

83.07.18.C

**Śrīla Śrīdhara Mahārāja:** That gentleman, the disciple of Rasika Mahārāja is here? Will you stay here today? Take *prasādam* here?

**Devotee:** I'm suffering very much from dysentery today.

**Śrīla Śrīdhara Mahārāja:** Dysentery. So your diet should be particular.  
(Explains to Goura Kṛṣṇa what food he needs)

**Śrīla Śrīdhara Mahārāja:** Are you taking rice?

**Devotee:** Soft rice.

...

**Devotee:** ...in the *Brahma-vaivarta Purāṇa*, *Gaṇeśa-khanda*, I read the Paraśurāma history. So I read that Lord Śiva gave to him *kavaca*, a Kṛṣṇa *kavaca*. But at the same time, the last time when I came to India there is a devotee who told me that in this age, Kali-yuga, the only *kavaca* who is really potent, is the Nṛsimha *kavaca*. So, I want to ask to Mahārāja about what is true about this *kavacas*? If it is possible to give to anyone this Kṛṣṇa *kavaca*, Nṛsimha *kavaca*, which appear in *Gaṇeśa-kandha* of *Brahma-vivarta Purāṇa*, or...?

**Akṣayananda Mahārāja:** He read in *Brahma-vaivarta Purāṇa*, in *Gaṇeśa-khanda*, that one *kavaca* was given by Lord Śiva to Paraśurāma, Kṛṣṇa *kavaca*. And he's also heard that in the Kali-yuga, only the Nṛsimha *kavaca* is possible to accept. So practically can he accept this? Is it correct or not? Is it necessary or practical?

**Śrīla Śrīdhara Mahārāja:** Who?

**Devotee:** To use the *kavaca*.

...

**Śrīla Śrīdhara Mahārāja:** Ha, ha. This *kavaca* affairs, that is something external. The mantram, and the *Nāma*, that is all-useful and all-powerful. And the *kavaca* as to help externally in that affair, some minor importance 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 things. That Kṛṣṇa *kavaca* or Nṛsimha *kavaca*, we may accept to help our *bhajan*. But not at the cost of the faith in the Name Divine. *Nāma-bhajan* that is the best of all, and even this mantram to help *Nāma-bhajan*.

*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."]

[*Caitanya-caritāmṛta*, *Ādi-līlā*, 7.73]

So the Name, *Nāma-bhajan* 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. Yet not much harm if he takes Kṛṣṇa *kavacha*, Nṛsiṃha *kavaca*. They will come to help my *Nāma-bhajan* life, in this way you may take. 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, he won't be afraid by external difficulty. Rather he may invite them, like Kuntī Devī, Queen Kuntī.

*vipadaḥ santu [tāḥ śaśvat, tatra tatra jagad-guro  
bhavato darśanam yat syād, apunar bhava-darśanam]*

[Queen Kuntī Devī prayed to Kṛṣṇa: "I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths."]

[*Śrīmad-Bhāgavatam*, 1.8.25]

"Let external dangers may come and attack me, I don't care for them, I shall go on."

But this *kavaca* means to be protected from the superficial difficulty. Generally it is meant for that. There is some *karmana*, but that is to help the good, so it may be acceptable. But still, in the highest form of *bhajan*, everything depending on His will. Whether I'm in danger or in happiness I shall go on with my *Nāma-bhajan*. I'm 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 *Nāma-bhajan*. They may come with their extreme power to disturb me like Prahāda Mahārāja, and any other, but I don't care.

"*Pasu paki hoite tyage*. 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. *More rākhi mari*. If it is necessary for Your sweet enjoyment to kill me, You can do that. I'm a slave. You've got every right over me, to do anything and everything."

With this idea we have to approach towards Him, of the highest quality. The quality of our *bhajan* should be in that. Not seeking any other comfort in our way of *bhajan*, from Him also. "Kṛṣṇa, You create a protection, I'm going towards You; please manage for my protection." Won't. The purest type of *bhajan*, "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 the intensity will also be less, if we're very eager to maintain our safety when we're 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 or *adhikāra* they may have some protection on the way. That is, may be tolerated, not the highest ideal. 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." *Ke?*

**Akṣayānanda Mahārāja:** Jagabandhu. Disciple of Śrī Rasikānanda Bon Mahārāja.

**Jagabandhu:** Nitāi Gaura Hari bol. Mahārāja.

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

**Akṣayānanda Mahārāja:** \_\_\_\_\_ [?] English. Bengali you don't speak?

**Jagabandhu:** I'm sorry. No. I must admit, no.

**Akṣayānanda Mahārāja:** You're from which place?

**Jagabandhu:** Scotland.

**Śrīla Śrīdhara Mahārāja:** Foreign disciple? Where from he has come?

**Akṣayānanda Mahārāja:** Scotland. And now you came from which place?

**Jagabandhu:** I came from Purī.

**Śrīla Śrīdhara Mahārāja:** And his original home?

**Akṣayānanda Mahārāja:** Scotland.

**Śrīla Śrīdhara Mahārāja:** Scotland. Now you come from Calcutta? You're living there in Bon Mahārāja's centre at Calcutta? Who else are there? Rasikānanda Mahārāja there?

