

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...prove himself to be sufficiently strong.

“My slight connection can dissolve the all filthy... It does not matter anything. Only My connection is enough. My slightest connection is enough to remove the most filthy environment.”

That is the inner meaning. Kṛṣṇa consciousness is disinfecting, of such high quality that no dirt can stand if it comes in His connection, cannot but be purified.

*mām hi pārtha vyapāśritya, [ye ‘pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā sūdrās, te ‘pi yānti parām gatim]*

[“O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me.”] [*Bhagavad-gītā*, 9.32]

“In any way: by constitutional method or unconstitutional method, in any way. If he has slight connection of Mine in any way.”

So broad-hearted, He says. And again we are told:

‘kṛṣṇa-nāma’ kare aparādhera vicāra, [kṛṣṇa balile aparādhīra nā haya vikāra]

[“There are offences to be considered while chanting the Hare Kṛṣṇa *mantra*. Therefore, simply by chanting Hare Kṛṣṇa, one does not become ecstatic.”]

[*Caitanya-caritāmṛta, Ādi-līlā*, 8.24]

That what about Gaurāṅga, and what more about Nityānanda? Then will it transform ourselves to be atheist, that none can purify me? What will be the answer? That Kṛṣṇa says such. Then we are told that Gaurāṅga is more generous. Then again we are told that Nityānanda is infinitely more generous. But still we are left impure. What is the solution? Only one answer is given hither thither.

Durdaiva vilāsa, amara durdaiva nami ihājani nānurāgaḥ [Śikṣāṣṭakam,2]

“The slightest cooperation that is demanded of me I am in lack of that. Still I am under trial.”

That is the general conception of the servants of the Vaiṣṇava.

Bhāratī Mahārāja: Mahārāja, there was one conception which yesterday you were talking about how the *strī* can become the most qualified servant.

Śrīla Śrīdhara Mahārāja: *Strī* means the conception of negative self. *Strī* with the conception of women, the negative relation is there. But if it is used for a filthy thing that would be more filthy, and when it comes in the connection with a higher agent then it would be more.

That is a, suppose there is a student who is very credulous, whatever is said to him, he takes

it as truth. But when he's under a bad teacher, then easily he will swallow up all the erroneous advices. But when he comes into the connection of a higher educated man, he will easily accept the advices that come from the higher professor. So credulity, earnestness is good, but earnestness misplaced that is disqualification, and if properly placed it is high qualification. Something like that. The negative attitude is good, but negative to a bad positive, then negative is in a most deplorable condition. And when the negative relativity is a higher thing then it will benefit more, than ordinary hesitating receiver. That is the purpose.

Striyo vaiśyās tathā śūdrās [Bhagavad-gītā, 9.32]. In this world that *strī* mentality, the credulity, easily, the tendency which easily falls to the prey of anyone, that sort of mentality when it comes in connection with the rogue, that is a very deplorable condition. But when again that comes in connection of a higher agency, then it will be benefited that much. That sort of mentality: that easily they can accept; *striyo vaiśyās tathā*.

Śūdra also, *śūdra*, serving mentality, cannot have no independent thinking, *śūdra*. Generally who are of such nature that when they are given some work, they do that. But cannot, whether bad or good, they cannot ascertain. Only you order, they can do that. He is ready to do his labour and not direction. That mentality, *śūdra* mentality, only labour and not director. But when director, the mentality of dictator that though apparently seems to be superior, but in Vaikuntha where service is necessary, the dictatorship mentality, that will hamper his progress. Rather the mentality of serving, following the direction of dictator, that will help him there, as a servant. So *śūdra* mentality will be helpful, because there we are not to master but to serve, we are to obey and not to command. That will be their general temperament, to serve, to obey. So *śūdra* mentality will be. But this *śūdra* mentality is not that *śūdra* mentality. Not same but similar. Just as *kāma* and *prema* similar, not same, opposite, but similarity they have got, in that way. Service, *śūdra* means service giver, and *strī* means only the mentality to make herself object of enjoyment, not enjoyer, that sort of thing. Similar not same, rather the opposite.

[*ataeva kāma-preme bahuta antara*] / *kāma - andha-tamaḥ, prema - nirmala bhāskara*

[“Therefore lust and love are quite different. Lust is like dense darkness, but love is like the bright sun.”] [*Caitanya-caritāmṛta, Ādi-līlā, 4.171*]

One holds the highest position, surrender to the highest. And surrender to the lowest; that is most miserable. Surrender is good but surrender proper. Surrender to the high. That is appreciable. And surrender to the low that is deplorable. *Kṛṣṇa*, *Rāma*, and *indriya*, the satisfaction, to follow the dictation of our base sense pleasure; that is the worst type of life. And at the same time to be subservient to the highest pleasure of *Kṛṣṇa*'s sweet will, that surely will be the highest position. *Kāma - andha-tamaḥ, prema - nirmala bhāskara*, opposite, this is the bitterest and that is the sweetest, most filthy and most pure. Opposite, Sumeru, and Kumeru, southern pole and northern pole.

