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**Śrīla Śrīdhara Mahārāja:** Hitler, he told \_\_\_\_\_ [?] his followers were saying the last minute, "Go away from the - we shall conceal us. Again if we live we shall try to fight again. Now it is hopeless, our position."

Hitler said, "No, no. I have my orders. If any General comes back from the fight, shoot him. Never come back, go forward. That was my standing order. Whenever the General will try to come back, shoot him. Then how can I go underground, when the adverse circumstance? I must die here, by my friends, I must die here." In this way.

Then his friends, "No, if you live then we may have another attempt. But if you go, then we are all gone, the whole country gone. So let us go underground."

"No I can't do that."

\_\_\_\_\_ [?]

Before that Mussolini was captured in Italy. He was leader of the fascist. And Hitler's party was called Nazi, and these are fascist. So when Mussolini was caught, and his body was very much ill treated, the spitting, then the stool, and other things were thrown onto his body, and very much insulted.

So Hitler, we heard, that went some underground room, and there the music was playing, and someone giving some poisonous drink, and with that singing took poison and died. There was some arrangement, automatic bomb, and the bomb broke down and the whole structure that was broken and they were buried there.

But this party tried their best to get out his body and to make some insult, but could not have any trace. Hitler and a few others, they made such arrangement that explosion destroyed their body in an untraceable way, they could not be traced, anything of the body, to insult.

But the Goering, the air General, he was captured and he was taken to jail, and there perhaps he died, or hanged. I don't remember exactly.

Great war, two great wars I have experienced, heard dealings. During first great war when I was studying in Baharampur College, one astrologer told, one man asked him, "After this war whether India will be free or not?"

He told, "No, not after *this* war, but after this war there will be some pause, and again after few years there will be another greater world war, and after that India will be free."

But anyhow it was told. I am witness to that. That war finished, India could not attain freedom, and another greater world war came, and that was finished in [nineteen] forty five, and anyhow forty seven India has got such liberty, such freedom. What you consider that British rule was better than this, because this condition of government, anarchical.

We had some experience of the British rule. And Bhaktivinoda Ṭhākura recommended British rule very much. That during the British period everyone had got his right to go on with his religion very safely. No interference with our religious feelings, sentiments, preaching, everything. So he loved, liked British rule, Bhaktivinoda Ṭhākura. \_\_\_\_\_ [?]

In the first fight of Gandhi I was within the camp of Gandhi, but the second and third movement, three movements came, led by Gandhi. The first movement, non cooperation. Second, civil disobedience. And third, rather, do or die. In the first, I was with them. In the second, I'm in the Maṭha, and I had to fight against those with whom I worked. Ha, ha.

What is this? This is a prison house. This is freedom for the senses. You are fighting for the freedom *for* the senses. But real fight must be to conquer the senses, freedom *from* the senses. That is the real fight, from *māyā*, *māyā* is our enemy, and we must fight with that. India may be independent, what of that? I shall be born as a jackal in the jungle of Africa. And you also may have such chance. Then what is the benefit of the free country? There are so many free countries, are they happy? There also men are dying, suffering from disease, so many difficulties there are. So this is not freedom proper.

*Sadhinata* [?] in Sanskrit, the word is *sadhinata* [?] Now we're slaves of the senses, but we must have, we must be controlled by our own self, self interest, real, *ātmā*. The *ātmā* must have control over our field, to take out from the hands of the senses. That is the real *sadhinā*, in Sanskrit. *Sa dhinata*, the control, to get, to acquire the control of the self. Now we are under the control, we're slaves and under the control of this foreign temptation, this material temptation. The wholesale fight, thorough fight must be to attain real freedom, inside. That is necessary.

**Devotees:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

...

...the control, self control, to get back self control, that is *sadhina*, not the physical control of physical environment, that is not *sadhina*. That is not freedom proper. *Sa* means self, and self, what is self? *Sva-rūpeṇa vyavasthitih*.

*[nirodho 'syānuśayanam, ātmanaḥ saha śaktibhiḥ  
muktir hitvānyathā rūpaṁ, sva-rūpeṇa vyavasthitih]*

["The merging of the living entity, along with his conditional living tendency, with the mystic lying down of the Mahā Viṣṇu is called the winding up of the cosmic manifestation. Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies."]

