

## 83.10.13.A

**Śrīla Śrīdhara Mahārāja:** ...and joined the allied party, thinking that the allied party is sure to win the war. So you may, if you join this recruitment list, then you'll have great prospect in your future life. You students consider and come. In the first great wartime Wilson was the President, and the second perhaps Roosevelt, maybe? Second great war? Who was the President, Roosevelt? And the General in the second great war was Eisenhower was the Commander in Chief of the whole allied party. And the first great war General \_\_\_\_\_ [?] he was the Commander in Chief of the whole of the allied party.

And Kaiser, then Makinson [?], Goering. No, Goering with Hitler. Kaiser, his Makinson [?], I forget.

With Hitler, Goering, Goebbels, the Generals. And the first was Hindenburg, he was the General appointed on the eastern side. And he captured twenty thousand perhaps of Russian soldiers in \_\_\_\_\_ [?] Hindenburg. And there was revolt in Russia at that time. Hindenburg, big General on the eastern side fighting with Russia. Czar at that time.

His part came from very small occasion. Serbia and Austria. Austria a very big area. Serbia was small. But Austrian Prince went to visit Serbia - he married there, and anyhow Austrian Prince was \_\_\_\_\_ [?]

And that was the spark of the conflagration of that first great war. Austria declared war against Serbia. And Serbia is that Slav country, Slav nationality. So Russia came to side Serbia. As Russia came, Germany at once sided Austria, Austria and them combined at that time, a big area, Austria \_ [?] When German Kaiser came to help Austria, then France joined Russia, that Serbia. British kept aloof for the time being. But Kaiser, German nation they're very gifted nation, Germany.

**Badrinārāyaṇa:** Guru Mahārāja. Śyāmānanda prabhu is German by birth.

**Śrīla Śrīdhara Mahārāja:** Ah. Some mystic connection there is between Germany and myself. I do not know why. When I was a student in the school, when I read about Germany, some sort of mystic connection. Later I knew that they're great appreciator of the Hindu civilisation, Hindu culture, Vedic culture. They're called Huns. "Furious Frank and fiery Huns." I read in an English poem. "Furious Frank and fiery Huns."

[ '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]

They're known as Huns. Huns means *haṁsa*. In the beginning there were two sections in the civilised nation, two developed, *haṁsa* and *paramahaṁsa*. In *Bhāgavatam* we find in the beginning of the first Satya- yuga there were only two divisions in caste, *paramahaṁsa* and *haṁsa*. Hans, *haṁsa* has been known as Hans. Rajaput they're also told they come out of Hans origin.

And Swāmī Mahārāja has told that when Paraśurāma He began to exterminate the *kṣatriyas* from India, many *kṣatriyas* they migrated towards Germany and settled there. They're of Indian origin, direct.

Hans, fiery Huns, so they're appreciator of Indian culture.

I loved Hitler also, liked him very much, because for his social reformation.

He asked all the ladies, "Go to the family, from the office and other positions. Go to the family, give me good children, I shall reward you." He sent all the ladies back to the family. "I want good children."

And also he ordered to sterilise the diseased and ordinary undesirable persons for marriage.

"No. I don't want that Germany will be filled up with diseased persons. I want that Germany will be filled with brilliant and able young men."

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

**Śrīla Śrīdhara Mahārāja:** Oh. These were very appealing to me, that quality I... At that time I was preaching in Karachi, I had a discussion with some British officer. I told him that I appreciate these dealings of Hitler very much. He's sending the ladies to the family, and he wants to sterilise the undesirable persons, not allowed to produce any bad defective children in the country.

"I want that the whole country will be filled up with strong and brilliant young men."

Prajar grha-medhinah [?]. Marriage is not for sense pleasure. Marriage is meant to produce children. And children, that should be the aim of marriage. The aim of marriage will be to get good children. Prajar grha-medhinah. Where it is in *Bhāgavatam*. Prajar grha-medhinah, Raghu vaṁśa, and \_\_\_\_\_ [?] in *Bhāgavatam*. The marriage meant not for sense pleasure but to produce good children.

And in *Gītā* [10.28] also *prajanaś cāsmi kandarpaḥ*. "I am *kandarpaḥ*. I am that lust, that principle, but only where it is required for - to produce children, and not for any sense pleasure."

