

His Divine Grace Śrīla B. R. Śrīdhara Deva Goswāmī Mahārāja

83.5.29

Everywhere that cannot be, because He does not show Himself to me, so I shall say that He is not, He does not exist, that is suicidal. I cannot see many things, I cannot hear many types of sounds. Our jurisdiction of our senses, the jurisdiction of the knowledge of our senses is very, very, limited. Many things are not within our experience, so those things must not be left. God exists eternally everywhere. Still we can't feel Him.

pasyami yoga maysharam maya dada midam satvam jagat ud bhakta?

Inexplicable way My existence.

.....

And I shall go to Yaśodāmāyī and complain against You and You must remember His whip. Hare Kṛṣṇa.

Deep vision in the extreme causal stage, surveying the extreme causal stage of every incident, deeply founded, not surveying the surface, not satisfied with reading the surface, but the depth like a politician. Politician does not look at the surface, but at the depth. What is the cause of this dissatisfaction, of this movement, must be deeper something. So the deepest inspection of the environment should be like that, that everything coming, flowing from Him and He is friendly. Ha ha. Nothing to complain against the ultimate cause, then, I am to adjust for peaceful life. I do not find peace in my life, and the cause is within me, not outside. That is the direction.

One German scholar told, the *Bhagavad-gītā* has hammered here, incidentally, *Bhagavad-gītā* is hammering on this point. Don't care for the result, consequence, concentrate wholesale yourself on your duty, how to discharge your duty, your quota, wholesale concentration there and never on the result, consequence, never allow yourself to be in relativity with the consequence. The whole attention, cent per cent, must be engaged in discharging your duty, your quota. That will be the basis of final, peaceful, adjustment. You will be able to find peace everywhere if you adjust yourself in this way.

Oil your own machine and don't go to oil machines that are outside. Oil your own machine. Leave the rest to the all, to the whole, represented by the whole, who represents the whole.

*karmaṇy evādhikāras te, mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi*

"I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties." (*Bhagavad-gītā*, 2.47)

At the same time don't leave your duty, what you feel to be your duty, you must do that, otherwise you will be paralysed like the Śankarites or Buddhists. Your dynamic characteristic must be maintained at any cost. You're infinitesimal small part, and you do your same small duty. Concentrate wholesale there, don't allow yourself to be paralysed. Do your duty. 'When I have got no right in the fruit, in the result, consequence, then why shall I do,' don't be misguided by this insane tendency. Be active, fully, but whole energy must be in your duty there, fully awake to your duty. Don't allow yourself to go to sleep, dullness, apathy. There you will find the relativity of the perfect world standing firmly in your centre.

*tat te 'nukampām susamīkṣamāṇo, bhujjāna evātma-kṛtām vipākam
hṛd-vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk*

Lord Brahmā says: "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality." (*Śrīmad-Bhāgavatam*, 10.14.8)

This is the advice of *Bhāgavatam* and *Gītā*, *Gītā* the basis, and *Bhāgavatam* the result. The positive side, it is goodness, around, only you are self-deceptor, you are deceiver of yourself, the wrong is in your vision. The environment is all right. You are the culprit yourself and the whole universe, they should be engaged to perfect your own self, to undisease your own self, to cure yourself, that is what is necessary. Sitting at home you will find everything else come to you, sitting at home? Rather you will wander back to God, back to home. To go from present ego, we say that conception means to go to God's land, where everything is good. It is all for the best, that maxim, it is all for the best.

Best, beloved best. "He plays best who loved best." In Coleridge's "*Ancient Mariner*", it is in "*Ancient Mariner*", this topic, one of three, "By thy graveyard and with glittering eye", in this way begins, Coleridge, "*Ancient Mariner*", the moral in the last. "He playeth best who loveth best, because the dear God who creates all, is beloved to all."

Or something like that.

Devotee: "He playeth best who loveth best, all creatures great and small."

Guru Mahārāja: "For the real God who creates all, He hears and loveth all."
Something like that. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Farewell, farewell, but this I tell
To thee, thou wedding guest!
He prayeth well, who loveth well
Both man and bird and beast.

He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,

He made and loveth all.

