

84.01.30.A

**Śrīla Śrīdhara Mahārāja:** ...mostly of them had been turned, to another mood as to distribute to the public in a gradual process. The *līlā* pastimes there within the camp. And here, how that can be given to the public at large, entrance, admission into that *līlā*. That is in Navadvīpa, *audārya, audār,* generous, magnanimous. That is within the fold. And here, how it can be distributed to others in scientific way. That is the difference. *Mādhurya, audārya,* sweetness and sweetness mixed with generosity or magnanimity, sweetness, magnanimous. Do you follow?

**Devotee:** Yes. And Jagannātha Purī?

**Śrīla Śrīdhara Mahārāja:** Purī, mainly Dvārakā and with modification also to accept the most fallen, specially through *prasādam*.

*patita-pāvana jagannātha sarvveśvara, vṛndāvana-candra sarva-rasera ākara*

["Lord Kṛṣṇa is the purifier of the fallen souls, the Lord of the universe, the Lord of all beings, the moon of Vṛndāvana and the origin of all *rasas*."] [*The Songs Of Bhaktivinoda Thākura*, p 92]

In Bhaktivinoda Thākura's, the 108 names of Kṛṣṇa he's writing in this way. Dvārakā *līlā* adjusted to recruit the most fallen. And afterwards they may be member in Vṛndāvana. Both mixed, Dvārakā *līlā* and Navadvīpa *līlā* mixed. Patita-pāvana here also and in Purī also, but here Vṛndāvana and Navadvīpa, and there Dvārakā and Navadvīpa. And Vṛndāvana suppressed there. When He comes to that Guṇḍicā, there the connection of Vṛndāvana expresses itself. Otherwise in the temple that is Dvārakā.

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

**Parivrājaka Mahārāja:** Guru Mahārāja. The verse *vṛndāvanam parityajya sa kvacit naiva gacchati*, that Kṛṣṇa never leaves Vṛndāvana, so how is that we understand the other manifestations of Kṛṣṇa, in Mathurā, in - that is different Kṛṣṇa?

*[kṛṣṇo 'nyo yadu-sambhūto yaḥ pūrṇaḥ so 'styataḥ paraḥ  
vṛndāvanam parityajya sa kvacit naiva gacchati  
dvibhujāḥ sarvadā so 'tra na kadacit caturbhūjaḥ  
gopyaikayā yutas tatra parikṛṣṇati nityadā]*

["The Kṛṣṇa known as Yadu-kumāra is Vāsudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadu-kumāra Kṛṣṇa 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. That original Personality of Godhead Kṛṣṇa who is Svayaṁ-Bhagavān always manifests two arms. He never manifests four arms. He is always by the right hand side of the foremost of *gopīs*, Śrīmatī Rādhārāṇī, and He never leaves Vṛndāvana."] [*Laghu-Bhāgavatāmṛta, Pūrva-khaṇḍa*, 165] & [*Gauḍīya Kaṇṭhahāra*, 7.42]

**Śrīla Śrīdhara Mahārāja:** Svayaṁ-Rūpa, the most original conception of Kṛṣṇa. Kṛṣṇa in His highest degree He's Svayaṁ-Rūpa, only in relation with Rādhārāṇī. Then Prakāśa-Vilāsa, next grade

Prabhāva- Prakāśa, with other *gopīs*. Vaibhava-Prakāśa Balarāma, and Prabhāva-Prakāśa other Kṛṣṇa - Kṛṣṇa when He's cooperating with other *gopīs* than Rādhikā. He's always confined in Vṛndāvana. When Kṛṣṇa is going to Mathurā, two-handed, He's equal to Vṛndāvana Balarāma. When four-handed sometimes in Mathurā then He's Vaibhava-Vilāsa. In this way Kṛṣṇa has been, as if the measurement in Kṛṣṇa. The Kṛṣṇa Svayaṁ-Rūpa and Prabhāva-Prakāśa and Vaibhava-Prakāśa, these three phases of Kṛṣṇa is confined only to Vṛndāvana, nowhere else. Not Dvārakā or Mathurā. But when He comes as Mahāprabhu it's sometimes Gaura-Nārāyaṇa when inaugurating *saṅkīrtana* in general. But when engaged in union in separation of the intensity of Rādhārāṇī, that is that Svayaṁ-Bhagavān Kṛṣṇa. Anywhere connecting with Rādhārāṇī, Svayaṁ-Bhagavān, highest degree. Highest degree of serving entity in Rādhikā, and highest degree of recipient of that service in Svayaṁ-Bhagavān Kṛṣṇa. Positive and Negative in its extreme conception, then coming in lower degree, power, deviation.