In *Bhāgavatam*,

*kāmasya nendriya-pṛītir, lābho jīveta yāvatā [jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ]*

["Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for enquiry about the Absolute Truth. Nothing else should be the goal of one's works."] [*Śrīmad-Bhāgavatam*, 1.2.10]

Sense pleasure is not the object of life anywhere.

So Hitler did it. "I want good children in Germany, and not for sense pleasure. Who has got money he will marry and diseased children he'll produce, I can't tolerate that, barred." That was his idea.

German thoroughness, there is an expression, German thoroughness. What they do they do perfectly. In British period also here, Japan gave things very cheaply but they're not very useful. You want, get, supply good things but costly. Cheap and good things supplied only Germany.

After first great war Germany of course was bound to pay an innumerable quantity of loan, debt to clear. It was the burden of great debt, to cover the cost of the war was thrown on his head. What to do? He'll have to clear. But anyhow he managed, Germany, she managed that. "I shall pay off the debt as you've fixed, not by money but by supplying industrial things."

They had to agree otherwise at present that devastated Germany how can she pay by money. So industrial things they wanted, they admitted that. "Yes, you'll give up things."

But German commodities as loan they took, England, France, they took, and when they began to sell in the market that had the first choice. And their own industry began to die. Ha, ha, ha. So

much so that at last they abolished that, "No, we don't want any loan from you. No industrial things we're going to take. Our market is finished."

Germany. And that Hitler classification. Clever and industrious. He told, "I try to fill up all my worker's position from this section." He classified them. "Clever and industrious, clever and lazy. Stupid and industrious, stupid and lazy." Four classifications.

"So clever and industrious I want to fill up my whole acting campaign. And clever and lazy, I want to make them as leader of the department." A peculiar thing. "Because they're clever they'll be able to manage the office, and lazy, they'll not be spent up, their energy will be saved. They'll always save their energy, at the time of need I shall get their help. So I make them the officer class, from the clever and lazy, officer class." This is peculiar thing, clever and lazy, from that section officers are selected. "And clever and industrious they fill up the general workmen."

"And stupid and lazy, if I can I shall try to find something, some job for them. But stupid and industrious, I keep them far away. Because industrious they must do something, and stupid they'll do wrong. So another group will be necessary to undo their action. So stupid and industrious I keep very far away."

And we also think stupid and industrious is the *karmī* class. And stupid and lazy is the *jñānī*, the renunciationist, stupid and lazy. And clever and industrious are the Vaiṣṇavas. And clever and lazy is Kṛṣṇa.

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha. One Vaiṣṇava classified in this way. Ha, ha, ha.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Eisenhower he was a German by birth, but he had that task to fight against Germany. He was German by birth, Eisenhower.

Hare Kṛṣṇa. And Einstein, first he was in Germany, but afterwards he fled from there. He was Yehudi by birth. So when Yehudi murdering campaign, that is a very black spot on Hitler, heinous actions. Because in the first great war Yehudis they betrayed Germany. I was told at that time. So in this second great war Hitler was very much, too much anti Yehudi. So much so that heinously murdering them in cold blood. *Ke?*

**Badrinārāyaṇa:** Akṣayānanda Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Oh. At last Akṣay...

...

...if some filth thrown that side, that will surely come over my body and make me dirty. So these Ācāryas are direct appointment of Swāmī Mahārāja. In the first occasion I...

...

Wholesale faith and wholesale surrendered to the divine idea, personified in one place. And I'm asked, just as we can give up one suit or shoe, leaving one and take another. To change Guru

like that is horrible thing. Crush the innermost sentiment of the soul. The finest sentiment in the soul will be there, and if that is to be plagued like this that is very, very intolerable, disastrous, unfortunate. What can we do?

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.  
Then the next man is Kīrtanānanda...

...

Ha, ha, ha. Hand shaking of different kinds. It may be formal. Suppose Reagan comes to see the Russian President, for courtesy, formality sake, may shake hands, but the opposite.

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** It may be formal, and it may be real, hand shaking.

When Lal Bahadur Shastri, for one year he was the Prime Minister, he went to visit Russia, and he gave *namas te*, not hand shaking, *namas te*. And that was very much appreciated by them. By hand shaking and the courtesy as *namas te*, folded palms from far away without touching the body. Some made some remark there may be some contagious disease also by hand shaking. That is not very good. But *namas te* from far away, that sort of courtesy that is well and good.

