

82.07.15.B_82.07.16.A

Śrīla Śrīdhara Mahārāja: ...dynamite, and they put into the pyramids and began to crush them, blow them. Then they told that a mechanised army came, in a round way. They're going in this way, cutting, advancing in this way. Those that were wounded, they come this side and new, the mechanised army is going, always new going, and the wounded are coming and they are treated accordingly. And the new is going. Like a fan, they described, like a fan. In this way they began to advance. And a part of France, Belgium, Holland, in this way, the Flanders. The soldiers that were to withdraw, and when they reached the British shore they began to sleep - no food, nothing. Wherever they're carried, the allied from the ship and they began to sleep. No sleep for a whole week, such was the position of the allied soldiers. It followed like that, Battle of Flanders.

Again we had to see that when America also joined the side, Russia. Russia is a vast country. Blitzkrieg, that is lightening war was impossible there, and that was the cause of Hitler's downfall.

There was one Mr. Hess, he consulted this astrology. He told, "We should not go to the east side. We can't be victorious there. But if we approach, march towards west, the possibility of victory for us."

But Hitler did not take his advice. Hess was sent to make treaty with the British, in a plea that he has fallen accidentally. But really he went to make treaty with England, before Hitler comes to announce war against Russia. But Hess was taken to prison. No proposal for treaty was accepted by Churchill. Then what to do? That failed.

Hitler told that, "Russia is such a great power, keeping at back, I shall go to attack England, this will be foolish. If Russia approaches at that time then I'll simply be crushed, so I must." In the meantime, though there was some truce with Russia, but Russia, they built many aerodromes on the line of Germany, on the border. Many aerodromes in the meantime they built. So that brought suspicion to Hitler. "If I attack England with my force, then Russia in the back will come to conquer me."

So leaving England, Germany went to be at war with Russia. It was a vast land. Blitzkrieg won't work. And Russia had also some military power, strong. None could break the front line. Previously Hindenburg he was the cause of Russian, the fall of the Jarhad [?] Empire. _____ [?] Only General Bock, he suddenly broke the Russian line, and in one day two hundred miles entered deep into Russia.

At that time Stalin he cried, he told, remarked, "The hated enemy has entered into our homeland. With the whole of our energy we must oppose him." In this way.

Then of course they came to Stalingrad. And Rommel also, this side, Africa, that circumambulating Mediterranean he approached this side. And they came to Caucasus and they had a mind that they will meet here in India with Japan. But providence decided otherwise.

Hitler told that Napoleon that, "I'm not defeated by anyone, but destiny has defeated me."

So also we see in the case with Hitler.

na vidvan na ca parosam bhagyam phalati sarvatya na vidvan na ca parosam [?]

Destiny defeated him. But the valour he has shown, that is wonderful. Not yet history is admitting him, but sometime after. Just as the first General is Hannibal, second is Alexander, the world Generals. Third Julius Caesar, fourth Napoleon. So far the recognition has come from the historians. And the fifth must be Hitler, according to me. But the present history is not so impartial. They still hate Hitler for the devastation of the world. What he showed that is wonderful, in the war history. This mechanised army, and this blitzkrieg in the word of Germany perhaps, this lightening war. Lightening war and mechanised, that only the fighters on the motor and tank _____ [?] not on foot.

And when France was conquered within fifteen days the whole world was amazed. "A power like France." That man Petain he was hanged afterwards by De Gaulle. Petain surrendered to save his country.

The whole country will be devastated, he could not tolerate. Then he submitted, he came to conclude a peace with Hitler.

And there was another trouble. Everywhere French and British navy they're together, and France declared peace, and they're in difficulty. Somewhere they joined, French joined the British, and somewhere they began to fight each other.

And one Mr. Darlan, who was the head of the whole navy of France, he went to Africa and he was stabbed there by a British gentleman. In this way. And at that time America came with fresh energy, to land her soldiers.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Then again that battle came to the French in Belgium' shore. And Hitler had to retire gradually. And we are told that when his followers asked Hitler, "Come away from Baldwin."

"No, I can't go. I asked my soldiers if any general comes to retreat, wants to retreat, you'll shoot him. And how can I say that I shall live warning? I must die here. I can't live warning."