(Samuel Taylor Coleridge - 1772-1834)

Ha ha ha. So you are reminded that is your reward. You are reminded about Gaura Kiśora Dāsa Bābāj Mahārāja. "Well Kṛṣṇa I shall lodge a complaint to Yaśodāmayī against You, You are at the back of all this mischief. What wrong I have done? You are setting all these towards me, why? I shall have, I shall intimate to Yaśodāmayī, then You will have to feel the consequence of Your act." How it is harmonised, everything as this, only Yaśodāmayī has been taken in, and everything harmonised. "You are naughty, it is well known, and Yaśodāmayī knows the best and how to treat You, because so many complaints always used to come to Her, and She knows how to deal with You, You naughty boy."

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

*vraje prasiddham nava-nīta-cauram, gopāṅganānām ca dukūla-cauram
sarvasya cauram ke, caurāgraganyaṁ puruṣam namāmi*

There is a śloka, eight ślokas, or such: *vraje prasiddham*: "You are the thief of the fast water " One says. *caurāgraganyaṁ puruṣam*: "The thief of thieves You are, and I bow down to You. How? What sort of thief? *vraje prasiddham nava-nīta-cauram*: While You were living in Vṛndavana, You were notorious for a butter stealer. The *gopī*'s they prepared butter from the milk and Your habit was to steal that butter from every house almost. You are famous, notorious for that. *vraje prasiddham nava-nīta-cauram, gopāṅganānām ca dukūla-cauram*: Is it not You that stole the dress of the *gopī*'s while they were taking their bath in the Yamunā River, and keeping their dress on the shore, and You took all those dresses and went up the tree. There You are famous for that, even so shamefully You can take the dresses of the *gopī*'s. sarvasya cauram: And those that are saints, You steal everything from their heart. The *sādhus*, they come to worship You, and You steal the heart from their body. *caurāgraganyaṁ puruṣam namāmi*. So You are a notorious thief, and I show my respect to You."

Devotee: Where's that śloka from, that śloka about Kṛṣṇa the thief, where's that to be found?

Guru Mahārāja: I don't remember.

Chaurāgraganya-Puruṣāṣṭakam
Eight Prayers Glorifying the Best of Thieves
An ancient prayer by an anonymous Vaiṣṇava

(1)

*vraje prasiddham nava-nīta-cauram, gopāṅganānām ca dukūla-cauram
aneka-jamājjita-pāpa-cauram, caurāgraganyaṁ puruṣam namāmi*

"Who is famous throughout Vraja as the Butter Thief. Who steals the clothes of the cowherd girls. Who steals the sins that a devotee accrues over many lifetimes. I bow down to that Lord, the Foremost of Thieves."

(2)

*śrī-rādhikāya hṛdayasya cauraṁ, navāmbuda-śyāmala-kānti-cauram
padāśritānām ca samasta-cauram, caurāgraganyam puruṣam namāmi*

"Who steals the heart of Śrī Rādhikā. Who steals the lustre of a freshly blossomed dark blue lotus. Who steals everything from those sheltered under His feet. I bow down to that Lord, the Foremost of Thieves."

(3)

*akiñcanī-kṛtya padāśritam yah, karoti bhikṣum pathi geha-hīnam
kenāpy aho! bhīṣaṇa-caura īdṛg, dṛṣṭaḥ śruto vā na jagat-traye 'pi*

"Who turns His surrendered devotees into penniless paupers. Who turns wanderers into homeless beggars. Aho! Such a fearsome thief as this has never been seen or heard about in all the three worlds!"

(4)

*yadya nāmāpi haraty aśeṣam, giri prasārān api pāpa-rāsīn
āścarya-rūpo nanu caura īdṛg, dṛṣṭaḥ śruto vā na mayā kadāpi*

"Whose Name instantly takes away limitless sins, even if they are as expansive as a mountain range. Such an astonishingly wonderful Thief as this, I have never seen or heard about anywhere!"

(5)

*dhanam ca mānam ca tathendriyāṇi, prāṇāms ca hṛtvā mama sarvam eva
palāyase kutra dhṛto 'dya caura, tvam bhakti-dāmnāsi mayā niruddhaḥ*

"Oh Thief! You have stolen my wealth, my honour, my senses, my life-breath - my everything! Now to where can You run? I have caught You with the rope of my devotion!"

