

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

83.1.8-10-11

Devotee: He has big Jagannāthas, Rādhā-Kṛṣṇa, Gaura-Nitāi, his living room is like temple.

Guru Mahārāja: I don't know. I don't remember such incident. Dāsanudāsa. The German wife of that gentleman Gopīśvāra, his wife was a German lady. He's in Dublin, a scholar, he wants to establish a temple there, along with Nityānanda or some devotee. Under the Maha-maṇḍal, he has written a letter we wanted to the name of Akṣayānanda Mahārāja, yesterday a letter came: "We want to establish a centre here under Maha-maṇḍal. You please sanction, connect it." A letter I got yesterday.

Jagannātha Temple in America, I heard of one big Jagannātha Temple but I don't think I have any connection there.

Devotee: This was in Germany during the last war. I didn't understand if you understood my question.

Guru Mahārāja: There was one Sujay, Raya Sujay ? His father was monarchist in first war, and he came, he was a master of eight languages, a good scholar. He had much affection for me, my Godbrother and much appreciation for me also. He recommended me: "In the whole Gauḍīya Mission you are the preacher in the West," he told our Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura). But after the departure of Guru Mahārāja left for Europe. And when he was, during the first great war he was in concentration camp, one gentleman he converted, and he took initiation from Bon Mahārāja, that second gentleman. And I was told that when he went back to Europe he preached vigorously there. His name I forgot, then his nationality at the last was Swedish. And he was preaching Mahāprabhu's doctrine very extensively there in Europe, that I heard. Whether Dāsanudāsa I don't know, but not in America but Europe I heard, another Dāsanudāsa it may be

Devotee: Dāsanudāsa is your disciple.

Guru Mahārāja: My disciple?

Devotee: Yes, second initiation.

Devotee: (One devotee speaks briefly, in Bengali perhaps)

Guru Mahārāja: There in that blue house, but he has left for his home. His son came and took him for some urgent business. Now the police camp is there, I think the Naika alone is living on the roof room, so she should not live there alone. Anyone may go and bring her and she will remain in the Maṭh compound. Not in one house only one lady and so many polish?

Devotee: Mahārāja, that book you read as a young man, was that *Lord Gaurāṅga* ? You said as a young man you read one book on Mahāprabhu and that very much touched your heart. What was the name of that book?

Guru Mahārāja: *Omnimnai carita* (?) Ordinary book that was written by the founder of *Amṛta Bāzār Patrikā* (a newspaper about Lord Caitanya Mahāprabhu), Śīśir Kumār Ghosh. He also wrote *Lord Gaurāṅga* in English. And that style was very flowery and by reading that book in America many were converted I was told. And this style of this Bengali book *Omnimnai carita* (?) which I read, that style also very simple and novel like. I was also much fascinated by reading that book. But later on when I joined Gauḍīya Maṭh I found that not strict *siddhānta*, that ontological representation is lacking there, but emotionally that is a very good book, to the emotionalists. But as regards to the ontological questions not very reliable. *Omnimnai carita* in Bengali and the same gentleman wrote in English *Lord Gaurāṅga*. That is a very good book in the sense that capturing, the style and writing is good English, is *Lord Gaurāṅga*. You can enquire about that from the *Amṛta Bāzār Patrikā* office in Bagh Bazaar (the Gauḍīya Maṭh's Calcutta temple) they have got their office, *Amṛta Bāzār*, a renowned newspaper *Amṛta Bāzār Patrikā* in English and *Amṛta Bāzār* was that Bengali, now rather Juranta (?) Bengali Juranta (?), and English *Amṛta Bāzār*. Those two papers edited by them. Now Pushakanti or someone is the proprietor, they have all left, old men.

Devotee: The first man to become a life member of (Śrīla A.C. Bhaktivedānta) Swāmī Mahārājas ISKCON in India, he read that book as young man also, *Lord Gaurāṅga*.

Guru Mahārāja: Yes, who is he?

Devotee: He was an Indian gentleman.

Guru Mahārāja: Indian means Bombay or where? Allahabad?

Devotee: He was originally Sindhi.

Guru Mahārāja: Sindhi, maybe?