And the followers, "Oh, we want to save you."

"Again they may come. With double energy I shall oppose them."

"If you live, then our leader lives, then I shall have everything." In this way.

What's the time?

Badrinārāyaṇa: It's five after nine.

Śrīla Śrīdhara Mahārāja: _____ [?]

...

...1915 was a student in _____ [?] college. About death ray, perhaps that is also ready by this time, death ray.

Badrinārāyaṇa: The Russians have a bomb that you can't hear it, you can't see it. It just devastates everything.

Śrīla Śrīdhara Mahārāja: We are told that some bomb, only the vitality will be finished.

Devotee: That's right. The French are making that.

Śrīla Śrīdhara Mahārāja: No disturbance of any building, or any articles, only the vitality will go.

Devotee: French are making that. That's what we heard. What will happen now Mahārāja when there will be war?

Śrīla Śrīdhara Mahārāja: Einstein told that, "What you are dealing with, if you commit mistake in the process, a slight mistake, then whole earth may be burned into ashes within few seconds. The oxygen will take fire, and in a second it will spread throughout the whole of the world. And the earth will be burned into ashes in a few seconds. Don't go further." He gave warning, I was told. "You're tackling with so many dangerous things. The earth may be burned in few seconds, reduced to what?"

Devotee: They're afraid of, now anyway, in international circles they're start talking Gandhism now. It is fact. But they won't have any success there as well as we know. They have to follow our line to have success or peace.

Śrīla Śrīdhara Mahārāja: Providence is there.

Devotee: But as we see in India Mahārāja, corruption and all bad things. So I think it will be very soon war.

Śrīla Śrīdhara Mahārāja: If there is war, then also in the beginning perhaps they may not use that dreadful weapon.

Devotee: They will try to avoid it but still.

Śrīla Śrīdhara Mahārāja: Previously when there was another war between Israel and Egypt, Russia wanted to interfere. Then America only told to Russia, "Israel has got atomic energy in his hand. And if he finds that his life is in danger, he may use that." Russia came back. So Israel is so great only because he has got in possession of atomic energy. He does not care for small countries.

So we don't like to live in this world, so nasty. We are trying to realise, to live in the land of the soul. We are soul and we should live there.

*[na tad bhāsayate sūryo, na śasāṅko na pāvakaḥ]
yad gatvā na nivartante, tad dhāma paramaṁ mama*

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [*Bhagavad-gītā*, 15.6]

*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]

It is coming into being and then again vanishing. Being created and destroyed. Creation and destruction. That is the nature of this plane of *māyā*. And we must leave this dress, find out our soul person, and live in the plane of soul, beyond the jurisdiction of this world of death. By the use of our intelligence, and mainly, as you told, the causeless mercy of the Vaiṣṇava, the *sukṛti*. The *sukṛti* accumulated creates *śraddhā*, for the unseen. What is seen, that is neglected. What is unseen, appreciation for that. That is more reliable. The unseen is more reliable. Unseen means not under material experience, that is more reliable, than this flesh, concrete life, what to say. That is sure to go. And not only mine, everyone. So this bogus plane should not be trusted more. We must seek something. If we enter within our heart we shall find, yes, there is mind, there is intelligence, there is soul, and Supersoul, and so far, so on, that subtle world. And world without pain and change, distraction.

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

yad gatvā na nivartante, tad dhāma paramaṁ mama

Our ambition of life is there. We want to live in a country where this sort of insult, the general insult and disregard is absent, honourable. Honourable life we can live there. And this is sure to go, we are seeing every day, every minute.

Yudhiṣṭhira Mahārāja told, "What is more wonderful than this? That every day we see only that they're going into the jaw of death, and we're not preparing ourselves for that. Our tendency is that as much time as we can stay here which is impossible. The whole of our energy we are using almost for nothing; for impossibility, we're using our energy. I shall have to leave, and grieve. All of us will have to leave this place. Still we want to construct here, give so much attention, to construct houses, and this, that."