(6)

*chinatsi ghoram yama-pāśa-bandham, bhinatsi bhīmam bhava-pāśa-bandham
chinatsi sarvasya samasta-bandham, naivātmano bhakta-kṛtam tu bandham*

"You easily cut the terrible noose of Yamarāja, Lord of death. You easily sever the dreadful noose of the material world. You easily slash the material bondage of everyone. But You are unable to cut the knot fastened by You own loving *bhaktas!*"

(7)

*man-mānase tāmasa-rāśi-ghore, kāra-grhe duḥkha-maye nibaddhaḥ
labhasva he caura! hare! cirāya, sva-caurya-doṣocitam eva daṇḍam*

"Oh Thief! Oh Hare! I am imprisoned, within the totally miserable jail of my mind, steeped in the darkness of ignorance of You! Please always befittingly punish me for my own crimes of thievery!"

(8)

*kāra-grhe vasa sadā hṛdaye madīye, mad-bhakti-pāśa-dṛḍa-bandhana-niscalah san
tvam kṛṣṇa he! pralaya-koṭi-śatāntare 'pi, sarvasya caura hṛdayan nahi mocayāmi*

"Oh Kṛṣṇa, Thief of my everything! Please become immobile in the tight noose of my devotion! Always reside in the prison-house of my heart! Even in hundreds and millions of aeons, I will never be released from the prison-house of Your heart!"

.....

Devotee: Guru Mahārāja, I have a question about Gaura Kīśora Dāsa Bābājī Mahārāja. Sometimes in tracing the *śikṣa-paramparā*, people may see that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, he had a very deep relationship with Śrīla Bhaktivinoda Ṭhākura and they may try to minimise the position of Śrīla Gaura Kīśora Dāsa Bābājī Mahārāja, so I was just curious to know, what would be his special contribution to our *sampradāya* ?

Guru Mahārāja: His contribution is Śrīla Bhaktisiddhānta Sarasvatī.

Devotees: (loud group laughter).

Guru Mahārāja: When Bon Mahārāja came back from England then he also accused Bhaktisiddhānta Sarasvatī Ṭhākura: "That what you know, all that won't be acceptable, or not a contribution proper to the western civilised person. These things won't be appreciated there, so this is no knowledge proper." In this way, he accused our Guru Mahārāja. "There are so many defects in you." In this way.

Then Guru Mahārāja disarmed, attacked by the disciple in such a way he felt helpless, and he uttered at that time: "That what do you say, this is not the real path in which you have come? My *gurudeva* Gaura Kīśora Dāsa Bābājī Mahārāja, externally he has no knowledge, even he could not sign his own name. But we saw that in the nail of his feet, all knowledge is present, *bhayanakhay* ? Only in the nail of his toe we found all knowledge, and what do you say this against you own *gurudeva*."

And there was Professor Sanyal, (Professor Nisikanta Sanyal, M.A., Bhaktishastri, Senior Professor of History Ravenshaw College, Cuttack), he caught him almost by the throat: "You fool, you do not know anything, why have you come in this way. Why do you think that you are a great wise man, you know everything? That is all false. So long what did you hear here? The knowledge of the experience, that has got no value, that is only temporary." In this way Sanyal came and attacked Bon Mahārāja and disarmed him.

But Guru Mahārāja he was from the direct attack to what you will do him, he told like that: "That my Guru Mahārāja from the external consideration, he did not know even how to sign his own name. But we found that in the nail of his toe the whole knowledge is there."

So by knowledge one may, eliminating all these things, one may keep a diamond, eliminating so many things, a diamond, which may have the value of so many things. So the highest knowledge, that the property, knowledge, everything, is *jñāna-sunya-bhakti*, *prema*, love.

śreyān dravyamayād yajñāj, jñāna-yajñah parantapa

sarvaṁ karmākhilam pārtha, jñāne parisamāpyate

"O Arjuna, subduer of the enemy, the sacrifice of knowledge is far superior to the sacrifice of various articles of material possessions, because all action ultimately culminates in transcendental knowledge." (*Bhagavad-gītā*, 4.33)

*bahūnām janmanām ante, jñānavān mām prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ*

"After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (*Bhagavad-gītā*, 7.19)

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Guru Mahārāja: Can you feel?

Devotee: Knowledge is undesirable?