Akṣayānanda Mahārāja: Mahārāja, in *śanta-rasa* without service there is a danger of Māyāvādā contamination, or are there some very elevated devotees in *śanta-rasa*?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Māyāvādī almost similar or sometimes same.

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ

āruhya kṛcchreṇa param̄ padaṁ tataḥ, patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ

[Lord Brahmā and the other demigods said: “O lotus-eyed Lord, although non devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet.”] [*Śrīmad-Bhāgavatam*, 10.2.32]

Whenever it is found there a Māyāvādī is going to take as if the position of the throne of the Lord, for that crime he is hurled down with a great force and he comes to be in the lowest position of this created world. Like a hill or earth, something like that.

In Rāmānanda discussion, Mahāprabhu, Rāmānanda Rāya:

*‘mukti, bhukti vāñche yei, kāhān duñhāra gati?’
‘sthāvara-deha, deva-deha yaiche avasthiti’*

[“And what is the destination of those who desire liberation and those who desire sense gratification?” Śrī Caitanya Mahāprabhu asked.] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.257]

Who aspires after enjoyment, that is *sagar*, *deva-deha*, and *mukti vāñche*, and one who aspires after salvation, *mukti*, liberation, his position is to go *sthāvara-deha*. Very similar, in *samādhi* no conception of environment, and in the fossil also no conception of environment, so similar thing. Sometimes he actually goes there. The reaction is such. To abhor, to try to frustrate the *līlā* of the Lord, to go to the concentration camp, the rebel. The rebel is sent to the concentration camp. “Go, live in the fossil, as a fossil. No consciousness there, whatever you want, no consciousness of the environment.”

Ye 'nye 'ravindākṣa vimukta-māninas, that thinks himself to be liberated of the highest type. *Vimukta-mānina*, *viśeṣa mukta*, not ordinary liberated but liberated, the highest among the liberated, thinks themselves. *Tvayi asta-bhāvād aviśuddha-buddhayaḥ*. But there is great error, great misconception, very big misconception of the very wide type, like that of a criminal, *aviśuddha-buddhayaḥ*. *Āruhya kṛcchreṇa param̄ padaṁ*, by dint of their free activity and energy with great labour they come up to the highest position of liberation, *param̄ padaṁ*. *Tataḥ, patanty adho*, from there they are forced to come towards the lowest position.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
[mām upetya tu kaunteya, punar janma na vidyate]

[“O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth.”] [*Bhagavad-gītā*, 8.16]

Go to the highest, if you cannot catch the current higher then you will have to revert; come down. And a big you are to come down, little later it may be. But you can't catch the inner current. The external current won't allow you to stay here and to create stagnancy forever. So some sort of move will come and you will be hurled down. And that does not matter for you. You do not like any consciousness of environment, so deep sleep, and to become a fossil, similar thing. And the underlying object is that such a, the revolt, the rebel of such a highest type cannot be tolerated. They should be put by the universal administration in the cell, in concentration

camp. "I am Lord of everything." That is a crime. Ultimately they have come under the jurisdiction of type of crime. "I do not care even their administration. I challenge the administration. I am all in all." This is a sort of crime when it is viewed from the respect of the whole. They are considered to be criminals, the rebels. So they have got some sort of punishment for the wholesome of the Absolute.

Bhāratī Mahārāja: Mahārāja, when you say they approach the throne...

Śrīla Śrīdhara Mahārāja: Yes. *So ham*, when this audacity comes to this *so ham*, "I am the Absolute," then in subtle consciousness that is a great offence, a great crime. And so the punishment in that form comes on his head. And he's sent down to be fossilised. So that is not unreasonable if you consider from the standpoint of the goodness of the whole absolute region. So I am not master but I am only enemy of recognition of the real master. That also comes within the jurisdiction of crime. Do you follow? I don't like to encroach on the right of anything else. At the same time I do not care for any higher authority. So from the absolute standpoint, that is also a crime, and crime of the high order. And so the punishment is due. And they are sent to the concentration camp to become fossil. Activity totally stopped. Begin your life again, your chance again given to you. Go, begin from there. This is not injustice. Do you follow?

Bhāratī Mahārāja: Yes Mahārāja. What is the force which causes them to fall?

Śrīla Śrīdhara Mahārāja: Nature, *māyā*, *prakṛti*.

Akṣayānanda Mahārāja: If *kaniṣṭha*, neophyte devotee...