Then why do you do temple and others? In this way the energy should be used for the purpose of the Lord and you'll be saved. Energy should be used for Him. And that is the way through which we can go there. All aspects of our life should be utilised for His service. And that is royal road to go swiftly to His domain. The whole energy should be used for His purpose. For Himself. Reality is for, everything for Him. We must realise this truth. Nothing for us. I'm also for Him. The infinite absolute is such in His nature. By His existence, He's such, everything for Him. We are separatists, we think this is for mine. I may be monarch of all I survey. This is the anti-current that has taken me far away from Him. And so death, disease, they come to make me prey of their life.

...

The criterion is there. Whatever I do. I commit a murder, but if for the interest of Kṛṣṇa cent per cent then it is no murder. And Guru Mahārāja he gave the highest promotion. It is such, something like that. Outwardly I heard in Benares from the lecture, a discussion between one Māyāvādī and our Guru Mahārāja. I was present there. That *cid-vilāsa*, what is *cid-vilāsa*, Guru Mahārāja is explaining. Anyhow the friend came.

simha prasena avadhuta simho jambavata [?] The [Syamantaka] jewel was taken by Prasena, a brother of Satrājī, father-in-law of Kṛṣṇa. Satyabhāmā's father, Satrājī. Satyabhāmā's uncle was Prasena. He took the gem and went out in the forest, and one lion he took that gem and killed Prasena, Satrājī's brother.

There our Guru Mahārāja explaining, the Prasena was killed but he was happy. And the killer and the killed, both, they're happy. Such is *cid-vilāsa*. One who is being killed, he's also very satisfied. And who is killing, he's also satisfied. Such is the nature of the service of Kṛṣṇa.

Just as in a drama. In a drama a man is killing a person, and he's playing the part of being killed, and he's playing the part of a killer. But if the play is good then both are satisfied. "Yes, he played the part of being killed in a very satisfactory manner." They will all applaud, "Yes."

So because killing is not possible or eternal, only superficial function, show, so no pain of being killed there, only for the *līlā* of Kṛṣṇa. Such show has been affected there. Both parties, the looser and the gainer, both parties are satisfied ultimately. Like a drama, a play. So, it is such. Because all is eternal, can't be harmed, but only a play, to produce some satisfaction for Kṛṣṇa, a play. If drama is done to satisfy suppose the king or the audience, so for the satisfaction of Kṛṣṇa and His men the drama is going on. Something like that. That is not for show but that is really the substance, that is the difference. It is not a show, only superficial. But if our deepest interest is there, that is *līlā*. Here it is a play, a show, but there that is *līlā*, the heart is there, fully, heart's satisfaction is there.

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

[?]

Who was that *dhātri*, *dhātri* means, what is it? Who was with the boy. In his lap he began to control the boy. "That you have got this *maṇi* on your neck." And from Kṛṣṇa's higher place, He was concealed, private place, He heard that *dhātri*. *Dhātri* means that Pūtanā who came in the garb of?

Devotees: Witch.

Śrīla Śrīdhara Mahārāja: Witch? Not in witch. An artificial form of a mother, in the garb of a mother, disguised. So that *dhātri*, who is supposed to help the mother.

Devotees: Nurse. *Dhātri* means nurse, one of the seven mothers.

Śrīla Śrīdhara Mahārāja: Not nurse exactly but guardian nurse, nurse as guardian. He came with the boy, with the gem on the neck of the boy, around, Jāmbavān's son, and she began to sing this poetry, poem.

And Kṛṣṇa caught from there, "Then it is all right, that gem is here."

simha prasena avadhuta simho jambavata sukha mada kamadabi tava desa [?]

“Such a valuable gem you have got around your neck, and boy you are crying. What is this?”

There Kṛṣṇa caught that, “Here is the gem.” And just came to snatch it, and the *dhātri* fled away, being afraid. And there was an uproar, and then they came and then the fighting began.

_____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa.

The fight was going on for long time, twenty eight days or so perhaps. And the Yādavas they thought that Jāmbavān has killed Him, and they all came away, and performed Kṛṣṇa's *śrāddha*. And there placed in such a way that *śrāddha*'s food, that gave strength to Kṛṣṇa more. And then He began to fight with greater vigour.