**Devotee:** So when Mahāprabhu was performing *saṅkīrtana*, that was not \_\_\_\_\_?

**Śrīla Śrīdhara Mahārāja:** Mahāprabhu's *saṅkīrtana* in general He's not Svayaṁ-Bhagavān: Yuga-Avatāra, duty of Yuga-Avatāra. This is sometimes Kṣīrodakaśāyī. But in one day of Brahmā, *aṣṭāvimśa*, the twenty eighth day of Brahmā, Svayaṁ-Bhagavān Kṛṣṇa comes as Mahāprabhu. And He gives us the highest degree of separation mentality. How it will be, Svayaṁ-Bhagavān Kṛṣṇa, His separation by Rādhārāṇī, mutual separation how it can be? Here He comes to teach that. Not in all Kali-yuga but only *aṣṭāvimśa catur-yuge*, twenty eighth Kali-yuga, He comes, Kṛṣṇa Himself. In other ages of Kali comes generally to inaugurate *Nāma saṅkīrtana*. Of course whose end is to Vṛndāvana *līlā*. But Vraja *līlā*s connection in separation that is not interfered or handled with here in Navadwīpa, in all Kali-yuga no. Only once in Brahmā's one day, *sahasra-yuga*, or *aṣṭadas-manu*, *aṣṭāvimśa catur-yuge*, twenty eighth Kali. Four *yuga* of our calculation, that makes one *deva-yuga*, and such thousand *deva-yuga*, that makes one day of Brahmā. And twenty eight such *deva-yuga*, Rādhā-Kṛṣṇa combined Mahāprabhu comes.

[*aṣṭāvimśa catur-yuge dvāparera śeṣe, vrajera sahite haya kṛṣṇera prakāśe*]

["At the end of the Dvāpara-yuga of the twenty-eighth *divya-yuga*, Lord Kṛṣṇa appears on earth with the full paraphernalia of His eternal Vraja-dhāma."] [*Caitanya-caritāmṛta, Ādi-līlā*, 3.10]

**Devotee:** Guru Mahārāja. In the Satya-yuga was there different classification of races of mankind, or was there just one race?

**Śrīla Śrīdhara Mahārāja:** In the beginning of first *catur-yuga* there are only two races, *hamśa*, *paramahamśa*. Then from the beginning of Tretā this *catur-yuga* came, *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*. Hence, it is going on in that way. *Paramahamśa* and *hamśa*. The Rajaput *kṣatriya* here, generally called the hun, hans, and the Germans they're also called huns. "Furious Frank and fiery Huns." Hans means *hamśa* \_\_\_\_\_ [?] That may come, the original word may be *hamśa*. *Hamśa*, *paramahamśa*.

The most original race in India. When India did not spread out that time so far, but it was on the top of the Himālaya. Himālaya was not so high previously. It is rising and rising. Previously

Himālaya was lower, and Himālaya rising area and India also increasing from the seashore, and men are coming this side.

Then we find in *Bhāgavatam* during the reign of Ambarīṣa Mahārāja, always sacrifices, hundred at least; that was, that took place on the banks of Sarasvatī. And the Sarasvatī river we find near Badarikāśrama. Sarasvatī is flowing, entering into Ganges near Badarikāśrama. So during the reign of Ambarīṣa, the Sarasvatī, two sides of Sarasvatī, that was inhabited by the main people of India. That was lower, habitable. Now, there is higher, more cold, and people are coming down to this side.

So, and the Caspian Sea, they say that it is Kaśyapa-rāja, Kaśyapa. Kaśyapa was the father of the gods, this worldly gods. As the Caspian Sea is supposed to have some, his home there.

And Swāmī Mahārāja is of the opinion that by the pressure of Paraśurāma, Who was about to do away with the *kṣatriyas*, some of the *kṣatriyas* fled towards Europe - the Germans are of that stock. He told like that somewhere. Hare Kṛṣṇa. Huns, at least they're of similar mentality with Indians, near mentality.

When Hitler in his time, he ordered two things revolutionary. "Ask the ladies to go home and give good sons and they'll be rewarded." Another, he ordered sterilisation of the diseased persons. "I want good children in Germany, not for any sensual pleasure. I can help. I cannot give indulgence. And marriage not for sense pleasure, it is to produce good children. I want that. You ladies, go home, give me good children, I shall reward you." And that sterilisation.

I had talk with, in Karachi I was at that time preaching in Karachi. There was one Englishman, perhaps district magistrate, I had a hot discussion with him. I supported Hitler at that time. We like this, *praja-naschasmi-kandarpa*, a marriage only to produce good children, not for sense satisfaction. It is Indian type of thought.

"So Germany should be filled up by good children and not rubbish." But he used them anyhow only for fighting purposes. And his nature to, his dealings towards Jews, that also cannot be tolerated, we hear, very cruel. But that was the reaction of the first great war. In the time of Kaiser the Jews, they betrayed Kaiser we were told. So Hitler he wanted to eliminate them from Germany anyhow for that previous betrayal. We were told like that. Hare Kṛṣṇa. Hare Kṛṣṇa.

