they can come to see it? And in *Prapanna-jīvanāmṛtam* I have quoted the poems of *mahā-jana*, and not compiled by myself. Some, to give some correction to them, but mostly it is all quoted from Sārvabhauma.

*[parivadatu jano yathā tathāyaṁ, nanu mukharo na vayaṁ vicārayāmaḥ]
hari-rasa-madirā-madātimattā, bhuvī-viluṭhāma-naṭāma nirvviśāmaḥ*

[Sārvabhauma Bhaṭṭācārya said: "The gossipers may slander us, but we shall not heed them. Completely intoxicated by drinking the wine of the ecstasy of Śrī Hari's service, we shall dance and roll about on the ground, and faint."]

In *Caritāmṛta* also the *śloka* is there. Perhaps in this way he must have found something, some support from *Prapanna-jīvanāmṛtam*. Ha, ha. Ludicrous, this is ludicrous. Hare Kṛṣṇa. Gaura Hari bol. So God is sweet, so the *rasagulla* will take the position of God, is it?

*madhuraṁ madhuraṁ vapur asya vibhor, madhuraṁ madhuraṁ vadanam madhuraṁ
[madhu gandhi mṛdu smitam etad aho, madhuraṁ madhuraṁ madhuraṁ madhuraṁ]*

["O Lord Kṛṣṇa! The beauty of Your transcendental form is sweet, but Your beautiful face is even sweeter. The sweet smile on Your face, which is like the sweet aroma of honey, is sweeter still."]
[*Kṛṣṇa-Karṇāmṛtam*, 92]

All *madhu*, *madhu*, *madhu*, His connection is all sweet. All the sweetness of the earth, the mundane world, we shall take that and we'll be satisfied. Ha, ha, ha. Gaura Hari bol. Ha, ha. This representation coming from ISKCON, or from Jaya Tīrtha's party?

Akṣayānanda Mahārāja: Some of it is Jaya Tīrtha's party, some of the people who like intoxication.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Then, any other?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Where did you see that Jai Gaurendu?

...

...intoxication and then go on chanting, they will easily dance, the singing, dancing and rolling on the earth, that will be very cheap, with the help of the intoxication.

Akṣayānanda Mahārāja: Hmm, come very easily.

Śrīla Śrīdhara Mahārāja: It's all deception.

*yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ
[mukunda-sevayā yadvat, tathāddhātmā na śāmyati]*

["The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Lord, Mukunda. It can never be likewise checked or pacified by practising the eight-fold *yogīc* discipline, which is generally based on sensual and mental repression (*yama, niyama*, etc)."] [*Śrīmad-Bhāgavatam*, 1.6.35]

"You *yogīs*, you think that by the process of controlling the breath, you are getting peace of mind and also control over the senses. That is only for the time being. It may continue for lives together, but it is an artificial thing, it cannot have any permanent contribution. *Yamādibhir yoga-pathaiḥ, kāma-lobha*. You think that the control of this lust and anger that is all, and you will find a sort of peace within you, you are master of *kāma* and *krodha* etc, *lobha* etc. But that position you cannot retain, that is a lower position of peace, and that cannot be maintained permanently, you'll have to fall down. *Yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ*, temporary. *Mukunda-sevayā yadvat, tathāddhātmā na śāmyati*. But by the service of Mukunda, what sort of peace you will find within you, it cannot reach to that point. This is artificial means for checking the *kāma, krodha* etc, that are disturbing the mind and bringing with reaction. You may be above that, *yoga siddhi*, for the time being you may find a phase and no troubles from the senses, you may find you are the master of your senses, by the practice of breath, by *prāṇa vāyu*. But is temporary, just as in _____ [?] also.

