

82.07.15.A

Śrīla Śrīdhara Mahārāja: ...not in the comfort of this life, but you must work for your future.

...

There was another gentleman, one, who was very clever man. At the time of war with China or some, he gave much gold to Jawaralal [Pandit Nehru]. He was killed by another party of the Punjabi on the road near Karna. Who was that gentleman?

Devotee: He was chief minister Karon. He was chief minister of Punjab at that time.

Śrīla Śrīdhara Mahārāja: What was his name?

Devotee: Karon. He was a very strong man. He was a good man, very strong man to rule Punjab. Karon, K,a,r,o,n.

Śrīla Śrīdhara Mahārāja: Oh, Karon. He was killed by four Punjabi on the road?

Devotee: Yes Mahārāja, that's right. Yes, he was killed. This thing going on. Sikh people they kill each other like that. This is family ridden troubles, all that from religion, and they keep maybe hundred years later they still keep in mind then they kill each other. It's always like that.

Śrīla Śrīdhara Mahārāja: Another religious leader amongst the Sikh, he's killed recently?

Devotee: Yes Mahārāja. He was from Narankari. He was a follower of Narankari.

Śrīla Śrīdhara Mahārāja: Ah! Nirahankari. Narankari, he was killed by his own group?

Devotee: No, other group Mahārāja.

Śrīla Śrīdhara Mahārāja: Other group, and what are they, Khalsa?

Devotee: Khalsa. Only Narankari is a religious party in Punjab, and Rādhā Swāmī, there are two parties which are religious.

Śrīla Śrīdhara Mahārāja: Have some real faith in religion?

Devotee: That's right. And these _____ [?] and all opposite parties, they're all politicians, their politics, that's all, nothing else. Nothing to do with their religion. They rule their Gurdwaras and that's why they call themselves religious, or whatever they can say. Otherwise there's no religion.

Śrīla Śrīdhara Mahārāja: Like present ISKCON, the GBC.

Devotee: That's right. They rule their Gurdwaras...

Śrīla Śrīdhara Mahārāja: Administration getting the upper hand.

Devotee: They have plenty of money. Sikh people very good in offering money.

...

Badrinārāyaṇa: Does that mean that he was just uttering Kṛṣṇa, no transactions, no Kṛṣṇa *kathā* or nothing, just Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, all the time? Is it taken like that?

Śrīla Śrīdhara Mahārāja: Who? Kālidāsa?

Badrinārāyaṇa: Kālidāsa.

Śrīla Śrīdhara Mahārāja: Kālidāsa was a relative of Raghunātha dāsa and who had very much attraction for the Vaiṣṇava *ucchiṣṭha*, the remains of the Vaiṣṇava. He did not...

Badrinārāyaṇa: Utter anything else but Kṛṣṇa, the Holy Name of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: By his previous life he earned some _____ [?] about Kṛṣṇa. Deep faith in the remains of the Vaiṣṇava. That indicates that he earned in his previous life deep faith in Vaiṣṇavism, particularly guided to one direction.

Badrinārāyaṇa: But Mahārāja, before, you said that first realisation is the Holy Name, then *rūpa*, then *guṇa*, then *līlā*. So does that mean that...

Śrīla Śrīdhara Mahārāja: The general course, but there may be special characteristic also, but this is the general. It is mentioned by one kind of *sādhana* one may attain the goal. And there are many that simultaneously they go on with different kinds of *sādhana*, realisation, *nava-vidhā bhakti*. There's one, *śravaṇe parīkṣit*, *vaiyāsakīḥ kīrtane*, then, *smaraṇe prahlādaḥ*.

*[śrī viṣṇoḥ śravaṇe parīkṣidabhavad-vaiyāsakīḥ kīrtane
prahlādaḥ smaraṇe tad aṅghribhajane lakṣmī pṛthuh pūjane
akrūras-tvabhivandane kapi-patir-dāsyē 'tha sathye 'rjunah
sarvasvātma-nivedane balirabhut kṛṣṇāptiresām param]*

[“The following devotees attained Śrī Kṛṣṇa and thus realised the ultimate goal of life by following one of the nine methods of devotional service: Parīkṣit Mahārāja realised Śrī Kṛṣṇa through hearing about His glories (*śravaṇam*), Śukadeva Goswāmī realised Śrī Kṛṣṇa through speaking *Śrīmad-Bhāgavatam* (*kīrtanam*). Prahlāda realised Him through devotional remembrance (*smaraṇam*). Lakṣmī Devī attained His mercy by serving His lotus feet (*pāda-sevanam*). Pṛthu Mahārāja attained Him through worship (*pūjanam*). Akṛūra attained Him through prayer. Hanumān attained Him through personal service. Arjuna attained Him through friendship. Bali Mahārāja attained Him through complete surrender of body, mind, and words.”]

