

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.00.00.A

Śrīla Śrīdhara Mahārāja: “The result has got no relation with your duty. You go on with doing your duty. Don’t leave it. And the result is in My hand. Don’t worry about the result. Only fully attend, concentrate only in discharging your duty. Whole attention devote only to discharge your duty, perfectly, and don’t look after the consequence. It is in My hand, not in yours. It is in the hand the resultant of the whole forces.”

“And that is the special characteristic of the advice in *Bhagavad-gītā*, and nowhere.” One German scholar told, “When I was a college student I came to this _____ [?]”

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol.

And Hitler’s dictation was very favourite to me. He asked the ladies, “Go home, leave the office work. And give good sons. I shall reward you. You all go home and give me well trained children. And I shall reward you all.”

This is Indian culture, nearer to Indian culture.

And Goering told, “A man who is afraid of the battlefield, and a woman who is afraid of childbirth, they are the worst kind of men and women. Women must not be afraid of the pain of childbirth. And a man must not be afraid of dying in the battlefield.” Goering told like that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari.

And that Willhelm Kaiser, in the first great war, about him we are told his mother was British and he was German. The German, generally, they hate the British. Once when he was young, he was playing with his mother’s brother’s son, maternal cousin, he was playing, and anyhow some strike came on the nose and blood oozing. Then he was very much enraged and told, “Let the British blood flow away from my body.” The mother came from the British. So he was very much proud of that German blood. In that first war we are told of, ‘Free nation and free ocean.’ Kaiser fought for free nation and free ocean. “Why the British will have control over the whole of the ocean?” British was in full glory of its power at that time. _____ [?] “The Sun never sets on the British Empire.” British held such power at that time.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

_____ [?] Nitāi Gaura Haribol.

Badrinārāyaṇa: Mahārāja, the first time the *Bṛhat-Bhāgavatāmṛta* was spoken, was it Uttara from Parīkṣit Mahārāja?

Śrīla Śrīdhara Mahārāja: The beginning is such.

Badrinārāyaṇa: He had that much realization?

Śrīla Śrīdhara Mahārāja: Very small time left between the hearing of Parīkṣit and his death. Śukadeva parted away after. There is another book where it is mentioned that Śukadeva went away and Parīkṣit had little time to be bitten by the snake.

And just at that time Uttara, Parīkṣit's mother came, approached him and told, "What you have heard, speak it, give *darśana* to me."

And in a small span of life, Parīkṣit he gave the summary, the substance of what he heard from Śukadeva. And that is the basis of *Bṛhat-Bhāgavatāmṛta*. Sanātana Goswāmī has mentioned. And there is a book, where it is mentioned. I forgot the name. It is mentioned there. Nitāi Gaura Haribol. *Sambandha jñāna*, where we are, what is our environment, for this *Bṛhat-Bhāgavatāmṛta* is very helping, different stages of life, progress, step by step. _____ [?]

The peep of spiritual knowledge, and the highest attainment, in gradual process. Nitāi Gaura Haribol. The map we may have of the spiritual kingdom. Which country is where, which country is where. We have a conception of that. Then any anomaly we can correct immediately. *Ke?*

Badrinārāyaṇa: Dāsarātha Sūta Prabhu.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Once Kṛṣṇa He became Dāsarātha Sūta, do you know? In Dvārakā Kṛṣṇa was sitting with Rukmiṇī, Satyabhāmā. And with some purpose he sent Garuḍa to bring some blue lotus. And Garuḍa went to bring lotus and that was under the jurisdiction of Hanumān. Hanumānji knew it and Kṛṣṇa wanted to check the pride, or something like that, of Garuḍa, Sudarśana and Satyabhāmā. These three He wanted to check their audacity.

Badrinārāyaṇa: In previous, in Rāmacandra *līlā*, Garuḍa...

Śrīla Śrīdhara Mahārāja: _____ [?] Hanumān's pride was checked, no, Garuḍa's pride was crushed by Hanumān. *Ke?*

Badrinārāyaṇa: Anurādhā.