Prāyaścittam vimarśanam, [*Śrīmad-Bhāgavatam*, 6.1.11], *hasti snāna prāyaścitta*, I've done something sinful and if I do *prāyaścitta* and only for that one practice it is absolved. But the next moment again I shall commit to that. But by grand *prāyaścitta* we may achieve some more permanent character of abstention from this sinful activity, *veṇu-gulmam ivānalaḥ* [*Śrīmad-Bhāgavatam*, 6.1.14], a whole year. And the next year, again when the rainy season will come, all the shrubs will come out, but...

*kecit kevalayā bhaktyā, vāsudeva-parāyaṇāḥ
agham dhunvanti kārtsnyena, nihāram iva bhāskaraḥ*

["Only a rare person who has adopted complete, unalloyed devotional service to Kṛṣṇa can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays."] [*Śrīmad-Bhāgavatam*, 6.1.15]

But what sort of purity, what type of purity we shall attain in coming in connection with the service of Vāsudeva, that is of eternal factor. And it is of peculiar purest type. That we cannot hope to attain by any other method, what we get by our submission and acceptance of the service of that Reality the Beautiful. That sort of peace can never be found anywhere. That our understanding with

the highest centre, proper understanding and adjustment with the highest centre, that will give us such sort of peace and free from anxiety of all types. That cannot be attained, cannot be achieved by any sort of artificial methods which is not in connection with the understanding of the highest centre. In *Bhāgavatam*,

*tapasvino dāna-parā yaśasvino, [manasvino mantra-vidaḥ sumāṅgalāḥ
kṣemaṁ na vindanti vinā yad-arpaṇaṁ, tasmai subhadra-śravase namo namaḥ]*

["I offer my repeated obeisances unto the Supreme Lord, who is all-famous as the Supreme Good. Without offering their actions unto Him, neither the liberationists (*jñānīs*) who are dedicated to austerities, not the charitable worldly workers (*karmīs*), nor the world famous, nor the performers of Aśvamedha sacrifices, nor the sages or *yogīs*, nor persons dedicated to chanting *mantras*, nor persons of virtuous behaviour - none of them can attain any auspiciousness in life."] [*Śrīmad-Bhāgavatam*, 2.4.17]

Śukadeva in his inaugurating speech he's saying to the scholars, "There I know in this assembly, there are scholars, *yogīs*, *tapasvi* of different types. But you, I place what I'm going to say to you, you consider. *Tapasvino*, there are many penance making ascetics, *dāna-parā*, who has given many, who are famous for their donations, big donations, *dāna-parā*. Then *yaśasvino*, there may be many famous by their writings or their sacrifice, *yaśasvino*. *Mantra-vidaḥ*, there may be many who are well versed in the application of the mystic words, *mantra-vidaḥ*. *Sumāṅgalāḥ*. *Kṣemaṁ na vindanti vinā yad-arpaṇaṁ*. But you think in yourself, none of them...

So understanding with the highest central that can give us pure peaceful and harmonious life and no partial attainment can cope with that sort of acquisition. Gaura Hari. Gaura Hari.

Intoxication. There are so many, in India also by...

So many things, by taking that, they may settle themselves in a particular thought for sometime more by helping. But that won't produce any permanent result. Concentration, artificial concentration, everything is artificial. Contribution from the mundane cannot but be artificial and of lower nature.

In other words this is fossil fatherism, the fossil has created God. From the fossil consciousness God consciousness has come. From fossil when he developed into human section, then in the human mind grows the God conception. So fossil is the cause to produce God conception. The fossil is the father of the God.

So mundane intoxication that can give birth to the happy...

...of the conception of the absolute beauty and sweetness.

This is atheism. Hare Kṛṣṇa.

One may say that how Tulasi, Śālagrāma may help us? Apparently that is matter. The Deity apparently matter, how it can help us? But it is not so. Originally it is spiritual but in the form of matter. So this is theistic line. And this *māyāvādī* line that we want anything, a model, a doll, and by attending to that I'm to improve my own things, that is...

Gaura Hari. Gaura Hari. Gaura Hari.