**Jagabandhu:** Rasikānanda Mahārāja is now in Vṛndāvana. Brajānanda Mahārāja is there, a young Mahārāja, recently, a recent *sannyāsī* who took *sannyāsa* only two months ago. Brajānanda Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Brajānanda Mahārāja is there. And where is Keśavānanda Mahārāja?

**Jagabandhu:** Keśavānanda Mahārāja he's north of Delhi somewhere. I don't know exactly where he is.

...

**Devotee:** ...studying astrology \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** As regards to the answer of the previous question, I want to say that Mahāprabhu lived in Purī twenty four years continuously - ah, eighteen years continuously. And first six years the devotees from different parts, especially from Bengal, went to visit Him during Ratha-Yātrā.

Then Advaita Ācārya gave a letter, a note to Mahāprabhu.

*bāulake kahiha - loka ha - ila bāula, bāulake kahiha - hāṭe 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]

And after that the Bengal party generally did not go to visit Purī, and Mahāprabhu. Twelve years they could not attend Ratha-Yātrā ceremony as they did before. That does not mean they left Mahāprabhu, physically; they did could not go. But still twelve years Mahāprabhu retained, with Svarūpa Dāmodara, Rāya Rāmānanda, \_\_\_\_\_ [?] But the general public, of the appreciator of Mahāprabhu, they could not visit Him, in general. That does not mean that Mahāprabhu's position was lowered. His position will be judged from another standpoint, because, 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 inquiry?

**Devotee:** \_\_\_\_\_ [?]

**Akṣayānanda Mahārāja:** 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 the devotees?

**Śrīla Śrīdhara Mahārāja:** Just as general education and other things are necessary for money. Money, this learning, and the credit, and other physical strength may be utilised for the purpose of preaching; so is subsidiary, not all important thing. Generally, mass is attracted by the astrological statement. And in that way to capture them, and gradually to convert them.

Just as Tamāla 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."

So, as is not *śuddha bhakti, ānukūlyasya saṅkalpaḥ*, what is thought to be - just as Haridāsa, Haridāsa Prabhu Nāmācārya, he used to give sweets to the boys, and then asked "You take the Name of the Lord Kṛṣṇa, Hare Kṛṣṇa." 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*, a favourable step.

*jñāna-vairāgyādi — bhaktira kabhu nahe 'aṅga' [ahimsā-yama-niyamādi bule kṛṣṇa-bhakta-saṅga]*

["The path of speculative knowledge and renunciation is not essential for devotional service. Indeed, good qualities such as non violence and control of the mind and senses automatically accompany a devotee of Lord Kṛṣṇa."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.145]

What to speak of all these things, even knowledge, learning, and *vairāgya* means abnegation, or indifference. What is *vairāgya*?

**Devotees:** Renunciation.

**Śrīla Śrīdhara Mahārāja:** Renunciating nature. That is also not a part of real devotion, *vairāgya*. *Vairāgya* means abnegation, "I don't want anything, no taste for all the world things, all these. Suppose taking *prasādam* once; no dress, nothing of the kind." This *vairāgya*, *virāg* indifference to everything in this world. And knowledge, *jñāna vairāgya*, which is the real property of the *yogī* and *jñānī* school. That is not a part and parcel of devotion. What to speak of other things, *jñāna-vairāgyādī*.

*[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] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.146]

*vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ  
janayaty āśu vairāgyaṁ jñānañ 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 the 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 can't create devotion proper - empirical method. By trying self abnegation, or by learning these worldly things, gradually I shall attain *bhakti*, no. But *bhakti*, *bhaktyā sañjātayā bhaktyā*.

*[smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim  
bhaktyā sañjātayā bhaktyā, bibhraty utpulkāṁ 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 spiritualised 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*, 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 what is pure devotion to Him. They are like bait, *lāḍḍu*, distributing sweet meats, 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 truth He will be distributed to these men. In this way it may be utilised.

**Devotee:** \_\_\_\_\_ [?]

**Akṣayānanda Mahārāja:** He's telling, "I'm now after three years in *sannyāsa āśrama*. So we're begging Your Divine Grace for some instruction, practical advice for the *sannyāsa āśrama*."

**Śrīla Śrīdhara Mahārāja:** Keep association with the higher Vaiṣṇava, and go on with your duty. Always keep in association with the higher Vaiṣṇava. Vaiṣṇava of higher plane, that is always to keep you to supply vitality. Whatever you do, preach or whatever you do, but all important thing 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 if the vitality diminishes, then everything will go. Spiritual vitality, and the dynamo, and that supply is the Vaiṣṇava. And when Vaiṣṇava is absent, then the scripture: *Gītā, Bhāgavatam*, all these things, and Gurudeva's writings, Swāmī Mahārāja, as available in your language.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Hare Kṛṣṇa. Nitāi. Nitāi.