[*Śrīmad-Bhāgavatam*, 2.10.6]

The real position of the self in connection with the whole universe absolute, that is Kṛṣṇa *dāsya*, that is *svarūpa*. The slavery to Kṛṣṇa, that is freedom proper.

*jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa']*

["The living entity's constitutional position is to be an eternal servant of Kṛṣṇa. As a manifestation of Kṛṣṇa's marginal energy he is simultaneously one and different from the Lord, like a particle of sunshine or fire." ] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.108]

We are free when we can think, we come to the real fact, that we are a part of the whole, and we are in proper harmony with the whole, then we are free. Otherwise, no other freedom can be thought real. In a harmonious system when we can realise our proper position in that, proper function, in consonance with the environment, that is freedom proper. And this is freedom for the senses, freedom for the mind, freedom for the group, freedom for the particular forged culture. All these things are slave to mania. Surrender to the truth, that is freedom. To serve different forms of mania, that is all slavery. What is natural, that Reality is for Himself, we are for Him. To live to this

concrete fact, what is concrete we can't ignore. Our position is this, we are part of the potency of the whole absolute, and we must submit to that, we must accept that, unconditionally. Then we are free in our own position. Otherwise fighting with one another, fighting each other. They are all local interest, provincial interest and there is a clash and fighting. And only to accept our proper position in the harmonious movement of the whole, absolute, that is freedom. *Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*. So freedom means slavery, and slavery of the absolute good person of knowledge and absolute judgement, absolute love, absolute friendship. We must surrender to that. That is proper freedom.

What do you say?

**Devotees:** (Hare Kṛṣṇa. Gaura Hari bol. Group laughter)

**Śrīla Śrīdhara Mahārāja:** 'Die to live.' That Hegelian expression is very favourable to me. 'Reality is By Itself and For Itself', and 'Die to live.' These three formula is a good basis of Vaiṣṇavism. Gaura Hari bol. Die to live. So freedom is to do away with all our manias of different types and to return back to our real position of so called slavery. And that is, what does it mean? Thereby we can have the whole represented by a person Kṛṣṇa as our friend. That is the highest attainment of a speck, of a point of a speck, to get the whole as his friend, sincere friend.

*bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram  
suhṛdaṁ sarva-bhūtānāṁ, [jñātvā mām śāntim ṛcchati]*

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

Who is the all controller, get Him, acquire Him as your friend. And that is your best freedom, position, as friend, guardian. And what is freedom? Freedom, in the land of love, everyone is out to give, to help others. That is more than freedom. Freely, what can you do, what can you acquire? You get more when you live among the guardians. They are all your well-wisher. That is more than freedom. How much you can think by your small intellect?

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Akṣayananda Mahārāja:** Jaya Om Viṣṇu-Pāda Paramahaṁsa Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja ki jaya!

**Devotees:** Jaya!

...

**Śrīla Śrīdhara Mahārāja:** Gaura Hari bol.

**Vidagdha-Mādhava:** There are different quotes from different *śāstras* glorifying the Holy Name, and in one of those quotes Lord Brahmā is telling Śrī Nārada Muni that in the age of Kali one should chant the Hare Kṛṣṇa *mahā-mantra*, and that one needs no qualification. And even the impure Name can deliver one from the the influence of Kali. Um.

**Śrīla Śrīdhara Mahārāja:** What is that *śloka*?

**Akṣayānanda Mahārāja:** Which scripture?

**Vidagdha-Mādhava:** I think it's from the *Yajur Veda*. I have it downstairs. I should have brought it.

**Akṣayānanda Mahārāja:** *Kali-santaraṇa Upaniṣad*?

**Vidagdha-Mādhava:** Yes...

**Śrīla Śrīdhara Mahārāja:** We have no objection to that. That does not mean that ten offences eliminated. From anywhere it will help us, but the Name proper, Name must be real Name, not a perverted reflection of the Name. *Nāmābhāsa* and *nāmāparādha*, that means material. The sound must be *vaikuṅṭha-nāma-grahaṇam* [*Śrīmad-Bhāgavatam*, 6.2.14] Sound must be proper. That is made of the real sound, real Name. *Nāma nāma* \_\_\_\_\_ [?] Real Name, Vaikuṅṭha Name, transcendental Name, not this sound which can be produced by the lips or tongue. We must not take that any sound, that...

