

From here we cannot conceive the
divine love of all the entities in that
transcendental abode of Kṛṣṇa.

But one day,
by the grace of Gurudev,
it may be possible
for it to be revealed in our hearts.

Still, we are always hopeful,
and we will not be satisfied
with anything else.

—Śrīla B.S. Govinda Mahārāj

Affectionate Guidance

Swami B. S. Govinda

Sri Chaitanya Saraswat Math
Nabadwip

All glories to Sri Guru and Sri Gauranga

Affectionate Guidance

by

**Srila Bhakti Sundar Govinda
Dev-Goswami Maharaj**

An athology of discourses, articles and letters

Sri Chaitanya Saraswat Math
Nabadwip, India

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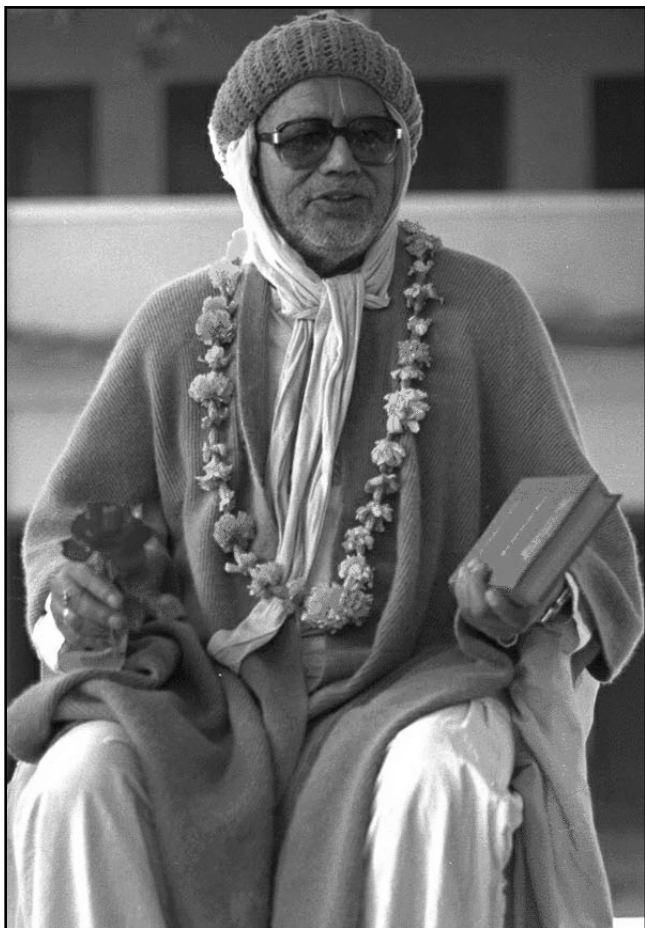
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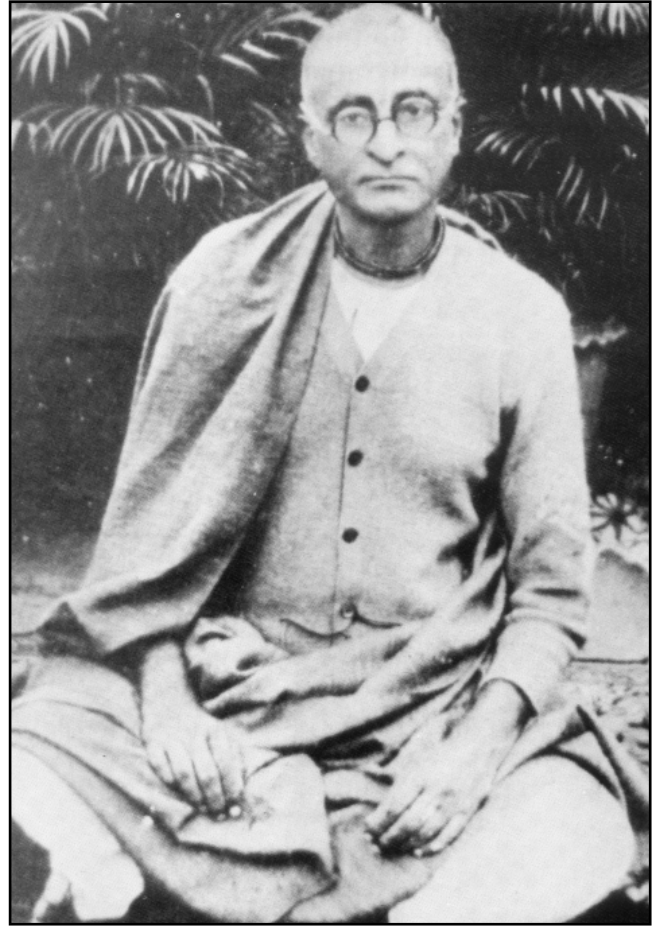
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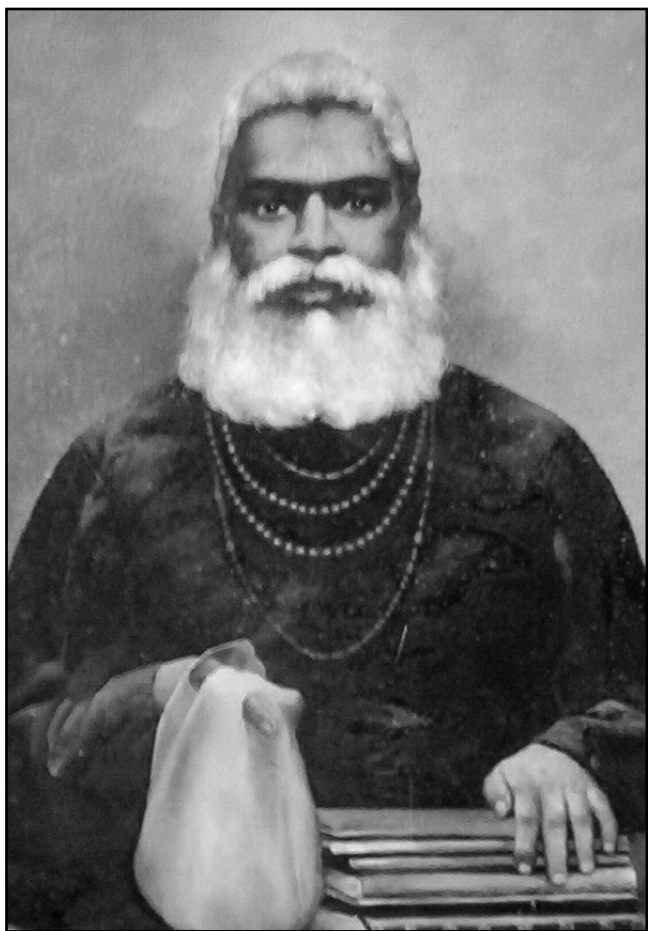
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Om Viṣṇupād
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The inaugurator of the world-wide preaching of
Kṛṣṇa consciousness in this present age

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Section 1

—

‘Siddhānta’

—

Chapter One

The Divine Service of Kṛṣṇa

Kṛṣṇa is the highest, the Supreme Personality of Godhead. There are five types of *rasas* or divine ecstasies. Every *rasa* is fully present in Kṛṣṇa. The servitors of Kṛṣṇa are all happy in His exclusive service. There are so many religious conceptions to be found in the world. Some favour *śānta-rasa* (peacefulness), others *dāsyā-rasa* (servitude), or *sakhya-rasa* (friendship), or *vātsalya-rasa* (parenthood). But *Madhura-rasa* (Divine Consortherhood) is found in the extreme only in the line of Śrī Chaitanya Mahāprabhu.

For example, Jesus Christ introduced himself as a son of God, and so he showed us the Fatherhood of Godhead, taking himself as the son. That is taken as the highest relationship, and that the Kingdom of God is Heaven. This was Jesus' explanation to the general mass. We see that his conception and that of the Vaiṣṇavas is sometimes quite similar. Guru Mahārāj also showed appreciation for Christianity. But the highest goal is *Madhura-rasa*, and that is possible only by worshipping Kṛṣṇa in various ways. That type of service is not explained anywhere in the general scriptures such as the Bible or Koran, etc. It is given in the *Śrīmad-Bhāgavatam*, the glories of which were sung by Śrī Chaitanya Mahāprabhu. It was He who distributed in the world the *rasa* of *mādhuryya*, Divine Sweetness. The good souls who are attracted by this sweetness cannot be attracted anywhere else except to the

lotus feet of Śrī Chaitanya Mahāprabhu and thus begin the worship of Lord Kṛṣṇa.

The domain of Kṛṣṇa is Goloka. We should know of two basic divine natures of the Lord—*mādhuryya* and *audāryya*. In *mādhuryya* the Lord enjoys His own divine loving sweetness with His eternal associates. But in His mood of *audāryya* He is always employing different ways to distribute divine ecstasy to the pure souls, the devotees.