Everything must come down, *śrauta-panthā*, revealed way. And nothing can go up from here, *āroha-panthā*. Ascending method has been discarded. Only descending. He can come to us. We

cannot produce Him, go to Him, against His will. He can take us. As I told, the Ārya Samāj, "If finite can know infinite, approach infinite, He's no infinite. But if infinite cannot make Himself known to finite He's no infinite." *Yam evaiṣa vṛnute tena labhyas.*

*[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."] [*Śrī Kāṭha Upaniṣad*, 1.2.23] & [*Muṇḍaka Upaniṣad*, 2.3.2]

No further way of attaining Him. *Nanya pantha vidyate* _____ [?] Only one way, that He will graciously descend to me and I shall be able to find. He's of such superior nature. We're to accept that. Otherwise why it is necessary for searching after Him if He's so available in this mundane world as one of us? *Yam evaiṣa vṛnute tena labhyas.* Only by *śrauta-panthā, pāramparyeṇa, Guru paramparā*, He can come down then we can find Him. And when we can participate, all this rubbish vanishes away and our inner principle which is connected with that plane. And we can be helped from upward. And not we can run in a hill to reach this top. Gaura Hari bol. *Yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām.* We must not deviate.

...

Śrīla Śrīdhara Mahārāja: Whose question?

Akṣayānanda Mahārāja: Tamāla Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: How many questions?

Akṣayānanda Mahārāja: One, two, three, four, about five. Some of them are quite short. First he says, "In the *Bṛhat-Bhāgavatāmṛta* the different chapters are called by different types of *Nāma, Bauma Nāma, Divya Nāma, Priya Nāma, Bhajan Nāma.*" He wants to know why those chapters are given those names, what's the reason?

Śrīla Śrīdhara Mahārāja: First, which name?

Akṣayānanda Mahārāja: *Bauma.*

Śrīla Śrīdhara Mahārāja: Then *Divya*, then *Priya Nāma*, then *Bhajana*, and then?

Akṣayānanda Mahārāja: He's only given those, he's not given them all, perhaps.

Śrīla Śrīdhara Mahārāja: What do you think? This is a new thing but it is not unintelligible. According to the purity of the name stage, it is classified. *Bauma*, more material conception mixed with it, more material than spiritual. *Divya*, then the major portion of its conception is supernatural, natural then supernatural. Then third stage is *Priya*. Then there we find some natural taste. So long as duty we are to do with *śraddhā*. And now it has reached the stage of *ruci*. In the beginning there may not be *ruci*.

*pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinaṁ khalu saiva juṣṭā
svādvī kramād bhavati tad-gada-mūla-hantrī*

In the beginning with the help of *śraddhā* we are to take it and just, it may not be felt very sweet. Just as when there is biles, attack of biles, this sugar candy tastes bitter. But when the disease is cured and gradually sugar candy will taste sweet. That is the medicine to drive away the disease. First sugar candy is bitter and then we will take more and more and the disease will be off and the sugar candy's taste will be sweet.

*syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-, pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinaṁ khalu saiva juṣṭā, svādvī kramād bhavati tad-gada-mūla-hantrī*

["The Holy Name, character, pastimes and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of *avidyā* (ignorance) cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet Names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root."] [*Śrī Upadeśāmṛta*, 7]

In this third state the sweet taste of the sugar candy comes back after doing away the effect, influence of the bile, attack of biles, *aravidyā*. So in the beginning it is material, more natural, then supernatural position comes, then the sweetness, inner sweetness comes to open it to us Then the third, then we can go on with real *bhajana*, that is a service, the stage of service, *sevā* begins. It has become automatic, spontaneous. Otherwise it is laboured, aiming at the desired result. But when it tastes sweet, then only, the basis of that, the natural service begins. And then it comes, attains the stage of *bhajana*, the fourth stage. And then it will divulge, it will express the *rūpa* out of it. *Rūpa* then *parikara vaisistha lilā*, in this way it goes up.

Then the second question?

