

86.11.25.A

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

**Badrinārāyaṇa:** \_\_\_\_\_ [?] Trīlokanatha prabhu and Aditi-nandana \_\_\_\_\_ [?]

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

**Badrinārāyaṇa:** Greece. \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Where do you stay in Greece?

**Trīlokanatha:** We stay at the north west part of Greece.

**Śrīla Śrīdhara Mahārāja:** Athens?

**Trīlokanatha:** No, in a small town called Janinar [?] \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Which side? Seaside?

**Trīlokanatha:** In the north west part of Greece \_\_\_\_\_ [?] On the Italian side.

**Śrīla Śrīdhara Mahārāja:** When Hitler conquered Greece he gave special honour to the General that, "They'll be allowed to keep their sword."

**Trīlokanatha:** Yes Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Because, he told that, "They're very brave soldiers, and Generals all very brave. But it was impossible to stand against my mechanised army, but still I shall have to admit that their valour is admirable. So the Generals, though captive, are allowed to keep their sword with them."

I read in the paper at that time.

**Trīlokanatha:** Yes Mahārāja. My father was fighting at that time against the Italian army.

**Śrīla Śrīdhara Mahārāja:** He did not fight with Greece but he wanted to capture Crete, that island.

**Trīlokanatha:** Yes Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Because the allied party may not connect with Russia. First he captured Crete, they wanted to block the door, then he attacked Russia.

There was another minister who had some knowledge of astrology, he told, "If we approach towards west we shall be victorious. But if we go to the east we have no hope."

But Hitler differed, he told that, "Keeping such a big enemy at the back, I shall go to the west, and jump with all my power, it cannot be judicious." So he rejected that advice of that minister. I forget his name.

Because Russia after capturing Poland - Poland was divided into two, half portion Germany, half Russia, and Russia was constructing on the border aerodromes. So Hitler was afraid that Russia, because they were communist and he was fascist, Hitler, dictator, dictatorial rule.

But he accepted many customs from our Vedic culture. He asked the ladies, "Leave the office, go to the family, and give me good child, I shall reward you. You need not come in the office. You go to your family, manage well. And I want the whole Germany will be filled up with qualified sons. And it is your duty mother, you do so." In this way. And many things he took from the Indian culture, Hitler.

Gandhi also appreciated Hitler, the four judges, the bravest soldier, and the unique organiser, and so many things are his qualification, Gandhi told in young India at that time in favour of Hitler.

But only we cannot accommodate his general massacre of the Jews. Cold blooded murder. Jews were taken, and all their properties were taken, and they were sent in a room, and with help of the gas they were finished. Because, only thing he told that, "In the last great war, previous to that, in Kaiser's time, by the treachery of the Jews only they were defeated." That was his ground. "The Jew, they have no country of their own, they don't love any country, they only love themselves. And try to do anything and everything, even treachery, for their money. So in this last war they made our defeat, they're the cause of our defeat."

And Einstein also he was in Germany, he fled from there, went to America. And he had proper American money, he ultimately invented atom bomb. He was in Germany first, in his body, in his culture, all he got from this country, Germany, and now as a traitor he's helping America. He's a Jew. Einstein was a Jew. All these things.

And I got this quotation from him. "Stupid and clever. Stupid and industrious, stupid and lazy. Clever and lazy, clever and industrious." He told that, "I generally recruit from clever and industrious, a general habit. And clever and lazy, I appreciate them very much, I shall make them leaders of departments. Because they're clever they'll be able to manage. But lazy, they won't be finished by spending their energy, at the time of need they may come with fresh energy, so they'll be leaders.

And stupid and lazy I shall try to provide them some post. But stupid and industrious I shall keep myself far, far away from. Because always they do wrong, they're stupid, and industrious, must do something, but everything wrong. Fresh energy necessary to undo that. So stupid and industrious I keep far away from."

**Badrinārāyaṇa:** The *karmīs*.

**Devotee:** *Śūdras*.

**Śrīla Śrīdhara Mahārāja:** *Karmīs*, stupid and industrious. *Jñānī*, the salvationist, they're stupid and lazy. And clever and industrious are the devotees. And clever and lazy is Kṛṣṇa Himself.

