

83.05.30.A

Mukunda Mala Vilas: ...little donation.

Badrinārāyaṇa: Rupees, pounds and dollars.

Mukunda Mala Vilas: Different kinds of notes.

Śrīla Śrīdhara Mahārāja: Different kinds?

Badrinārāyaṇa: Yes.

Mukunda Mala Vilas: That's two hundred rupees. Then there's ten American dollars, twenty, ten dollar bills. Here's three five dollar bills. And here's two five pound notes. So you're the international Ācārya.

Śrīla Śrīdhara Mahārāja: ____ [?] of international credit to preach Mahāprabhu's teachings ____ [?]

Mukunda Mala Vilas: It's about seventy dollars.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Mukunda Mala Vilas: So you're the chief trader in *Nāma Hatta*.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Badrinārāyaṇa: Mahārāja. Mukunda Mala prabhu's going back to do that big book, *Guru And His Grace*. He's going back to help.

Śrīla Śrīdhara Mahārāja: Ah. I shall try to send that life history shortly.

Mukunda Mala Vilas: Oh. You'll send some biography. That will be very helpful. We want to put that in the introduction.

Śrīla Śrīdhara Mahārāja: Any questions, no time now. He's going direct to?

Mukunda Mala Vilas: From Calcutta, Dum Dum airport.

Śrīla Śrīdhara Mahārāja: And then from there?

Mukunda Mala Vilas: To Bangkok which is in Thailand. It's near Vietnam.

Śrīla Śrīdhara Mahārāja: Going to meet Dayādhara?

Mukunda Mala Vilas: No. That's Malaysia. It's close. Bangkok is a half hour train to Mal...

Śrīla Śrīdhara Mahārāja: Then from Bangkok, to Hong Kong?

Mukunda Mala Vilas: Bangkok to Taiwan. That's an island very close to China, Democratic China.

Śrīla Śrīdhara Mahārāja: Taiwan, that was - what was the name?

Mukunda Mala Vilas: Formosa.

Śrīla Śrīdhara Mahārāja: Formosa. That one China gentleman was pro American during the war?

Mukunda Mala Vilas: Chiang Kai-shek.

Śrīla Śrīdhara Mahārāja: Yes. Chiang Kai-shek. Thailand, that land.

Mukunda Mala Vilas: Taiwan.

Śrīla Śrīdhara Mahārāja: Then from Bangkok to that Chiang Kai-shek?

Mukunda Mala Vilas: Yes. Chiang Kai-shek desh.

Śrīla Śrīdhara Mahārāja: From there?

Mukunda Mala Vilas: From there to South Korea, Seoul. Then to Hawaii, and from there to Los Angeles. And from Los Angeles to San Jose.

Śrīla Śrīdhara Mahārāja: Dry *prasādam* _____ [?] manage for that.

Badrinārāyaṇa: Long journey.

Mukunda Mala Vilas: Yes. It's very indirect route. Like *vilāsa*.

Śrīla Śrīdhara Mahārāja: Unity in diversity.

Mukunda Mala Vilas: Yes.

Śrīla Śrīdhara Mahārāja: *Vilāsa*. Mukunda Mala Vilas.

Mukunda Mala Vilas: I was thinking, *vilāsa* means something that moves in a crooked way. So I was thinking because I'm very crooked you have given me this name.

Śrīla Śrīdhara Mahārāja: *Vilāsa* means playful movement. In play you may take in that crookedness.

*aher iva gatiḥ premṇaḥ, [svabhāva-kuṭilā bhavet
ato hetor ahetoś ca, yūnor māna udañcati]*

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]

[*Ujjvala-nīlamanī*] & [*Caitanya-caritāmṛta, Madhya-līlā*, 14.163]

Just as serpent moves in a crooked way, not straight. In a crooked way, serpent. So *vilāsa* is something like that. Thesis, antithesis, synthesis, in Hegel's opinion. Thesis, then opposite, then again unifying both. Again that is theses, then again antithesis, and again greater harmony. In this way making progress.