**Devotee:** Guru Mahārāja. Thousands of years ago, what was the Vedic influence in continents like China, Russia, or Africa, or Australia, other countries?

**Śrīla Śrīdhara Mahārāja:** Some influence we find from the *Mahābhārata* and other previous books. We're told that Dhaumya, who was the priest of the Pāṇḍavas, he came from China. So Chinese also came to Vedavyāsa, Vyāsadeva, for the study of the *Vedas*, we can conjecture from that.

Vedic, *Veda* means revealed truth. And the revelation according to the, in accordance with the capacity of the recipient. Recipient in different parts of the world, their capacity, revealed truth. But anyhow India was selected the main place of revelation. The first religious book in the world we're told, as the modern scholars say, that the *Rg-Veda* is considered to be the oldest book, religious

book in the world, *they* say. But our tradition is that the religious connection in India is from the most ancient time.

Hare Kṛṣṇa. In *Manu-saṁhitā* we find, *Brahma-varta*, *Brahma-asidesh*, *Ārya-varta* [?] First *Brahma-varta*, that north-west part of India, that was the centre of Vedic culture. High centre near Badarikāśrama or so. Kurukṣetra, Punjab, that is within, *Brahma-varta*. Then *Brahma-asidesh*, up to Allahabad, Prayāga, Gaṅgā- Yamunā confluence. Then *Ārya-varta*, the whole of Northern India. Afterwards Vedic culture went towards south, after Agastya Ṛṣi it is told. They're Dravidians, they're Tamil *Veda*, they respect more that Tamil *Veda* than this Sanskrit *Veda*. Tamil language and Arabic language have similarity. So Tamil had connection with Arab, and we're told that the *mahadvesa*, that the land is floating in the sea.

We're told that America was connected with Africa, and by some earthquake or so they separated. They say that there are trees that are found on the west side of Africa and the eastern side of America. And also the shape of the land like that; and there are also some mountains, hills, and half part broken this side Africa, half part on the American side. The Atlantic came out in the middle by some earthquake, and separated America and Africa. They've told like that.

And in mythology we find that Moon and Mars, they came out of the Earth.

divya shankatusa dharmam kirodavarna sambhavam [?]

The Moon, some modern scholars also say, the Moon was in some part of Pacific ocean. And that is \_\_\_\_\_ [?] by some explosion or so, like rocket send a portion, so the island it put like sputnik towards the sky. And now that is Moon. And dharani garbha sambhutam [?] We find in the praising song of this mangala, Mars, that the Mars is born from this Earth. It is mentioned in *Purāṇa*, in India, Indian *Purāṇa*.

Dharani garba sambhutam, vidyat punya samat plavam [?]

Its lustre is like mass of lightening. The Mars also born from Earth, and the Moon also a part of the Earth, from the sea it might have been an island here. These are the mythological references, when they say that we're floating, the country or land floating on the sea.

So, dharamanga sanstan [?], at the time of Śukadeva, he's giving in *Bhāgavatam* the description of this land in the Earth. That is not according to the present geography, so some say that is all false. But it's not fixed thing this land conception, not a fixed thing. That has been, by some modern scholar it has been ascertained: it's all floating. Sometimes going away, and sometimes coming near.

But my position is all subjective evolution. The shower is there. We have no independent position. We're holding relative positions in all conceptions of knowledge. Like hypnotist, as He shows us we have to see that, helplessly. Helplessly.

Even the eclipse. Soni, the Saturn has been expressed in mythology, that Saturn is the son of the Sun. Sūrya-putra, the child of the Sun. Saturn. Then, so many reference about the planets. Then eclipse, lunar eclipse, chayaya garbha sambhutam [?] Soni, the Saturn, has been told to be come out of the chaya, shadow. Sun and shadow. Father is sun, and mother is shadow. From there sprang out this planet Saturn. Chayaya garbha sambhutam, vande bhutva samescaram [?] And some divine quality is there to be traced in Saturn: it has been told somewhere. And as I was going

to say, that eclipse, lunar eclipse, solar eclipse. What is that? The materialist will say that one comes between and can't see as material body of the other come in between. But in the highest spiritual sense, that is a part of our experience. A magician may show many things like that. So that is also subjective. Subjective evolution can show us anything and everything, as He wishes. The whole is designed and destined by the Absolute. Designed as well as destined. And the key is always in His hand.

*Divya-rūpa* in *Bhagavad-gītā*, Kṛṣṇa showed Arjuna different types of His expression. It is all true, like hypnotism. The hypnotism, that is a form of science: rather, the highest layer of science. As the higher subject wants to see, to show the lower subject, lower subject is compelled to see that only, not anything else. All objective experience is dependant on subjective existence, and subjective existence depends on the sweet will of the highest, Who can design and destine. So root of everything is to be searched from the absolute cause, prime cause of the universe. And He's free, and He has got His sweet will, *līlā*. As He likes, not responsible for anything. Responsible by law; but law is coming out of Him. He's master of law, creator of law, He's Autocrat.