In the Koran we hear of *Khodā* and *bāndā*. *Khodā* means ‘God’ and *bāndā* means ‘servant.’ There also we find a relationship between God and the soul. And in the line of Christ the supreme relationship is shown as father and son. We have seen in the *Song of Solomon* only a hazy mention of consortherhood. Actually, all the religions of the world generally reach to Brahmaloka, or the non-differentiative plane of the Absolute. Before Brahmaloka or the plane of Brahman is the river called Virajā, but beyond Brahmaloka is the divine plane of Vaikuṇṭha. Our devotional life starts in Vaikuṇṭhaloka. This is Vaiṣṇavism. Śaṅkarācāryya’s conception of *nirvviśeṣa* or *nirākāra*—an impersonal or formless ‘God,’ is only the plane of Brahman. But our Vaiṣṇava *śāstra* or Scripture say that He has divine form.

Although we cannot perceive it, within the sun there are also many forms. If we observe a jungle from afar, we see only a mass. But when we enter a jungle we can properly observe so many things—birds, beasts, trees, flowers, etc., all engaged in their mutual affairs within the jungle. Similarly, from a distance people say “God is this, God is that, He has no form,” etc. They describe Him according to their vision. But if we exclusively try to know the form of God and the domain of God, we shall have to come to the conception of Vaikuṇṭhaloka. From there, the

five *rasas* progressively appear, culminating in Kṛṣṇaloka. Kṛṣṇaloka is the highest plane, as confirmed in the *Śrīmad-Bhāgavatam*.

**ete chāmśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokam
mṛdayanti yuge yuge**

(*Śrīmad-Bhāgavatam*: 1.3.28)

“The descents of the Lord are either His plenary portions or portions of those portions. In every age They descend to relieve the world of the disturbance created by demons. But the original form of Godhead is Kṛṣṇa, the son of Nanda.”

Whatever one may see with the eye of transcendence, all that is auspicious has its origin in Kṛṣṇa. This interpretation is given in the *Śrīmad-Bhāgavatam*. The Supreme Personality has everything. In Him there are not only the five kinds of chief *rasas* or *mukhya-rasas*, there are also the indirect or *gauṇa-rasas*. Everything is in Him, and everything is auspicious in Him.

Śrī Chaitanya Mahāprabhu came to distribute the ecstasy of our transcendental life. And after Mahāprabhu, many of His pure followers or associates, *pārśadas*, came into this world. In this way, we think ourselves most fortunate to have as our Guardian, Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj. We are trying to serve him to our best capacity, in the company of the Vaiṣṇavas. That is our happiness. I am very happy when devotees from all over the world come here to Śrī Nabadwīp Dhām for transcendental life, leaving aside the mundane. We are trying to practise in the plane of *sevā*—divine service. That alone can give us the highest goal.

In this mundane world there are the methods of *karma*, *jñāna*, *yoga*, or works, knowledge, meditation, etc. But every method cannot take us to the Absolute, although every method is somehow connected with the line of *bhakti*, devotion. Otherwise, they have no substance or factual existence. In *Śrīmad Bhagavad-gītā*, Lord Kṛṣṇa has said,

**sarvvaṁ karmamākhilam pārtha
jñāne parisamāpyate**
(4.33)

“Works ultimately culminate in knowledge.”

**tapasvibhyo 'dhiko yogī
jñānibhyo 'pi mato 'dhikah
karmmibhyaś chādhiko yogī
tasmād yogī bhavārjjuna
yoginām api sarvveṣām
mad gatenāntarātmanā
śraddhāvān bhajate yo mām
sa me yuktatamo mataḥ**
(6.46–47)

“I consider the *yogī* superior to the performer of austerity, superior to the worshipper of Brahman, and superior to the worldly worker. Therefore, Arjuna, be a *yogī*.

“And of all *yogīs*, supreme is the faithful devotee who surrenders unto Me and serves Me with all his heart.”

Thus, the *jīva*-soul may progress in devotional life, up to exclusive devotion, *ananya-bhakti*. He must be the gainer, and with the blessings of *sādhū*, Guru and Vaiṣṇava, he must come to the service of the Supreme Personality of Godhead. Service is life. Everybody is

always doing something—thinking, feeling and willing. It is the nature of the *jīva*-soul in this world to be always active. But if he functions properly, in the line of devotion, that is called *sevā*, and he becomes the greatest gainer. So we are trying to maintain our spiritual life under the guidance of Guru and Vaiṣṇava. Our spiritual life is the service of Śrī Śrī Guru-Gaurāṅga-Gāndharvā-Govindasundar.

We are living souls, we are not dull matter. If we are not scholarly it does not matter. We can communicate by heart. One boy came here from Hungary—he could not even speak to us. He could not even say, “I want to eat something.” Still, he stayed with us happily for about four or five weeks without difficulty, maybe a little of course, but negligible. In this way, our *śraddhā* or faith will guide us.

Guru Mahārāj always directed his devotees to engage themselves twenty-four hours daily in the service of the Lord. In this way, you can ignore the mundane world and you must reach your destination. Some may engage themselves in fasting for spiritual life. It is very commendable that they want spiritual life, but in spiritual advancement we still need to maintain our mundane body. The safest course is to follow the line of Śrīla Rūpa Goswāmī:

**anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam uchyate**

(*Bhakti-rasāmṛta-sindhu: Pūrvva: 2.255*)

“*Yukta-vairāgya* is said to be the detachment of one who with disinterest accepts objects favourable to the practice

of devotion. Kṛṣṇa's relativity is the predominant factor."

The purport is, the person detached from mundane objects yet eager for objects associated with Kṛṣṇa, accepts with the spirit of detachment objects conducive to his devotion while rejecting those un-conducive to it. His detachment is known as integrated detachment. For example, we cannot live in this world without food. But that food should be the *Prasādam* of Kṛṣṇa and Mahāprabhu.

**yajña-śiṣṭāśinaḥ santo
muchyante sarvva-kilbiṣaiḥ
bhuñjate te tv agham pāpā
ye pachanty ātma-kāraṇāt**

(*Bhagavat-gītā*: 3.13)

Those who cook for themselves are eating sinful things. But those who cook for the Deity, for Kṛṣṇa, for Bhagavān—God—and take His remnants, as His mercy—they proceed correctly. They will not be attacked by *māyā*. They will not be attacked by Kali, or the onslaught of sin.

Everybody has some good qualities, no doubt; and in the absolute sense, there is no sin in the *jīva*-soul. Sin is a *māyik* form—an illusory form.

**ahaṅkāra-nivṛttānām keśavo nahi dūragaḥ
ahaṅkāra-yutānām hi madhye parvata-rāśayaḥ**

(*Brahma-Vaivartta-purāṇa*)

"Keśava, Kṛṣṇa, can be found in the company of the selfless, but the egotistic are mountains apart from Him."

When we think 'this is mine,' that is called *ahaṅkāra*. 'This boy is my son, this man is my father, this house is my house'—such consciousness that 'this is mine' is called *māyā*. And when that type of shadow comes over us, we

cannot see the sun. Like a cloud. A cloud comes in the sky and blocks our view of the sun. *Māyā* is like this. When the illusion of *ahaṅkāra* or false ego comes over us, we cannot see God. But in the light of God we can see *māyā*, and in the light of the *jīva*-soul, we can see our *ahaṅkāra*. In this way, we can realise everything. Our realisation will come in this way, and this is the proper way.

Chapter Two

In Praise of the Devotees

Sometimes it is necessary to have an *iṣṭagoṣṭhī*. An *iṣṭagoṣṭhī* is when devotees gather together and discuss various questions they may have. This is also an opportunity to harmonise difficulties between devotees.

After one or two years of my joining here at Śrī Chaitanya Sāraswat Maṭh we would regularly hold an *iṣṭagoṣṭhī*. Lunch would be finished by 1 p.m. and then the *iṣṭagoṣṭhī* would last for the hour between 2 and 3 p.m. All the devotees staying in the Maṭh would sit together and attend. Sometimes Śrīla Guru Mahārāj would join the group, and he had a special way to manage us.

The general understanding is that a devotee is one who is fully devoted to the Lord. But in Vaiṣṇavism the real devotee of Kṛṣṇa is considered to be he who is fully devoted to Śrī Guru-Vaiṣṇava. Kṛṣṇa Himself said,

**ye me bhakta-janāḥ partha,
ne me bhaktāś cha te janāḥ
mad bhaktānām cha ye bhaktās,
te me bhaktatamā mataḥ**

“Who is devoted to Me is not My real devotee, but one who is devoted to My devotee is My real devotee.”

By means of the *iṣṭagoṣṭhīs* Śrīla Guru Mahārāj gave much chance for the devotees to praise each other. Sometimes two devotees may clash with one another, each having a different opinion. One would want to go in

one direction, the other in another direction, thus their minds would clash and they may insult each other. Śrīla Guru Mahārāj would harmonise them by calling them both and asking each to praise the other: “Describe the good qualities of this devotee.” In this way Śrīla Guru Mahārāj taught us how to praise Vaiṣṇavas without looking at their faults.

Śrīla Guru Mahārāj used the expression, “You are not a drain inspector.” He would explain, “You are a searcher, a searcher of Kṛṣṇa consciousness. Your position is not that of a drain inspector. An ant searches for a hole to use for his own purpose. Without searching for any holes, see only the good qualities of the Vaiṣṇavas and follow that.”