Guru Mahārāja: Yes, undesirable, *jñāna-sunya-bhakti*, knowledge is unnecessary.

Devotee: Generally we think that knowledge will be helpful to us.

Guru Mahārāja: But for finite it is impossible to know the Infinite, the infinite type of nature. And specially the Infinite is not static, it is dynamic, it can change its nature at every moment. Your past estimation, that may not stand in the future. Do you follow? In that case, soul, knowledge:

*jñāne prayāsam udapāsyā namanta eva
jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*

Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds." (*Śrīmad-Bhāgavatam*, 10.14.3)

Bhāgavat comes to say that: "Give up your attempt in investigation about the Infinite. Give up that. It won't bear any fruit ultimately. Try to establish friendly connection with the Absolute. He's all free, and He is always free, He can change His position at any moment. He cannot come within your knowledge. What you see, that sometimes He is this, next moment He may say 'oh He is not that.' It is possible, so don't go because that attempt will be futile. It will be a waste of energy, to know about such things. You cannot

be the subject of this. He's Super-subjective. As a subject you cannot reach that stage that you will be able to make the Super-subject as your object. But it is the higher knowledge, that can't come, won't come to be the object of your knowledge, it is impossible, so don't go wild goose chasing, waste of energy. *jñāne prayāsam udapāsyā namanta eva*. Try to connect relation of friendship, that is the wholesome utilisation of everything. Negotiate only through love and affection, that is safe way, position, and knowledge, that will frustrate you, it will play treachery with you.

Because He is not, He is *svarāt, cārtheṣv abhijñāḥ svarāt*. Self sufficient autocrat. What estimation will you have about an autocrat? He can do anything, He is not under law. Your knowledge means to bring Him under law, but He's above law, He's the creator of law, so your knowledge will be futile. It won't pay. Only cent per cent of your energy, devote to establish a relationship of affection towards Him. That will be helpful really.

So *Bhāgavat* has discouraged knowledge, and exploited the waves of energy, only don't depend on energy, that may be, if without reason, that may be missing, energy may be missing, and it produces a result that will harm you, so your half knowledge will harm you. But autocrat, no knowledge is possible. He's above law. Your knowledge will require you try to bring Him under law but He's above law, *svarāt*, So it won't be of any good to you. Give up, only try to connect in the way of affection, that can only help you in your improvement in the end of your life. Prepare for that, *sevā*, that is the only proper function, proper relation between you and Him only, the Autocrat can be controlled only through love. One who is free, He can be controlled only through love, so die to live.

Gaura Hari bol.

End of side A, start of side B. (29.5.83)

Guru Mahārāja: That gentleman, the disciple of Rasika Mahārāja is here?
Will you stay here today and take *Prasādam* here?

Devotee: I am suffering very much from dysentery, I'm very weak.

Guru Mahārāja: So your diet should be very particular, some curd you may take.
Are you taking soft rice?

Devotee: In the *Brahma-Vaivarta-Purāṇa, Gaṇeśa Khaṇḍa*, I read the Paraśurāma Mahārāja history. So I read that Lord Śiva gave to him *kavach*, a Kṛṣṇa *kavach*. So at the last time when I came to England, there was a devotee, Indian devotee who told me, that in this age of Kali-yuga the only *kavach* who is really potent is Nṛsimha *kavach*. So I want to ask Guru Mahārāja about, is this true about these *kavach*, it is supposed to give to anyone who is Kṛṣṇa *kavach* ?

Devotee: He read in *Brahma-Vaivarta-Purāṇa, Gaṇeśa Khaṇḍa*, that one *kavach* was given by Lord Śiva to Paraśurāma, Kṛṣṇa *kavach*. And he's also heard that in the Kali-yuga, only the Nṛsimha *kavach* is possible to accept, so particularly can he accept this? Is it correct or not? Is it necessary or practical?

Guru Mahārāja: This *kavach* affair that is something external. The *mantram* and the *Nāma*, that is all useful, and all-powerful, and the *kavach* has to help externally in that affair, but of some minor important thing. The *Nāma*, the Lord's Name, and the Lord whose Name it is, one and the same, and that is enough. Here to help. We can accept, but not very important thing, *Kṛṣṇa kavach*, or *Nṛsiṃha kavach*, we may accept to help our *bhajana*, but not at the cost of the faith in the Name Divine. *Nāma-bhajana*, that is the best of all, and even this *mantram*, to help *Nāma-bhajana*.