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** Clever and lazy. Ha, ha, ha, ha. Hare Kṛṣṇa. In the time of need He can come to help the devotees. Otherwise He's always ...

...

Nitāi Gaura Hari bol. Nitāi. Greece. Alexander first came to India from Greece. At that time Hinduism, before Buddhism, Alexander came here before Buddhism. Chandra Gupta, Cāṅkya, Kotila.

Hare Kṛṣṇa. \_\_\_\_\_ [?] Hare Kṛṣṇa.

**Badrinārāyaṇa:** Mahārāja. Last night two gentlemen came from France. One Swāmī Mahārāja *Hari-Nāma* disciple, Kṛṣṇa Balarāma. And one of Bhagavān Mahārāja's disciples \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Here?

**Badrinārāyaṇa:** And then, a young lady, also from ISKCON \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** First General in the world was Hannibal, second Alexander, and third Napoleon. Is it not? No, third Julius Caesar, and fourth was Napoleon. Greece.

Hare Kṛṣṇa. Hare Kṛṣṇa. Through Arabia Indian culture went to Greece. From Greece to Europe. Greek and Latin, the primary language. And French, lingua franca, the general language in the whole of Europe was French language. Now perhaps English, is it not? Main language, international language, is perhaps English now. But before that in Europe it was French language. Hare Kṛṣṇa. Hare Kṛṣṇa.

Ha, ha. In Calcutta University when Subhash [Chandra Bose] Netaji, whether you know or not, he was a student in Presidency College. One Mr... English, British Professor, I forget the name, he was taking the class and making remark, "We were, it was the Romans that civilised us, and now it's our turn to civilise India."

Then the students protested. "Sir, you're taking class as is necessary you do your duty. But don't say so. We're not to tolerate that. India was long, long before civilised than Europe."

Again he, another day, he's again repeating that. "That it's the Romans that civilised us, and now it's our duty to civilise India."

And that day, Subhash and his party in Presidency College, when he was coming down through the stairs, from backside pushed and he fell and was wounded.

James was President at that time in the Presidency College. It was about nineteen sixteen, or fifteen or so, sixteen perhaps seventeen. Then he enquired and managed to take the name that Subhash was the leader of that party \_\_\_\_\_ [?] And then \_\_\_\_\_ [?] was Vice Principal, anyhow made provision for Subhash to read in the Scottish Church College, where from Swāmī Mahārāja also passed. Scottish Church College. Otton [?] his name was Otton, that Professor \_\_\_\_\_ [?]

But Roman civilisation was threatened and had to tolerate attack from the Barbarians, it is mentioned. And the Barbarians are none other than the Germans. And the Germans they were

surcharged with more or less some Indian culture, and they were fighting against Romans. And Roman civilisation was crushed by the Barbarians, we're told at last, by Germans.

And Swāmī Mahārāja said, "When Paraśurāma came and He took a vow to finish the *kṣatriyas* from India, at that time many *kṣatriyas* they went, migrated towards Europe and mainly their place was Germany, that side."

Caspian. Kaśyapa \_\_\_\_\_ [?] Caspian Sea is Kaśyapa \_\_\_\_\_ [?] mentions the lake of Kaśyapa Ṛṣi, a renowned scholar in India in the Vedic school, Kaśyapa. Kaśyapa \_\_\_\_\_ [?] Caspian. Kaśyapa \_\_\_\_\_ [?] that side was Indian civilisation in the beginning.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Culture. If we really we want to conceive them, our object of life comes in three planes. Exploitation, renunciation, and dedication. Only in three planes we can live.

In the plane of exploitation, they may have subdivision, but general division is exploitation, enjoyment. Elevationists, wants to elevate himself from the environment, that is the tendency everywhere. That is a plane of life.

And then there's reaction. More sober class they find that the reaction is severe, so to acquire property here from the power, that is false economy, because equal and opposite reaction we're to suffer from. So they give up and recommend renunciation, like Buddhists, Śāṅkarites, they renounce, and go to a place, to a plane of life where, as we find our existence in deep slumber, dreamless slumber. That is *samādhi*. "We won't awake to the world, so no reaction possible and no suffering." So *mukti*, salvationist.