In this way Śrīla Guru Mahārāj organised the classes of *iṣṭagoṣṭhī* so the devotees can come together and praise each other. It was also a chance for devotees to ask any questions they may have. Śrīla Guru Mahārāj would encourage the devotees to answer each others’ questions. In this way he managed our minds. We must be tolerant, we must be humble, and we must give honour to other devotees.

If we read *Śrī Chaitanya-charitāmṛta* we can understand all the *siddhānta*. But in which way can we follow the line of Śrīla Rūpa Goswāmī and the other Goswāmīs? This we can easily understand through the books of Śrīla Guru Mahārāj. There are many questions answered there.

I have not had a chance to read all the books of Śrīla Guru Mahārāj, but I am very satisfied with their titles. When I hear the name of the book *The Loving Search for the Lost Servant* I can immediately remember Kṛṣṇa’s Pastimes as described in *Śrī Bṛhat-Bhāgavatāmṛtam*. In *The Loving Search for the Lost Servant* there is a very nice picture of Kṛṣṇa embracing a lost servant, and this is the theme of its title.

Only love can give us all wealth of transcendental happiness, but in the material conception only its shadow is found, and it is bad. We cannot see everything of the origin in the shadow. In the negative world all must be negative, and in the positive world all are positive.

In this mundane world paramour love is not praiseworthy, but the opposite is the case in the transcendental world. The only enjoyer there is Kṛṣṇa. Everyone is engaged in supplying materials for His enjoyment, therefore everything there is very joyful, auspicious and transcendental.

Kṛṣṇa engages in a loving search for His own satisfaction. In the positive world, the loving search is in a positive way. Kṛṣṇa is the enjoyer but He feels some deficiency in enjoyment because His servant is lost. He has everything, but He wants to give enjoyment to His lost servant.

He gave freedom to us, but we misused it and therefore came within the mundane world and we try to enjoy mundane things, therefore we are also searching. We are searching for happiness, but happiness is not found here, so we are unfulfilled. A person here feels, “If I have five rupees I will be happy.” Then, having five rupees, “If I have ten rupees I will be more happy.” Then, “A hundred rupees is necessary then I’ll be happy.” Similarly we try to collect for ourselves *kanak*, *kāminī* and *pratiṣṭhā* (wealth, enjoyment and fame) but always we become dissatisfied.

Kṛṣṇa says,

**te taṁ bhuktā svarga-lokaṁ viśālaṁ
kṣīṇe puṇye martya-lokaṁ viśanti**

(*Bhagavad-gītā*: 9.21)

“After enjoying that great, extensive, heavenly happiness

the residents of heaven, with the depletion of their piety, then enter the human plane.”

**ābrahma-bhuvanāl lokāḥ
punar āvartino ’rjuna**

(*Bhagavad-gītā*: 8.16)

“From the planet of Lord Brahmā downwards the residents of all planets are naturally subjected to repeated birth and death.”

We are moving in such a way throughout the mundane world, the *brahmāṇḍa*. But Kṛṣṇa is searching for us: “Where is that soul who misused his freedom?” He sees everything but He does not interfere. The only reason He does not interfere is that He wants that each one will *willingly* serve Him.

When someone crosses over illusion and enters the transcendental service world, particularly the super-service section which is under the guidance of *Madhura-rasa*, Kṛṣṇa immediately embraces that devotee, “Oh, after so long I am seeing you. I know service to Me is your life’s goal, and now after so long you have come back to your home. I have been always wondering when you will come.” Such is Kṛṣṇa’s nature.

In *Śrī Chaitanya-charitāmṛta* it is related how Śrī Gopālji hiddenly stayed on Girirāj Govarddhan and how, when Mādhavendra Purī came nearby, He supplied him some milk and then gave a dream to him saying, “I am waiting for you and the time that you will come here, take Me out and arrange My *sevā*. I have to undergo so much austerity here. In the winter I have no clothes; in the summer I have no fan. Every day no one comes to feed Me. I am fasting, but every day I am waiting for the day you will come and take Me and give Me nourishment.”

**om pūrṇam adah pūrṇam idam
pūrṇāt pūrṇam udachyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate**

(Śrī Īsopaniṣad)

The Lord is full. He is full of everything, but His deficiency is found in love. It is not actually a deficiency but it is His Pastimes, His *līlā*. He is *feeling* deficiency, and when His servitors serve Him, Kṛṣṇa happily accepts and gives in return the opportunity of more and more service. But until that point when the servitor comes to willingly serve Him, Kṛṣṇa waits for that lost servant.

Kṛṣṇa is full of joy, ecstasy and everything, but it is His Pastime that He wants to play, therefore there must be both positive and negative otherwise He cannot play. In the positive world is also one kind of ‘negativeness,’ otherwise He cannot play, and that is called separation. Śrīla Guru Mahārāj is living and present here today, but we are unable to see his form. In this way, in a negative way we feel Śrīla Guru Mahārāj’s presence but it is also positive. In the positive world everything is positive, but when the play will take place, a type of negativity must come. That ‘negative’ is not like the negativity of this mundane plane. The negative of the higher plane is always helping the positive. To the degree of its necessity, ‘negativity’ will come, and that is called separation.

Union in separation is the topmost ideal of the transcendental world. For the play of the Supreme Personality of Godhead, separation gives more and more ecstasy.

**kṛṣṇamayī—kṛṣṇa yāra bhitare bāhire
yānhā yānhā netra paḍe tānhā kṛṣṇa sphure**

(Śrī Chaitanya-charitāmṛta: Ādi-līlā, 4.85)

When Kṛṣṇa hides, His form is always before Rādhārāṇī. She can never be without Kṛṣṇa. In this way union in separation is the highest goal of life. When there is union, devotees are no-doubt happy, but they need more happiness! And that comes through separation. That is shown in Kṛṣṇa-*līlā* where His separation from the *Gopīs* lasted one hundred years. But this is all inconceivable. Such a position is unimaginable, and it is also not good to try to imagine it.

Sometimes to have direct association may be considered to be bad. One day Rūpa Goswāmī Prabhu invited Sanātan Goswāmī to take sweet-rice, etc. but when Sanātan Goswāmī understood that the ingredients had been supplied by Śrīmatī Rādhārāṇī he was very unhappy: “We want to worship Her, and if we can do even a little service for Her, we consider that to be the fulfilment of our lives. But, seeing the wish of Rūpa, *She* is trying to serve us.”

The higher souls do not want to see Kṛṣṇa. Raghunāth Dās Goswāmī said, “What shall I do with Kṛṣṇa? I need to serve You, Rādhārāṇī, and if You give that chance, it will be the fulfilment of my life. But without Your service, I do not want to serve Kṛṣṇa directly.”

The Gauḍīya-Vaiṣṇavas, especially the *Rūpānuga Sampradāya*, do not follow Mirabhai because she shows herself to be directly connected with Kṛṣṇa, rather they think, “We are the servitors of the servitors of the servitors of Rādhārāṇī.” This is our line, and in this way we will get the fulfilment of our transcendental life.

When the real Vaiṣṇavas get some sight of Kṛṣṇa they think it is illusion and they are not satisfied with it. Even Mahāprabhu Himself expressed,

**na prema-gandho 'sti darāpi me harau
krandāmi saubhāgya-bharaṁ prakāśitum**

(*Śrī Chaitanya-charitāmṛta: Madhya-līlā, 2.45*)

He could not tolerate the separation from Kṛṣṇa, therefore He cried. But while crying He expressed, “Nothing I have is sufficient for Kṛṣṇa. Actually, I have no love for Kṛṣṇa. Why am I crying for Kṛṣṇa? Simply as a show to others. But it is not real love, because if it is real love then I would not be able to live, I would certainly die for Him. But I am not dead.”

When the Vaiṣṇavas see Kṛṣṇa they think what they see is illusion: “I am too unqualified, it is not possible for me to see Him. It must be illusion. I do not want to see Him in this way.”

They want to see Kṛṣṇa living with Rādhārāṇī, and that is the real form of Kṛṣṇa. That is where Kṛṣṇa is supremely happy. And that is our goal.

Leaving aside that ideal we can see Kṛṣṇa in His Pastimes in many places: in Dvārakā, in Mathurā, in Hastināpur, etc. In each place of His Pastimes He is present, but the Gauḍīya-Vaiṣṇavas have no specific connection there. They even do not go to Dvārakā, to Hastināpur, and even they do not go to Mathurā. They do not like to see the appearance-place of Kṛṣṇa.

The mood of the *Rūpānuga Sampradāya* is that our line is very fine. Śrīla Guru Mahārāj was very heavy and strict on this point.

For the service of this Maṭh we started running pilgrimage tours to different places around India to bring in funds and to attract good people. At first we started Puruṣottama Dhām—Purī Dhām—Parikramā. Each advertising pamphlet we made was composed under the very careful guidance of Śrīla Guru Mahārāj to

ensure it followed the line of the *Rūpānuga Sampradāya*.

