

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

83.4.22-23

(unclear recording for a short time)

Devotee: One time you told how Hitler dropped wax men from the aeroplane over Greece.

Guru Mahārāja: Not Greece, but he anyhow, England apprehended that the next plane will be in England. But Hitler had some difference amongst his own group. There was one Hess, he was a great astronomer, he told: "If you go to the west we shall have good fortune, but if you go to the side of but Russia is a great force. But if you jump to England he may jump on us. So we must, without crushing Russia we should not jump to England." That was Hitler's opinion. But his group told him: "No. Here we have got non aggression pact, we should not disturb Russia, we must go to England." But Hitler did not care to hear that. So at that time Hitler wanted a truce with England. The Hess was sent there and as if came for an inspection and fell in this way he showed that there, but he was caught. Churchill was a very strong man, he did not care to have his proposal, he was put into prison, that Hess.

Now Hitler thought: "If I am to attack Russia then the way that allied party may give supply to Russia, that must be checked. So I want the island of Crete, just on the face of Dardanelles. If I can capture the Crete island then I shall have command over the Dardanelles channel." So he came to attack Greece and he was very much satisfied with the bravery of the Greek soldiers.

At that time also that Napoleonic expression came out in the paper, Napoleon told: "There will be no walls, go on." And Hitler told: "If any obstruction comes in your way, the arms, stand on you, blow it out." Napoleon told: "There will be no walls." And Hitler told: "Blow it out, if harm stands in your way blow it out."

Anyhow he came and captured Greece but he was satisfied with the bravery of the Greek soldiers and allowed the captives to keep swords with them in honour. "The Greek soldiers are great soldiers. I allow them to keep, the captain, the sword with him." In this way.

Then from Greece he jumped to the Crete. At that time the gliders and so many men made of wax, sham, made by men, that was managed to come down from the plane in parachute. And the French and the British, Americans also came by this time, they're also taken possession of that Crete island. But before Hitler's determination they had all to be deterred from that, that I saw, I noted. That these French, British, American, and the Crete, they all combined force in possession and Hitler wanted to enter there.

So first from gliders, gliders means like aeroplane from high position it's let lose and that only through the air it will come. And so many bombs and others they will burst

and from injury to the soldiers in this way. Then of that wax imitation men he began to, and they all shoot them then after that they say: "Oh, this is imitation, not human being, human soldier." Then with first only all wax and then wax and men, real soldier and wax. In this way some in the guise of wax came down. And from the navy also he tried. Anyhow an intense fight you can imagine. They're in possession and they won't allow anyone to take it, and Hitler will surely take in this way. Anyhow they had to retire without capture the Crete island. Then England told: "Oh, the arrangement you made to attack England, that is all spent here. Then we are happy." What to speak England spoke like that: "Now those things would have been used against us to capture our island, that has all been lost in Crete. We are very happy for that."

After taking this then he filled up, went to attack Russia. But his real strategy was blitzkrieg, lightning war. Before the other party comes to give some opposition he's already finished. Such lightning speed he had and that was the success everywhere. But Russia was a vast land. His blitzkrieg, that lightning war, could not be successful there. They also gave opposition, great opposition. Then never breaking Russia at that time, then changing tactics, captains and leaders. Then big reputed captains also were not successful. Some from unknown quarter one general came, by name Boche, he broke the Russian lines. And suddenly within perhaps six hours, two-hundred miles entered into the Ukrain, that Mr Boche. At that time Stalin cried: "Oh, the hated contemptible enemy has entered into the heart of our land. Wherever you are all come up to resist the contemptible enemy." In this way he told.

Then there was a great fight there and the Germans came to after Kokesa, and by this time one Mr Rommel, he, just crossing France, he was the general, he made a truce with Hitler. And Darna (?) the navy captain, he went to French territory in Africa, but some British ambassador or someone, some agent he wanted to see Darna and when he saw, talking, gave a dagger into the throat of Darna and he died. And then Americans they landed there in French Africa, there they came. And the Rommel was fighting from after crossing that French channel went to Africa and through Africa he's progressing towards east. Rommel also came here very nearby Turkey, on the other side of Africa, Egypt. That great fight between the desert. And there Germans had air-cooled, air-conditioned tanks and these soldiers they're exposed to the dry hot weather, summer season, and that desert, and they're protected in air-conditioned tanks and they're exposed in the summer. So hard fight.