Mukunda Mala Vilas: Hegel was a deep thinker.

Śrīla Śrīdhara Mahārāja: Deep thinker, yes, deepest thinker among the western philosophers. Max Muller and others also, deep thinkers. Germany had such appreciation for Indian culture that ancient books that can never be found in India may be found in Germany. So they were fond of Indian culture. They were not masters of India. But their inquisitiveness about the cultural books of India, that was extreme, in one word. The ancient books that may not be found in India, can be found in Germany, even after war. So such safe and honourable custody they have kept the Indian ancient books, that is most admirable.

Badrinārāyaṇa: And that swastika sign Mahārāja.

Śrīla Śrīdhara Mahārāja: Swastika sign taken from India.

Mukunda Mala Vilas: Hitler used that. And also Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's first disciple from the west came from Germany, that [Herr] Schulze [Sadānanda dāsa].

Śrīla Śrīdhara Mahārāja: Came from Germany. Germany gave first response to his call. Then another thing. The depth of the meaning of *Bhagavad-gītā*, that highest appreciation came from Germany.

And also, Hitler's method of social reform was something of Indian type. He asked the ladies, "Go to home from the office. I want good children from you, and I shall give reward for that. I don't want you to work in the office. Go and be a good mother. I want good children." And also he made arrangement for sterilising those unfit to produce child, the real diseased. "You are to produce children befitting the dignity of the country. Not for your sensual purpose that you will marry. I won't allow that. You must marry only to give good children. My whole country I want to be filled up with children of high type, that is my interest. And not for your sexual pleasure that I shall allow you to marry."

So that is also Indian way. And when the war continuing I was in Karachi, I had a fight with some British gentleman. That I appreciate Hitler in these points. This is our eastern method, and Indian method specially, the social reform.

He wants all the ladies, "Go home and give good children. I shall reward you. I want the whole country filled up with good children, and not the products of your sensual luxury. No. Real child with good brain and good physique, as son of Germany I want here. Not with some diseased and defective bodies you will fill up the country. I won't allow that." Ha, ha.

Mukunda Mala Vilas: They say also that V2 rocket, he got the idea from the *Viman Veda*.

Śrīla Śrīdhara Mahārāja: V2, yes. *Viman Veda*. And Swāmī Mahārāja also told, the *dhāma kṣatriyas* by being frightened by Paraśurāma, they went to take their abode in Germany. The Indian *kṣatriyas* when Paraśurāma wanted to make the whole of India *kṣatriya*-less, then many *kṣatriyas* they started towards that direction and they took some position in Germany.

The Frank and Huns, so they're called Huns. Huns means *haṁsa* - *paramahaṁsa* and *haṁsa*, two sections in the ancient India. So Huns means *haṁsa*, very similar word, *haṁsa*. Huns and *haṁsa*, so they're called Huns. "Furious Franks and fiery Huns." Some English poem, written by some gentleman who was a soldier first.

[Tis morn, but scarce yon lurid sun, can pierce the war-clouds, rolling dun,
where furious Frank and fiery Hun, shout in their sulphurous canopy.]

[From the poem Hohenlinden (1803) by Scottish poet Thomas Campbell, 1777–1844]

I forgot the name. But he wrote, "The fight between furious Franks and fiery Huns." Fiery Huns means the Germans, and Huns means *haṁsa*. *Paramahaṁsa* and *haṁsa*, two groups in India. And the Rajputa here, they're also called Huns. Huns here, h-u-n, Huns and Hoons, their origin is Hoon, an aboriginal section in ancient India, Hoon. The same stock with the Rajputa in India, they're called Hoon, and here they're called Huns. And the Sanskrit is *haṁsa*. Hoons and Huns, from *haṁsa*, the same original stock, *haṁsa*.

Mukunda Mala Vilas: Guru Mahārāja. I had one question about the Berkley theory. In Bhaktivinoda Ṭhākura's lecture, he says that Berkley, he says that everything is in the mind, but Bhaktivinoda Thakura, in his lecture, he says that the scandal of the Berkley theory is that it tends to negate the existence of this world. It tends to argue against any kind of reality.