Later we went to Badarikāśram, but it is the place of Nara-Nārāyaṇ, so what relevance does it hold for the Gauḍīya-Vaiṣṇavas? Nothing directly. But we wanted to go because pilgrims would automatically want to join such a tour, thereby helping the Maṭh. Therefore I asked Śrīla Guru Mahārāj, “Please indicate how we can go there and still keep its relevance to our line.” Then Śrīla Guru Mahārāj gave the connection that a short distance after Badarikāśram is the place of Vyāsadev, his cave. “If you wish to go there for the service of this Maṭh you must not break the line of the Gauḍīya-Vaiṣṇavas. You must indicate Vyāsadev’s cave in the pamphlet.” He instructed me to mention in the pamphlet the connection with Nityānanda Prabhu’s pilgrimages and the ashram of Vedavyāsa and Śukadev Goswāmī as the motive.

When I planned a pilgrimage tour to Dvārakā, Śrīla Guru Mahārāj said that if we go to Dvārakā we must also go to Kurukṣetra otherwise it will not be able to be harmonised within our Gauḍīya-Vaiṣṇavas’ line.

Śrīla Guru Mahārāj never gave permission to leave the track of the *Rūpānuga Sampradāya* to go along any other *sampradāya*’s track. We are running in the *Rūpānuga Sampradāya*, so we are not to leave our track to go to see with any other’s vision.

The *Gopīs* went to Kurukṣetra. But we must remember *why* they went. The place where there is extreme separation from Kṛṣṇa is Kurukṣetra. Kṛṣṇa as the head of the Yādavas was present there with many of His wives. They were all highly decorated. The *Gopīs* were very poor and they thought, “Kṛṣṇa is *our* Kṛṣṇa, but they are enjoying with Him. We need this Kṛṣṇa, but not in the way we see Him before us now.”

Śrīmatī Rādhārāṇī feels, “Kṛṣṇa is present in front of us and He has met with us. I am that same Rādhārāṇī and our meeting is not false, it has actually happened, but it is not giving Me any actual satisfaction.”

The *Rāsa-līlā* also happened there but She further mentions, “Here we are meeting and dancing with Kṛṣṇa, but I am very unsatisfied and unhappy. How will I be happy? If this Kṛṣṇa will go to the banks of the Yamunā and play with us as we did before, then I shall be happy.”

In an extended way this has been preached by Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura and Śrīla Bhaktivedānta Swāmī Mahārāj also, but after Śrīla Sarasvatī Ṭhākura, Śrīla Guru Mahārāj became the helmsman and took firm control of the rudder. All the Godbrothers of Śrīla Guru Mahārāj came to have his association because of this. Because Śrīla Guru Mahārāj was controlling the whole of the *Rūpānuga Sampradāya* did they all come to him. He was not only controlling, but he was guiding everyone. Śrīla Guru Mahārāj tried to help everyone.

The holder of the rudder—the helmsman—was Śrīla Guru Mahārāj, and he always was keeping the key of the iron-safe. Everyone respected him in this way. This was also the idea behind the design of his Samādhi Mandir. He is the treasurer, therefore his Samādhi Mandir must give some impression of a treasury. All the big, big personalities—everyone—respected Śrīla Guru Mahārāj for that cause. He is accepted by all as holding the post of the leader of our *sampradāya*.

If you read the introduction pamphlet of any of the *parikramās* that we organised—to West India, South India, Puruṣottama Dhām, Badarikāśram, etc.—you will be able to understand how Śrīla Guru Mahārāj harmonised each tour in accordance with the line of our *sampradāya*. We

must harmonise everything to stay on the track. We must not leave the track, and Śrīla Guru Mahārāj was careful to guard against that. It is very hard to guide in that line.

Gopa Kumar went onwards from one place to another, but only was he satisfied when he reached Vraja Dhām and the embrace of Kṛṣṇa. Kṛṣṇa said, “And I have been waiting for you. For so long I have been waiting for you. Now I am satisfied.” Both of them fainted—Kṛṣṇa and His devotee. *That* is the heart of Kṛṣṇa, you can understand.

Sometimes Kṛṣṇa’s wives in Dvārakā cannot get His association. They sleep with Him, talk with Him and serve Him, but they sometimes say, “We do not have real Kṛṣṇa. Whom we are worshipping, that is not real Kṛṣṇa. We may serve His body, but His mind is absent, in this way to whom we are rendering service is not full Kṛṣṇa.” Such is their expression.

The mood of Kṛṣṇa is that He is always searching the rare services. He is not eager to accept what comes easily to Him. That nature, in a negative way is also found in the mundane plane.

Actually I do not have time to read the Scriptures. If we read the Scriptures we must be misguided through the books, but if we get the association of a good Vaiṣṇava who is a master, then there is no chance to be misguided. Scriptures themselves give the advice of Kṛṣṇa, Vyāsadeva, and so many others: “Try to get good Vaiṣṇava association and render them service.”

If you try to read, you must be misguided, otherwise why did Mahāprabhu say, “You go and read *Śrīmad-Bhāgavatam* in front of a Vaiṣṇava who knows its meaning.”

The good servitors of Śrīla Guru Mahārāj are the wealth of Śrī Chaitanya Sārasvat Maṭh. The real wealth is the devotees and I am trying to serve you all with whatever

I have. I want your association really. I am receiving transcendental food from you. When I see you I think, “I have service,” but to be alone is not good for anyone, even myself. We are trying always to do service, no-doubt, but sometimes we must be worried and that is painful, but with the devotees it becomes not painful but hopeful and giving happiness. Everyone wants relaxation, and my relaxation is to be with the devotees.

Śrīla Guru Mahārāj is very happy with this programme of daily English class on his Samādhi Mandir, the ‘Temple of Union in Separation.’ This Samādhi Mandir is not here just for show, but it is for using in the service of Śrīla Guru Mahārāj. Real service is to glorify the Vaiṣṇavas headed by Śrīla Guru Mahārāj and his associates.

This programme of glorification of Śrīla Guru Mahārāj through his associates and devotees must continue here every day. In that way Śrīla Guru Mahārāj will be even more happy.

Chapter Three

Secure at Home

Question: In *Śrīmad Bhagavad-gītā* it says that the *jīva*-soul when in the spiritual world is perfect but when in the material world is fallible. Therefore my question is, how can the infallible spirit soul change his perfect nature thereby falling into this material world?

Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj: There is the spiritual world and the material world, but in between them is the middle section, the abscissa. *Jīva-śakti* is the middle potency of the Lord. There is *māyā-śakti*, *jīva-śakti* and *svarūp-śakti*. *Māyā-śakti* is the garden of the material world and *svarūp-śakti* is the garden of the spiritual world but the *jīva*-souls are being produced from the middle portion: *jīva-śakti*.

Originally the *jīva*-souls are coming from the middle potency and by nature they are generally looking towards the light and are going there to the spiritual world. But a few of the *jīva*-souls are unfortunately looking towards the mundane world. They are attracted by that, and that is who we are, and that percentage is very very small. By far the greater percentage are going towards the spiritual world.

Those who are looking towards *māyā* are feeling, “Oh, we are the soul. We are light but there is darkness and we are masters of that dark world.” It is their misfortune. They are attracted and are coming towards *māyā*. The *jīva*-souls are produced from the middle section and are very tiny

and therefore some are attracted by *māyā* although most are attracted by the light, the spiritual realm, and are going there. Although there are only relatively only a few who are coming here, still that means crores and crores but that is few compared with the whole spiritual universe.

The fallen *jīva*-souls are coming here from the middle portion but there are others who are coming from the light section, but they are not fallen. Amongst them are *sādhu*, Guru, Vaiṣṇava, Bhagavān and many *Avatāras*. They are coming here in order to take the *jīva*-souls towards the world of light. Whoever goes to the light world, the spiritual world, does not come back to this plane as a fallen soul but sometimes may come down by the will of Kṛṣṇa in order to rescue the fallen *jīva*-souls. Whoever is serving in the transcendental world does not come back here. Only by the will of Kṛṣṇa someone may come here but that is not ‘falling down.’ We can also see the case of Jaya and Vijaya. They were Vaiṣṇava gate-keepers and came down here, but that was by the will of Kṛṣṇa. And they went back also.

Anyone who is living in the spiritual world or who goes there does not come back here, *yad gatvā na nivartante*. Whoever is living there is always living there and they will only come back from that world in order to rescue the *jīva*-souls from this plane and take them to the spiritual world. Those who are living in this world are the fallen souls, but there is no possibility for those who are living in the transcendental world to come back here as fallen souls; only they may return here by the will of Kṛṣṇa. Everything there is the will of Kṛṣṇa, it may be offence or anything but it is all happening by His will. One who is living here can go there and once going there he will not return.

Not only the perfect *jīva*-soul may come here by the Lord’s wish but also the transcendental plane can come here and play here. Kṛṣṇa with His whole paraphernalia comes down to this mundane world and they play here, but their play is the play of the transcendental plane. Transcendental means infinite. The transcendental plane is always infinite. Kṛṣṇa can go anywhere and do anything, so He can come down to this plane. Also He can expand any place and can contract any place, everything is possible and that is the meaning of transcendental.