[*Padyavali*, 53] & [*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga*, 2.129]

By one aspect they reach the goal, following one line. There are also some special cases. So this gentleman, this Kālidāsa, had his intense attraction for Vaiṣṇava *ucchiṣṭha*, for the remains of the *prasādam* after the Vaiṣṇava has taken. That was prominent in him. There is, somewhere written, perhaps *Caitanya-caritāmṛta*, following one way, one may achieve the goal. And gradually when higher and different departments also, one has got special inclination for a particular service. Uddhava said,

*tvayopabhukta-srag-gandha-, vāso 'laṅkāra-carccitāḥ
ucchiṣṭa-bhojino dāsās, tava māyām jayema hi*

[Uddhava says: "Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (*māyā*)."] [*Śrīmad-Bhāgavatam*, 11.6.46]

“By serving, honouring, the remnants of You, we shall conquer the whole *māyā*, the ocean of illusion. Only by *ucchiṣṭham*.”

And this inclination making eligible to drink the feet washing water of Mahāprabhu there. Mahāprabhu could not stop him. Mahāprabhu did not allow anybody to take His feet washing water. When He entered Jagannātha temple, before that He used to wash His feet. And Govinda remained there that none can take.

“Govinda, watch that none can take that water.”

But the devotees, by any trick, some false proposal, they used to take it, touch it.

Kālidāsa, when he reached there, when Mahāprabhu is washing His feet, he put his palms together. Mahāprabhu could not ask him, "No, it is not possible."

One, two, three, then no further. It is enough because that is *ucchiṣṭha*. Where that very mean caste, _____ [?] in the Hindu section, but he was a Vaiṣṇava, and Jaru Ṭhākura his name. And none could get his remnants. Then Kālidāsa visited him with some mango fruits and he came away and Jaru Thakura according to his own nature he offered to the Deity and took some *prasādam*. And then the remnants, the seed and the skin left outside, and Kālidāsa going there. Vaiṣṇava *ucchiṣṭha*. A particular tendency to *ucchiṣṭham*. And Mahāprabhu also could not stop him. He has got so great inclination in the *ucchiṣṭha pada-jala*.

Badrinārāyaṇa: Foot wash.

Śrīla Śrīdhara Mahārāja: *Ete sadhane bal* [?] *Vaiṣṇave pāda-dhūli* _____ [?]

Badrinārāyaṇa: The dust and the water.

Śrīla Śrīdhara Mahārāja: *Ke?*

Badrinārāyaṇa: It's Nitāi, Nitāi-pāda.

Śrīla Śrīdhara Mahārāja: _____ [?] *Vaiṣṇave ucchiṣṭha, pāda-dhūli, pāda-jala,* _____ [?]

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: These three, the *ucchiṣṭha*, and the dust, and the washing water, there is a verse.

[Possibly these verses]

*kṛṣṇera ucchiṣṭha haya 'mahā-prasāda' nāma
'bhakta-śeṣa' haile mahā-mahā-prasādākhyāna'*

*bhakta-pāda-dhūli āra bhakta-pada-jala
bhakta-bhukta-avaśeṣa, - tina mahā-bala*

*ei tina-sevā haite kṛṣṇa-premā haya
punaḥ punaḥ sarva-śāstre phukāriyā kaya*

*tāte bāra bāra kahi, - śuna bhakta-gaṇa
viśvāsa kariyā kara e-tina sevana*

[Śrī Caitanya Mahāprabhu states: "The remnants of food offered to Kṛṣṇa are called *mahā-prasāda*. After this same *mahā-prasāda* has been taken by a devotee, the remnants are elevated to *mahā-mahā-prasāda*.] [The dust of the feet of a devotee, the water that has washed the feet of a devotee, and the remnants of food left by a devotee are three very powerful substances.] [By rendering service to these three, one attains the supreme goal of ecstatic love for Kṛṣṇa. In all the revealed scriptures this is loudly declared again and again.] [Therefore, My dear devotees, please hear from Me, for I insist again and again: please keep faith in these three and render service to them without hesitation."]

[*Caitanya-caritāmṛta, Antya-līlā, 16.59-62*]

He who has got genuine attraction for these, this *māyā* cannot do anything about him. Something like that. _____ [?] Narottama Ṭhākura has also written so many things.

