

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.10.02.D

Śrīla Śrīdhara Mahārāja: ...misfortune for the nation. Experts must be given their preference. And also...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

I like these three things very much. Hitler wanted to – wanted the ladies to go home and produce, give good children. He wanted that they should give up their service and go to family life. And that is according to *Arya samskṛti*, Vedic *samskṛti*. So, and the good children will fill up the nation. And also he wanted that sterilisation of the diseased person, they won't marry and they won't produce diseased children and fill up the country with disease. Only for sense pleasure one will marry and produce children: that should not be the ideal. *Priya veda naivida* [?] Marry only to get good child. *Priya veda naivida* [?] And also: _____ [?]

In *Bhāgavatam* – not for sense pleasure one is to marry, but the real ideal is to get good children, the good posterity. So anyone and everyone to satisfy his sense pleasure he'll be allowed to marry and they will guide and the experts will be fool to play at their hands, this cannot be the real ideal of a particular nation, or any family, or anything, country. Guidance must come from high, not democracy.

Brahmā, it is mentioned when Rāmacandra has killed Vali, and He killed it from, unseen by Vali, apparently like a coward. Vali could not see Him, but from private position He threw the weapon to Vali and Vali was dead. And Vali's wife came with curse. "You have done such and such things, in this way so many things."

And Rāmacandra gave His explanation, and that is to be noted to be a very subtle thing. Rāmacandra told, it is found in Valmiki *Rāmāyaṇa*, that, "The responsibility of the government of this globe as given to the Solar Dynasty by Brahmā himself. So we may consider the Solar Dynasty they are the ruler of the whole globe, because that was delegated by Brahmā himself, the creator. And now Bharata he's on the throne. And there's also a provision thereby that anyone born in the royal family he will take up the position of a policeman in his hand. Anyone born in a royal family he's a born police. And so as because I'm born in the Sūrya *varṁśa*, Solar family, Solar Dynasty, so I have got intrinsic power to do My duty according to the police, as a policeman. And you have committed an offence which is, which should be given capital punishment. According to your social law if you take the wife of your brother you should be punished with death. That is the law. But because you have accepted the wife of Sugriva so you are punishable by capital punishment. And once you have got that judgement you can be killed in any way the government may like, so I have killed you without notice, without any notice to you, because you are already a victim of capital punishment. This is My justification."

So the responsibility from up, and not from down; of course cooperation is allowed from the subjects. The King may consult the subjects, their opinion, and do accordingly. But the government, as Mr Abraham Lincoln told: "Government of the people, by the people, for the people." In America who declared this first?

Devotees: Abraham Lincoln.

Śrīla Śrīdhara Mahārāja: Abraham Lincoln. That gentleman, he's very famous for this basis of democracy. The ideal democracy is based on this principal: "The government of the people, government by the people, and government for the people."

We admit, when I was in Madras, the Gandhi Movement, all these things, generally I advertised in the newspaper the subject, this subject, "The government of the people, for the people, but not by the people." What does he know what is the real interest of the people. Government of the people, for the people, and government of the people, but not by the people; but by the higher authority who knows more than the ordinary mass can expect to do. That is our idea. Hare Kṛṣṇa.

Churchill was a strong man, that is of course unscrupulously strong, firm, in his resolution. Chamberlain had to go when Churchill came. And without Churchill when Bamsi [?] was to meet with Roosevelt in unknown quarter of the Atlantic then General Smarts was invited to take his position. None was found in the whole of England, his substitute was considered General Smarts who was in Africa, South Africa. He went there, he took his position, then Churchill went to have an interview with Roosevelt, important interview, and in an unknown quarter _____ [?] Very strong man, Churchill, very strong, resolute.

At that time Gandhi declared that, "Quite India: British quit India." That movement was started in India at that time.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

"British quit India." That was his slogan.

Churchill told that, "At this time we have got the number of our military men are in the highest degree in the history so we do not care for the Gandhi slogan." But that was proved futile.

When Achindalek [?] or Mantegomayi [?], who was in charge of the military department of the East, when he went away he told, "We have to go only for one man, Mr Gandhi, who's so brave, and who has infused the bravery in the whole of the India, and for that we are to go away."

Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Vidagdha Mādhava Prabhu wants to say something: where is he? You want to say something?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: What is that?

Vidagdha Mādhava: When it appears to be inauspicious, say there's some inauspicious situation, if one is remembering Bhagavān Kṛṣṇa above and within the heart, is he protected? Can he overcome that inauspiciousness?