But Hitler also came here after Kokesha (?) and he told: "I want Stalingrad." But Russia gave great resistance there in Stalingrad.

They're capturing the ground floor, naturally one thinks that the whole building captured, but no. Every floor, every room, they have to take possession by fighting. So their soldiers almost going to be finished in Stalingrad. In the war of Stalingrad that changed the, turning. And America came to help by this time by money, men, by food, by weapons, by dress, even by shoe I noted, America came to help Russia.

In the this side, Japan, s/he independently began war this side and the British had to go to meet with Japan. They're also very brave soldiers the Japanese. At that time the military experts declared: "That in the whole world the most bravest soldiers are the Japanese." They had to announce. Hitler also told: "If I have to learn anything to learn

from Japan the suicidal squad they have got." The one navy, two big navies for the east they spared by the British, I forgot the name, one big navy Japan sent only some soldiers with some high explosives in their armpits and jumped through the chimney and that navy was lost. And there British by that policy that suicidal soldiers with in the armpit they come flying anyhow and enter into the death. They go within the chimney and they're burst and the whole big navy that is destroyed. In this way two big navies, one navy means many ships, many planes, many lifeboats, a mix of many one navy. Two navies here were destroyed and the British had to come back. And Subash Bosh Netaji (?) at that time the soldiers that were captured already to the British of the Japanese, they collected them and began war against the British there. In this way from east they had to come back, Japan.

But Japan did not attack Russia. It is my thinking that if Japan also attacked Russia at that time then Russia would have to succumb. But Hitler was finished there fighting with Russia and then the British was saved, fortunately the British were saved. Otherwise these men from Norway, Sweden was neutral, though Norway came under the fist of Hitler, Norway, Denmark, Holland, Belgium, France, the whole side that came under Hitler. Then Italy, the Mussolini joined him, Italy, Greece, all came under Hitler, the whole east Europe came under Hitler. Finland only joined Hitler but fought with Russia but could not be successful there. But Hitler came after Kokesa (?) and thought: "Rommel will come from this side, northern African side, and here they will come and meet and come to India. And the Japan will also come to meet India before, the Japan and Hitler will come and meet in India." That was their proposal and plan.

But there is an Indian proverb:

na vidyan na va kotvan, bhagan sarati sarvata, na vidyan na va kotvan, (?)

"Fate is the ultimate thing, and neither one's valour nor learning, fate is above."

So Hitler told: "I am not defeated by anyone but I am defeated by my destiny." Napoleon told: "Hitler was defeated by his destiny." Gandhi remarked: "The bravest soldier, the unparalleled organiser," and also four adjectives at that time was given by Gandhi. "The organiser, the bravest soldier, and the greatest unique organiser." And the other two I forget, he told for Hitler. Afterwards Hitler will be, now the historians are envious, just as Hannibal, Julius Caesar, Alexander, and Napoleon, all great generals. And next I told

Hitler with new type of battle, that mechanised battle, and also V2. This rocket they're showing so much valour of rocket but it was first shown by Hitler. From Germany V2 was thrown against England from the lower portion of the earth something sprung and came forth and it hit the proper place in England, V2. After that was transformed by the Russians and rocket, America also did it privately. But when French and English came to fight against Egypt at that time Russia told from background: "Now there is rocket"

then Dallas (?) was at that time foreign minister of America, and Eden foreign minister of England. They came to side with this Suez canal affair. Russia helped this and they came to help the king, king was overthrown by

Anyhow that announcement of Russia that there is rocket, that Dallas as well as Eden they withdrew from

At that time we came to understand that a rocket has been prepared. Then Russia first sent men into the space (1961), Yuri Gagarin, he was the first man to go into the sky and when he came down one old Russian lady asked him: "Have you seen God? You went so far in the sky, heaven, have you seen God?" Hatefully he told that: "Oh, you do not know, the God is carrying our, like horse, carrying our carriage. We have engaged Him in our service." He ignored Him, not in the heaven. That was the answer of Yuri Gagarin to that

and I encouraged them to utilise them in my lecture.

Hitler once told that he, this I have told in many places. That clever and industrious clever and lazy, stupid and industrious stupid and lazy. I rely on these four sections. Clever and industrious, from this class I

in the army department or any department, clever as well as industrious. And lazy and industrious I take them and put them on the head of the department, lazy and industrious. This is the peculiar thing. And stupid and lazy if I out of necessity I can give some sort of engagement. But I always keep me far away from stupid and industrious, they do much things but all to be demolished length and breadth. I always used this quotation and quote these expressions in my lecture.