Devotee: He was police officer in Karachi, and as young man he read that book. And when Swāmī Mahārāja came he was very old and immediately he became life member, five years later he took *dīkṣa* from

Guru Mahārāja: What was his name?

Devotee: I cannot remember. He took *dīkṣa*

Guru Mahārāja: Either previous name or afterwards? No name?

Devotee: Mulchan, Mr Mulchan de Omal.

Guru Mahārāja: There are many named Mulchan.

Devotee: He came after five years, he was ninety-two years old and he came and moved in, became *sannyāsa*, and moved into Hare Kṛṣṇa Land in Bombay. Ninety-three years old.

Guru Mahārāja: He's living now?

Devotee: No, he passed on a few years later, two or three years later.

Guru Mahārāja: After Swāmī Mahārāja or before?

Devotee: Before. But that book he said very much affected him

Guru Mahārāja: Yes, affected many. Style is very capturing, you may go through that, but about the ontological conception that is lacking, there is defect.

(Guru Mahārāja speaks at length with Vṛndāvana who has just arrived)

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Devotee: So Guru Mahārāja, returning to *Bhagavad-gītā*, you were saying something about your particular translation of *Bhagavad-gītā* could be printed in a form.

Guru Mahārāja: Govinda Mahārāja is trying, he has given that Gauḍīya Prakāśa to translate the *Gītā* of my edition, and perhaps he's already engaged there.

Devotee: Yes, he says it will take some time, it is exacting work.

Guru Mahārāja: Of course, it will take some time, to do it in a, then also one should take some trouble to find out the salient points and especially were I have given new light. Those portions should be taken out from the whole and collected and then systematically arranged and then it may be published.

Devotee: I see, after the translation?

Guru Mahārāja: Or before, that does not matter, it may be published before. But one genuine person he must collect them from the whole *Gītā*. The collector must be a bona fide man.

Devotee: Is Nimāi a possibility in that respect?

Guru Mahārāja: Nimāi or Govinda Mahārāja. Teacher in Prapasani (?) Manasaranyam.

Devotee: Manasaranyam.

Guru Mahārāja: Yes, the teacher of Prapasuri (?) school, he's also a man of knowledge.

Devotee: Saraswatī school?

Guru Mahārāja: Here, next station, Kuvatsana (?)

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Devotee: I was thinking my mind was very disturbed.

Guru Mahārāja: Hair

Devotee: My hair? Ha, ha. My vanity show.

Guru Mahārāja: Ha, ha. No attention towards them, (they're realised they're revolting?)

Devotee: You spoke the other day about attracting people through opulence.

Guru Mahārāja: Through opulence?

Devotee: That people will first be attracted through opulence. It started my mind thinking of those photographs. I would like to make a book with you and Swāmī Mahārāja, both of you speaking on the Vaiṣṇava culture. But now my mind is disturbed because those photographs they are in the hands of ISKCON and I feel it is like Sītā in the hands of Rāvaṇa.

Guru Mahārāja: Opulence cannot attract everyone, there are also so many who hate opulence, a reactionary class. One class, general class, they're fond of *aiśvarya*, grandeur, power. Another class, they hate that thing, opulence. Their general tenor is to prefer a place where, rather they love poverty. Andrews(?) wrote: "The Gandhiji was fond of poverty.

Devotee: Poverty?

Guru Mahārāja: Yes, poverty. And also there are many, generally the *brāhmaṇas* who are here, they are fond of poverty. They think it beneath their dignity to amass money and grandeur, there is a section. That is exploitation and renunciation. Some inclined towards renunciation, some towards exploitation: "I am monarch of all I survey," where opulence or power may be accumulated. And another party wants seclusion. *Bhoga-tyāga* (exploitation and renunciation), but these two they're opposite to *Kṛṣṇa-bhakta*, and the real *Kṛṣṇa-bhakta* he does not want this object of enjoyment or renunciation, they want Kṛṣṇa independent, Bhagavān. That is, they want to offer

themselves to a reliable source. Neither want to enjoy nor want to dissociate everything, associate dissociate, only association with the guardian with the higher entity. Three classes there are and amongst them also who a little splendour, grand service, that is Vaikuṅṭha, Nārāyaṇa. And they who are fond of very plainness, sincerity, plainness, attracted towards Vṛndāvana. There also two classes, one towards enjoyment, another towards renunciation, and the third section they want their shelter, guardian, not object of enjoyment or renunciation, want to dispose of them in a third plane. And there also two sections, one "That my Master will be grand, revered, awe inspiring, all these. Another very simple, very simple, sincere, and homely, and without any grandeur, that is Vṛndāvana. The two classes in the devotees, in Vaikuṅṭha and Goloka.