Śrīla Śrīdhara Mahārāja: Mahādeva, Śiva, they are the master of the buffer state.

Bhāratī Mahārāja: Buffer?

Śrīla Śrīdhara Mahārāja: Buffer state, no man's land. Buffer is an English word. Between two countries there is a space, no man's land or buffer state that is called, the marginal position which is not under the control of anyone. Just as between France and Germany there was a land which was under some international control for some time.

Bhāratī Mahārāja: Something like the iron curtain.

That's a division between West and East Germany. There's a division. No man's land.

Śrīla Śrīdhara Mahārāja: Now Berlin, crossing the Eastern Germany portion, they're to enter into Berlin, the westerners. The Berlin has got, in demand of both the parties, but the area around Berlin that is under Eastern Germany. So there is a road through which one is to pass Eastern Germany and then enter Berlin. Berlin also divide into two now.

But before this there was one, after first great war the shar [?] was between France and Germany and that had some international control. And it was mentioned after ten years or so there would be privy sight, vote, and the people, both French and German both population is living in that area. Then after ten or fifteen years there would be a privy sight, that is vote, and if you vote for Germany it will be under the rule of the Germans, but if you vote for French then it will come under the rule of France.

But when Hitler came in power, when England was busy for the coronation of George the

sixth perhaps, in that time Hitler occupied Rhineland which was arranged to be under German administration but no military will be posted there, Rhineland. But he entered military into Rhineland.

Then next he came to handle the shar [?] and the vote came on his favour, Hitler's favour. That also came under him. Then he took Austria, he himself and one Sulsnik. Sulsnik went to see him, Hitler, and he was made prisoner. Then Hitler stood for the vote in Austria, he was an Austrian, Hitler. Then he got the vote himself. Then Austria was added to Germany.

Then he came to interfere with Yugoslavia. The portion of the German population was given to the Yugoslavian after the first great war. Then they had a wall against Germany but through Austria no defence wall. So Yugoslavia at that time most reluctantly Chamberlain came to understanding and a portion of Yugoslavia was given to Hitler.

Then he came to the Danzig question. "The Danzig is my harbour and I want a corridor through Poland to reach that harbour." At that time they came to interfere, "That we can't." Then Hitler attacked Poland, and Poland lost. There was a treaty with Russia at that time. Russia took eastern portion of Poland and western portion came to Hitler.

And then the world war began. France was very eager to declare war previously but England only kept him stalled, then came and they were crying for America's help but America did not come very easily.

Then Hitler one by one - first Poland, then he took next summer through Denmark and Norway he captured. Next month war of Flanders: the whole Belgium as well as a part of France. That was taken up within a month by blitzkrieg, and the next year perhaps he came to capture France. And there was one Mister Peinte, military general. Then Peinte _____ naval general, they met and made peace with Hitler, "That don't devastate our land." To perish France from the eminent destruction, they came to some understanding.

And there that British was in a very clumsy position because French navy and British navy side by side in different harbours to release the Germany. Now France ordered the French navy to separate himself from the British, a very peculiar. Churchill ordered, "Destroy, if French navy does not come to combine with us, destroy them." In some ports the destruction came in some port. They flew away.

Darla [?] he went to South French Africa, and there he was murdered by some British. _____ anyhow some _____ he wanted to have his visit and put his dagger into the neck of Darla and Darla was killed instantly.

Then Peinte was there, the general of land soldiers. Hitler captured but not disturbed.

Then England thought, "Now my turn..."

The grand horse, great mercy of America come but was too late, getting too late. If you do any _____ we'll be lost. Hitler knows the value of time," Churchill told, praised his enemy, "He knows the value of time."

And at that time, First World War there was Wilson, President. And this time Kennedy, or who was the dictator, President of America, I forgot?

Bhāratī Mahārāja: Churchill came later no?

Śrīla Śrīdhara Mahārāja: Churchill was in England. Roosevelt. Churchill wanted to meet Roosevelt in the Atlantic. And at that time he didn't find any man in England to be his successor for a few days when he'll meet Roosevelt in the Atlantic privately. Then he called one Mr. Smut from Africa, Southern Africa and placed General Smuts in his place, in his position. Churchill was the dictator of England at that time. No law, all laws were withdrawn, only the absolute rule of the president. Smuts was installed in place of Churchill. And Churchill, we wondered, that not

anyone was found in the whole of England to replace Churchill only for few days. But General Smuts he was taken in from Africa to take the position of Churchill. Anyhow, they met. America of course came to save England.

But there was another, perhaps the greatest mistake in Hitler's life. One of his generals was Hess. He was cultured about this astrology. He told, "If we go towards western side we'll be victorious."