So, *ucchiṣṭa-bhojino dāsās, tava māyām jayema hi*. Uddhava says, "No other means will be necessary, but only taking the remnants of the Vaiṣṇava we will conquer the whole of *māyā*."

Adopting one means, many have attained. Some *śravaṇa*, some *kīrtana*, some *smaraṇa*, some *vandana*, in this way it is mentioned. And there are many who contributes the whole thing. The general recommendation about *Nāma saṅkīrtana* and that will also, that everything must be with the spirit of service. That must be present everywhere. Not with any other motive. Motive must be sincere, this spirit of service. Whatever you'll do, the common thing, the spirit must be that of service. Not seeking anything else but the favour of the Viṣṇu, Vaiṣṇava. Service means that; only the favour of Viṣṇu and Vaiṣṇava. And neither *siddhi*, nor *mukti*, nor any mundane aspiration. Externally it may take any shape, any shape, but the serving spirit must be present there.

Sevonmukhe hi jihvādau [*Bhakti-rasāmṛta-sindu*, 1.2.234 & 2.109] That *ātma-nivedana*, *ātmā-samarpaṇa*, surrender, that must be the beginning. Whatever I do I do it for Him, self forgetfulness. And self-forgetfulness and full memory for the service of Guru, Vaiṣṇava, Govinda, etc, positive side. Not only self-forgetfulness, self-forgetfulness in the service of the Lord. Mere self-forgetfulness has no value. A stone also may be self-forgetful. Madness, that is also self-forgetful. Self-forgetful in the service of Govinda.

Badrinārāyaṇa: So Mahārāja, that feeling of recognition, one is servant and he feels he wants to be recognised by the Spiritual Master or by the Vaiṣṇavas, that also..

Śrīla Śrīdhara Mahārāja: The standard will come from the Spiritual Master. There is absolute consideration and relative also. That is return something. So there is gradation in the Guru also. *Yo yac chraddhaḥ sa eva saḥ*.

[*sattvānurūpā sarvasya, śraddhā bhavati bhārata*
śraddhāmayo 'yaṁ puruṣo, yo yac chraddhaḥ sa eva saḥ]

["O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith."] [*Bhagavad-gītā*, 17.3]

A *karmī* will have *śraddhā* for *karmī* Guru, a *karmī*. A *jñānī* will have *śraddhā* for *jñānī* Guru. The previous *sukṛti*, that will guide to select a Guru. Also the free will is there. But still, backed by previous *sukṛti*. Otherwise, *yo yac chraddhaḥ sa eva saḥ*, according to *śraddhā* he will rank, gather around the Guru, *yogī* Guru, *jñānī* Guru, *karmī* Guru. Guru is everywhere, *guṇḍā* Guru. Guru is everywhere necessary. But the field of action will be selected by one's inner realization, what aspect of life. Of course there is a comparative line, comparative possibility is there, what is good, what is bad.

But they won't care, a *guṇḍā* won't care to take. Just as the *viṣayī*, that ordinary exploitationist has put, "I must look after my family. That is my positive duty. Leaving that, if we all go to serve Kṛṣṇa, how the world will go on?" That is the general cry.

But this world is a prison house. You are to know first you are in prison. So as soon as this world will be dissolved and the *jīva* will get freedom, it will be better. No charm in this worldly life. The disease, death, just as in the case of Buddha. Buddha had enough for his own comfort. But he read in the society that infirmity, old age, the disease, the death is here, and how one can rejoice and make cheer here, or another place, the fools. He does not know that that will fall upon him as a prey. For future you must think and do accordingly. *Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam* [*Bhagavad-gītā*, 13.9] Where is birth, where is death, where is disease, and where is infirmity, there cannot be any happiness, permanent. We must leave that soil and seek some other higher soil to live on.

Badrinārāyaṇa: Mahārāja, you said that to get to a Guru one must have some *sukṛti*, some *sukṛti* is necessary?

Śrīla Śrīdhara Mahārāja: Of course, of course.

Badrinārāyaṇa: Then we hear that whatever we acquire from the Guru is his causeless mercy. What is this causeless mercy in relation to *sukṛti*? We hear that some *sukṛti* is necessary, and then we hear of causeless mercy. What is the meaning of causeless mercy?