**Akṣayānanda Mahārāja:** So, Raman Mahārāja seems to be very satisfied, with you, by Your Grace.

**Śrīla Śrīdhara Mahārāja:** All right, I consider my self fortunate if I can render some service for him.

**Akṣayānanda Mahārāja:** No. We all consider ourselves fortunate to be at your feet.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa.

**Raman Mahārāja:** Tell him then that I cannot express my satisfaction, no. \_\_\_\_\_ [?]

**Akṣayānanda Mahārāja:** He says, "I can not express my satisfaction."

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha. So he's a genuine person. No limit, you're connected with unlimited. Hare Kṛṣṇa. Gaura Hari.

**Raman Mahārāja:** Ask him about if he wants to send message for my Godbrothers in Caracas.

**Akṣayānanda Mahārāja:** Mahārāja is asking if Your Divine Grace would send any message of blessings to his Godbrothers in Caracas.

**Śrīla Śrīdhara Mahārāja:** Combined, in combination. He may ask Viraha Prakāśa Mahārāja that, who have got real faith maintained to Pramāṇa Mahārāja, please help them towards that. And after let first Pramāṇa Mahārāja come and meet us. We want to know his real position. And then we may approach in that way. Ask Viraha Prakāśa Mahārāja, give scope to those persons that are maintaining faith in him, in Pramāṇa Mahārāja. What do you think? Pramāṇa Mahārāja may come and we understand his position present, and then we're to take necessary steps how it will be possible. What do you say?

**Raman Mahārāja:** \_\_\_\_\_ [?] I have a contact with a man which is a very expert martial artist. So he wants to be a *kṣatriya*. He's in touch with Viraha Prakāśa before, but now he wants to take initiation from Pramāṇa Swāmī. And he's the president of an association of \_\_\_\_\_ [?] So I want to know what's the \_\_\_\_\_ [?]

**Akṣayānanda Mahārāja:** He's asking, Guru Mahārāja, that 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 *brāhmaṇa*, to be a *kṣatriya*.

**Śrīla Śrīdhara Mahārāja:** *Kṣatriya* that means, they will, the hunting campaign they will maintain?

**Akṣayānanda Mahārāja:** Not hunting, but this self defence, martial arts.

**Śrīla Śrīdhara Mahārāja:** To use weapons.

**Devotees:** Weapons perhaps, yes, and by hand, by...

**Śrīla Śrīdhara Mahārāja:** Any way, but physical.

**Devotees:** By expert gymnastics, physical business. Also, attracted to mystic power, and he has got mystic power, according to Raman Mahārāja, this gentleman.

**Śrīla Śrīdhara Mahārāja:** As he was asked to learn *jyotiṣa*, the astronomy, so it may be. It is also again of very lower order, to take physical strength, to utilise physical strength to fulfil our purpose. It is of lower order. Mahāprabhu did not accept.

Here also, Swāmī Mahārāja, when his Maṭha was attacked, Swāmī Mahārāja was inside, he send *kīrtana* party outside. "Go and offer yourself to be prey of those *guṇḍās* who came, entered the compound, and created some disturbance." He asked his men, "Go out challenge with *kīrtana*, without, disarmed, go with *kīrtana* party, and offer yourselves to be prey of the *guṇḍās* on you." And it was subsided there.

So thereby showed Mahāprabhu's weapon is that 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 for self protection. And sometimes if we see that Deity or Vaiṣṇava is going to be attacked, demolished. Then we're 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. But not generally for ourselves. For our protection,

*rakṣisyatīti viśvāsaḥ*, He will protect me. But in the case of Vaiṣṇava, or Guru, or Deity, we can assert as far as possible, with all our resources, and we'll be ready to give our own life. Of course, according to one's own realisation it will come.

Our Hamsadūta Mahārāja, he's *kṣatriya* type, he is using weapons; is it not? Hamsadūta?

**Akṣayānanda Mahārāja:** So we're told, yes.

**Śrīla Śrīdhara Mahārāja:** With all of his Godbrothers, fighting with Godbrothers in his own clan, he's using weapons.

**Akṣayānanda Mahārāja:** I don't think he uses them, but he keeps them, he's kept some.

**Śrīla Śrīdhara Mahārāja:** For scaring them.

**Akṣayānanda Mahārāja:** Maybe.

**Śrīla Śrīdhara Mahārāja:** So threatening, for threatening in that way they will all withdraw.

**Akṣayānanda Mahārāja:** Stay away, keep away, keep distance.

**Śrīla Śrīdhara Mahārāja:** If sincerity of purpose is there, then extreme cases it may be accepted.

**Akṣayānanda Mahārāja:** In the newspaper one reporter said, "What kind of...

.....