83.05.29.A

Śrīla Śrīdhara Mahārāja: ...and He'll have to show Him everywhere, that cannot be. Because He does not show Himself to me, so I shall say that He's 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.

Paśya me yogam aiśvaram. Mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā.

[mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.]
[na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram
bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ]

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] ["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [*Bhagavad-gītā*, 9. 4-5]

"Inexplicable way My existence."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So what about Aravinda Locan?

Badrināráyaṇa: He's here Mahārāja. He'll wait for a few days.

Śrīla Śrīdhara Mahārāja: Is he going to Vṛndāvana?

Badrināráyaṇa: No, he'll wait for a few days.

Aravinda Locan: I'm thinking it's better to wait, Guru Mahārāja.

Badrināráyaṇa: For a few days.

Śrīla Śrīdhara Mahārāja: He's uncertain _____ [?]

...

"And I shall go to Yaśodāmāyi and complain against You, and You must remember Her 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's friendly. Ha ha. Nothing to complain against the ultimate cause. Then, I'm 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, incessantly *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 percent, must be engaged in discharging your duty, your quota. That will be the basis of final, peaceful, adjustment. You'll 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'll be paralysed like the Śaṅkarites 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've 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'll find the relativity of the perfect world standing firmly in your centre.

tat te 'nukampāṁ susamīkṣamāṇo, [bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

["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-deceiver, you are deceiver of yourself. The wrong is in your vision. The environment is all right. You are the culprit yourself. And the whole endeavour they should be engaged to perfect your own self, to heal your own self, to cure yourself. That is what is necessary. Sitting at home you will find everything has come to you, sitting

at home? Rather you will - 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.

In Coleridge we read, "Best, beloved best. He prayeth best who loveth 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."

Śrīla Śrīdhara Mahārāja: Both great and small. "For the dear 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're reminded that is your reward. You're reminded about Gaura Kiśora Dāsa Bābājī 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 also my weapon. 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 prasiddhaṁ nava-nīta-couraṁ, gopāṅganānāṁ ca dukūla-couram
sarvasya couram ke, caurāgragaṇyaṁ puruṣaṁ namāmi

There is a *śloka*, eight *ślokas*, or such. *Vraje prasiddhaṁ*. "You are the thief of the first order." One says. *Caurāgragaṇyaṁ puruṣaṁ*. "The thief of thieves You are, and I bow down to You. How? What sort of thief? *Vraje prasiddhaṁ nava-nīta-couraṁ*. While You were living in Vṛndavana, You were notorious for a butter stealer. The *gopīs* they prepared butter from the milk and Your habit

was to steal that butter from every house almost. You're famous, notorious for that. *Vraje prasiddhaṁ nava-nīta-cauraṁ, gopāṅganānāṁ ca dukūla-cauram*. And is it not You that stole the dress of the *gopīs* 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 steal the dresses of the *gopīs*. _____ [?] *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. *Caurāgragaṇyaṁ puruṣaṁ namāmi*. So You are a notorious thief, and I show my respect to You."

_____ [?]

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

Śrīla Śrīdhara Mahārāja: I don't remember. Govinda Mahārāja may know.

[*Chaurāgragaṇya-Puruṣāṣṭakam*, Eight Prayers Glorifying the Best of Thieves]
[An ancient prayer by an anonymous Vaiṣṇava]
[From *Radha-Krishna Nectar*, compiled by Dasaratha-suta dasa. pages 206-207]
[Completed November 1992]

(1)
vraje prasiddhaṁ nava-nīta-cauraṁ, gopāṅganānāṁ ca dukūla-cauram
aneka-jamārjjita-pāpa-cauraṁ, caurāgragaṇyaṁ puruṣaṁ 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
padāśritānāṁ ca samasta-cauraṁ, caurāgragaṇyaṁ puruṣaṁ 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 padāśritaṁ yaḥ, karoti bhikṣuṁ 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)
yadīya nāmāpi haraty aśeṣaṁ, 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)

dhanaṁ ca mānaṁ ca tathendriyāṇi, prāṇāṁś ca hṛtvā mama sarvam eva
palāyase kutra dhṛto 'dya caura, tvaṁ 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 ghoraṁ yama-pāśa-bandhaṁ, bhinatsi bhīmaṁ bhava-pāśa-bandham
chinatsi sarvasya samasta-bandham, naivātmano bhakta-kṛtaṁ tu bandham

["You easily cut the terrible noose of Yamarāja, Lord of death. You easily severe 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, kārā-gṛhe 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)

kārā-gṛhe vasa sadā hṛdaye madīye, mad-bhakti-pāśa-dṛḍa-bandhana-niścalaḥ san
tvāṁ 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 Kiśora 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 tend to minimise the position of Śrīla Gaura Kiśora Dāsa Bābājī Mahārāja. So I was just curious to know, what would be his special contribution to our *sampradāya*?

Śrīla Śrīdhara Mahārāja: His contribution is Bhaktisiddhānta Sarasvatī.

Devotees: [Loud group laughter].

Devotees: _____ [?]

Śrīla Śrīdhara 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 Kiśora Bābājī Mahārāja, externally he had no knowledge, even he could not sign his own name. But we saw that in the nail of his feet, all knowledge is present, padayanakhay [?] Only in the nail of his toe we found all knowledge. And what do you say this against your own Gurudeva?"

And there was Professor Sanyal, he caught him almost by his 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 to sign his own name. But we found that in the nail of his toe the whole knowledge is there, padayanakhay [?]"

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-yajñaḥ parantapa]
sarvaṁ karmākhilaṁ 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]

bahūnāṁ janmanām ante, jñānavān māṁ 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]

...

Śrīla Śrīdhara Mahārāja: Can you feel?

Devotee: Knowledge is undesirable?

Śrīla Śrīdhara Mahārāja: Yes, undesirable, *jñāna-sunya-bhakti*, knowledge is unnecessary. Whatever event you will invest _____ [?]

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

Śrīla Śrīdhara 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 every moment. Your past estimation, that may not stand in future. Do you follow? In that case, soul, knowledge.

jñāne prayāsam udapāsya [namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

["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 Brahman by hearing the transcendental narratives of Your pastimes, 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 the 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's always free. He can change His position any moment. He cannot come within your knowledge. What you see, that sometimes He's this, next moment you may say 'oh He's 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'll 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 udapāsya namanta eva*. Try to connect a relation of friendship, that is the wholesome utilisation of everything. Negotiate only through love, through affection, that is safe way, position. And knowledge, that will frustrate you, it will play treachery with you.

Because He is not, He is *svarāṭ*, *cārtheṣv abhijñaḥ svarāṭ*. Self sufficient autocrat. What estimation will you have about an autocrat? He can do anything. He's 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 percent 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 misused, energy may be misused, 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, *svarāṭ*. 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, *bhakti*, *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.

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