Śrīla Śrīdhara Mahārāja: You have to approach that department of causeless mercy. Causeless mercy, mother is approaching the child with some affection, but child won't accept it, the causeless mercy. Mother has got some natural affection for the child, she wants to do some good. But child won't take, something like that. Ordinary mother is not the real example, but somewhat. Causeless mercy. He won't accept that advice of the guardian. He'll go, *śraddhā*, he'll go to keep company with the *guṇḍā*, won't hear mother or father. His previous tendency will draw him towards the *guṇḍā* class, won't hear mother, father, guardian, etc.

Similarly, *śraddhā, yo yac chraddhaḥ sa eva saḥ*, according to *śraddhā* one goes to select his company. And *śraddhā* comes from *sukṛti* of previous life. And causeless mercy, they're wandering, they're independent of the person, they're trying to distribute them. Just as in *ajñāta-sukṛti*, a flower garden, a *sādhu* takes some flower, give it to the Govinda, but his energy used in that purpose, for Govinda *sevā*. So *sukṛti* comes automatically, unconsciously in him, because his energy is utilised without his conscience. In this way the causeless mercy there, underground. It is causeless mercy, when accumulated, that *sukṛti* in sufficient quantity then it creates what is *śraddhā*. And that *śraddhā*, faith, then leaving aside other topics he goes to the *sādhu*, to Kṛṣṇa, to this and that. *Śraddhā* of different kinds, *tamasic śraddhā, rajasic śraddhā, sattvic śraddhā, nirguṇa śraddhā*.

...

Śrīla Śrīdhara Mahārāja: They are known as Huns, furious Frank and fiery Huns, the French and German fight has been related by one gentleman, the furious Frank and fiery Huns. So they're called as Huns, means *haṁsa*.

In ancient India two section, *paramahaṁsa* and *haṁsa*. In the beginning, there was not these four *varṇāśrama, brāhmaṇa, kṣatriya, vaiśya, śūdra*. Before this classification there was two classes of people, one *paramahaṁsa*, wholly devoted to the Lord, spiritual life. Another was *haṁsa*; they were not so much intense in their religious life but anyhow they lived a spiritual life, *haṁsa*.

Haṁsa means, the derivative meaning of *haṁsa*, who can take out the milk from the water. If you mix water with milk, the *haṁsa*, the swan, can drink the milk away and the water will be left. This is a wonderful thing. The water will be left and the milk will be taken by them.

So those in the world living who can draw the extract of the advice in one's life, can gather from outside, they're *haṁsa*, who can understand the real purpose of life and deal accordingly with the environment, *haṁsa. Paramahaṁsa*, they can do anything and everything. They're well established in their position. They do not lose their relationship with the centre, any time.

Swāmī Mahārāja I think has told that in some ancient time some people migrated from central India to this side and that side.

Badrinārāyaṇa: In his purport of his story of King Yayati, he cursed his sons and he sent them out, Swāmī Mahārāja has said.

Śrīla Śrīdhara Mahārāja: They are banished that side, yes in *Bhāgavata* it is said.

Badrinārāyaṇa: And also Paraśurāma, some of the *kṣatriyas* they flew.

Śrīla Śrīdhara Mahārāja: *Kṣatriyas*, they flew the field, they exported. Hare Kṛṣṇa. Hans.

Max Muller came from German, Max Muller. Amongst the western scholars Max Muller was the first who appreciated Vedic education, *Upaniṣad*. He told that, "India has got so much wealth in her treasury. The whole world, if they get it, they will be all rich, but the wealth won't be lessened, anything. The wealth will not be less, but the whole world will be wealthy. Such wealth India has got in the store of her *Upaniṣads*." That was the declaration of Max Muller. He was a German.

And even now, in Germany also only perhaps, a half an hour radio transaction in Sanskrit. And coming from Germany Indira introduced in India in Sanskrit language, the radio. But in the whole of the world they have got appreciation for Sanskrit and Indian culture, in Germany.

Badrinārāyaṇa: They say that Hitler took that *Dhanur Veda*.

Śrīla Śrīdhara Mahārāja: Maybe. Hitler was pro-Indian. When the war was continuing, I was in Karachi. One European gentleman asked, “How do you like Hitler?”

And, “I like him for some, in some respect.”

“What are the respect?”

I told him that, “He says the ladies go home and give good children, and I shall reward you. Don't fill up the office.” This is according to Indian custom. They work in family, not outside.

Then another, so many points I told him, “I like bravery.”

Hitler. But he was a hater of the Jewish, too much. And he was the greatest enemy of the communists. Jews as well as the communists.