*kṛṣṇa-mantra haite habe saṁsāra mocana
kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa*

"Simply by chanting the Holy Name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa *mantra* one will be able to see the lotus feet of the Lord."

"In the *Anubhāṣya*, Śrīla Bhaktisiddhanta Saraswatī Goswāmī says that the actual effect that will be visible as soon as one achieves transcendental knowledge is that he will immediately become free from the clutches of *māyā* and fully engage in the service of the Lord." (*Caitanya-caritāmṛta*, *Ādi-līlā*, 7.73 + beginning of purport)

So the Name, *Nāma-bhajana*, is the highest thing, and with whole concentration we shall stick to that. And to see other things, look for other things to help this, that may be allowed to certain extent, but not much attention should be given to those external... protection, dress, something like that. That is not much harm if you take *Kṛṣṇa kavach*, or *Nṛsiṃha kavach*. They will come to help my *Nāma-bhajana* life, in this way. But that generally means that external difficulty may not come to me, to protect me from this external difficulty. But the extreme devotees of Kṛṣṇa, they won't be afraid of external difficulties, rather they may invite them, like Queen Kuntī Devī. "External dangers may come and attack me, I don't care for them, I shall go on."

But this *kavach* means to be protected from the superficial difficulty, generally it is meant for that. There is some, *karmuna* ? but that is to help the good, so it may be acceptable, but still in the highest form of *bhajana*, everything is depending on His will, whether I am being in danger, or in happiness, I shall go on with my *Nāma-bhajana*, uncaring, without any care for the external condition that may come to me according to my previous *karma*. I may be in the hell, or I may be in the heaven, or anywhere. I won't waste my energy to any other direction but I will go on with my *Nāma-bhajana*. They may come with their extreme power to disturb me, like Prahlāda Mahārāja and many others, but I don't care. I won't pray to Kṛṣṇa for favourable circumstances. I shall utilise my energy best towards that and I shall want from Him that Your sweet will may be victorious. You can make or mar.

mārobi rākhobi yo icchā tohārā, nitya-dāsa prati tuwā adhikārā

"Slay me or protect me as You wish, for You are the master of Your eternal servant."
(*The Songs of Bhaktivinoda Ṭhākura*, p 13)

"If it is necessary for Your sweet enjoyment to kill me, You can do that, I am a slave, You have got every right over me, doing everything and anything." With this idea we are to approach towards Him of the highest quality, the quality of our *bhajana* should be in that. "I'm not seeking any other comfort in our way of *bhajana*." From any, from Him also from Kṛṣṇa: "You create a protection, I am going towards You, please manage for my protection." Won't, the purest type of *bhajana*. "You may do whatever You like. I want Your Name, Your service, Your sweet will may be satisfied by me, I want that, self forgetfulness in the service of Kṛṣṇa. Total self forgetfulness only in the whole concentration, how I can satisfy You. And what troubles will come over me on the way, I must not deviate my attention from that main point, to all these outer necessities.

Then the quality will be less, and intensity will also be less, if we are very eager to maintain our safety when we are passing through the way, uncared for, as much as possible. I want Your satisfaction, and one must be self forgetful in that attempt, as much as possible, but according to the capacity, *adhikāra*, they may have some protection on the way, that is, may be tolerated, may be tolerated, not the highest danger, the protection on the way. I'm going to You, please protect me on the way, manage to protect me, it is Your sweet will I want."

Devotee: Yagubhandu, disciple of Śrī Raśikānanda Bon Mahārāja.

Devotee: Nitāi Gaura Haribol Mahārāja.

Devotee: Bengali you don't speak, no? No. He has come from Scotland, but from which place have you just come?

Devotee: Jagannātha Purī.

Guru Mahārāja: Oh, Jagannātha Purī, his original home is in Scotland. Now you come from Calcutta, you are living there in Bon Mahārāja's centre in Calcutta? Who else is there? Raśikānanda Mahārāja is there?

Devotee: Raśikānanda Mahārāja is now in Vṛndāvana. A recent *sannyāsī*, he took *sannyāsa* only two months ago. Brajānanda Mahārāja is there.