Akṣayānanda Mahārāja: *Śrīmad-Bhāgavatam* is the incarnation of Śrī Kṛṣṇa. So is *Bhakti-rasāmṛta-sindhu* the incarnation of Śrīmatī Rādhārāṇī? He's asking.

Śrīla Śrīdhara Mahārāja: It is generally told as in Kṛṣṇa relatively Rādhārāṇī and all other serving group included. As in the name of king, so many of his paraphernalia included. So in *Bhāgavatam* there is everything, not only Kṛṣṇa. Kṛṣṇa predominating and there are so many, otherwise along with Kṛṣṇa, so many discussions is not possible. Kṛṣṇa mainly. And in *Bhakti-rasāmṛta-sindhu* there is also Kṛṣṇa and *bhakti*. Mainly the *vaibhava* of Rādhārāṇī we may say. *Bhakti*, she is the most predominating, we may say. But there is relatively Kṛṣṇa and His group also there, the *sākhya rasa*, *vātsalya rasa*, but all mainly serving tendency. Then?

Akṣayānanda Mahārāja: Then in *Bṛhat-Bhāgavatāmṛta*, in the second part, there is mention of ten syllable Gopāla mantra. He says, can you tell us that mantram?

Śrīla Śrīdhara Mahārāja: I don't remember, mention of Gopāla mantra. Dvādaśaka, no, what is it? That is not mentioned?

Akṣayānanda Mahārāja: Ten syllables.

Śrīla Śrīdhara Mahārāja: Ten syllables. No, I shall have to consult *Hari-bhakti-vilāsa* for that before I can give any definite statement about that. The Vāsudeva mantra is found Dvādaśaka in *Bhāgavatam* in case of Dhruva. But this Gopāla mantra I did not remember, I found, to consult *Hari-bhakti-vilāsa*.

Akṣayānanda Mahārāja: Then one last question, in the *Caitanya-Bhāgavata* he says, "When Lord Nityānanda Prabhu went to the kingdom of Guhak Candala He fell into a trance for three days." He's asking, "Why did He fall into trance? And who is Guhak Caṇḍāla?"

Śrīla Śrīdhara Mahārāja: Then I'm to consult that portion where it is mentioned. So in general I can say that Nityānanda Prabhu's very type was that Rāmacandra's grace towards the fallen. Guhak Caṇḍāla's case, when Rāmacandra was very much graciously inclined towards Guhaka, the *caṇḍāla*, *patita-pāvana*, the deliverer of the fallen. And Nityānanda Prabhu, His main temperament is such. So when they both came together, that memory in Rāmacandra's age of that *patita-pāvana*, He was one with that temperament and went besides Himself. Welcomed it so deeply that He was fully identified with that idea and was absorbed in that attention, Guhak *caṇḍāla*, *patita-pāvana līlā*. He Himself was that, and in Rāmacandra that was depicted, to the high extent there. So the equal temperament that came to meet and lost Themselves, in one function of *patita-pāvana*, so much absorbed there. So much absorbed in that *līlā* of Rāmacandra, forgot Himself. The most appreciator of that *līlā*, Nityānanda. This is the fourth?

Akṣayānanda Mahārāja: Yes, that's all.

Śrīla Śrīdhara Mahārāja: So Gopāla mantra to be consulted in *Hari-bhakti-vilāsa* and *Caitanya-Bhāgavata*, this Guhak *caṇḍāla*. But this is the gist of the *līlā*, Nityānanda Prabhu's *līlā*, He was unconscious. He lost Himself here in memory of the *līlā* of Rāmacandra there *patita-pāvana*. That is His own heart. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: I had one small question. Recently I saw in *Hari-bhakti-vilāsa* that for *dīkṣā* there some months are auspicious, some months are inauspicious, *dīkṣā* ____ [?]. But we do not attach much importance to that. Sanātana has given that for a reason?

Śrīla Śrīdhara Mahārāja: Inauspicious or ominous that means according to the *adhikāra*, the receiving capacity. *Anadhikāra*, it is not fit for this particular stage. According to that the auspicious or ominous to be settled, *adhikāra*.