Devotee: I'm wondering how to make the heart simple? It's so complicated and that life is so simple.

Guru Mahārāja: Yes, simple life, simple unashaming life is very favourite to the Vṛndāvana party. And the show of grandeur to the Vaikuṅṭha party, awe, reverence, grand, all these of the Vaikuṅṭha party of Nārāyaṇa, power there in that plane. Two divisions, and here also two, one loves the grand enjoy, another hates enjoyment wants to be empty, as one is empty he thinks that he is great. *Bhoga-tyāga*, exploitation renunciation, two sides here, and the third side they're attracted by a personality that can give shelter and service. Not independent life but a life of a servant, dependent life, a guardian, always wants a guardian. And here, persons he himself guardian, wants to be guardian of everyone, exploiter, and renunciation no guardian, wants to finish himself, enter into the tomb, no existence is tasteful to them. The Buddhists and the renunciationist they don't want anything else because they know that enjoyment is reactionary so they do not want enjoyment. But at the same time they do not know, do not want to offer services to another entity. So they're renunciationist, the *mukti*, *sāyujya mukti*. Two parties here, exploitationists, the elevationists, or renunciationists. The third party wants to connect with some higher substance for serving purpose, take some shelter, guardian. Not a thing to be enjoyed and neither to renounce everything and to become alone, but he wants a second thing and not to enjoy but *to be* enjoyed, that relationship, and they're devotees. There again two classes, one loves this grandeur in rendering his services and another plain and simple life renders services, these two divisions there.

Follow?

Devotee: It is interesting many of the people who came in America they were hippies, they were wanting simple life, the hippies, and they were very much attracted

Guru Mahārāja: But not a scientific shelter they are not searching for. Only they want a disorganised life, non systematic life, non regulated life, whimsical. Not committed to any creed or any system of life. They're the worst people, of the worst type, not organised aim of any life. Rather they're prey to the whimsical tendencies that are found within them, easy prey to all sorts of prejudices that are within acquired in previous lives, they are prey to that. *kāma*, *krodha*, *lobha*, *moha*, *mada*,

mātsarya - (the six material qualities of lust, anger, greed, madness, illusion and envy).

They are not masters of their own, they're prey, they're slave to so many whimsical thoughts that are within them acquired by previous lives. That is worst thing.

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

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."

(Bhakti-rasāmṛta-sindhu, 1.1.11) + (Caitanya-caritāmṛta, Madhya-līlā, 19-167)

Anyābhilāṣitā, in the definition of devotion, *anyābhilās*, *karma*, *jñāna*, three outer covers to be eliminated. First cover is *anyābhilās*, fleeting desires, no systematic aim of life, whatever is coming only enjoying that, any proposal, no aim of life, no system in life, whatever comes falling prey to that, *anyābhilās*. Then *karma*, an organised attempt to elevate ones material position, that is *karma*. Then *jñāna*, that *jñāna* means that I am not owner of this world so I cannot exploit, if I do a reaction will come and I shall have to suffer so I must not participate in any function, it will fetch reaction. For fear of the reaction they don't go to associate with anything else, that is *jñāna*. *Yoga* also similar. But these three are the obstacles to a life of devotion, these three to be given up.