Anyone living in this mundane plane who does not have a permanent residential permit for the spiritual world may fall down even though he may have attraction to that plane. Up to and including the stage of *mahābhagavata* there is always the possibility of going down again in this mundane world. A *mahābhagavata* can also fall down, but not from the transcendental world. When the transcendental world comes here and appears to be attracted to this world, it is not attachment really. It may appear to be attachment but there is no possibility for the transcendental to be mixed with the mundane.

**mayādhyakṣeṇa prakṛtiḥ
sūyate sa-charācaram**

(*Bhāgavad-gītā* 9.10)

Māyā, the mundane plane, is always like a shadow. But the abscissa is everywhere otherwise there cannot be both light and shadow. In the middle there is always an abscissa, *taṭastha-śakti*, and that is where the *jīva*-souls are coming from by the will of Kṛṣṇa. Kṛṣṇa is looking at the *jīva-śakti*.

Tal-liṅgam Bhagavān Śambhur, He is throwing His vision of *jīva-śakti* and there the *jīva-śakti* are immediately

active. Although ultimately it is the ray of Kṛṣṇa but actually it is the ray of Nārāyaṇ. Really Kṛṣṇa is not interested in doing that. Rather He is playing with His paraphernalia and is not interested about the mundane plane. What He is producing is transcendental, it has no connection with *māyā*. But Nārāyaṇ, Viṣṇu, is always in the middle portion.

The upper level of the spiritual world is Kṛṣṇaloka, the lower level is Brahmaloḥa and the middle portion is the area of Viṣṇu, Nārāyaṇ, and many *Avatāras*. In that section are Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu, Kṣīrodakaśāyī Viṣṇu, *Puruṣāvatāras*, *Līlāvatāras*, *Yugāvatāras* and many more. Each of their worlds is transcendental and infinite. Where Nṛsiṃhadev is staying is also the transcendental world and is infinite, but with our puppy brains we cannot imagine. It is called *achintya-śakti*. It is beyond *prakṛti*, beyond our thinking.

At the same time Kṛṣṇa can take His food through His mouth, through His hand and through His feet. It is so. In the mundane world we cannot think that it is possible. But it is true in the transcendental world. The transcendental world is infinite. Where Kṛṣṇa is staying, that is the transcendental world and infinite, similarly it is so with Rāmachandra and other incarnations of Kṛṣṇa. Everywhere it is transcendental but we are unable to think of such things, that is called *achintya*. All the worlds are infinite but we cannot accommodate that within our puppy brains, it is not possible. But a devotee can clearly understand all these things because he has strong faith. When Kṛṣṇa says, “This is a rope,” then certainly this is a rope, but if Kṛṣṇa says, “This is a snake,” then, “Oh yes, it is a snake.”

At present we do not have the transcendental type of

knowledge but when illusion will leave us then we shall be able to see everything in the proper way by Kṛṣṇa’s grace. With our thought we may be able to go to the opposite side of the world and think what is happening there, but the transcendental plane is above and beyond the mind. Sometimes if we see the transcendental plane we may find that we are too close to see clearly, but can focus better from far away. If I hold the newspaper too close then my eyes cannot focus on the print, but from a proper distance I can read it clearly.

Proper adjustment is necessary with everything. We may want to see what Pastimes are going on in Vṛndāvan at this moment but we cannot. The morning, the evening and all things there are going on transcendently. First we must go there, get entrance there, and then we shall be able to see everything. By chanting the Hare Kṛṣṇa Mahāmantra without offence we shall be able to see everything as clear as daylight. Otherwise we cannot understand the infinite nature of the transcendental world. If you can think you can make a garland out of all the peaks of the Himalayas and the peaks of all the mountains of the world and offer that to Kṛṣṇa, and if you think you can make a rope out of spiders’ webs and bind an elephant, then you may be able to understand something of that plane.

So it is not necessary to think too much, but instead our main attention is to try to chant ‘Hare Kṛṣṇa’ properly. This is our main channel to go there and this is our one hope.

Chapter Four

Our Life-line of Devotional Practice

**nāham tiṣṭhāmi vaikuṇṭhe
yoginām hṛdaye na cha
mad-bhaktāḥ yatra gāyanti
tatra tiṣṭhāmi nārada**

(Padma Purāṇa)

The Lord said, “I am not living in Vaikuṇṭha, and I am not living in the heart of the *yogīs*, but I remain where My devotees are singing My glories.” So, Kṛṣṇa can be found wherever His glories are being chanted by His devotees. So the main thing in our life is that we need association of the devotees. Therefore, wherever there is a regular devotional programme continuing by His devotees with chanting, we should try to attend. It is within *viddhi-mārga*, and if we follow *viddhi*—a regulated devotional programme—it will give some adjustment in our life.

Śrīla Prabhupād Saraswatī Ṭhākura preached:

**mātala harijana kīrtana-raṅge
pūjala rāga-patha gaurava-bhaṅge**

This is inscribed above the front entrance of the *naṭ-mandir* here at Śrī Chaitanya Sāraswat Maṭh, and later a picture relief has come out above it illustrating its meaning. *Gaurava-bhaṅge* means that there are some rules and regulations. From afar we shall worship the *rāga-patha*, the path of spontaneous affectionate service, while we

ourselves live within the Vedic guide-line.

If we think that we have become a *Gopī*, that is not the real feeling. But if we think that we want to become a servant of the *Gopīs*, that is the real thing. The process is *śravaṇam* and *kīrttanam*. When we have established ourselves in the plane of full dedication, from there we shall start our real *bhajan* life under guidance of a *sādhū*.

Question: So, what is the actual meaning of *gaurava-bhaṅge*?

Śrīla Govinda Mahārāj: *Gaurava* means *viddhi*. Nārāyaṇ is the *gaurava* Deity. But *gaurava-bhaṅge* means the honourable guide-line of the Scriptures, and from that position we are always to give honour from afar to that *rāga-mārga*. *Rāga-mārga* is a very high plane. Why? Because in that plane there is only affectionate attachment with Kṛṣṇa. That is the plane of affectionate service.

Question: In this verse what is the reference to *gaurava-bhaṅge*? In what way is that verse referring to *viddhi*?

Śrīla Govinda Mahārāj: *Mātala harijana kīrttana-raṅge*. And—*pūjala rāga-patha gaurava-bhaṅge*: this is our life's goal. *Kīrttan* is the first stage and also the last stage. *Kīrttana* can take us from the lowest level to the highest level, *rāga-mārga*. We start our practising life through *kīrttan*.

Mahāprabhu said:

**yajñaiḥ saṅkīrttana-prāyair
yajanti hi su-medhasaḥ**

(*Śrīmad-Bhāgavatam*: 11.5.32)

Yajanti means *bhajanti*: worshipping Mahāprabhu by the process of chanting the Hare Kṛṣṇa Mahāmantra and following His *saṅkīrttan* movement.

Question: I have always understood that the verse, *mātala*

harijana kīrttana-raṅge..., means that our highest ideal is *rāga-mārga*, and, keeping it above us, we worship it from afar.

Śrīla Govinda Mahārāj: The correct idea is that we must always think it to be above us, otherwise we shall go down to the *sahajiyā* line. If we say that someone is a *Gopī*, it is perfect *sahajiyāism*—perfect imitation. That is real *sahajiyāism*. But if we say that someone looks like a *Gopī*, that is not *sahajiyāism*. We have some idea of what a *Gopī* looks like, so if we think that a particular lady looks like a *Gopī*, that will not be *sahajiyāism*. But we have no right to say it actually, otherwise immediately we shall be on the mundane platform.

No doubt someone is qualified to say so, but we shall not think that we ourselves have the right to even take the name of the *Gopīs*. Throughout the whole of *Śrīmad-Bhāgavatam* Śrīla Śukadeva Goswāmī did not once mention the name of Śrīmatī Rādhārāṇī. This is because he tried to guard his discourse from *sahajiyāism*. During that meeting with Mahārāj Parikṣit, many were present who would not have been able to understand properly if Śukadeva Goswāmī had mentioned the name of Rādhārāṇī and Her associates.

If someone does not have the proper capacity to understand these topics, they will immediately go to *sahajiyāism*. For their protection Śukadeva Goswāmī did not take the Name of Śrīmatī Rādhārāṇī, and the *Gopīs* such as Lalitādevī, Viśākhā, etc. Their identity was shown by Śrīla Bhaktivinod Ṭhākura in his writings. He gave some light by mentioning, “This verse was spoken by Śrīmatī Rādhārāṇī, this one by Lalitādevī, etc.”

So, we must worship the *rāga-patha* from afar, and our duty at present is to serve that rank of the devotees and to

engage in the congregational chanting of the Mahāmantra in the association of the devotees. This is the safe and actual process for us to make advancement in our Kṛṣṇa conscious practising life.

Chapter Five

Affection

We need good association, then affection will grow. Otherwise, the fitness will not come for us to progress in the higher plane. First, a relationship will come through association, and when a relationship is formed, affection may come. It is first necessary to have a relationship with Guru and Vaiṣṇava, the devotee of God, otherwise affection cannot be ours.