So, we're told the autocrat is loving. There is love, affection. So appeal to that side. Give up everything, appeal to the sweet Autocrat. Prepare yourself to live under the rule of the sweet Autocrat. We must prepare ourselves for that sort of life. He's the master in all respects, but He's sweet, He's good. Not that we shall go home, sweet, sweet home, we will be autocrat there. Of course, a sort of autocracy is also there, just as a son, he may claim to his mother, 'I won't do this, you must do this.' That is also relatively true, but ultimately we should be prepared to the life, real life, under the guidance of the Autocracy. But we must not be afraid of hearing the name of Autocracy, because He's all good, all affection, all love. The fact is this. He does not care for us. But, He's not dependant on us, but we're His part, His servants, then we can stay there comfortably. Not coming in clash with Him, either by the force of knowledge, or by dint of any acquired power, we must not go to challenge the environment. But we shall try to read the environment coming from such a friendly route.

The whole teaching amounts to this, that we shall try our best to find the environment friendly to us, affectionate to us. And if we can change our mood in that way, we shall find that really it is so. Only our whimsical temperament creates quarrel and difference; otherwise it is all good. To correct yourself, not the environment. Environment is not to be blamed, correct yourself. Everything is meant for good to you. It is so designed that everything is good for everyone. Only misreading internal spirit that is coming from a vulnerable free will; that is the cause of all nescience, that ego, so,

*bhidyate hṛdaya-granthiś, [chidyante sarva-saṁśayāḥ  
kṣīyante cāśya karmāṇi, mayi dṛṣṭe 'khilātmani]*

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

When that ego is dissolved, the ego of your special favouritism dissolved, the flow, inner flow will come and select his own soil. 'Yes, quite happy.' The consciousness of separate interest, if that ego dissolves, then the flow will come, that is, *bhidyate* means that seal is broken of the heart, seal, heart sealed. And the universal heart within us is sealed by the separate interest, and the *hṛd* that is

broken. The natural flow from the heart will come and find a plane of its own home, then everything will be clear. All difficulties will be removed. *Chidyante sarva-saṁśayāḥ*. "Oh, this is my home, I want nothing else." No doubt, no suspicion. Positive knowledge is possible only at that time. And, *kṣīyante cāśya karmāṇi*, all obligations, relative difficulties will vanish. We're told like that. That ego, that the consciousness of separate interest. In different persons, different society, different groups - the tree, the bird, they are so many, infinite number of self-interest ego. When they dissolve totally everything is all right. Separate interest, provincial interest. Identify you with the whole, and live in the interest of the whole.

That is, and there also, separate interest, separate unit is possible, in that plane also, that is in Vaikuṅṭha, Vṛndāvana. So many egos there, but they're eternal and in the interest of the Universal wave - that ego. And this ego, our created ego, created by the interest of our special freedom, a consciousness of separatism, that is another, this world. And in the middle, the renunciation, and then the positive participation in the interest of the universal plane. There are also so many egos. That inner ego of this whole, that is to be, that will be there, won't be broken. Individuality has not been sacrificed to be a non-differentiated infinite mass, like Brahman, where ego cannot be traced. Ego, negative ego is found this side, and positive ego is found on the other side. Only in the middle, in the margin, there is no ego. *Ākṣara, kūṭastho 'kṣara ucyate*. The marginal line.

*[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca / kṣaraḥ sarvāṇi bhūtāni, kūṭastho 'kṣara ucyate uttamaḥ puruṣas tv anyah, paramātmety udāhṛtaḥ / yo loka-trayam āviśya, bibharty avyaya īśvaraḥ]*

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."] ["But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe."] [*Bhagavad-gītā*, 15.16-17]

But this ego of separate interest is painful, and that ego engaged in the service of the Absolute, in the same tune; that is desirable in different groups. This is Vaiṣṇava *dharma*, in the serving. In the serving plane, the part of the serving plane, there is also ego, fair ego; and here is unfair ego. We're to understand that principle. Plurality is not to be blamed, but plurality in harmony, that is desirable. And fighting with one another in different groups, or in different personal interest, that is bad. The pastimes requires plurality, unity and plurality pastimes. But must be in consonance, all must be faithful to the highest, and not competitive, work in competition with the highest.

"I am monarch of all I survey. It is better to reign in hell than to serve in heaven."

These maxims have created difficulty. Nitāi.

*[pārtha naiveha nāmutra, vināśas tasya vidyate]  
na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati*

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is

he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”] [*Bhagavad-gītā*, 6.40]

What is good that...

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