One Mr. Kreech, he was a good politician, diplomat, he went to Russia and converted Russia against Hitler. Hitler had a truce with Russia and wanted to attack England. But one Mr. Kreech, he was first sent to India, but he consulted Gandhi, Jawaharl, etc. but they could not come to any conclusion, and solution, went back. Then he went to Russia, and there he began to preach that, “If Hitler is victorious in this world, he will exterminate the whole communist section of the world, it is sure.”

And that perhaps moved Stalin. “Yes, he’s the worst hater of communist.” So it was possible that Russia joined England.

And Churchill he told at that time, many asked Churchill, “Why you have come in terms with the communist? You are the hater of the communists number one.”

He told, “Now we are in such a position, what about communists? If I’m to contact with the hell, come in understanding with the Satan, I’m ready, to come out of danger within which we are at present.” That was Churchill's answer.

And America came to back both English and Russians. But I think, if Japan could help Hitler at that time attacking Russia from the east side, then Russia would have been finished. But Japan he was busy with America only, and the British, neglecting Russia.

In the meantime the atom bomb came. And we are told, some people say, the atom bomb that was prepared by Hitler. Of course at that time I closely followed the newspapers.

Hitler told, “Supernatural, mysterious nature are working in my favour, but let the providence save me from that heinous action.” This came from his mouth.

And the Allied party they thought, everyone was researching atomic energy, and they thought that Hitler was already successful inventing atom bomb. “Then, in the process if he can fulfil wholly to utilise, then it will be impossible to defeat him.” So with all their might, in full force, very quickly they came to attack Hitler. “No time should be spared. If he comes with that weapon in our land, then there will be no other alternative but to fall at his feet.” So very quickly from all sides they came to Hitler.

And some says so much that the atom bomb made by Hitler came to the hands of the American and that was thrown into Japan. Some are of such opinion.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Gandhi also, when France submitted, then Gandhi gave a statement, I saw in paper. “Four qualifications: bold, then a brave soldier and for a quick decision, and boldness.” And other two qualifications given by Gandhi to Hitler.

Bon Mahārāja had some engagement with Hitler, but when he went to see him, the war was going on at that time, Bon Mahārāja told that, “Very busily he’s walking in a corridor, and I saw him from distance. The

brain surcharged with very heavy thought. Then when he was intimated that he had some engagement with Swāmī Bon, then he asked some other man, “You go on my behalf, meet him.” Hitler, though he already engaged Swāmī Bon to some conversation, but he could not attend personally. He sent one of his representative to meet Swāmī Bon. Swāmī Bon told that, “I saw him in a corridor, he’s walking and with heavy thinking on his brain.”

Hitler. Very tactful, very quick, how he could took up Mussolini from Italy. Mussolini was captured, and one day here, and one day there, in this way they’re moving him from different parts. But Hitler, with the help of his SS army, traced where he is and jumped from over and took up Mussolini and took him to Germany.

And this Crete also. All the parties, the island of Crete, in the mouth of Dardanelles, the one island.

Devotee: Near Greece.

Śrīla Śrīdhara Mahārāja: “With that way the Allied party may help Russia.” So he thought that, “This island must be captured.” So how? The French, the British, Americans, all there, having full possession, and he wanted to snatch it from their hands. And he did it.

England told, “What he prepared to attack us, that is finished in Crete.”

The gliders, and the helicopters, some imitation men, they’re coming down from helicopter, and they’re using their bullets uselessly. In this way. Then some imitation man, and some real man are descending. They’re perplexed. “Who is the real man and who is imitation?” In this way, anyhow captured the whole island, which was in full strong possession of the parties, French, English, and others. He showed much wonder, in the fighting.

And this blitzkrieg. In one month, maybe only fifteen days. First week of a month was preparation, and the second week he attacked, and by third week almost finished his battle. And fourth week then he captured the administration. Only one month, then one country, he showed. First it began from Denmark, Denmark and Norway. Next month we found, first in Poland, and next after the winter, the next summer, Denmark and Norway. How long Norway is, and how he could reach Norway, the farthest northern corner of Norway, they could not think it out, how he could do it. Magic. Denmark, Norway, then the battle of Flanders. Holland, Belgium, and a part of France, in one month.

And in America some gentleman who was, not Wilson, Kennedy or someone who told then, “The history of the world, the battle of Flanders is the unique. French, British, Belgium, one side. And Germany on the other side. And then next attack came to France. But when the plans were closely followed, one afternoon, some came French, there was margino [?] line was built between France and Germany after the first great war. Then we were told that one afternoon in some German...

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