Here, we must know that regard for Guru and Vaiṣṇava is necessary before affection. Then progress will come to us. *Ādau śraddhā tataḥ sādhu-saṅgo 'tho bhajana-kriyā, tato 'nārtha-nivṛttiḥ syāt tato niṣṭhā.*

Affection comes to us through *niṣṭhā*, then *ruchi*. Divine relationship is always closely connected with *sādhu-saṅga*, association with the saint or pure devotee of God, but before that *śraddhā* or faith is necessary. If faith is firm, then we can try to have a relationship with a *sādhu*, and through the association of the *sādhu*, learning to serve with devotion and becoming purified of evils, a higher of plane affection may come to us. But it is first necessary to go through three or four stages before affection. Still, it may come to some immediately—affection is within everyone, and it can grow without any cause. Even in this mundane world, we can sometimes see that from the very first day of meeting, some people are very good friends.

As soon as they see each other, affection comes immediately. Similarly it is also possible in spiritual dealings, but before that some *sukṛti*—good fortune—must work in the background.

When practising spiritual life, doing what we call *sādhana*, at that time it is necessary to have the association of the saintly devotees. Through that association, regard grows within, and hankering arises. Actually, hankering gives affection, but until we have real hankering for the Divinity it remains suppressed.

After purification, firmness will come, and from that *ruchi* or taste for the Divine will come. And from *ruchi* affectionate relationship begins. But all these things are attained through association of the saintly devotee. Without that association, divine serving activity is not possible. When one is not qualified, the proper serving may not be accomplished. In an unqualified way, one's mind may wander at random, thinking, "This is perfect, that is perfect." But because one is living in the environment of illusion, it will not be real service. No doubt, by good fortune it may be sometimes correct, but generally it will not go in the correct line, because the illusory environment will misguide us.

Aṅor aṅīyān mahato mahīyān. If we say that Brahman, the spirit, is very great, the idea of greatness will mean something like the sky. Beyond the sky, we have no idea of greatness. But such knowledge will not act there! The transcendental world is completely separate and beyond this knowledge. So, generally we shall go the wrong way. This is why the proper association, *sādhū-saṅga*, is necessary.

There are two kinds of *sādhū-saṅga*. When we have no person *sādhū* to associate with, the holy books will help

us. But if we have the association of a good *sādhū* we can attain the divine goal under his guidance directly.

Not everyone will feel affection. Good fortune will work in the background. With strong good fortune, one can immediately cross over the next three stages after association with the *sādhū*. But this is possible in very special cases only. Our Guru Mahārāj used the word 'affection,' but it is necessary for us to know the line in which he did so.

Affection is possible everywhere, even from the lower level to the higher level. Somebody wants to feed others—that is also a kind of affection. He does not want to eat so much himself, but he would rather feed others, and this gives him pleasure. If anybody eats more at that time, the affection of the distributor immediately goes to that person. Another example is that even before a child is born, affection for the child grows in the mother's heart.

When there is a firm relationship, affection may be established, and the relationship will be firm through the *sādhū-saṅga*. Everyone has a relationship with everyone, but feelings are manifest according to the relationship. Even if people may not know that they are relatives, by birthright they have an automatic relationship within.

Sometimes our Guru Mahārāj would say that "By *dharmma-buddhi*—a virtuous attitude—sense-control is possible; at that time a relationship with the higher will also come to us through that virtuous attitude." Affection for the higher will grow if we keep a virtuous attitude.

I know that this medicine is bitter, and my tongue and senses do not want to accept it. But my intelligence will give me more than that. My intelligence can say, "If you take this bitter thing, your health will be better." Then, affection comes to us for that bitter medicine. In this way

we can try to have a proper relationship. In the *Mahābhārat*, we are taught that when we are not sufficiently eager to have a relationship, it can be established by a virtuous attitude.

That virtuous attitude is living with us. We may be living in the mundane world, the illusory environment, but *virtuous attitude* does not forsake us. Otherwise we would live randomly. We do not live at random. When someone is travelling opposite to my direction, there will be a clash, or a crash, if I don't leave some room for him. That is virtuous attitude.

When affection is not openly expressed, it is necessary to correct our vision. Then it will come. Sometimes during the time of Śrīla Guru Mahārāj, he would insist on some plan of action according to his desire, but we could not understand his logic; and if we objected, he could not understand our idea either. Still, we followed Guru Mahārāj's idea. Virtuous attitude. And when the result came, we would think, "Oh! Guru Mahārāj has done so much good for me!" This happened many times.

Sādhū-saṅga, if we can follow it will give us relief from so many things. It will give a very good result in the future. But all depends upon *śraddhā*, faith. *Ādau śraddhā, tataḥ sādhu-saṅga*. First faith, then the saintly association is ours. And the translation of *śraddhā* is more than just 'faith.' It is actually *affectionate* faith.

Chanting the Holy Name is also like this. We are chanting Hare Kṛṣṇa, but are we really chanting? Or are we just creating a completely material sound vibration?

Śrīla Rūpa Goswāmī has described this very nicely: *ataḥ Śrī Kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*. How should we chant? *Sevonmukhe hi jihvādau Svayam eva spūraty adaḥ*: He will reveal Himself. When He is happy

with us, He will feel, "Here is My dancing stage." If we properly prepare that stage, He will happily come to dance on our tongues. We cannot expect to catch the Holy Name with our mundane tongue. The Holy Name is transcendental, and we cannot catch it by the use of our mundane senses.

This is why Guru Mahārāj gave much importance to service life. *Sevā* is service. The attitude of service is necessary. And when we are firm in our service attitude, the stage will be automatically built in our bodies. So many say they are initiated, but have they got real initiation or not?

In the *Chaitanya-charitāmṛta* it is said:

**dīkṣā-kāle bhakta kare ātma-samarpaṇa
sei kāle kṛṣṇa tāre kare ātma-sama**
(*Antya-līlā*, 4.192)

When one is initiated by a genuine Guru, because the Guru is non-different from Kṛṣṇa, Kṛṣṇa will take the full charge of the disciple. And when Kṛṣṇa does that, nothing mundane can remain. *Ātma-sama* means transcendental. Kṛṣṇa makes him transcendental. When he surrenders to the Guru, Kṛṣṇa makes him transcendental. *Sei deha kare tāra chidanāṇdamaya*—his form appears the same, but it is transformed to a transcendental form. We see this devotee seated here, but his form is transcendental. *Sei deha* means 'that body,' takes a transcendental form. Then *aprākṛta-dehe Kṛṣṇa-charaṇa bhajaya*—after that, the disciple does *bhajan*, divine service, and Kṛṣṇa accepts his service.

So where is the justification of all this? If everyone says it is all false, then will no one take initiation? But another part of *Śrī Chaitanya-charitāmṛta* explains to us that this is a certain stage of development.

**brahmanāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja**

(*Madhya-līlā*, 19.151)

Premṇo hi bīja-pradam. The Guru takes the responsibility to give the seed of Kṛṣṇa-prema, Love of God. So we are not to be hopeless! Now if we are given the seed, if we plant it properly, it will gradually become transcendental. This is the inner meaning.

So we cannot be hopeless. The other day I said that we have got two very great Gurus—one is Śrīla Swāmī Mahārāj (Śrīla A. C. Bhaktivedanta Swāmī Mahārāj) and one is Śrīla Guru Mahārāj (Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj). So we have no doubt that we have also got the real seed. The seed is genuine—we see that all over world people are chanting Hare Kṛṣṇa. It is a fact—everybody knows now. Even in Russia, there also they know about Śrī Chaitanya Mahāprabhu and Nityānanda Prabhu. Also in Hungary. And this consciousness was given by Śrīla Swāmī Mahārāj, and Śrīla Swāmī Mahārāj considered Śrīla Guru Mahārāj as his Guru. So we have no doubt that we have not only got a great Guru, but we have *two* great Gurus.

They are *karṇa-dhāra*—they are our Guardians. The Guru is the captain of the ship. If we do not follow the orders of the captain, that is our defect, not his. So we should now try to plant that seed properly. That duty is called *bhajana-kriyā* or proper performance of devotional duties and services. Through that, *anartha-nivṛtti* or purification will automatically come.

A sense-controlled person is free from mundane attachment. We are fortunate that we have seen many of such souls.

But all credit is to my Guru. He can make a crow into a Garuḍa. No credit is mine. If I feel anything is to my credit then I fall to the worst position. And such a sentiment must come from the heart, not just formally. If somebody wants to show 'I am a Vaiṣṇava, so I must show my humility'—that is not Vaiṣṇavism. Humility will come from the heart. That is real humility.

Chapter Six

Going Deeper

In this world we are always playing with fire. Māyādevī is very powerful. She always wants to take our time for her service. But Śrī Chaitanya Mahāprabhu has shown us that the path of our life is the practising of Kṛṣṇa consciousness. That is necessary for our transcendental super-benefit. And we can cross over the illusion of *māyā* only if we practise Kṛṣṇa consciousness under the guidance of a good Vaiṣṇava who is giving twenty-four hours a day to Kṛṣṇa for His service—with his association we must get our super-benefit.