*nāmākṣara bahiraya batu nāma kabu naya*  
[From Jagadānanda Paṇḍita's *Prema-vivarta*]

...only the material sound is the Name Divine. Name Divine and name mundane, we are to differentiate. It is not name at all, we are to understand this. Otherwise where is the necessity of taking it from Guru or *sādhu*, or from a real source. It should come and enter into our heart. Not imitation. The sound imitation and also taking imitation, that won't help us. But the transaction must be proper, from the real plane. That is Divine and the Name will capture you also, will do with the divine spirit, *sevonmukhe*. Otherwise no connection with spiritual substance. Not in the plane of exploitation, neither is this plane of renunciation. *Sevonmukhe hi jihvādau* [*Bhakti-rasāmṛta-sindu*, 1.2.234] It exists in the plane of service. We must be practical in our thinking, not theoretical or imagination has got any place here. The Name of the Lord is one with Him. *Vaikuṅṭha-nāma-grahaṇam aśeṣāgha-haram viduḥ*. It must be a spark, a fire, not glow worm, that can burn. The glow worm cannot burn. It seems like fire, so like light, fire, but it must be a real spark of fire, then it can burn. So Name, Vaikuṅṭha *Nāma*, Hari *Nāma*, Hari means Vaikuṅṭha, not mundane.

*namaikam yasya cihnam smarana-pathagatam srotra-mulam gatam va*  
*suddham vasuddha-varnam vyavahitarahitam taraty eva satyam*  
*tac ced deha-dravinajani-talobha-pakhanda-madhye*  
*niksiptam syan na phala-janakam sighram evatra vipra*

[Sanat Kumāra told Nārada] "If a person only once hears, chants or remembers the Holy Name of Kṛṣṇa, he will certainly be delivered from the ocean of birth and death and attain liberation –

whether the Holy Name is pronounced properly or improperly, with correct or incorrect grammar, and whether it is properly joined or only vibrated in part. O *brāhmaṇa*! Such are the glories of the Holy Name. However, if one chants the syllables of the Holy Name for personal benefit, for material wealth and followers, or out of greed, or in the association of atheists, such offensive chanting will not soon produce the supreme goal of life, *Kṛṣṇa-prema*.” [Padma Purāṇa, Brahma-khanda, 25.24] & [Gauḍīya Kaṅṭhahāra, 17.65]

There is a saying. *Namaikam yasya cihnam*, if we can hear the Name from the lips of anyone, *smarana-pathagatam*, but if the Name not expressed outside but in memory, *srotra-mulam gatam va*, but if the sound is received in the ear, *srotra-mulam gatam va, suddham vasuddha-varnam*, the pronunciation or the spelling may be right or wrong, does not matter, *suddham vasuddha-varnam. Vyavahitarahitam*, but must be *vyavahitarahitam*, that means \_\_\_\_\_ [?] *vyavahitarahitam*. The *caitan*, pure conscious divine and mundane, conscious and material, this difference we are to look out, *vyavahitarahitam. Taraty eva satyam*, it will deliver us, no doubt. *Tac ced deha-dravinajani-talobha*, but if that falls on a barren ground, *deha*, in body consciousness, *deha-dravina*, or greed for money, *janita*, popularity seeking, *lobha*, or too much greedy for taking delicious dish, *lobha, pakhandamadhye*, or atheism, *niksiptam syan*, if that seed is sown in a field which is of this disqualification, *na phala-janakam sikhram evatra vipra*, we cannot expect to get the result very quickly.

But some sort of struggle will go on and must come in connection with a genuine *sādhu*, etc., take a proper way towards the real goal, and then it will come to give its desired result. So mundane sound is not sound divine. The name may be mundane. It may be tackled from the plane of exploitation and the plane of renunciation. It won't be fruitful. When *sevonmukhe*, with the spirit of service, *śraddhā. Śraddhā* means *Kṛṣṇa bhakti koile*, it is all for Him. Reality is for Himself. This is *śraddhā*, everything meant for Him. With this, however little this may be, but with one drop of such *śraddhā*, regard, the Name will be taken and it will lead to the proper goal. Do you follow the argument?