Śrīla Śrīdhara Mahārāja: Oh, Anurādhā come, taking so much risk.

And then Sudarśana was also, he was just on the outside, gate keeper, his pride was also checked. Hanumān coming, "Jai Rāma Jai Rāma." He's chanting the Name of "Rāma Rāma." He does not know his object of worship Rāmacandra, none but Rāma.

Then Kṛṣṇa, He asked Satyabhāmā, "Oh, Hanumān is coming. I must take the figure of Rāmacandra and you take the figure Sītā."

Satyabhāmā could not do that. So she had to go under the throne.

And He asked Rukmiṇī Devī, "You try to get the figure of Sītā."

Then Rukmiṇī managed that and she sat on His left side and Kṛṣṇa became Rāma.

Then Hanumān came and with those blue lotus worshipped Rāmacandra. And then after some time, then Satyabhāmā, she insulted rather, and her pride that she holds the highest

position of all the queens, that was quenched.

And Sudarśana he was moving on the gateway. And Hanumān told him, “I have to go.”

“Where do you go? I shall go and take permission and then I shall allow.”

Hanumān threw his finger within that round thing and suddenly swelled his finger and it became like a ring on the finger of Hanumān. And Garuḍa, he took him in his armpit.

Then Kṛṣṇa gradually released them. “Sudarśana, you are here. Oh: Garuḍa under the armpit.”

“Yes, they came to disturb me.”

In this way He wanted to check their pride.

This is the *līlā* of the Lord. Everything is there but the standpoint is just the opposite. That is *līlā*, all surrender to the centre. Everything is just like this. It is perverted reflection. And that is original movement. So all similar, only the standpoint is just opposite, one fullest sacrifice and one fullest aggrandising principle. A question of the principle of adjustment, nothing more is necessary. Hare Kṛṣṇa. Hare Kṛṣṇa. Inner internal adjustment, the question, the rub is there, adjustment.

Our Guru Mahārāja, every now and then he used this word. “Religion is proper adjustment.” We are improperly adjusted. Adjusting the whole, and the conception of the whole also varies according to different stages of understanding. The highest adjustment is beauty, adjustment with the love. That is the highest. So no complaint there can be necessarily only. If there is something else then that is defect in the adjustment, nothing less, adjustment; adjustment.

Poison becomes medicine and medicine becomes poison. What is medicine of Māyāvādī that is poison to the devotee. Liberation, the question of non differentiated liberation, that is the highest goal. That is their nectar. That is their highest form of medicine, diet. And that is poison to a Vaiṣṇava.

And none wants slavery. Everyone hates slavery. But slavery to the government, to Kṛṣṇa, that is the highest attainment according to Vaiṣṇava, most highly valued. But as much as, according to the degree of slavery, we get our position dignified. Slavery is not so cheap to that highest entity. Slavery means unconditioned surrender, wholesale surrender. It requires the greatest fortune to be so much self abnegated. Selfishness means aggression, exploitation. And to dissolve the so called selfishness of aggressive nature, leave it all, whole, and whole represented in its cause and that cause is love divine, and to have connection direct with Him.

Gaura Sundara. Gaura Sundara. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Vasu Gosh says that:

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]*

“If Gaurāṅga did not come then how could I live? Through Gaurāṅga I have got the taste of such a high type of nectar. If Gaurāṅga did not come, we could not have any taste of such highest thing. Then how it would be possible for me to live? It is so life sustaining, such nectar. So much high degree of sustenance I find from this nectar brought by Gaurāṅga that I can't imagine if He did not come, how could I live. Without my such highest prospect of life. I could not know myself my own fulfilment. I was just a foreigner to my own self. He came and showed myself how beautiful I am, how high I am. So much dignity of mine He has shown to me. I was devoid of that, I was living so long, long ages. Gaurāṅga took the key of my own home, sweet home. He has given me the key of my own home, my sweet home. How could I live before if Gaurāṅga did not come? So much wealth I have got within me I could not know.”