**Akṣayānanda Mahārāja:** Giving fitting honour to our leaders from a distance.

Mahārāja, I also have one letter from Mañjuālī.

**Śrīla Śrīdhara Mahārāja:** Yes. What is that?

**Akṣayānanda Mahārāja:** She's in England now.

**Śrīla Śrīdhara Mahārāja:** How long, how many days?

**Akṣayānanda Mahārāja:** She hopes to leave London by the sixteenth or seventeenth, that's within only three or four days.

**Śrīla Śrīdhara Mahārāja:** She's expected here?

**Akṣayānanda Mahārāja:** No. To leave there, to leave London.

**Śrīla Śrīdhara Mahārāja:** To leave London.

**Akṣayānanda Mahārāja:** Sixteenth or seventeenth.

**Śrīla Śrīdhara Mahārāja:** Sixteenth or seventeenth. Then from there to India? Direct?

**Akṣayānanda Mahārāja:** Yes. But the plane ticket is a little uncertain. So - got this letter from America.

**Śrīla Śrīdhara Mahārāja:** Any possibility of her meeting with Jayatīrtha Mahārāja?

**Akṣayānanda Mahārāja:** Doesn't say that.

**Śrīla Śrīdhara Mahārāja:** Or Vaiṣṇava Charan?

**Akṣayānanda Mahārāja:** No.

**Śrīla Śrīdhara Mahārāja:** Jayatīrtha Mahārāja may try to see Vaiṣṇava Charan at least.

**Akṣayānanda Mahārāja:** She's staying with Aranya Mahārāja and maybe with Mr. Sharma.

**Śrīla Śrīdhara Mahārāja:** Hmm, that's good. Gaura Hari.

**Akṣayānanda Mahārāja:** But the men of Jayatīrtha are giving some trouble to Aranya Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Jayatīrtha?

**Akṣayānanda Mahārāja:** Yeah. They want one of his - he had a big painting, a life size photograph of Swāmī Mahārāja. Aranya Mahārāja has got that. So Jayatīrtha's men say that 'You must give us that big picture, otherwise we'll go to court.' Childish dealings.

**Śrīla Śrīdhara Mahārāja:** They're asking Aranya Mahārāja?

**Akṣayānanda Mahārāja:** Yeah. They're threatening him.

**Śrīla Śrīdhara Mahārāja:** "You've no right to keep Swāmī Mahārāja's photo."

**Akṣayānanda Mahārāja:** Yeah. It's a special picture which they like very much also. It's a like, big like.

**Śrīla Śrīdhara Mahārāja:** Yes, but Aranya Mahārāja he's continuing to be the disciple of Swāmī Mahārāja.

**Akṣayānanda Mahārāja:** Yeah. Of course.

**Śrīla Śrīdhara Mahārāja:** Then, why? They may go to court, but how they can ask him to remove that?

**Akṣayānanda Mahārāja:** Idle *brāhmaṇa*. Also one letter from Sudhīra Mahārāja. You might have heard it.

**Śrīla Śrīdhara Mahārāja:** What is there? I forgot.

**Akṣayānanda Mahārāja:** That in Africa, Yudhāmanyu says there's one boy there, Tulasī dāsa, one ISKCON man, Tulasī dāsa, he had Yudhāmanyu arrested for distributing *Search For Śrī Kṛṣṇa*.

**Śrīla Śrīdhara Mahārāja:** Yes. He was?

**Akṣayananda Mahārāja:** He was arrested, Yudhāmanyu was arrested by the order of this Tulasī dāsa, in one shopping centre in public place in Africa.

**Śrīla Śrīdhara Mahārāja:** So none will be allowed to sell any other book?

**Akṣayananda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** How it can be the law? I can't understand.

**Akṣayananda Mahārāja:** Well, because the police they do not this selling anyway, they don't like the book selling anyway, so Tulasī dāsa has made this cross, tactic...

**Śrīla Śrīdhara Mahārāja:** So they're trying to oppose this book, by hook or by crook?

**Akṣayananda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** A dangerous bullet.

**Akṣayananda Mahārāja:** Dangerous bullet. Cannon.

**Śrīla Śrīdhara Mahārāja:** Cannon. Hare Kṛṣṇa. Gaura Hari bol.

**Akṣayananda Mahārāja:** That's all the news.

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

Acyutānanda remarked a very good expression. "Kṛṣṇa dancing." When he was sent to Dāmodara Mahārāja by me for the negotiation of the land at that place where ISKCON is at present, for some days he had to stay there. And Dāmodara Mahārāja giving some food he fled away for *bhikṣā* or something. And what was given to him that was finished, and after few days fasting he came here suddenly.