Then Jāmbavān thought, “What is this? I can't defeat this man. I did so many things in Tretā-yuga, and this ordinary man I can't fight him out. So I must have committed something wrong against Rāmacandra.”

With a special *mālā* he put in the neck of Rāmacandra and that came to fire, and then found that same *mālā* is on the neck of Kṛṣṇa. “What is this? Again go, this is there, how it can come here?” Then he was perplexed. “Who are you? You're fighting a month with me, which is impossible for any human being. And how is it that garland has come around your neck? Who are you? You are Rāmacandra Himself.”

Then there was a compromise. Jāmbavatī was given to Him, and the gem also. Presentation, the gem was given to Him.

Hare Kṛṣṇa. This is Dvārakā *līlā*. Vṛndāvana is more. _____ [?] Dvārakeśa, when He finds His own photo of Him in Vṛndāvana life, He becomes charmed Himself, what to speak of others. When He Himself finds His Śrī Mūrti of Vṛndāvana, Kīśora, He becomes little outside. _____ [?] Normal position. So charming, Kīśora, Nanda Kīśora. Yaśomatī Nandana. This *parakīya*, the rareness makes it more valuable.

A glass of water on the battlefield, only one glass of water is so valuable in a battlefield when a man is dying, a general is dying, only for a glass of water.

So circumstance makes it sweet or bitter. Circumstance. And that is done by Yogamāyā, Baladeva, potency of Baladeva. He's at the backing. *Jñāna, bala, krīya, ca*, feeling, thinking, willing. *Bala*, energy, that is arranged in such a way as to make possible the play, to perform the circumstances favourable to the play. Vṛndāvana.

So Rādhārāṇī though met in Kurukṣetra, the very Kṛṣṇa - “That He's that very Kṛṣṇa, I'm that very Rādhā, but still no pleasure. I want to have Him in Vṛndāvana. That is My place there where I'm free.”

Vṛndāvaneśvarī. *Hari-niṣkuṭa-vṛndā-vipineśe*. [From Rūpa Goswāmī's *Śrī Rādhikā-stava*, 1] She's all in all in Vṛndāvana. There She wants Kṛṣṇa otherwise She's not happy with any half hearted _____ [?] That gives Her more pain.

So Bhaktivinoda Ṭhākura wanted that, “I shall construct a thatched cottage in Kurukṣetra and there I shall pass the rest of the days of my life.”

Both are nearer to one another, but the pangs of separation is more acute. Very near but They cannot meet, cannot be united according to Their necessity and will. So that is at the highest point, the spirit of separation. And that is the time when we should serve our _____ [?] Service is more valuable there only, according to the necessity. There the necessity of the service in its highest form. They're both there but can't meet. Can't meet according to Their own way. So the feeling of separation in its highest point, and that demands service, acute and the most intense service for both the parties at that time. They're going to faint, can't contain Their own personality, going to faint. This is the moment when service is necessary, very urgent.

And Bhaktivinoda Ṭhākura says, “There I should construct a cottage and pass my days, the whole life trying to render service to my Lord and Lady, my Master and Mistress. Service is valuable according to the urgent necessity. There we can fetch more value from a little service.”

Hare Kṛṣṇa. Hare Kṛṣṇa.

sei śloka sunera radha kunde sakha badha krsna prapti sei viddhi _____ [?]

What Kṛṣṇa told, the external meaning was, “All people come to Me with affection for their best benefit. You have got also affection for Me, so you also will serve Me.”

Hare Kṛṣṇa. The external meaning. And the internal meaning, “All people will come to Me to show affection for their highest benefit. I am the goal of everyone. And such am I, and that I, has highest affection for you. All people want Me, and I want you, to be fulfilled in My life. So you rest assured, wherever I be, I am yours.”

When Rādhārāṇī came to understand the meaning of that *śloka* in this way, She was satisfied, She came back. “He’s coming. He’s coming very soon.” With the satisfaction of Her heart He came back.

sei śloka sunera radha kunde sakha badha krsna prapti [?]

“Wherever He may be does not matter, but He’s mine.” That confidence satisfied Her, that He will come very soon to Vṛndāvana.