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. “How indebtedness to Gaurāṅga, *kemone dharitām de, rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke*. My whole property _____ [?] take it to be the secret of my life, secret success of my life.” _____ [?] “But what sort of gratitude I can show to Gaurāṅga? Nothing. He has given so much but I have to give Him nothing. So I am a stone. This heart is a stony heart. I cannot show my proper thankfulness to that Gaurāṅga who has given me so much.” _____ [?] “O cruel creator, what stony heart you have given to me that I cannot show my proper respect to that Gaurāṅga who has given me so much, this cannot be overestimated.”

These are the feelings of the devotees eternal of Gaurāṅga. They are impressed with so much of the magnanimity of Gaurāṅga _____ [?] the land of Gaurāṅga. Hare Kṛṣṇa. Nitāi.

How you are feeling?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: I gave the examples of Hitler in my religions lectures. Hitler classified the general public into four classes: clever lazy, clever industrious, stupid lazy, stupid industrious. He told that, “Generally I fear the working people who are clever and industrious. But clever and lazy I put them at the head of the department, a peculiar thing, clever and lazy. Because they are clever, they can manage and because lazy, at the time of need, they can come with fresh energy. And those that are clever and industrious, they are always labouring and labouring and they are finished, and at the time of need, no fresh energy can come from them. And those that are stupid and lazy, I try to give some sort of engagement, but I am always keeping myself far off from the stupid and industrious. They will do always wrong and some other hands will be necessary to do away with their wrong.”

So the *karmīs*, the exploitationists, they are stupid and industrious. And the stupid and lazy are renunciators, Buddhists and Śāṅkara, the *mukti karmī*. And clever and industrious are the devotional group, clever and industrious. And clever and lazy is Kṛṣṇa. In this way I used to qualify to the public. The whole staff is clever and industrious. They are always engaged in service and cleverly, not misusing their energy. And the opposite is the *karmī* school, the exploitationists. They are digging their own grave. They are prey to the reaction. For every action there is equal and opposite. Or taking loan and thinking that I am making progress. Stupid and lazy, the Māyāvādī. Māyāvādī they only go to the *abscissa* and, “No; that is nothing, no more, no

more land to go up.” They dig their own grave and enter there and finishes there, the stupid and lazy. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Mahārāja, you said that the goal of the Buddhists is the Virajā. What is that?

Śrīla Śrīdhara Mahārāja: Virajā *prakṛti nirvana*, in the verge, the last extremity of the exploiting energy, energy of exploitation, coming in no contact with their permanent soul within. And the Śaṅkara *brahma nirvana*, that comes to touch their own self, soul, and not towards upper connection of the souls.

apareyam itas tv anyām, prakṛtiṁ viddhi me parām
[*jīva-bhūtām mahā-bāho, yayedam dhāryate jagat*]

[“O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individuals fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine.”]
[*Bhagavad-gītā*, 7.5]

Para-prakṛti, and the internal potency, unknown to them, to *para-prakṛti, brahma nirvana*: to come anyhow to the consciousness that I am a particle of consciousness, and no more. In the world of consciousness, there are so many things, but they do not care to know that, or to enter there. *Āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ*.

[*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ*
āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ]

[“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]

Go up to *abscissa* with the passport, go to the limit of the country, but without visa, have to come back. No other alternative. _____ [?] told that, “Your visa example has given a very clear conception of the *svarūpa śakti* land.” The visa. Passport is not everything. That is *mukti*, to go to the verge of the land. Last extremity you can go, passport. Passport of two kinds, one within the country and another to have a glance of the other country, standing only here, so this is that land and this is ours. Hare Kṛṣṇa. 'Virajā,' 'brahmaloka,' *bhedi* 'paravyoma' pāya.