Elevationist and salvationist, and the third plane in the revealed scriptures by the interpretation of the great *paṇḍitas* like Rāmānuja, devotees. "No. These two are not only useless but harmful. The real plane of life, normal, happy plane of life, is the life of dedication. Don't exploit, don't make any loan from the environment, but try to give whatever small, you try to give yourself, dedicate yourself. And thereby as a reaction you'll get something. And that sort of giving must not be in this mortal plane. But if you're really sincere to dedicate you then naturally you'll come in connection with the higher and more subtle plane of life. The higher society you will get if you prepare yourself to give, to serve, naturally you'll have a proper master and whose position is superior to you. When you want to enjoy then you're forced to be associated with the lower section whom you can control and enjoy. But if you're prepared to, for dedication, then naturally the higher existence will invite you to help them. You are selfless, you have nothing to get back, purely want to dedicate, and that sort of nature will naturally draw your self to the relativity of the higher existence."

So *sevā*, dedication, that is the sum and substance of the sayings of the Vaiṣṇava School. The third plane of life where in an organic whole every unit is a dedicating member, and that is normal. Everyone is trying to help others, and by mutual, and there is the centre, the higher, the recipient. The highest entity, everything is for Himself. I generally quote Hegel, German philosopher. "Reality is By Itself and For Itself."

*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]

It is reflected, the Vedic truth is reflected in Hegel's statement. "For Itself."

*"Ahaṁ hi sarva-yajñānām, bhoktā.* I'm the only enjoyer, none else in the world, Whose enjoyment is helpful to the whole."

Reality must be By Itself and For Itself. By Itself, He's His Own cause, none has created. If anyone created Him He'll be of secondary existence. And For Itself, everything existing to satisfy Him. If His existence is to satisfy another, then that another will be the first thing, he'll be higher. So to be the Absolute this qualification must be, should have that everything for Him, to satisfy Him. Whatever movement is going on, only to satisfy Him. Such is the greatest qualification of the Absolute, and the cause of all causes, the cause of all existence. Everything for Him, to satisfy Him.

Who is He? What is His acquaintance? What is His nature? How is He?

Generally the philosophers say, the theistic philosophers divided into three classes.

Brahman, all accommodating, the highest entity who can accommodate everything within Him. That is the greatest aspect of the existence.

Another section say Paramātmā, the all permeating, entering everywhere and regulating. Paramātmā. All permeating, all pervading. That is the highest, not all accommodating.

And the third section, the all controlling, all enjoying, everything for Whom, that is Nārāyaṇa, Bhagavān.

Jīva Goswāmī gives the meaning of the Bhagavān, not only full of power of all phases, but *bhajanīya guṇa viśiṣṭha*. Who has got such nature that He naturally attracts everyone to serve Him. *Bhajanīya guṇa viśiṣṭha*. His very existence, appearance, attracts everything to serve Him, to love Him, to die for Him. He's got such beautiful qualification. That is Bhagavān. And the highest conception of Bhagavān is in Kṛṣṇa consciousness, Kṛṣṇa conception. That is given in the highest, greatest interpretation of the Vedic scriptures, that *Śrīmad-Bhāgavatam*.

And Mahāprabhu also, Who is supposed to be the incarnation, or another representation of Kṛṣṇa Himself, mixed along with His highest potency, Śrī Rādhā. Mahāprabhu Śrī Caitanya Deva, He gave us clearly that this is the real interpretation or purpose of all the revealed scriptures. Ungrudgingly to guide you to the highest goal which is the domain of love. Unconditional surrender towards the central power, or truth, which is beauty and affection. Not power, but affection is the highest and attracting thing for us all. We may understand or we may not understand, but the absolute position is that love, affection, that is higher than any sort of power, any power, any knowledge, anything, is love and affection. That is the real fulfilment we can have when our inner heart will approve that. Our inner existence only wants love and beauty and affection, and neither knowledge nor power.