You understand ‘I am not this body.’ Further, ‘I am not man or lady.’ Still, in fact we are all of female nature in the sense that we are to be enjoyed by Kṛṣṇa. So the male or female bodies that we have at present are illusory. But it is necessary to cross over that illusion. We have some desire, but that desire is also illusory. Our potency, that is *soul*, is made of willing, feeling, thinking; it is transcendental. We come from the transcendental power of Kṛṣṇa. You will find *tal-liṅgaṁ Bhagavān Sambhuḥ* in *Śrī Brahma-saṁhitā*. Also in *Śrī Gītā* Kṛṣṇa says:

**mayādhyakṣeṇa prakṛtiḥ sūyate sacharāccharam
hetunānena kaunteya jagad viparivarttate**

(*Bhagavad-gītā*: 9.10)

Kṛṣṇa throws His vision, and that vision is also transcendental. The place of that vision is Śambhu (Śiva).

With the agency of *māyā*, that vision produces this mundane world. And the transcendental world is produced by Baladeva through Saṅkarṣaṇa.

**sahasra-patra-kamalaṁ
gokulākhyam mahat-padam
tat-karṇikāra-tad-dhāma
tad anantāmśa sambhavam**

(*Śrī Brahma-saṁhitā*: 5.2)

And where Kṛṣṇa-*līlā* or the Pastimes of Kṛṣṇa are going on, everything is transcendental and full of ecstatic joy. And that, in general, is produced by Saṅkarṣaṇa. This means we should know that Saṅkarṣaṇa is the Guru of Lord Śiva. But Lord Śiva’s forms are in general two—one is Sadāśiva, and one is *guṇāvatāra* Śiva (incarnation in the modes of material nature). *Guṇāvatāra* Śiva is the vision of the Lord. His original form is Sadāśiva, but when he mixes with the modes (*guṇas*) of material nature, he takes the form of *guṇāvatāra* Śiva. In our present situation we cannot actually differentiate between the two. Sadāśiva is above *māyā*. He is pure Vaiṣṇava, and his highest position is in Paravyoma (Vaikuṇṭha), the spiritual world. And when the *guṇāvatāras* Brahmā, Viṣṇu and Maheśvara incarnate here, Sadāśiva’s incarnation is as *māyādhipati* or the husband of Māyā; and the husband of Yogamāyā, the Divine Potency, is Saṅkarṣaṇa. *Tad anantāmśa sambhavam*. This is the way in which the transcendental world and the mundane world are produced and flow.

Our real form is transcendental. The *jīva*-soul has the capacity to go to the transcendental world; and that is the actual place of the *jīva*-soul. But in this world everything is an illusory environment. The problem is that we are running through our previous *karma*. If we can leave

that *karmma* we will solve all our problems. But the only way we can completely leave it is by surrendering to Kṛṣṇa. That is the final decision in the *Gītā*.

First Bhagavān, the Supreme Lord, said to practise *karmma-yoga*, then *jñāna-yoga*—*sarvva-karmmakīlaṁ pārtha jñāne parisamāpyate*—“the perfection of action is knowledge.” Also in *Śrīmad-Bhāgavatam*:

**kāmasya nendriya-prītir
lābho jīveta yāvatā
jīvasya tattva-jijñāsā
nārtho yaś cheha karmmabhiḥ**
(1.2.10)

“The purpose of accepting material facilities is not sensual satisfaction; rather, to accept only as much material facilities as keep body and soul together is the purpose of desire, that is, the only justifiable desire. Therefore inquiry after the Supreme Lord is the chief objective of life, and the attainment of higher planes like heaven through fulfilment of compulsory and conditional duties as made much of in this world is not the objective.”

**neha yat karmma dharmmāya
na virāgāya kalpate
na tīrthapada-sevāyai
jīvann api mṛto hi saḥ**
(*Śrīmad-Bhāgavatam*: 3.23.56)

“In this world a person whose work does not lead him to virtue, whose virtue upon becoming desireless does not bear the fruit of his detachment from all things ‘non-Kṛṣṇa,’ and again whose abnegation does not culminate in the service of Tīrthapada Śrī Hari—such a person is nothing more than the living dead.”

**naiṣkarmmyam apy achyutabhāva-varjjitaṁ
na śobhate jñānam alaṁ nirañjanam
kutaḥ punaḥ śaśvad abhadram īsvare
na chārpiṭaṁ karmma yad apy akāraṇam**
(*Śrīmad-Bhāgavatam*: 1.5.12)

“Knowledge or liberation in Brahman that denies love for the infallible or devotion for Śrī Kṛṣṇa—that liberation is not glorious even if it is spotless or free from all material coloration. Why? Because the variegatedness of divine Pastimes is absent. Then how can worldly work, *karmma*—which is by its very nature inauspicious—ever be glorious when it is not offered to the Lord, even when it is selfless?” (Śrīla Bhaktivinod Ṭhākura wrote: ‘*Karmma* depends on the material body, and its fruits are also mundane. Therefore *karmma* is most inauspicious for the spiritual soul. Even if that *karmma* becomes desireless or selfless it cannot directly yield any spiritual fruit. Still, if one’s work yields *bhakti* or devotion only then does work, being offered to the Lord, become unblemished and the indirect yielder of an auspicious result. Even *jñāna* or enlightenment or liberation in pure spirit is not perfect. At times it is rather completely injurious or opposed to real progress. Only when liberation is a servant of devotion which is full of divine variegatedness does it succeed in becoming one with or merging with devotion.’)

Therefore Śrī Chaitanya Mahāprabhu’s teachings begin from this point:

**jñāne prayāsam udapāsyā namanta eva
jīvanti sanmukharitāṁ bhavadīya-vārttām
sthāne sthitāḥ śrutigatāṁ tanu-vān-manobhir
ye prāyaśo ’jīta jīto ’py asi tais trilokyām**
(*Śrīmad-Bhāgavatam*: 10.14.3)

“(Lord Brahmā said to the Supreme Lord:) O Lord, completely shunning the attempt for enlightenment by meditating on the nondifferentiative Brahman, those devotees who hear the talks about You that flow from the mouths of the *sādhus* (saints) and pass their lives remaining by thought, word and deed on the path of the *sādhus*—they attain You, O Lord, who are practically impossible to reach in the entire universe.”

That is life—actual transcendental life starts from that point. The tendency of *jñāna* is also being thrown out. The surrendered soul lives with the *sādhū* who is glorifying Kṛṣṇa. That is the primary lesson for taking the *jīva*-soul upwards. That is the primary lesson of *bhakti*. Real *ananya-bhakti*—exclusive devotion—begins here. And Mahāprabhu said, “Yes, but you proceed. No doubt here is real devotion. But proceed, don’t stop here.” In that way one by one Rāmānanda Rāya elucidated the stages of *rasa* or divine serving levels.

And lastly, the *bhakti-yoga* in *pārakīya-rasa* (divine consortherhood in paramour sentiment) that was shown by Mahāprabhu as the most elevated. Still, although it may be very high, it is our own property. We can have it. The question always arises here: can we achieve it or not? But we can.

In this world we say, “He is my son, she is my wife, he is my husband,” etc., but after a few years I must see that my husband, etc., has gone. ‘Husband’ means this body. But I have never seen who was inside. I never saw him either before or after. That is the problem, but we are very attached. We are crying, crying, crying. Sometimes crying and crying we leave our body also. Then the position is very insecure for the *jīva*-soul, but by his bad *karma* he is suffering like this.

Seeing this, Kṛṣṇa Himself becomes very sad and so He sometimes sends the *sādhū*, the Guru, and He also descends, as an *avatāra*. And also Svayaṁ Bhagavān or the Lord in person comes and reveals His Pastimes. In many ways He tries, but He doesn’t want to disturb their freedom. If you can freely and spontaneously render *sevā*—devotional service—that is genuine *sevā*. He can influence us very easily, but He does not want to do that. He wants you to eagerly, with your full devotion, try to serve His associates and His lotus feet. That is your super-benefit and He does not want to disturb that. But He can advise through *śāstra* or Scriptures, through the Vaiṣṇava, and through the Guru. He teaches us in many ways and circumstances, sometimes taking the form of a fish as Matsya Avatāra, or a tortoise as Kūrmā Avatāra, and so many other *avatāras*. There are ten main *avatāras* listed in the Scriptures, and others also. But all His advices and directions ‘lead to Rome’ in the sense that He does everything for our super-benefit by showing that path to the service world. And that is necessary. Only through service can we go there, otherwise we have no possibility to touch that plane.

**na tad bhāsayate sūryyo
na śaśāṅko na pāvakaḥ
yad gatvā na nivarttante
tad dhāma paramaṁ mama**

(*Bhagavad-gītā*: 15.6)

“That place having attained which the (surrendered) souls never return from again—that is My supreme (all-illuminating) abode. Neither sun, moon nor fire can illuminate it.”

This sun, this moon—nothing in this world can super-

sede or touch that world. In the middle portion there is the vast Virajā River. But if you plant the seed of devotion very nicely, the *bhakti-latā* (creeper or vine of devotion) can cross over Māyāloka or the illusory environment, cross over the Vaitaraṇī and also the Virajā.

upajiyā bāḍe latā ‘brahmāṇḍa’ bhedi’ yāya
 ‘virajā,’ ‘brahmaloka,’ ‘bhedi’ ‘paravyoma’ pāya
 tabe yāya tad upari ‘goloka-vṛndavāna’
 ‘kṛṣṇa-charaṇa’—kalpavṛkṣe kare ārohaṇa
 (Chaitanya-charitāmṛta: Madhya-līlā, 19.153–4)

Devotee: Vaitaraṇī and Virajā are the same?