Then someone asked, "Why did you stay there for - one day nothing, you could have come earlier? Why after two days fasting you've come here?"

"Kṛṣṇa dancing, He's dancing, He has no time to cast glance to any. He's mad in His own dance. And also dancing in that flow He's pushing so many things in different directions. He does not care for it. He's dancing in His own sweet way. And by that wave so many things are thrown aside by His autocratic type of dancing. So no attention possible for Him to give to us. Whether I'm fasting, or I'm dying, or I'm living, does not matter to Him. He's dancing in His own way, careless of the environment."

I also read in B.A. class in the Preface of a book, Mudalakha [?] the author was a Śivaite, devotee of Śiva. In the introduction he wrote one poem, there he told that, "Śiva wanted to dance, Mahādeva, Rudra, who is supposed to be the destroying agent of the whole creation, Rudra. He wanted once to dance with His full sentiment. But if he pushes, moves his legs a little strongly then the earth going down. If he throws his arms and hands over, so many stars are being displaced.

Then what to do? The poor Mahādeva wanted to dance but he could not get the opportunity to dance in his fullest way."

So big vibration flows are like that, *nirguṇa*. That is *nirguṇa* is the highest type of automatic flow. And we're asked to join the dancing in that plane. That is the dancing of Kṛṣṇa. The most fundamental plane having its flow, not ether, but further, more, most fundamental plane. That is *bhakti*, devotion. That is For Itself. Reality is For Itself. This kind, the flow of this quality. Everything For Him without caring so many local interests and provincial interests of so many other agents. *Ahaitukī apratihātā*.

*sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje  
ahaituky apratihātā, yayātmā suprasīdati*

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [*Śrīmad-Bhāgavatam*, 1.2.6]

The great declaration of *Bhāgavatam*, Śukadeva. Already there is the fundamental plane, the flow, the dancing is going on there. Everything wants to satisfy the whole, not any partial demand, not provincial interest, but the Absolute Interest. And everything is dancing to satisfy that most fundamental plane that is Kṛṣṇa, the Autocrat.

*Ahaitukī apratihātā*. What is *bhakti*, devotion proper? What is the absolute duty of the *jīva* soul, of all of us, absolute call of duty, absolute nature of duty? What is that? *Sa vai puṁsām paro dharmo*. The highest duty of everyone is this. What is that? *Paro dharmo, yato bhaktir adhokṣaje*. Our adherence, our faithfulness, our submission to the unseen, to the transcendental. What cannot be reckoned by any interested sentiment of us. *Yato adhokṣaje*. *Ahaitukī* and *apratihātā*. And that is causeless, and that is eternally flowing, no beginning, no end. And none can oppose it. Irresistible. Causeless and irresistible. That is no past, all present, no future, all present. No transformation, always new brand continuing, continuous flow, *nitya*, eternal. The eternal most fundamental flow for the satisfaction of the Absolute Whole. That is the most undercurrent fundamental wave. And we, leaving all our provincial and local interest to join that. That is what is necessary, that is *śuddha bhakti*. Kṛṣṇa is dancing and we're to connect us in that sort of wave of dancing.

**Akṣayānanda Mahārāja:** Mahārāja. \_\_\_\_\_ [?]

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

**Śrīla Śrīdhara Mahārāja:** *Sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje*. *Adhokṣaja* means transcendental, which is not to come with your sense perception, whether gross or fine, whether physical or mental, beyond that. Beyond that a flow is going on that is *nirguṇa*. *Guṇa* means that separate interest, local, provincial interest, group interest, extended selfish interest. No. Wholesale.

So Hegel says in his philosophy, "Reality must be By Itself and For Itself." That will be the main sign of reality. If He exists to satisfy any other thing then that will be higher. And if He's caused, created by another then the creator will be higher. So if we say anything absolute then the cause is

within, and the future, the satisfaction, the purpose of existence, also within. These two things must be given - Everything is For Himself, For Kṛṣṇa. Kṛṣṇa *prīti*. Every point in the Absolute Existence, they enquire after satisfaction of the Whole.