So try, direct yourself to that direction. Kṛṣṇa conception of the Lord. The Infinite, He's greatest about His approach towards finite, perfect approach towards finite, that is the highest gain of the

finite. Finite cannot approach, capture Infinite. But Infinite can come to finite. And when Infinite comes to the finite level, as if one of them, that is the highest gain of the finite.

That we find in Kṛṣṇa. He's carrying the shoes of His father. Then His mother's whip He's receiving and crying and praying to the mother. "Don't whip Me. I won't do all these things." In such way that Absolute has come to the finite, through love.

*nandaḥ kim akarod brahman, [śreya evaṁ mahodayam  
yaśodā ca mahā-bhāgā, papau yasyāḥ stanam hariḥ]*

["Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned *brāhmaṇa*, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?"] [*Śrīmad-Bhāgavatam*, 10.8.46]

In *Bhāgavatam* it's mentioned. "What wonderful things we're seeing. Who is Absolute, Brahmā, Śiva, and anyone, any conception of power and knowledge, when approaching Him they're all defeated. And such thing has come here as a child, as a common consort, towards the person, towards the *gopīs*? Eh? What sort of astonishing, wonderful method there is which can have a position of such intimacy with the Absolute? Such intimate relationship with the Absolute is impossible to think. But it's possible if we approach Him through a particular way. And what is that?"

And Mahāprabhu came with the instruction. "Take the Name in such and such way, and you'll find yourself one day there." Just get a ticket in the special train and you'll find you've reached the goal, Vṛndāvana. Take the Name of the Lord in the proper process, constitutional method. And then automatically you'll be led there.

*anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam / ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā*

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167]

[*Śrīmad-Bhāgavatam*, 11.21.11, purport]

The highest form of devotion is like this. *Anyābhilāṣa*, the fleeting desires. *Karma*, that elevationist tendency. *Jñāna*, the salvationist tendency. And such other things like *yoga siddhi* etc, all will be eliminated. And accept the method of devotion, and mainly through internal sincerity, *anurāga*. Not calculation, uncalculated, sincere, blind devotion towards the Lord, your object will be fulfilled. Such *sādhus*, such group of association is the most needy thing for us, so the *sādhu saṅga*.

'*sādhu saṅga*,' '*sādhu saṅga*,' - *sarva śāstre kaya, [lava-mātra sādhu-saṅge sarva-siddhi haya]*

["The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success."] [*Caityanya-caritāmṛta, Madhya-lilā, 22.54*]

The good association who can help us to go to that mystic place, of that home, of our dream. We can take the scriptures, and mainly the *sādhus*, the agents of that realm, of that plane, with their help. That is the long and short what they have to say.

Gaura Hari bol. Gaura Hari bol. [30:38 - 30:48 ?] Gaura Hari bol. Nitāi Gaura Hari bol. [30:53 - 31:25 ?]

Time is up. Now I want to take leave of you all. Be kind on me.

...

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Then Subal went there, and anyhow Subal managed with the help of the she friends of Rādhārāṇī, Rādhā's dress was given to Subal. Subal was in age and appearance somewhat like Rādhā, and he was very near relative. So Subal was decked in the dress of Rādhā, and Rādhārāṇī was given the dress of Subal.

And in a novel [?] he told \_\_\_\_\_ [?] "One calf has come away and the cow is crying, so I've come in search of that calf."

So anyhow he entered into the \_\_\_\_\_ [?] and it was managed, the dress was changed, and Rādhārāṇī according to direction She's going in the dress of Subal towards the forest.

Then Kṛṣṇa found 'Subal is coming back.' And He was so mad, that Rādhārāṇī went nearby, anyhow.

"Subal, you've come back. What happened?"

Rādhārāṇī told Him, in the dress of Subal, "I could not manage to take Her. If You say I may go to Candrāvalī."

"No Subal. Candrāvalī won't do." In this way Kṛṣṇa was going, fainting.

And then Rādhārāṇī embraced Him. "You can't recognise Your Own servant, Your maidservant You can't understand? I'm so far from You that You can't recognise Me? I'm Your maidservant."