Guru Mahārāja: And where is Keśavānanda Mahārāja?

Devotee: Kesavananda Mahārāja he is north of Delhi somewhere, I don't know exactly where he is.

Guru Mahārāja: And you have said the answer of the previous question. I want to say that Mahāprabhu lived in Purī eighteen years, continuously, and the first six years, the devotees from different parts visit Him from Bengal, went to visit Him during Ratha-yatra. Then Advaita Ācārya gave a letter, a note to Mahāprabhu.

bāulake kahiha - loka ha - ila bāula,
bāulake kahiha - hāte nā vikāya cāula
bāulake kahiha - kāye nāhika āula,

bāulake kahiha - ihā kahiyāche bāula

"Tell our Prabhu, who acts as madmen do,
 that everyone has lost their sanity,
 And rice once high in price has no value.
 In love of God, half-crazed humanity
 neglects this world and all they once held dear;
 tell Him a madman brings this to His ear."
 (*Caitanya-caritāmṛta, Antya-līlā, 19. 20-1*)

(Just before Śrī Caitanya Mahāprabhu began to manifest His final pastimes of divine ecstasy, Advaita Ācārya Prabhu wrote these mystic lines of poetry, which He sent to Mahāprabhu, through Jagadānanda Paṇḍita. When Śrī Caitanya Mahāprabhu read that mystic poem, His mood became serious. Svarūpa Dāmodara was there: "What is written here?" he said. Mahāprabhu replied: "I do not know what is the real meaning, but Advaita Ācārya is a great 'worshipper,' and a certain class of 'worshippers' are accustomed to think: 'We shall invite the Deity, and for some time we shall try to keep Him here for worship. Then, when we are finished with our worship, finally we shall bid Him adieu.' Perhaps Advaita thinks, 'Now it is time for the Deity to go.' I don't know what is the real meaning, but perhaps this is his purpose."

Svarūpa Dāmodara took the poem, read it, and became very thoughtful: "Oh, Advaita Prabhu is saying that the requirements for Śrī Caitanya Mahāprabhu's appearance have been fulfilled, and now, He is no longer needed to preach the Holy Name of Kṛṣṇa as the incarnation of this age. The *avatāra*'s duty is finished, and so He may go.")

And after that the Bengal party, generally, did not go to visit Purī and Mahāprabhu. Twelve years, twelve years they could not attend Ratha-yatra ceremony as they did before. That does not mean they left Mahāprabhu. Physically did not go, but still, twelve years, Mahāprabhu, He came with Svarūpa Dāmodara and Rāmānanda Rāya. But the general public of the appreciators of Mahāprabhu, they could not visit Him in general. That does not mean that Mahāprabhu's position was lowered. His position would be judged from another standpoint because in the, we don't think that He lost the charm of the public appreciation. So external things must not come to judge the internal value.

And what is his present enquiry?

Devotee: I'm interested in astrology. So in my studies I make some charts for the devotees, so I see the charts like a photograph of the karma of these persons. So what's the use of astrology in devotional service in a person, in a devotee? Does it have some use, or not?

Devotee: What is the use of astrology for devotees? He has been studying astrology because his *gurudeva* requested him to study Hindu astrology, but he wants to know what is the use of this astrology for devotees?

Guru Mahārāja: Just as general education, and the other things are necessary for money, and this learning, and this credit, and other physical strengths may be utilised for

the purpose of preaching. So it is subsidiary, not all important thing. Generally mass is attracted by the astrological statement, and in that way, to capture them, and to gradually convert them.

Just as Tamal Kṛṣṇa told that: "In China, I shall go and open a hostel, and then men will come, and I shall be alert to capture them, to say."

So that is not *śuddha-bhakti* (pure devotion), *ānukūlyasya saṅkalpaḥ* (favourable), what is thought to be. For just as Haridāsa Nāmācārya, he used to give sweets to the boys, and then ask them to take the Name of the Lord, distributed sweets and you say Kṛṣṇa, something like that. The astrology, to create some confidence in them, that this man is super class, so I must, may be disciple to him, and then gradually to take him towards the real path. *ānukūlyasya saṅkalpaḥ*, It may be *ānukūl*, favourable step.

jñāna vairajyadhi bhakti gaur nayanga ?