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: The quality and quantity of your remembrance – it depends. And *smaraṇa*, there may be different types of remembrance, and also of quality, and also quantity: considering that we can expect to have the desired result. Hare Kṛṣṇa. Nitāi.

*ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham
mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ*

[Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."]

[*Bhagavad-gītā*, 4.11]

Vidagdha Mādhava: So as long as one doesn't have so much potency...

Devotee: _____ [?]

...

Vidagdha Mādhava: Mahārāja, could you tell us something about the war, and how, what a devotee's attitude is, and how he could prepare for such devastation?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha. That is out of control. One may try his best to save him, and at the same time going on taking the Name of the Lord. And at the same time more than that, how to save the devotees at least higher than, holding higher position than him.

Vaisnava *rakha* [?] *artha rakha* [?] and *Hari-Nāma*: and also *śāstra rakha* [?]

We must not, while dying we must not forget to serve *sādhu* and *śāstra*, Deities, all these things, and if necessary we must give our life, that is to die in harness. You know, 'die in harness?'

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Not flying away from the battle. When the danger approaches we must die fighting. And our fighting that is for the service of anything which is in connection of the Lord, Mahāprabhu.

Vidagdha Mādhava: Mahārāja, many people are going out to the country and establishing farms

away from the cities so they can survive the war. The devotees, they should not make such preparation?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: When fighting begins you must leave the country?

Akṣayānanda Mahārāja: He says devotees are going to the country, leaving the city.

Śrīla Śrīdhara Mahārāja: Oh! To the villages, rural quarters!

Akṣayānanda Mahārāja: Yes, preparation.

Śrīla Śrīdhara Mahārāja: Yes, if that is possible, one may do that. To avoid the dangerous spot you may go to the more safe position, with all these properties: that means the Deities, the scriptures, and devotees.

laukikī vaidikī vāpi, [yā kriyā kriyate mune / hari-sevānukūlaiva, sa kāryā bhaktim icchatā]

["O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the service of Lord Hari."]

[*Bhakti-rasāmṛta-sindhu, Purva-vibhaga, 2.200, from Nārada-Pancaratra*]

[*Gauḍīya Kaṅṭhahāra, 13.82*] & [In *Caitanya-caritāmṛta, Antya-līlā, 13.113, purport*]

In a human way, what we do for our favourites, our nears and dears, and only retain and in place of these fleshy kinsmen we shall try to do our duty towards the Divine Connection. That will be the difference. Hare Kṛṣṇa. Hare Kṛṣṇa. We won't be very eager to give up our life. We must be in our duty. But if life goes away, it may go, how can I stop it? But we shall try to live and in the service of our respectable objects, our master. We must not desert our master, at the cost, for the fear of losing this flesh and bone.

Vidagdha Mādhava: Mahārāja, some say the war is close, and others say it's not so close.

Śrīla Śrīdhara Mahārāja: It maybe, death individual or total death, in mere quantity every day it is coming and so many are being removed. And only to prepare against that we are trying our best. Death: *Grhiti mukeshu* _____ [?] That the lord of death has caught me by the tuft of my hair and only by a jerk he will take me up from this life. Thinking this, one should attend seriously in his spiritual duties. This moment I may die. Then what steps should be taken for that? I'm doing that. I shall engage myself most intensely in the service of the Lord. And let the nature discharge his duty. I shall be attentive in my duty. I shall give all attention to my duty, discharge my duty. And the death: let him be allowed to do his duty according to the law of nature. That cannot be avoided. This is sure.

But if I can save my position in this life it will help me for increasing more intensely my spiritual wealth. So I want to live, I want live, and because the human life is valuable and here we can acquire more eternal spiritual wealth, so I shall try to live. But if it is inevitable we can't help, we shall be taken away discharging my duty. I won't allow myself to forget in any time, even by

the dread of death, but I try my best not to forget Kṛṣṇa, *kāṛṣṇa*, Kṛṣṇa and His own. I won't, I'll try my best to keep up that memory during the time of my death. This body will vanish but the mental system with those wealth full with the memory of Mahāprabhu and Kṛṣṇa, that will remain. That the atom bomb cannot destroy.

Death is inevitable we know, everyone knows that it will come, but before that as much as I can amass my desired end of life I shall try. What other alternative they may have, anything? No other alternative. I have come for the highest valuable wealth and I go on with that engagement. And let the apathetic force do their duty in their way. And if Lord wishing, desiring, I may not die: and also I may die, I do not care for that...

.....