**Vidagdha-Mādhava:** Yes.

**Śrīla Śrīdhara Mahārāja:** Anyhow the *śraddhā* must be our direction, to move towards that, to go towards that, sincere. Sincere hankering to go towards Him, that must be present there, then it will help, *śraddhā. Śraddhā* \_\_\_\_\_ [?], then it will be of no effect. It will direct hither thither, different directions. *Śraddhā* means centre carrying...

**Devotee:** \_\_\_\_\_ [?]

...

**Śrīla Śrīdhara Mahārāja:** That we are all meant for Him, His satisfaction. A drop of this universal devotion must be there, then it will be effective, otherwise everything will be useless. We must want to go Godward. We must make our face to go that side. And then if we accept any process, that will help us. So *śraddhā*, this is the criterion.

**Vidagdha-Mādhava:** You have spoken about unity in diversity, and explained the Gauḍīya, the present Gauḍīya Maṭha situation as that. My question is how can we have unity in diversity and still maintain a strong preaching effort, a very powerful preaching effort?

**Śrīla Śrīdhara Mahārāja:** It is, in the very original system, it is so, 'nvayād itarataś [Śrīmad-Bhāgavatam, 1.1.1], direct, indirect process. In Vṛndāvana also it is so, this party feeling, and it cannot but be, and not only it is non-objectionable but it is necessity in an organic whole. Thesis, antithesis, synthesis. This is the nature of the whole creation, our whole substance.

Thus the opposition party in the parliament. Apparently we may think it will be doing some harm to the main party for their smooth working. But in a generous way it is looked for that no, it is good, it is giving more carefulness and enforcing more energy for the work, the opposition. The opposition is not to be supposed to be minimised to destroy the real cause. But it helps to enhance the energy and more carefulness.

Just as *kīrtana* is better than *smaraṇa*. Why? The opposition party is there. So we are to collect more energy to convince them, automatically. And *smaraṇa*, meditation, it is weak though not external disturbance, the meditation, pure meditation, still, the intensity will be less. And when we're engaged in *kīrtana*, necessarily we're forced to collect all our energy possible to meet the adverse circumstances. So, *austhaspandana-matrena*.

*aghaccit-smaranam visnor-bahvayasena sadhyate, austhaspandana-matrena kirtanatu tato varam*

["The remembrance of Viṣṇu certainly cuts sin to pieces, but it is very difficult to attain perfection through remembering Viṣṇu. Only after great effort is such remembrance possible. However, simply by moving the lips, there is the *kīrtana* of the Holy Name of Viṣṇu, and therefore *kīrtana* is the topmost process of devotional service."] [*Hari-bhakti-vilāsa*, 11.453] & [*Gauḍīya Kaṅṭhahāra*, 17.19]

For the opposition only it is more intensified than *smaraṇa* and other things. So Kali, offensive for offensive has been recommended. Not that mere defence will help us in all circumstances. So when offensive, we are to collect more power, necessarily. So opposition there will be, and though sometimes we think it is undesirable but it is considered in the impartial background, that it is necessary, it has got its contribution in a positive direction. The negative has got its necessary position, to enhance the positive. This underlying principle we are to understand, we are to think out, how it is. It is there. How it is justified, we are to understand within ourselves, the harmony within us.

There is Kṛṣṇa, there is *māyā*. Even in His own harem there are different, Rādhārāṇī's party, Candrāvalī's party, the middle party. It is necessary to enhance His *līlā*. Yogamāyā invents all these things, or it is co-existent with Him. It is such. And there is no fault there but it is a necessary part. The difference, unity and difference, unity in diversity. Diversity has got its position, real position. The opposition also has got its diverse position.

The branches of the tree, what is that? Every branch wants to draw more juice from the trunk. But still they also help each other, in many cases. It is the nature we are to study how it is useful to us. Our organic body, there is also competition. The brain extracts the one eighth portion of the whole blood. So small mass wants more food. So much is not attached to the other bodies. So high and low, important and less important things will be there. And there will be a fight to draw their own food from the general store. And still they are friendly to us, on the whole. We cannot go on with only brain, neglecting the feet. Everything has got its place in the organic whole. And they have got their allotted service, a necessary part.