What to speak of all these things, even knowledge, learning and *vairāgya* means abnegation, indifference, what is *vairāgya* ? Renunciation nature, that is also not a part of real devotion, *Vairāgya* means abnegation, I don't want anything. No taste for all the worlds things. Only suppose taking *Prasādam* once, no dress, nothing of the kind, this *vairāgya*, *vairāg*, the indifference to everything in this world. And knowledge, *jñāna*, *vairāgya*, which is the real property of the *yogī* and the *jñāni* school, that is not a part and parcel of devotion, what to speak of other things. *jñāna vairajyadhi*.

na jñānaṁ na ca vairāgyaṁ, prāyaḥ śreyo bhaved iha - (S-B, 11.20.31)

vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ, janayaty āśu vairāgyaṁ jñānaṁ ca - (S-B, 1.2.7)

*tasmān mad-bhakti-yuktasya, yogino vai mad-ātmanah
na jñānaṁ na ca vairāgyaṁ, prāyaḥ śreyo bhaved iha*

"The practice of dry gnosticism and stoic abnegation (*jñāna* and *vairāgya*) are unnecessary, and generally cannot be beneficial, for the faithful devotee who dedicates his heart and all his activities to the service of My lotus feet." (Even if *jñāna* and *vairāgya* are superficial employed in a preliminary stage, they are nonetheless not to be considered integral parts of pure devotion, which stands independently in her divine super-excellence). (*Śrīmad-Bhāgavatam*, 11.20.31)

*vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ jñānaṁ ca yad ahaitukam*

"If somehow with the help of the scriptures and His agents, the devotees or saints, we can develop our devotion, *bhakti*, then, the proper knowledge and proper apathy towards worldly substances will follow us." (*Śrīmad-Bhāgavatam*, 1.2.7)

Real *jñāna*, *vairāgya*, will come as a consequence of *bhakti*, as a result of devotion, the proper abnegation, and proper knowledge will come. Otherwise ordinary knowledge, and ordinary apathy towards the worldly things, they can't create devotion proper, in empirical method. By trying self-abnegation, or by learning these worldly things, gradually I shall attain *bhakti*, no, but *bhakti*, *bhaktiyā sañjātayā bhaktiyā*.

*smarantaḥ smārayantaś ca, mitho 'ghaughā-haram harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulaḥ kām tanum*

"The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritual bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."

(Śrīmad-Bhāgavatam, 11.3.31)

Bhakti is the cause of *bhakti*. Devotion is its own cause, so when I get the devotion proper, the real *bhakti*, the real *vairāgya*, self-abnegation and knowledge will come in its retinue naturally. That will be normal. Otherwise ordinary self-abnegation and renunciation spirit, or knowledge of the worldly matters can never produce what is devotion proper.

So this knowledge of astrology, or any science, like Einstein, and all these mathematics, they may capture ordinary people to him and then to initiate to what is pure devotion to Him. There like bait, *ladhu*, distributing sweetmeats, and to attract, and then say what is Lord Kṛṣṇa, the sweetest thing is Kṛṣṇa. *ānukūlyasya saṅkalpaḥ*, in that way.

Astronomy may say you try to acquire the knowledge of hypnotism, whoever will come, hypnotise him, and then you give *mantram*. But that is all artificial. But to capture the mind, to defeat the mental pride of the other party, to crush their vanity, and then to help them to come forward with surrender, with such attraction, then the true thing will be distributed to them. In this way it may be utilised.

Devotee: I am now after three years in *sannyāsa āśrama* so now I want to ask and I am begging your Divine Grace for some instruction, practical advice for the *sannyāsa āśrama*.

Guru Mahārāja: Keep association of the higher Vaiṣṇava and go on with your duty, always keep in association with the higher Vaiṣṇava, Vaiṣṇava of the higher plane, that is all you take to keep you to supply vitality. Whatever you do, preach, or whatever you do, but all important thing is to keep the vitality within you, and that can come from the different dynamo of the Vaiṣṇava and their association, to keep your life intact and then go on with work. And the vitality diminishes, then everything will go. This spiritual vitality and dynamo, and the supplier is the Vaiṣṇava and when Vaiṣṇava is absent, then the scripture, *Gītā Bhāgavatam*, all these things, and *Gurudeva's* writings, Swāmī Mahārāja all these, as available in your language.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Haribol.
Niti Gaura Hari bol. Hare Kṛṣṇa. Nitāi. Nitāi.