And the third thing that to offer yourself to serve a higher entity as your guardian. Neither enjoyment nor renunciation but offer oneself for service for higher principle, that is devotion. No enjoyment no renunciation but dedication means to dedicate to some higher entity, to take shelter in the service of some higher personality, that is devotion. I can't ignore the environment, "I see the whole environment is of lower status, I can be king, I can overrule them, I can predominate over everything," a foolish thinking. Then, a wise man thinks: "No, I can't exploit, it is temporary, the reaction will come and they will enjoy me again, so no hope of any permanent happiness." Then, another section they find a third plane of life, "Neither to enjoy anyone, no to renounce anyone, but to serve everything thinking that it belongs to the highest entity. I'm a part of that entity so I shall remain as a serving unit in the universe."

In the beginning some glamour for grandeur but in the higher stage no grandeur, simple, sincere sacrifice. And to accommodate with everything with the view of love and sympathy, never to renounce anything. The renunciationists, they think that, "Only we can connect ourselves with the environment with the object of exploitation, not otherwise. And because exploitation is reactionary so it must be stopped, renunciation is our only hope, and our goal." But these persons, the devotionists, devotees, they find a third plane. "No, I must not enjoy anything and at the same time I must not renounce anything. But I must face everything with the spirit of service, just the opposite of enjoyment." And that is not connected with only plurality, that is detached parts, but connected with the whole. And behind the centre if it, the environment is connected as Nārāyaṇa, they're fond of little grandeur. And when plain and sincere then they're fond of Kṛṣṇa as the centre of love.

But service, enjoyment, renunciation and service, dedication, three planes of life. Enjoyment may be two kinds, one systematic regulated, and another hippy like enjoyment. Renunciation two types, Buddhists, Śāṅkara. Buddhists say to finish where no trace of myself will remain. But Śāṅkara says that to completely withdraw from this enjoying world and to enter into some luminous body where there is no differentiation or specification, something like negation but it is given as Brahma, renunciation two kinds. And service two kinds, one fond of splendour and another fond of simplicity.

Devotee: Mahārāja, Swāmī Mahārāja told about two types of *siddhi*, *sādhana siddhi* and *kṛpā siddhi*

Guru Mahārāja: Oh, that is another, *sādhana siddhi*, *kṛpā siddhi*, that is *sādhana siddhi* there is also sub-division there, *alokadan* (?) all these things there are. Anyhow, *kṛpā siddhi* means where the favour of the higher Vaiṣṇava comes to the lower type of person, that is *kṛpā siddhi*. But *sādhana siddhi* who strives much with the help of the service and the scriptures, all these things, with much trouble they try to go step by step above towards the *prema-bhakti*, *sādhana siddhi*, by hard realisation step by step. And *kṛpā*, suddenly by some grace of some great devotee he may find himself in such wealth within him, much progress in him, that is *kṛpā siddhi*. But we should not, *kṛpā*, that is uncertain, whether any Vaiṣṇava or *guru* will suddenly send something to me I don't know, I am not sure of that. So we shall try to earn it with our sweat, with our conscience, with the help of all the resources at our command, we shall try to earn it. That is the general way. But *kṛpā siddhi* means suddenly in the way some great man gives us some money, to earn money to elevate ones position, and *kṛpā siddhi* means suddenly to get some capital from some favourable position, that is *kṛpā siddhi*. But one should not wait for *kṛpā siddhi*, that is uncertain, we shall try in our own way to earn devotion slowly but surely by our own sweat of brow, that should be the proper way.

Devotee: Swāmī Mahārāja gave one adage here, he said: "Sometimes someone is not able to follow *sādhana siddhi* but he has great desire to do some great service for Kṛṣṇa and by the grace of Kṛṣṇa he may also attain perfection."

Guru Mahārāja: But to have earnest desire to serve Kṛṣṇa that is not small thing, that is a great thing, that is a great thing. That earnestness for Kṛṣṇa, *tatra laulyam api mūlyam ekalaṁ*, that *anurāga-bhajana* (the highest, automatic type of devotion to Godhead).

*kṛṣṇa-bhakti-rasa-bhāvitā matih, kriyatām yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate*

"Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."

(*Caitanya-caritāmṛta, Madhya-līlā*, 8.70)

In Rāmānanda Rāya, there he says that: "Only one price for love of devotion for divine love, what is that? Our *laulyam*, our greed, our earnest tendency to get it, that is the highest qualification required." We want it sincerely, really, that sort of feeling, and that means that is the capital. Hunger, hunger is the capital of a healthy man, as much as one's hungry, he feels hunger, his health is so much better.