Without devotees, the Lord cannot stay. Without son the father is not conceivable. Then without the generous there must be one to be shown generosity. So such relative positions there.

Everything for its own existence depends on another thing. The kindness, the generosity, it requires for its own existence that someone there must be who to make pity on.

*mahā-kṛpā-pātra prabhura jagāi, mādhai / 'patita-pāvana' nāmera sākṣi dui bhāi*

[“Jagāi and Mādhai, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya’s mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita-pāvana, “the deliverer of the fallen souls.”] [*Caitanya-caritāmṛta, Ādi-līlā*, 10.120]

Those heinous demoniac persons like Jagāi, Mādhai, they have got their necessity to enhance the magnanimous *līlā* of Mahāprabhu.

Judas is necessary to prove the generosity of Jesus. Suddenly some thought came in my mind about Judas. When Jesus with the cross on his shoulders is passing through and two sides the throng of men. Judas is also among the mob. And Jesus with his head bending and on the shoulder that cross, suddenly he looked at the face of the Judas. He’s going on in this way, bending. Generally we may not think how he can understand that here is Judas. But where Judas was on the line, suddenly he cast his glance at his eye.

And in such a way that Judas was maddened by that look and ran from there. And he was bribed, he cast off the bribed money, and there he wanted to be forgiven. “I’m the most treacherous man. What I have done is most heinous action.” Such reaction came in the mind of Judas.

And what this Judas got in the look of Christ? That a new thing comes to my mind, I don’t know whether anyone has mentioned. Christ looked towards Judas, “Not that you have played a traitors part to me. You have committed treachery,” not a look of that kind, vindictive. “But Judas, I’m utilising your fame of your whole life, exploiting. I’m exploiting you, not that you are exploiting me. You are being exploited by me most desperately, or hopelessly, or mainly to keep up my banner, my fame, you are being utilised, that you are a traitor. I am utilising for my fame, I’m exploiting your fame forever. So I’m indebted to you, my friend.”

That sort of look Judas found in Christ’s eye. “He’s so thankful. I’m doing wrong to him, and he cast his glance to me that he’s so much thankful to me. How it is possible?”

That jujitsu \_\_\_\_\_ [?] There is a policy from the Japanese, the jujitsu. When one is running with big force to attack, he went away and fell, no opposition. Something like that.

Judas was mad finding that thankful to the extreme he could trace from the eye of Jesus.

That, “Judas I am exploiting you forever. You will stand to prove my case, so high utilised. Forever your fame I have exploited and stolen, so I am greatly indebted to you, my friend Judas. Please forgive me. Forgive me for this action.”

So Judas was mad. “So lovely, so affectionate, so thankful to me, a traitor.” He could not stand. He ran away madly for penances of his act.

Gaura Hari. Gaura Hari. I am not feeling well today, depressed. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Hari Charan has gone to purchase \_\_\_\_\_ [?] He’s staying with this \_\_\_\_\_ [?] Mahārāja, there, and he says that the Thai people told that before Saturday they won’t be able to give delivery of the type. So he’s expected tomorrow perhaps with Govinda Mahārāja, or day after tomorrow.

**Akṣayānanda Mahārāja:** Mahārāja, is there any service we can do to relieve your depression?

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Always the criticism, ease-lover. Ha, ha, ha, ha, ha, ha, ha, ha. A famous remark of Guru Mahārāja. Not notorious. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Guru Mahārāja was a good astrologer. Suddenly in my notebook, a copy of that horoscope was there, short thing. Anyhow my notebook was opened, in Purī, Guru Mahārāja was sitting by, "Whose horoscope is this?"

Mādhava Mahārāja perhaps told, "It is Śrīdhara Mahārāja's."

"Oh! Everything is good and very promising. Oh! The Rahu is there. It has taken possession of the fortune, a room of fortune, *bhāgya*, there the Rahu is sitting. So the whole thing paralysed. Otherwise the horoscope was very promising. The Bṛhaspati, the Moon, the Jupiter, the Moon, the Sun, the Mercury, then the Saturn, they're very powerful. And the combination was also \_\_\_\_\_ [?]

Guru Mahārāja told Rahu is on the room of fortune \_\_\_\_\_ [?] paralysed his learning. Hare Kṛṣṇa.

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