*aham hi sarva-yajñānām, bhoktā ca prabhur eva ca  
[na tu mām abhijānanti, tattvenātaś cyavanti te]*

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

"I'm the enjoyer of everything here. And you come to harmonise with Me in that way, you'll be saved, you'll be normal. Otherwise you'll be abnormal and there'll be hitch between you and ABC, so many. But that plane you must find out, and you must tune yourself with that layer."

That is what is *nirguṇa*, this is *nirguṇa*. And not summation of all negation as the Buddhists or the Śāṅkarites, 'summation of all negation, sum total of all negativeness, that is *nirguṇa*, that is zero, an abstract philosophical zero.' That is not *nirguṇa*. Zero is not *nirguṇa*. But it is positive, and it is full fledged flow, and it is For Itself, and it is eternal. That is the concrete thing underlined. And that is beautiful, that is love. That is not power, neither power nor knowledge only, intellectualism. But that is love, that is beauty, all attractive, all accommodating. And that is the highest force, highest justice, all within that. Justice as well as power are subservient to that beauty, such absolute beautiful. Harmony, beauty, love, affection, all similar things.

And that is the finding of *Śrīmad-Bhāgavatam*. And Mahāprabhu Śrī Caitanyadeva recommended for us only the same. Try to go that side. Try to achieve the wholesale. The whole fortune you may get there, highest fortune of all of us is there. That is His call, approach generally through the sound, that will be easy. Without approaching - eye experience, but ear experience you try to use, it will be very simple. Very simple to try to utilise the ear experience. Then all other experience also may be used to help it, the eye experience, the Śrī Mūrti, Arcā, so many other experience may be utilised. But ear experience should be given the lead of your approach towards that world. With the subtle most, hear, the ether, sound, and nearer to that most subtle sense experience is sound. So with sound only you can approach, but sound must be surcharged with truth, not false sound, *nāmākṣara, nāmāparādha*. No.

Where did you get the proper sound, Vaikuṅṭha *śabda*, the sound which is surcharged with Divinity? Through the agent, *sādhu*, Ṣaḍ Guru. With the help of the scriptures you're to understand Ṣaḍ Guru, the real bona fide agent, and connecting through him you may take the course of the sound experience mainly. The scripture, that is also sound, visualised sound, scripture is.

So anyhow, that is the world, that is your inner most hankering there for beauty, for affection, for love. Neither for justice, or knowledge, nor for power. Power cannot quench your thirst, and knowledge also can't quench your thirst. But without knowledge, without power, only that love can quench your thirst, independent of knowledge and power.

*Karmīs*, they're seekers after power, they want to become masters of potency. And the *jñānīs* their ultimate goal to know things and finish the negation. All that experience to be cast off, nothing to keep, they find ultimately. Justice says all dismissed, there's some sort of defect, dismiss it. *Neti, neti, neti*. In this way. *Tamna, tamna, tamna*. This is not, this is not, this is not. In this way, in this process they'll eliminate everything and go to nothingness, nothing is good. So all things of experience eliminated, only knower alone, that is *samādhi*. Subject living alone, divorcing all sorts

of environmental experience, that is known as *samādhī*. If you wake, that is deep slumber, if you wake you will be conscious of so many things and they're all mortal, you're contaminated. So you're not to wake, not to come in connection with the environment. If you do that you'll come in connection with the mortality, with the change undesirable.

But the Vaiṣṇavas say that soul eliminating all this mortal environment, he can with the help of the higher agents, if he can secure a visa then he can enter another land, happy land. The passport won't be effective. Visa is necessary to enter there. And visa is given only to them who will have some contribution to that particular land. With this consideration visa is given. So when we shall be prepared to do something good for the land, that is serve the land, then we'll be allowed there. So with the spirit of service, that is the inner most function of the soul, we can come across that spiritual land, land of dedication. Land of exploitation, land of dedication, in the middle the abscissa, the land of renunciation condition. Mainly these things. *Bhoga*, *bhukti*, *mukti*, *bhakti*. *Bhukti*, *bhoga*, enjoyment. *Mukti*, renunciation, release, relief from reaction. And then *bhakti*, dedication. By dedication we can enter, have the opportunity of entering into another land, another plane of life, which is grand. But there is also sense of duty and some regulation in the beginning, but...

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