The stupid and industrious you are all, you *karmis* you are digging your own grave, you are all stupid and industrious. And Hitler rejected that. So you consider your position, your own energy is going against you, the *karmi* class are stupid and industrious. You are very busy, not just about nothing, but something against you. In this way I used to read newspaper but I used them, utilised them in my lectures. So Madhava Mahārāja told once that: "Śrīdhara Mahārāja, his reading of newspaper and this *Veda* is one and the same, because he can utilise everything of the present world, incidents of the present world in *hari-kathā*. He used them anyhow quoting, he utilises them for Mahāprabhu's service. So his going through newspaper is as equal as well as going through the *Veda*." So I read somewhat it is true I observed and gathered and mostly I can use some way or other to talk about Mahāprabhu.

That Hitler's classification.

Then one gentleman told *karmi* is stupid and industrious. And stupid and lazy this is *jñāni*, they want the full retirement *sāyujya mukti*, they're stupid and lazy. And clever and industrious are the Vaiṣṇavas, they're clever and industrious, they're always busy but their activity does not go in vain, producing something good. And clever and lazy is Kṛṣṇa, clever and lazy. He's only enjoying, only His sweet will enjoying, enjoying.

Hare Kṛṣṇa. Gaura Hari. Nitāi. Gaura Hari.

Guru Mahārāja: Obligation to the environment cannot be avoided. So go swiftly to Kṛṣṇa, that becomes necessary. His gift is possible there otherwise it's very hard to ignore the obligation but be true to the environment of different relations.

The approach, that comes, there is Vṛndāvana just as here, otherwise wholesale is not possible. the obligation to the environment is shown to be external, and internal aspect maybe regarded.....

manye te detroparpo sridhar maya ca kalpate ?

"That is the root of all. Generally if anyone commits sin, does wrong, but if it is for Me it is all right. All these arrangements are made only to promote everything towards Me, towards the centre."

"On the whole we must keep it in mind by hook or by crook anyone, everything must tend towards Me. Must try their best to satisfy their obligation to Me. I am the centre. What shall I say, oh Arjuna, you are My best friend, at least I won't deceive you, I won't cheat you. So I say to you the plain truth, I am all in all, do everything for Me. Worship Me, love Me, work for Me, know Me, everything, I am all in all in this world, in this universe, in this creation, in this absolute existence I am all. This is the naked truth. So I am not cheating you oh Arjuna, you are My friend. What to do?

I am all. This is the long and short, the substance of everything. So do everything for Me, that is positive otherwise it cannot but fetch negative value. All the duties, religions, spiritual truths that have been given out to the world, everything meaning only this. I am everything. Everything for Myself. I am *advaya-jñāna*, the Absolute. So your only necessity is to have Me, to get Me. Anyhow come to Me by hook or by crook. I'm your best friend, I am best friend of you all, that is My constitutional position, I am all in all of everyone.

I am not bankrupt that if I can bear some love to anybody the other body will be in want, will be deceived, not any apprehension like this. I am infinite, I am infinite, I can satisfy all, everyone to his fullest taste. That is My position. I am infinite not bankrupt. So I respond to your call at the same time I cannot be present to attend him, third man, no. That question does not occur here. I can give engagement to everybody to his fullest satisfaction and even maybe the infinite in number I can have corresponding phase to co-operate with them to the fullest. That is My Kṛṣṇa consciousness and in the plane of sincere love.

The type, the purity of love what you may have in My connection you cannot conceive here in this mundane world. In the mundane world which you know here in the name of love that is lust, that is very lower thing, worst thing, that is the worst thing, and its highest phase is when it is applied to Me. *Prema* and *kāma*, *kāma andhatamaḥ*, dense darkness is the lust which we find here, both male and female, and we say it is love but it is not love at all it is lust."

(*ataeva kāma-preme bahuta antara
kāma-andhatamaḥ, prema-nirmala bhāskara*)

("There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun." *Caitanya-caritāmṛta, Ādi-līlā, 4.171*)

"And love is really in My domain, you have not any taste of that. It is something like similar but not same. The corresponding highest phase of the lust is love divine. That is the fulfilment of the life of every unit here, love is the *prema*. Energy can produce knowledge and its duty ends there, *karma*.

sarvam karma vilam pap jnani parisyam apate ?