Śrīla Śrīdhara Mahārāja: But Hegel has come to relieve Berkley somewhat. He says that when a question is put, according to Berkley, if I think that there is a hundred pounds in my pocket, if I search my pocket, will I get it?

Mukunda Mala Vilas: No.

Śrīla Śrīdhara Mahārāja: Then Hegel says that, "When it is thought, it may not be in the individual mind but it must be in the Universal Mind." That is Hegel's standpoint.

Mukunda Mala Vilas: That it's present somewhere.

Śrīla Śrīdhara Mahārāja: And that wave comes gradually. As I argued to some place about Bhaktivinoda Thakur's *Jaiva Dharma*. Have you gone through it?

Mukunda Mala Vilas: Yes, I've gone through that.

Śrīla Śrīdhara Mahārāja: That is, imaginary persons are accepted as they're talking and giving answers. Some Brajanātha, some *bābāji*, some Bābāji Mahāśaya, all those imaginary persons have

been taken in to talk. I told to one person in debate, that what is in Bhaktivinoda Ṭhākura's brain, his mind, and he has written, that is not imagination. In some *kalpa* or other, these things were, and these things again will come, have to come. Do you follow?

Mukunda Mala Vilas: Yes.

Śrīla Śrīdhara Mahārāja: What Bhaktivinoda Ṭhākura thought in his mind, that won't be lost, that must be somewhere in this *prapañca*, in this world, sometime after, or sometime back, the same thing was. Just as they say that the sound; I speak here, and the sound is going. This sound can be caught in some other place little after.

Mukunda Mala Vilas: Yes.

Śrīla Śrīdhara Mahārāja: So, the light is Caitanyadeva, with His batch, He chanted here, *saṅkīrtana*, He preached, that velocity, that wave is going. And now in some sort of place, that may be found here. Do you follow? Am I clear?

Mukunda Mala Vilas: Yes.

Śrīla Śrīdhara Mahārāja: That velocity, that light that I should hear, that is going on, that is not lost. Just as sound I pronounce is not lost, it is travelling, so the light, that whatever I see, that wave of light, that is also travelling. That war, that war period, vision, that is also there, that is vibrating, that vibration is now somewhere else, it is floating. If you go there, just as in the Ganges water, if I throw some flower, then that is carried out by the stream. If I can go with more speed than the stream, I can find that flower somewhere else in the far away, in the current. Do you follow?

Mukunda Mala Vilas: Yes.

Śrīla Śrīdhara Mahārāja: So, the velocity, the eyesight velocity, that in a second it is moving 175 miles speed, it is moving. And if it is possible to run with more speed, then we can overtake that wave. It is there. So, also, what is imagination now must have come in reality here and it is found in somewhere else.

In Kṛṣṇa *līlā* also... Eh?

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...we say the Kṛṣṇa *līlā nitya*. Just like sun, everywhere there is morning. Now morning here, five minutes after, the morning will be there, some sunrise. Sunrise, it is everywhere sometime. Here or there; rising sun to be found anywhere. Always it is moving in that way. Setting sun is always to be found; only we're to go to attend that place.

So, what came in the mind of Bhaktivinoda Ṭhākura, though that like a novel way he described, that must, this *kalpa*, another *kalpa*, or somewhere, it must be found. It is there. It is reality, not imagination.

Everything, it is not imagination. In my dream, what I saw, now it is false. But it was, in some life, in past experience I had that sort of vision, that has come to me now as dream. It was a fact, and now it is only as dream. _____ [?]

Devotee: _____ [?]

...

Śrīla Govinda Mahārāja: This is all internal mail.

Mukunda Mala Vilas: International.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Mukunda Mala Vilas: It's all together about seventy dollars American.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: And Mukunda Mala prabhu, he's our future of America. He's direct disciple of Your Divine Grace.