Duṣṭa phala karibe arjjana. That in dream that gentleman got this, they profess like that. That Caraṇ dāsa got in his dream this *Nitāi Gaura Rādhe Śyāma*. But Bhaktivinoda Ṭhākura and Guru Mahārāja told that is concoction.

Akṣayānanda Mahārāja: Yes, *rasābhāsa*.

Śrīla Śrīdhara Mahārāja: It may be in his dream but that showed that he's a false man, not having real touch with the reality. Rūpa, Sanātana, and Kavirāja Goswāmī, Narottama Ṭhākura, we must accept their decision, their vision, their estimation. And this is anomaly, *Nitāi Gaura Rādhe Śyāma*,

what is this? This is against. And then to divide the mantram that are coming down, it is rather a living thing and according to our whim, we can cut it asunder and a part of that and another part we can mix together, create, that idea is also not happy.

Akṣayānanda Mahārāja: Was he in the time of Prabhupāda, or before, earlier?

Śrīla Śrīdhara Mahārāja: A little earlier. And he wanted to have Prabhupāda within his community, very earnestly. And Bhaktivinoda Ṭhākura warned Prabhupāda, "Don't be a captive to that false man."

Once I heard from Prabhupāda that Bhaktivinoda Ṭhākura is going to Mahāprabhu's house and Prabhupāda is following him, here in Navadvīpa. And just by the front of that Samājbari there position, and Bhaktivinoda Ṭhākura has gone perhaps a few steps further.

And he suddenly came and stood before Prabhupāda, "You are our future prospect." In this way he began to eulogize Prabhupāda very much. Then Prabhupāda was stopped for a minute or so.

When again joined, Bhaktivinoda Ṭhākura asked Prabhupāda, "What that man was telling you?"

"He was saying like this, that you are our..."

"Be very cautious, and don't be a captive to that man's trap."

Akṣayānanda Mahārāja: There's another mantra also, another person perhaps. *Hare Kṛṣṇa, Hare Rāma, Rādhe Govinda*, what is that?

Śrīla Śrīdhara Mahārāja: *Śrī Kṛṣṇa Caitanya Prabhu Nityānanda Hare Kṛṣṇa Hare Rāma Rādhe Govinda*.

Akṣayānanda Mahārāja: Yes. That's another gentleman, another concoction?

Śrīla Śrīdhara Mahārāja: He comes in the name of Advaita Prabhu or so.

Akṣayānanda Mahārāja: They say Advaita *varṁśa*.

Śrīla Śrīdhara Mahārāja: There is one Gandhi, Rāmacandra, Rādhe Rādhe...

No, there was one Balānanda Giri, hodgepodge *māyāvādī*, *Gauḍīya Śaṅkara Sītā Rāma Rādhe Rādhe Śyāma Śyāma*. He also entered *Gauḍīya Śaṅkara* also within that. *Gauḍīya Śaṅkara Sītā Rāma Rādhe Rādhe Śyāma Śyāma*.

And the Gandhi has also introduced one. *Raja Rāma Patita Pāvana Sītā Rāma*.

Akṣayānanda Mahārāja: Yes. *Īśvara Te Nāma*, something?

Śrīla Śrīdhara Mahārāja: *Sītā Rāma Patita Pāvana Sītā Rāma. Raghupati Ragava Raja Rāma Patita Pāvana Sītā Rāma*. This is main, and sometimes they join, *Īśvara Allah Devī Nāma Sat Kure Sumati Devala Vani* [?] This is added with that, *Īśvara Allah Devī Nāma Sat Kure Sumati Devala Vani* [?] Then, partial representation. "You may be told by some as Īśvara, some may tell as Allah, but Your Name, of course, Your *vaibhava*, there's no harm, but not all equal."

Akṣayānanda Mahārāja: He added that verse. Gandhi added that verse. Hindu Muslim compromise.