If our energy can produce as its result the knowledge then it is finished. And knowledge if it can guide to the door of love divine knowledge finished. Its duty only to take to the door of the domain of love, this is all, then the life of knowledge is finished. And we are offered under the care of the loving land, no knowledge is necessary there. All taking care of everyone and specially the Lord. There is a life of that type. This was shown by *Bhāgavatam* and Śrī Caitanya Mahāprabhu.

When (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja went to take this news of tidings to the west and he attracted so much in some way or other they have come here in that capital to live. Some book distributing, some preaching, some printing, in many affairs they're engaged but the object is that, you may not forget the purpose behind. Wherever we engage ourselves the end, the purpose of our life is to try to go to that domain, that plane of life.

This is the general characteristic of this Gauḍīya *siddhānta* of Mahāprabhu. Gauḍīya means this Gauḍīya *darśana*, the ontological vision. That was evolved in Gauḍīya, Gaur means Bengal, the *Dhāma* of Śrī Caitanyadeva, the place of advent of Śrī Caitanyadeva that is known as Gaur, Bengal, Gaur means Bengal, in general, which was evolved there in Navadvīpa *Dhāma*. The culture that was given by Navadvīpa, in other words by Śrī Caitanyadeva in the line of *Bhāgavatam* which has its birth in Badarikāśrama and is again revised in pristine Upi. All Gaur, *panca gaur*, the whole *ajavat* (?) from Himalaya the southern portion of India is known as Gaur, five Gaur, and that is really proper Gaur here in Bengal. Bengal Vaiṣṇavism that means that was given by Śrī Caitanyadeva, the Bengal Vaiṣṇavism. That is Gauḍīya *darśana*, the philosophy, the ontological truth of the whole, where we are, what we are, what is our fulfilment, how to attain that fulfilment, all these principal questions of life in everyone was answered in that He supplied in the Bengal school of philosophy.

Just as Roman Catholic, Roman is the geographical reference but really it came from Arabia, Jesus was born in Arabia. But anyhow propaganda was extensively took place from Rome about Christianity. And by the catholics, catholic means very generous, catholic not narrow, very generous to give it to the whole of the world, catholic. And Protestant, there catholic, they're generous in their faith, most extensive, and Protestant they've modified the faith by their reason more or less, so narrowed down, faith was narrowed down by the reason. They're Protestant, they came to protest again, faith, free faith. Of course there might have been abuse of the faith in the name of faith many things were undesirable might have been preached in the name of faith.

So a party came as Protestant, we protest against your, what you preach in the name of faith, what you do in the name of faith. There was some moral degradation amongst the Catholics, especially with the event of confession. Confession, that process is good, but by confession they came to such a position that they had to abuse, they had to degrade their position. So the Protestant they wanted that this confession ceremony must be omitted. There was the *sannyāsīns*, and ladies at the time of confession their weakness they used to mention and thereby they got some chance of mixing familiarly with them. So the confession which is meant for noble purpose, 'we want to give out everything that is within all sinful thoughts to give outside and not to indulge them again, give them entrance again.' With that purpose the confession:

*mat-tulyo nāsti pāpātmā, nāparādhī ca kaścana
parihāre 'pi lajjā me, kim bruve puruṣottama*

"My Lord, I feel ashamed. How shall I offer You so many pure things like flowers? Generally, pure things are offered to You, but what about me? I have come with the most filthy thing to offer You. I feel ashamed. I have come to You, with only my shame, to beg for Your mercy. There is no parallel to my sinful, criminal life. Everything that can be conceived of as bad is found in me. It is very difficult even to speak about the characteristics of my heinous sins and crimes. Still, Your nature, existence, fame, and benevolence cannot but attract me. You can save me. You can purify me. Hoping against hope, I have come to You. And I have only one solace, that I am the real object of Your mercy. Your tendency is to purify the meanest. Those who are the most needy have some claim to Your mercy. I am the worst of the needy and the meanest of the mean. This is my only qualification, my only hope to attract your attention and appeal to Your magnanimity." (*Bhakti-rasāmṛta-sindhu*, 1.2.154)

I am the meanest of the mean and You are the noblest of the noble. Please deliver me, take me, give me admission

End of side A, start of side B, 22/23-4-83

(tape sticking)