Śrīla Śrīdhara Mahārāja:

*mukam karoti vācāraṁ panghum langhāyate girīm
[yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam]*

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [*Bhavārtha Dipikā, maṅgala stotram, 1*]

Śrīla Govinda Mahārāja: _____ [?] He's direct disciple of Śrīla Guru Mahārāja. And *Guru and His Grace* _____ [?] not will be published. _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: *Guru And His Grace* may come here in November, in book form.

Śrīla Śrīdhara Mahārāja: At Vyāsa *pūjā* time.

Śrīla Govinda Mahārāja: Vyāsa *pūjā* time, that is good time.

Mukunda Mala Vilas: Yes, good time for getting the grace.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

...

Mukunda Mala Vilas: One other question I had about this Berkley theory that everything is in the mind. And that is...

Śrīla Śrīdhara Mahārāja: What is in the mind, that may be abstract to us, but in the Universal Mind everything is concrete. It must be, can be traced somewhere else.

Mukunda Mala Vilas: Yes. So although everything is, in one sense, everything is in the mind, but still I'm experiencing that it is very hot. I feel very hot, and also Badrinārāyaṇa prabhu, he also feels the heat. So we're all experiencing heat. But according to Berkley, this is just going on in the mind. So my question is; should we think that this illusion is being enforced upon us, or the idea that it is hot, that...

Śrīla Śrīdhara Mahārāja: You have to understand the fundamental truth. That what is hot temperament to me, that may be cold environment to some other body. Degree. Apparent degree of toleration, the experience of coolness and heat, depends on that. What is cool to us, that may be hot to another. So in that way it is only, we're to adjust with that; that what is hot to me, that may be cool to another. Human beings, or so many insects, so many worms, and so many other things. What is bright to us, what is bright to an owl; that is dark to us. Do you follow?

Mukunda Mala Vilas: Yes.

Śrīla Śrīdhara Mahārāja: So creation is of variegated nature in all cases. In cases of eye experience, or ear experience, which we can hear, others cannot hear. It may be so small sound and so big sound, we can't hear. Only we hear within limitation, we see also within limitation. Our feeling in the touch, that is also within limitation. So, everything is co-existent, only it is adjusted. Something cool to me, that very thing is hot to another. In this way it exists. So it is not imagination, it is reality. What is imagination to me, that is reality to another animal. Because it is there, in the *prapañca*, in the surface it is like that. So it must be anywhere and everywhere. The rising sun must be anywhere and everywhere. Now here and then next there, in this way it is revolving. So in the whole creation every sort of experience is co-existent. Do you follow?

Mukunda Mala Vilasa: Yes. _____ [?]

Śrīla Śrīdhara Mahārāja: Then, what is your question?

Mukunda Mala Vilas: My question was that, in explaining this theory to others...

Śrīla Śrīdhara Mahārāja: And we want to say that what you now feel cool, by the will of God you can easily, you may feel that very hot. By the will of the Supreme Lord. Everything depends on Him, in the Cause. What you say is intolerable hot, in the next minute if God wills, you will be forced to be intolerably cool. It depends on His will, everything.

"Let there be water." There was water. "Let there be light." There was light.

He's saying, "Dhṛtarāṣṭra, I say you will see Me, being blind. Though you're blind, blindness not to be removed, only I say you see Me, and you will see." And that was done.

Only His will is at the cause of everything. And that can change anything and everything to anything and everything. His will. And that is coming here in a modified way. In a general way, in a particular way, special, speciality of such degree, in this way gradation is there. But it is that His will is the cause, prime cause of everything. And it is that He's above law. We must keep in consciousness that, then anything you'll be able to explain.

Mukunda Mala Vilas: He's like a hypnotist.

Śrīla Śrīdhara Mahārāja: Yes, hypnotist. Everything depends upon His sweet will. Everything depending on the the sweet will of the Designer and Destiner. Everything is destined and designed by Him. It is in His hands. In the centre. It is by itself and for itself. Everything, He only knows what is the purpose of anything and everything. None else. He knows His ways, and none know His ways. Only they know as much as He wants to make them know, only that much. And that also He can change.