Then Kṛṣṇa \_\_\_\_\_ [?]

**Badrinārāyaṇa:** Is that in *Bhāgavatam* Mahārāja?

...

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

...

...holding the feet of Rādhā, drove Him out.

**Badrinārāyaṇa:** In Kurukṣetra?

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] not found in Rāmacandra. *Aṣṭa-nayikā* \_\_\_\_\_ [?]  
Eight stages of the Both in Their union, *aṣṭa*.

*aher iva gaṭiḥ 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*]

Just as a serpent, the movement of the love is crooked. So with cause or without cause the difference comes \_\_\_\_\_ [?] [37:00 - 38:50 ?]

*Bhidyate hṛdaya-granthiś.* The seal of our inner heart will be broken, the seal within. The heart is sealed and that seal will be broken by such attempt.

And *chidyante sarva-saṁśayāḥ*. All doubts, suspicions, will be cleared, finally. When the seal will be broken, the flow that will come out, that will recognise its own thing naturally in that plane. So all doubts and suspicions will be cleared forever. ‘This is my own, my heart’s satisfaction to the highest intensity.’ The heart will say when the seal will be broken, then it will know its own soil. ‘This is my home.’ *Sarva saṁśayāḥ*. All doubts will be gone.

And *kṣīyante cāsyā karmāṇi*. Then only our spirit of attempt will go forever, no necessity. All doubts and suspicions cleared, and the seal opened, broken. *Bhidyate hṛdaya-granthiś*. That devotional transaction will begin, that eternal flow, that eternal activity, *nirguṇa*. Without any doubt and without any trouble, the automatic flow, the automatic life will be discovered, *nirguṇa*, automatic. Life will be discovered, and the question of labour, or the feeling of labour, will vanish, in the third.

First, seal will be broken, and everything will be fine and new and finished and *līlā*. Nothing to be added, nothing to be earned, all complete perfect flow, dynamic movement. *Bhidyate hṛdaya-granthiś*. That is the automatic dedication function will come. No question of earning labour, or doing anything, this, that, all vanished. And the *jñāna*, suspicion, *jñāna-karmādy-anāvṛtam*, the *karma*, ‘I shall do something,’ that spirit will go. And, ‘I shall know many things, discover, inventing new things I shall give to the world,’ that will also go. So knowledge, *jñāna-karmādy-anāvṛtam*, the automatic *līlā*, the pastimes of the Lord is there, and I’m a member, and forever I’m here. In the middle I was here, something. I was detached from that eternal flow of sweet life. *Svarūpe sabāra haya, golokete sthiti*.

[*kṛti-sādhyā bhavet sādhyā-bhāvā sā sādhanābhidhā*]  
*nitya-siddhasya bhāvasya prākāṣyam hṛdi sādhyatā*

[“The process of devotional service, beginning with chanting and hearing, is called *sādhana-bhakti*. This includes the regulative principles that are intended to awaken one to devotional service. Devotional service is always dormant in everyone’s heart, and by the offence-less chanting of the holy names of the Lord, one’s original dormant Kṛṣṇa consciousness is awakened.”] [*Bhakti-rasāmṛta-sindhu*, 1.2.2]

[Part of *Caityanya-caritāmṛta, Madhya-līlā*, 19.177, purport]

What is *sādhana*? What is already within me, only to discover that, to remove the outcome trouble that came and deceived me, only to be relieved of that. It is already within. *Nitya-siddhasya bhāvasya prākāṣyam hṛdi sādhyatā*. What is *sādhana*, that means to end? To have my eternal own things within me.

Search for lost servant. Lord's loving search for lost servant. Lost servants, they're already there we're told. That is within them, already there. Anyhow by the peculiar *lilā, aher iva gatiḥ premṇaḥ, svabhāva- kuṭilā bhavet / ato hetor ahetos ca, yūnor māna udañcati*. *Lilā* is such, sometimes separation, sometimes union. If there's no separation then union has no meaning, so *aher iva gatiḥ premṇaḥ*, not straight going, but like the serpent in the zigzag way.

*Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ*. This *śloka*, when in my home...

.....