And Jīva Goswāmī has shown, *nitya līlā*, Gopāla Temple, that Kṛṣṇa came to Vṛndāvana. That is another *kalpa*. But Mahāprabhu and the Goswāmīs, they have arranged the *līlā* in Mathurā, up to Mathurā of Sanātana Goswāmī. Up to Mathurā, it was necessary in the *rasa*, then after _____ [?] again the wheel moves in such a way, the wheel of time again comes to his former position. Just as after the summer, the winter comes, so Mathurā go on.

Again such circumstance, environment was created that Mahārāja Nanda has no child for long time, Yaśodā childless, pray, they can get some child. Such atmosphere in such time again comes suddenly. And they began to expect that Nanda must have a child, Yaśodā must have a child. She’s worshipping this god, that god, “I may be blessed with a child.” Then again that comes in, Kṛṣṇa comes in Mathurā. Vasudeva carries Him to here. And this *līlā* goes to, after development, goes to Mathurā again. Kāmsa is killed. After _____ [?] wheel again comes. Sanātana Goswāmī has described in such a way in *Bṛhat-Bhāgavatāmṛta*, up to Mathurā.

*[krsno 'nyo yadu sambhuto yah purnah so 'styatah parah]
vrndavanam parityajya sa kvacit naiva gacchati*

[The Kṛṣṇa known as Yadu-kumara is Vasudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadu-kumara manifests His pastimes in the cities of Dvārakā and Mathurā, but Śrī Kṛṣṇa, the son of Nanda Mahārāja never at any time leaves Vṛndāvana, even for a moment.]

[*Laghu-Bhāgavatāmṛta, Purva-khanda, 165*] & [*Gauḍīya Kaṅṭhahāra, 7.42*]

Vṛndāvana means Vraja-maṇḍala, up to Mathurā, because that sort of separation, that is also a peculiar *rasa*. *Vipralamba rasa*, that is a necessary part of *rasa*, otherwise this *sambhoga rasa* may not go on independent. So there must be *prabāsa*. Then again the wheel comes in the same position. In this way *nitya-līlā* is going on. The sun is being set and again sun rising, in this way, a cyclic order. Everything which is to continue for eternity, that is posed in a cyclic order, automatically it goes.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Anurādhā: So what is the position of Devakī? She doesn't have any children. Her last son also taken.

Śrīla Śrīdhara Mahārāja: Devakī's child has gone back to her.

Anurādhā: When?

Śrīla Śrīdhara Mahārāja: From there he goes to Dvārakā. That part. Devakī also goes to Dvārakā. That is another part. That is not Vrajendra-nandana, not Kṛṣṇa of Vṛndāvana. That is Devakī-nandana, Vasudeva. From Mathurā to Dvārakā, all these play. Rūpa Goswāmī has connected between the two *līlā*, he has given some connection. That is also very peculiar.

I asked, “Why this difference between Rūpa and Sanātana?”

Our Guru Mahārāja, he answered in a word, “Why it has been told as *adhokṣaja? Acintya bhedābheda*, everything is possible simultaneously.” That was his word.

Rūpa Goswāmī has connected, he has taken from Vṛndāvana in a modified way Rādhārāṇī, then Candrāvalī, then Jāmbavatī, all from there to that Dvārakā *līlā*. Lalitā was Jāmbavatī. You say Anurādhā, Lalitā. She was Jāmbavatī there in Dvārakā. And Rādhārāṇī became Satyabhāmā. And Candrāvalī became Rukmiṇī. Rukmiṇī, Rādhārāṇī as regard sentiment, Rādhārāṇī had the highest position in Vṛndāvana. But Candrāvalī was more clever. And in Dvārakā in some lower position that cleverness comes to the higher position, and sentiments go down, in lower level. But in Vṛndāvana, sentiment has got the highest position. And Rādhārāṇī _____ [?] everyone there, *sneha*. Love, sentiment, *bhāva*. But as regards this intelligence of lower order in Dvārakā, that gets the supreme position, that soberness; intelligence and sober. Rukmiṇī, she got the higher position _____ [?] lower position. The lower gets higher position there. In this way. Hare Kṛṣṇa. These are very high talks.

.....