So complete free autocrat, and that can be only caught by love. The autocrat can be caught by love, not by knowledge. Because His ways are uncertain. What your knowledge will do? Knowledge can go on if there is any fixed law and fixed nature. But autocrat, any moment He can change. Then, how can I know things? So all your previous experience, null and void. Every second He can show you a new colour. So no possibility of knowledge can make any clear statement, all futile. So knowledge is futile about the infinite. Now this, now another, now _____ [?] now _____ [?] Then, on what basis you'll make your calculation?

He's always changing, sweet will. Only He can be caught, His heart can be caught by only surrender. So through surrender He may like to make Him known to you, and you may know that portion, that much.

The designer is autocrat, above law. You're to consider like that. Who is designing this universe, He's above law, not under any law, any fixed nature. He may change at His will, the sweet will. And whatever He wills, that must have to come, to happen.

Devotee: Guru Mahārāja. Sometimes people say this God is not good because He's above law, but the position of the *jīvas* is they're not above law. It means there is suffering. If God is good it means that He could create the *jīvas* also above law.

Śrīla Śrīdhara Mahārāja: Ha, ha. Then, they want to become God of Gods. _____ [?]

Unknown and unknowable, and how His ways can be known. His more, He's autocrat, He's such.

And from your crooked and very meagre partial experience, your finite experience, you want to throw at Universal Truth. Your experience is limited of the limited. And that small experience you want to thrust onto the whole. It is most deplorable. Deplorable argument and knowledge. From finite you want to know the measure of the whole infinite, and you go to criticise Him. What is your foundation of criticising, criticism? From what basis you are approaching to criticise Him? How much you know about Him?

A mother is chastising her son, only you see that portion, and 'she's very cruel, mistreating her son for this,' But you do not know the previous trouble the mother takes for the child, how she

feels for his future good. All this you do not go to decide. Only the time being you say that 'she's punishing the son' and you're infuriated.

So every incident must have its future and its past. You're to trace that before you put any remark. In your case, how much, how limit, to what limit you can understand? Very meagre, and by that one should not go to make any remark about the Infinite ways. That is injudicious, that is suicidal to a man of understanding.

Devotee: Guru Mahārāja. The position of the *jīvas* in *taṭasthā* means that the *jīvas* have the knowledge that there is one upper world and one lower world, that there is suffering and there is service? There is this knowledge in there?

Śrīla Śrīdhara Mahārāja: What does he say?

Mukunda Mala Vilas: He says that the *jīva* in *taṭasthā*, does the *jīva* have a vision of Vaikuṅṭha?

Śrīla Śrīdhara Mahārāja: *Jīva* has got adaptability of both sides, margin means endowed with adaptability of both the sides. But no participation, nor any experience, but only seed adaptability. And he's in the margin, and the margin means strictly to analyse with adaptability, you can go that side, you can come this side. This possibility is there, in potentiality. But he's left to exercise his freedom. Because he's conscious unit, freedom must be inseparable from consciousness. A conscious unit and freedom is one and the same. Conscious atom means endowed with freedom. If freedom is taken away it is matter.

Devotee: There is freedom, but there is also knowledge of the absolute of the reality?

Śrīla Śrīdhara Mahārāja: Because it is very small, so freedom also not perfect, very vulnerable. Freedom does not, his existence is also small, his freedom is also vulnerable, defective. So the possibility of committing fault. Freedom means not perfect freedom, perfect freedom with the perfect reality. And the smallest atomic freedom with the atoms of consciousness and that is vulnerable. That can judge properly, and judge improperly also, there in the margin. Otherwise we have to put blame on God, or *māyā*? Or we want to be innocent? No. We can't be innocent.

The starting point, just as before taking any intoxication, one man begins intoxication, first step curiosity, something like. Then when he's taking intoxication for small time he cannot do without intoxication. So *māyā* is like that, the intoxication habit. Then *māyā's* intoxication habit comes and force you to give up _____ [?] intoxicating substance. Before that, when you begin it might not have begun. There is no point, no momentum, but once you've begun, as much as you're making familiarity with intoxication, intoxication will devour you, devour, or injure you so much.