But Hitler told, "Though we have got a pact of non aggression with Russia but they're _____ we can't trust them, can't believe them. So if we jump over England with all our powers then if Russia comes from the back side we'll be nowhere." So Hitler decided to attack Russia and that was the greatest, the grave decision and dangerous decision in his life.

Hess, at that time Hess in a plane he jumped in England, and tried to make any peace. But Churchill was strong enough. He put him straight into the prison. "I don't believe Hitler."

So no truce was possible. But anyhow Hitler thought that, Russians also at that time they were going on increasing their air positions just in the western frontier. So that also excited Hitler. "And if we jump to conquer England then Russia will suddenly jump on us."

...

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi.

Bhāratī Mahārāja: You were saying Hitler was excited seeing the Russians were increasing their air? History class.

Śrīla Śrīdhara Mahārāja: Then Hitler wanted that Crete. There was one island. He wanted that his supremacy over that island Crete which was in the mouth of Dardanelles [Strait]. "The British will, if I attack Russia, then the allied force will go through Dardanelles Channel to help Russia." So Crete was in the possession of the allied power. So he had to take risk to capture that island Crete. And through gliders, that was a wonderful thing. They're in full possession. The British holds, the French and all, in full possession of that in military power. But Hitler wanted to go to the Crete shore, he had to come to Greece, to conquer Greece, and then Crete. So he ordered for the conquer of Greece, this side. Grecian soldiers fought bravely but they fell before the mercenary warfare of Hitler. Hitler honoured the Greece generals. He allowed them to keep sword with them.

At that time also he used one expression, "Napoleon in his time he told there will be no walls, but if walls comes in your way you cross over something like Napoleon told: But I say if walls stands in your way, you blow it out. We are in such haste we can blow up the house." In this way anyhow he came, sometimes blown over.

Then attacked Crete. Crete in fullest _____. When Greece was captured then they put all their forces in Crete. But Hitler wanted to capture that. And first gliders and this wax man, from the human figure but made of wax. That parachute coming down. And they think that soldiers are coming so they began to shoot. And then in the middle of wax man one or two gentleman, real men came down. In this way so intensely he sent planes that are shot, again coming, and shot again coming, wax man, and real men and in this way he landed and from the navy also from this side captured Crete. And allied party had to retire wholly.

Then Crete captured then he attacked Russia. In the beginning he could not but blitzkrieg Russia, vast country. His blitzkrieg failed. Within the first week of the month he's to arrange, mobilise, and the second week, third, fifth, sixth of the month he attacked. And he finished almost within two weeks. This Norway, this Belgium, the Flanders, and France attack, all was of such characteristic. Within two weeks, war finished, in such a way. But Russia was a vast country.

The generals failed, the blitzkrieg failed. And they had also used defensive arrangement, Russia, big tanks and many weapons. And their factories, on the eastern side near _____ so beyond the reach of Hitler's planes. In this way they could not break through the defence line.

Then next year, one year lost, next year the general was changed, and one Mr. Bock he was given the responsibility of breaking the line of Russia. And Bock I noticed, he anyhow broke the line. And immediately two hundred miles he marched in the inner country, that General Bock.

Then Russians were disturbed. Stalin cried aloud, "The hateful enemy has entered our homeland and we must, all of us must oppose him." In this way I found that Stalin cried aloud.

And Hitler told, "I want Stalingrad." Perhaps that was a good centre of weapon producing factories. "Stalingrad I want." But Stalingrad far off from Germany, so to capture Stalingrad all Hitler's resources were spent away. He tried his best, he captured Yugoslavia, Greece, Austria, and all the factories. They were producing ample ammunitions for his purpose.

But still, and Americans came. They came to supply Russia with everything, even shoes, dress, food, and everything.

And Japan, he joined Hitler only in the fight with British and Americans in this side. With America and British, Japan came to fight with, but he did not, he was silent about Russia.

According to me that was one blunder. If at that time when Hitler went to Stalingrad, if Japan also attacked Russia from the other side, then Russia succumbed altogether. Then the direction of war might have been changed. But Japan was aloof, in that side.

There was an understanding that, "I shall only keep the British and Americans with my resources. I won't be able to, at the same time, to disturb Russia."

Anyhow, then came, Japan was very strong, and he declared, Japan declared, "That I am prepared for a war of hundred years. I have got so much resources and ammunition." And Japan's word, that was also marvellous. In the Philippines every small island, they are capturing like reeds, Japan soldiers are, one by one reeds and they are destroyed like anything. But still they are going on capturing one island after another and in this way the whole Philippines were dispossessed, Americans were dispossessed.

And the two British big navies were destroyed with a suicidal army with bombs in their armpits direct jump from aeroplane into the chimney, and two big navies they were destroyed in this way. So British had to withdraw from that portion.

Hitler told, "I have got to learn something from Japan..."

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