Devotee: It is possible for one to be earnest for the service but undisciplined?

Guru Mahārāja: It is not so easily, it is first by *sukṛti* (auspicious activity where special devotional piety and merit is accumulated), *ajñāta-sukṛti* (acquired unknowingly), *jñāta-sukṛti* (acquired knowingly), then *śraddhā* (faith), then *sādhusaṅga* (the devotional association of genuine devotees), then realisation proper begins. But previously we are dependent on *sukṛti*, and *sukṛti* also comes from *kṛpā*. Through His agents He's trying to help these independent souls. Souls are all independent, they have got their free choice. But under such circumstances also His agents work in such a way that they try to utilise his energy sometimes with his consent, sometimes without consent, the energy in the service of Kṛṣṇa. In that way *sukṛti* comes. So to begin it is *kṛpā sukṛti*. And *kṛpā siddhi* in his previous life he has acquired something, and this life suddenly that capital comes to me. Other people think: "Oh, suddenly he got such a great thing. The *kṛpā*, it is divine wish, sanction, suddenly he got." But we should not wait for *kṛpā*, it is uncertain, if it may come to me well and good but it may not come. Then if it does not come I shall sit idle, I shall go on in my own way. That should be the judicious line.

Devotee: I personally have difficulty at this point keeping any sort of steady *sādhana* but I would like some service, I do not want to pass this life with no service, it is a waste of a life.

Guru Mahārāja: One to whom service is tasteful, that means he has got previous *sukṛti*, otherwise how service can be tasteful? And service means complete surrender, and not that service means service in this world to make money and with the money to enjoy, not that sort of service. Complete service, final surrender to the higher entity, dedication, final not temporary service for being master for some time and getting some remuneration and then to enjoy, not that service. That by service I shall thrive, I shall amass some money, some energy, and I shall enjoy that, that is not service, that is enjoyment, to gather fodder for enjoyment, that is not service.

Devotee: What if one's heart has mixed desires?

Guru Mahārāja: Service means to 'die to live' to dissolve, to dissolve the ego, finally, and then to try to live by dissolution of the life wholesale. More than liberation, more than emancipation, that is service on the other side of liberation. And it's not temporary service and thereby collect some reaction and then use for enjoyment. This is not service, this is *karma*, within the jurisdiction of *karma*, will do some duty and to acquire some energy and then to enjoy that. Without stealing to earn and to live to

enjoy, that is systematic life, that is *karma*, not *vikarma*. Earn and live, earn and eat, that is *karma*. And steal and eat, that is *vikarma*. But both are in the jurisdiction of enjoyment. And renunciation means no faith in enjoyment because there is reaction in enjoyment. So totally with very root to give up that and to take myself almost to nothing, to zero, result to zero, eternal slumber. "I don't like to awake, if I awake I must be in the world of reaction, so I don't like to awake." Eternal slumber, that is the object of renunciation.

And this service, apparently it is losing, I want to serve to please another party, I want to do, I loose. I have no selfish desire to be satisfied there. But that is the real capital of the soul, that can take me to the plane of soul. There, everyone is a servitor, serving element, as here everyone is an exploiting element, in that plane everyone is a serving element. And my soul is a child of that soil, and my mind is a part and parcel of this elevation soil, enjoying soil, this outer cover.

Devotee: The mind is so very powerful.

Guru Mahārāja: Of course, mind is powerful to those that are doll at his hand, play doll at his hand, not for all. An intelligent man also can control mind. Mind may propose anything to be enjoyed but a wise man does not care to obey the dictation of the mind, they'll have to control the mind many, many a time.

Devotee: I'm wondering, I'll be leaving in two days, on Wednesday I'll be leaving to go back to America. I was wondering if there was some

Guru Mahārāja: Today's Monday, tomorrow Tuesday, and the day after tomorrow you will leave for America?

Devotee: Yes, I will leave for Calcutta, a few days in Calcutta, and then

Guru Mahārāja: From there you return to America

tape broken.