So first starting, mixing with *māyā* like a play, curious play, play of curiosity. But as much as I make friendship with her, she comes to devour me so much. In this way we're in the clutches of *māyā*. But in the beginning, in the starting point, it was a very slight thing like curiosity.

So such starting of the free will, that was the cause, and not the present stage where *māyā* has devoured us, *ajñāna*, ignorance, liking for exploitation. *Māyā* means liking for intoxication, love for exploitation, that is *māyā*. And truth is that everything for centre, for Kṛṣṇa.

Devotee: Guru Mahārāja. If in *taṭasthā* has the reality and the illusion, the *jīva* cannot have enough discrimination to come to the...

Śrīla Śrīdhara Mahārāja: No part of discrimination, all only very little, imaginary little, everything imaginary small, but it is. However small, it is there.

Mukunda Mala Vilas: So he can also go to Vaikuṅṭha? From that first starting point he can also go to Vaikuṅṭha?

Śrīla Śrīdhara Mahārāja: Starting point. Yes. Some go that side. Some go this side, some go this side. Independent. Not all come one side, then there would be some compulsion. No compulsion. By their free choice some going this side, some going this side, some going that side.

Devotee: Guru Mahārāja. There is any knowledge coming from outside or from inside that can help the *jīva* to adopt one side or another?

Śrīla Śrīdhara Mahārāja: At every stage outward help is present, at every stage. But in crude stage, higher agents can help. Ordinary persons cannot detect the defects and render help. Higher personality. God Himself, or any higher powered *sādhu* can help you.

Just as suppose, a new born babe. A specialist doctor with special knowledge can make treatment of the newborn. But little grown up, can talk, "What is paining you?" Ordinary doctor may _____ [?]

So high powered *sādhu*, and the Lord Himself, they can help us in any stage. Ordinary person, saints, cannot help in any stage. In certain standard their help is _____ [?]

Mukunda Mala Vilas: Guru Mahārāja. When we're very far away, in another country, then we have to associate more through *vāñī* than through *vapu*. Can you say something about that? Can you give us some instruction that will minimise our separation?

Śrīla Śrīdhara Mahārāja: *Vapu* also by our deep affectionate meditation, we may get influence from the *vapu* also. Sometimes when we're in meditation we may get inspiration. The words are there and also by meditation, by the ability within, something may come, a new light may come. That is, that may be possible. A deep and affectionate and submissive meditation, relativity, that may guide me, irrespective of the space and time. *Ātmā* does not have any restriction of space and time. If we can rise up to the plane of *ātmā*, it is that *caitya-guru*, in that way we can get inspiration.

Mukunda Mala Vilas: Once, you said that *vāñī* is also *vapu*.

Śrīla Śrīdhara Mahārāja: Yes, *vāñī* is also *vapu*. If not properly tackled, *sevonmukhe*. *Vāñī* means words, *vāñī* may not divulge the meaning ____ [?] *Vāñī* is also a form of sound. This is eye experience, and *vāñī* is ear experience, but the internal meaning that is something else. Do you follow?

Mukunda Mala Vilas: Yes. Like that,

[asadhu-sange bhai "krsna nama" nahi haya] "namaksara" bahiraya bate nama kabhu naya

["O brothers, the Holy Name of Kṛṣṇa is never to be found in the association of those who are unsaintly. The external sound of the Holy Name is never the Name proper."] [*Prema-vivarta*]

Śrīla Śrīdhara Mahārāja: Yes. So that also may be broken, may be changed, like broken, form. But the spirit within, we can approach that only through submissive attitude. *Sevonmukhe hi jihvādau*. If the ____ [?] can take, the eye can see, the nose can take - if we have a serving attitude, deeply serving attitude. Then that contact comes, from up. They're helping the external body, that comes to *ātmā, buddhi, mana*, and outside. It comes from inner side, or higher side, not comes from the surface, from the point of experience. It comes from eye, it has to come though *sparsa*. First to soul, then from soul to reason, from reason to mind, and from mind again so deep in the mind that we will experience...

.....