[*upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya*
tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-carāṇa'-kalpavṛkṣe kare ārohana]

[“The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā River and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows

further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.153-4*]

Bhakti-latā, one who gets the seed of devotion, their progress goes and it crosses the area of Virajā and then that of Brahmaloaka and then enters into Vaikuṅṭha, the spiritual cosmos. 'Virajā,' 'brahmaloaka,' *bhedi* 'paravyoma' *pāya*, the serving cosmos, they enter. And the lower part is calculative cosmos and the highest part is un calculative, spontaneous, automatic. Service is automatic, you do not know. Just as reflexive action, digestion and so many other things within our system is going on unknown of our consciousness, we do not know. Involuntary, automatic, that has got a technical name. The whole system of digestion we do not know anything. Without our knowledge they are doing, and that has got some technical name. So it is like that. Unconsciously they are engaged in service. They cannot but do that, this is Vraja, Vraja-bhumi.

Brajabumi is taken by mother Manjuali to ISKCON is it not?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Let us try to think it is all for the best. It is all for the best. We may or may not know. What is that?

Devotee: That is a video, Dāsarātha Sūta...

Śrīla Śrīdhara Mahārāja: Oh, he's come this side?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: _____ [?]

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, our God-brothers were not successful in their preaching in Germany. They have tried for some years but they have not been successful there.

Śrīla Śrīdhara Mahārāja: But I heard, it is in *Back To Godhead*, Haṁsadūta Mahārāja went there, the German people they have banned any *kīrtana* and preaching in the public places. Only they can do within the room. And some broke the law and preached in the street, so they were put into prison. And Haṁsadūta Mahārāja went there and the case in the court and he pleaded himself and he impressed the solicitor of the opposite party as well as the judge that what they are doing it is for the service of the Lord. They have no right to stop it. Still they take the room, the judge also have an oath in the name of the Lord and justice in the court they take the name of the Lord, they take the oath in the name of the Lord. So it is over the government system. The law of God they admit that it is over the man made government, so they should not do this. And since they loosened their, slacked their control. I was told like that. Is it not true?

Why the German people they are apathetic, because the source is from America, they have got that apprehension. They are still suffering from the phobia. That Eisenhower who was the general of the opposite party, he was a German. Einstein he lived in Germany, who invented that atom bomb which concluded the war in; against Germany. So Germany is mainly afraid of the opposite camp. So much so that they do not like that something from America will come. In what

colour it is coming and how, what colour it will take in the last time and what disaster they will come in our country: apprehension still lingering there.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Eisenhower was of German blood, and Einstein. They are the two main causes of the defeat of Germany. In both the great wars America came in the last time and crushed German people.

Clever and industrious, this is the very nature of German people.

Even Churchill, when it happened, came in such a position, war, that Germany will jump on the shore of England, it was apprehended. And France was captured. And Germany now must jump over England. At that time Churchill is giving warning to the people, “Don’t think that our navy will be able to protect them, even any time they may land some land force to the shore. The land soldiers you also be very much attentive, alert.” At that time he told, “They are working with German thoroughness.” That came from the mouth of Churchill, the worst enemy of Germany. German thoroughness, an idiomatic word, “What they do, they can do thoroughly. So much thoroughness in activity is never found elsewhere.” It came from the mouth of Churchill himself. “With German thoroughness. That is their national characteristic. What they do, they do well.”

Industrious and clever, and cheap. In British India the German mercantiles used to come to India, efficient, also the cheapest ____ [?] none could compete with them. Then Japan came to compete with Germany, more cheap, but not good things. But Germans peculiarity, things are good and also cheap, so none could cope with them in this affair. A nation blessed with much exceptional quality. Their appreciation for India is solid.

So Rabindranatha, when our Guru Mahārāja wanted to send preachers to England, he sent his followers Bon Mahārāja and others to Rabindranatha, “Take his advice what he says.”

Rabindranatha told, “Oh, you want to go to England, but they are proud of their rulers, and we are ruled, so they won’t care to hear your words. And if you go to France, France also it can take easily, and also shake off easily. And America, the field has been wasted, exploited. So many *yogīs* and others went there to preach something, and they especially mixed with the ladies, with some *yoga* system and purchased bad name for India. So rather go to Germany. They have got real understanding. They do not take anything easily, but when they appreciate they take it rightly and hold it, accept it, a solid nation.” Rabindranatha told like that.

Hare Kṛṣṇa. Gaura Haribol.

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