Devotee: Raman Mahārāja seems to be very satisfied with your Divine Grace.

Guru Mahārāja: All right, I consider myself fortunate I can render some service to him.

Devotee: We all consider ourselves fortunate to be at your feet.

Guru Mahārāja: Hare Kṛṣṇa.

Devotee: I cannot express my satisfaction.

Guru Mahārāja: So he is a genuine person. No limit, you are connected with unlimited. Hare Kṛṣṇa. Gaura Hari.

Devotee: Mahārāja, I'm asking if you would want to send any message of blessings to my Godbrothers in Caracas?

Guru Mahārāja: Combined, in a combination? You may ask Virāha Prakāśa Mahārāja that who have got real faith maintained to Pralan? Mahārāja please help them towards that, and let first Pralan Mahārāja come and meet us. We want to know his real position, and then we may approach in that way. Ask Virāha Prakāśa Mahārāja to bring scope to those persons that are maintaining faith in him, in Bon Mahārāja. What do you think? Pralan Mahārāja may come and we understand his position, present, and then we are to take necessary steps how it will be possible. What do you say?

Devotee: I have a contact with a man who is very expert at martial arts, so he wants to be a *kṣatriya*. But he is in touch with Virāha Prakāśa Mahārāja before, but now he wants to take initiation from Pramana? Swāmī. He is the President of an organisation of *kṣatriyas*. So I wanted to know what's the conception in the movement about these things?

Devotee: He's asking, Guru Mahārāja. Some influential man, he wants to be a *kṣatriya*, he likes this *kṣatriya dharma*, so how would he introduce him to Kṛṣṇa consciousness? He also wants to be a devotee, but not to be a *brāhmāṇa*, but to be a *kṣatriya*.

Guru Mahārāja: *Kṣatriya*, that means that they will maintain hunting campaign?

Devotee: Not hunting, but self-defence, martial arts.

Guru Mahārāja: To use weapons?

Devotee: Weapons and by hand. He is attracted to mystic power, and he has got mystic power, according to Raman Mahārāja, who is genuine.

Guru Mahārāja: As you were asked to learn *jyotis*, the astronomy, so it may be, it is also again of very lower order, to utilise physical strength to fulfil our purpose, it is of lower order. Mahāprabhu did not accept.

Here also Swāmī Mahārāja when his Maṭh was attacked, Swāmī Mahārāja was inside, he sent *kīrtana* party outside. "Go and offer yourself to be prey of those *goondās* (rogues) who came and entered the compound and created some disturbance." He asked his men

to "Go out and challenge with *kīrtana*, disarmed. Go with *kīrtana* party and offer yourself to be prey of the *goondās* on you." Then it was subsided thereby.

So thereby showing that Mahāprabhu's weapon is that of passive resistance, not physical attack, offensive for offensive. To show passive attitude to conquer the offensive thing, that will be better, that is the policy of Mahāprabhu.

But when that is not possible in lower stage, one can take that physical help too for self-protection. And sometimes if we see that a Deity, or a Vaiṣṇava is going to be attacked and demolished, then we are justified to do any measure against them. Even the stick, or the gun, or anything, if we find that the Deity, or the Vaiṣṇava or *guru*, is going to be prey to the rowdies, at that time, whatever possible, we can assert in that way, in that way. But not generally for ourselves, for our protection, *rakṣisyatīti viśvāsaḥ*, He will protect me. But in the case of Vaiṣṇava, *guru*, or Deity, we can assert as far as possible with all our resources, and will be ready to give our own life, of course according to ones own realisation it will come.

Guru Mahārāja: Our Hamsadhūta Mahārāja he is *kṣatriya* type, he's using weapons, is it not? Fighting his Godbrothers in his own clan using weapons.

Devotee: I don't think he uses them, but he has kept some.

Guru Mahārāja: For scaring and threatening them maybe, but threatening also in that way, they will keep away. If sincerity of purpose is there then extreme cases it may be accepted.

Devotee: In the newspaper, one reporter said, what kind of

End of recording.

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