Śrīla Śrīdhara Mahārāja: Yes. *Īśvara Allah Devī Nāma Sat Kure Sumati Devala Vani* [?]
When he was hit, he was shot, *Ha Rāma Ha Rāma*, and within half an hour he passed away.

Akṣayānanda Mahārāja: He told *Ha Rāma*?

Śrīla Śrīdhara Mahārāja: *Ha Rāma!*

Akṣayānanda Mahārāja: Oh! I thought he told Hare Rāma.

Śrīla Śrīdhara Mahārāja: We were told at that time in the paper, *Ha Rāma Ha Rāma*, with pronouncing these words he fell down, and unconscious and within half an hour, two bullets in the heart, by that gentleman, that Godse. That Jawaharlal [Pandit Nehru] he heard that Gandhi will be shot, murdered, so Jawaharlal arranged for his protection, some police.

He accepted but told, "When I shall attend the religious class, I don't want any protection, that would be ludicrous. I'm going to pray for the Lord, and some police guard, and not to surrender to Him, I can't tolerate that idea."

So when he went to attend his class, take his class, thus the *kīrtana* and all these things. He was living in _____ [?] that Ridge Road in Delhi. _____ [?] is there, residing, and nearby the park I heard.

When I was in Delhi for three years, at that time it was under construction. Now, Delhi of the present day, I do not know anything, but I knew it in [nineteen] thirty-seven, eight, nine, up to thirty, twenty seven, eight, nine, thirty. The Ridge Road that was the end of the western side. _____ [?] is there and then _____ [?] constructed a temple there. I did not see, I heard.

And there was a park and he was going that park, to the park to begin his *bhajana*. At that time that Godse, perhaps he had some connection with Sabarcath or so, it was told. He came and just bowed down before him, and then went up and with his pistol perhaps or revolver he shot twice.

And *Ha Rāma Ha Rāma*. That was the last word and he fell down, and his spectacles also cast, thrown to some distance. And some came, and that man was given a good beating. But anyhow police intervened and took him as a captive. And Gandhi was at once removed to that _____ [?] house and within half an hour he expired. No other knowledge came back, unconscious.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Maybe *nāmābhāsa*.

But we can't tolerate the idea when he came to Purī, his wife, he did not enter the temple because it is not open to the untouchables. But his wife, she privately went to see Jagannātha. And when he came to know this, he was very much enraged. We can't tolerate this idea, that his control over her is more than that of Jagannātha. In that case, in her case with Jagannātha, he should not come to interfere.

Hare Kṛṣṇa. Gaura Hari bol.

Akṣayānanda Mahārāja: Our Guru Mahārāja told us that Gandhi has said in a public meeting that he did not believe that Kṛṣṇa really existed, or that He was historic personality, no faith.

Śrīla Śrīdhara Mahārāja: I could not trace that anywhere. But once he told, concerning Rabindranatha, "That when I'm engaged in the service of Rāmacandra in restoring the Sītā of

Cherka for the country, Rabindranatha wants to play the flute and to make the *gopīs* dance here." That was his remark against Rabindranatha. "He likes to make the *gopīs* dance by his flute _____ [?] But I want to recover Cherka, Sītā, like following Rāmacandra." That was his version once.

And what about Rāmacandra? 'He was a man of history, incarnation of Lord, Rāmacandra. Then His incarnation was true, and Kṛṣṇa was concoction?' I did not see it anywhere.

But he tried to express his faith in God conception, so much so that he told, "That once, I was in Africa, I was handling a machine. And some urgent printing was necessary, some printing was urgent at that time. But the machine is in disorder. No way I can repair it and to produce. But I took the Name of the Lord, 'Please come to my relief.' And the machine started and did my desired end. So I have faith in God. In this way."

His son was attacked by a disease, hopeless condition, but he left. "I took to Rāmacandra, the Name. And I believe that my son was cured by the influence of the Name."

And so many other things. "That whenever I'm in danger, of course I try..."

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