Śrīla Govinda Mahārāj: No, Vaitaraṇī is before Virajā. We have seen in Purī, there is also a river called Vaitaraṇī representing that. It is described as being like a moat surrounding Svargaloka (Heaven).

The whole *brahmāṇḍa* or universe is floating in Virajā. Above are the seven planes Bhūr, Bhuvar, Svar, Maha, Jana, Tapa and Satyalokas, and below are the seven planes called Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātala. Total fourteen. That is one *brahmāṇḍa*, and millions of millions of such *brahmāṇḍas* are floating in the Virajā river which is like an ocean. And the *bhakti-latā* or creeper of devotion has the strength to cross over that Virajā. But when the creeper of our devotion is young and tender like a child, at that time we must protect her.

yadi vaiṣṇava-aparādha uṭhe hātī mātā
 upāḍe vā chhiṇḍe, tāra śukhī’ yāya pātā
 (Chaitanya-charitāmṛta: Madhya-līlā, 19.156)

“If offence to the Vaiṣṇava (*Vaiṣṇava-aparādha*) occurs, the mad elephant uproots and breaks the creeper, and its leaves dry up.”

This is the greatest difficulty. If one commits *Vaiṣṇava-aparādha* his creeper of devotion will be uprooted as though by a mad elephant. And Śrīla Jīva Goswāmī has mentioned in his *Bhakti-sandarbhā*:

‘sarvvāparādha-kṛd api’ ityādy ukty anusāreṇa
 nāmāparādha-yuktasya bhagavad-bhakti-mato ‘py
 adhaḥ-pāta-lakṣaṇa-bhoga-niyamāch cha

In general there are ten kinds of offences to the Holy Name, headed by *sādhū-nindā* or offence to the *sādhū*, then to disbelieve in the transcendental Name, Quality, Form and Pastimes of the Lord and consider the demigods like Śiva to be equal to Kṛṣṇa; then to offend the Guru, the Scriptures, and so on. So even if one may be a very high Vaiṣṇava, his creeper of devotion will be destroyed and even he will go down if he offends another Vaiṣṇava. So we must try to avoid *Vaiṣṇava-aparādha*, and then we can succeed with everything else in our spiritual life. For our real goal of life we must cross over Virajā. At present our universe is actually floating in Virajā. But beyond Virajā and Brahman also is Paravyoma or the transcendental world.

Chapter Seven

Transcendental World

virajāra pāre śuddha paravyoma-dhāma,
tad upari śrī gokula vṛndāraṇya nāma. [1]

vṛndāvana-chintāmaṇi, chidānanda-ratna-khani,
chinmaya apūrvva daraśana,
tāhi mājhe chamatkāra, kṛṣṇa vanaspati-sāra,
nilamaṇi tamāla yemana. [2]

tāhe eka svarṇamayī, latā sarvva-dhāma-jayī,
uṭhiyāchhe parama pāvanī,
hlādinī-śaktir sāra, ‘mahābhāva’ nāma yāra,
tribhuvana-mohana-mohinī. [3]

“Beyond Virajā River is the Holy Dhām Vaikuṇṭha,
above that is Śrī Gokula, known as Vṛndāraṇya.

“Vṛndāvan, jewel of our hearts, mine of divine gems,
what a joy to see that holy beauty!
In the middle a miracle, Dark Lord of forest trees,
appearing like a sapphire *tamāl*.

“And there is a golden vine, Queen of all the Dhām,
appearing, She’s supremely gracious;
She’s the joy of ecstasy—‘Mahābhāva’ is Her Name,
as She charms the charmer of the world.”

hlādinīra sāra ‘prema,’ premasāra ‘bhāva’
bhāvera paramakāṣṭhā, nāma ‘mahābhāva’

mahābhāva-svarūpā śrī-rādhā-ṭhākuraṇī
sarvva-guṇa-khaṇi kṛṣṇa-kāntā-śiromaṇi
(Chaitanya-charitāmṛta: Adī-līlā, 4.68–69)

“The essence of ecstasy is love; the essence of love is heart; and the acme of heart is called ‘mahābhāva.’ And the personality of *mahābhāva* is our Queen, Śrī Rādhā Ṭhākuraṇī. She is the mine of all good, She is the jewel of Kṛṣṇa’s beloved.”

Śrīla Bhaktivinod Ṭhākur and Śrīla Kṛṣṇa Dās Kavirāj Goswāmī Prabhu composed these great things. We are not actually in the practice of reading them constantly, but I have heard such things from Guru Mahārāj. These matters are very elevated for us. But there is our goal, and She is actually our Guru, as our Divine Mistress. Her form is being described here.

Although these are very high matters it is necessary for us to remember them from time to time. We have our future prospect, and that is very high. Śrīla Kavirāj Goswāmī has quoted in *Śrī Chaitanya-charitāmṛta*:

kṛṣṇa-bhakti-rasa-bhāvitā-matiḥ
krīyatām yadi kuto ’pi labhyate
tatra laulyam api mūlyam ekalaṁ
janma-koti-sukṛtair na labhyate
(Madhya, 8.70)

Real devotion to Kṛṣṇa is very rarely attained. If you see that type of devotion anywhere, purchase it with your hankering, your *laulyam*. Only your hankering can give you your share of that property. That is the only price for that, otherwise you cannot achieve it after even billions of lifetimes of merits. So hunger is necessary for that; and hunger will come if you make your stomach empty first. First take some purgative and cleanse yourself. Then

gradually hunger will come.

This cleansing means *sādhū-saṅga*. Through devotional association you will get everything. Those who have heard about Devahūti, the mother of the Lord when He appeared as Kapiladev, may know about this story:

Devahuti was asking Kapiladev, “My son, I know that You are Bhagavān, the Supreme Personality of Godhead, but how shall I reach You? The *munis*, *ṛṣis* and *yogīs* have so many processes, but I have no capacity to follow them. My body is a woman’s body, and a woman has no right to practise in the Vedic scriptural way. Then tell me, my son, how shall I get devotion to Your lotus feet?”

Kapiladev said, “Don’t worry, it is very easy. It is not necessary to read many books, perform *yajña* or fire sacrifice, etc. Nothing like this is necessary for you. I am telling you only one point and you are to follow this:

satām prasaṅgān mama vīryya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj joṣaṇād āśv apavarga-vartmani
śraddhā-ratir bhaktir anukramiṣyati
(Śrīmad-Bhāgavatam: 3.25.25)

“By the association of the *sādhūs*, talks revealing My super-glories take place. Those talks are nectar to the pure ear and heart. Continue affectionately in this way, and rapidly you will gain first faith in Myself who am the way to purification of all evils. Then heart’s devotion, and finally divine love or *prema-bhakti* will graciously appear within your heart.’

“Mother, associate with the *sādhūs* and follow their directives. Then you will understand everything. Why? The *sādhūs* are always trying to satisfy Me; and you can see how they satisfy Me by having their association. If

they are affectionate to you, they will give that consciousness to you and you will easily get My grace. This is the only way. Whoever follows it reaches Me very quickly; and this is also My direct advice in the Scriptures.”

In the eleventh canto of the *Śrīmad-Bhāgavatam* we find the *śloka* (11.2.34):

**ye vai bhagavatā proktā
upāyā hy ātma-labdhave
añjaḥ puṁsām aviduṣām
viddhi bhāgavatān hi tāt**

“The ways for even the ignorant to reach Him have been told by the Supreme Lord; know those ways to be *Bhāgavat-dharmma*.”

If Bhagavān says, “I like fried potato,” and I give Him fried potato He will be satisfied. It is not necessary to think out what will satisfy Him if He tells us what He likes. So this is the directive of Bhagavān, the Supreme Lord. He is telling you what to do, “Do this, do that.” This is *Bhāgavat-dharmma*.

So Kapiladev was saying, “*Bhāgavat-dharmma* is what is practised by the real *sādhū*. You follow that. You need the association of *sādhū* and this is My final advice to you, mother. That is, *satām prasāṅgān Mama vīrya-saṁvido, bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ*. They are hearing about Me—*śravaṇam*; they are glorifying Me—*kīrttanam*; they are remembering Me—*smaraṇam*. *Śravaṇam kīrttanam Viṣṇoḥ smaraṇam*. They are trying to serve Me in every way possible. Also *pādasevanam archchanam vandanam dāsyam sakhyam ātma-nivedanam*—serving My feet, prayer, servitorship, friendship and self-surrender. They are offering everything to Me. They try to do everything with My association. If you associate with such *sādhū*s then you must

also do that. There is no other work there in their association. So you must be benefited if you take advice from the *sādhū* and follow the *sādhū*’s character.”

This is the first and last advice, and very simple advice, of Bhagavān Kapiladev. And in the eleventh canto the Lord Himself also defines *Bhāgavat-dharmma*. So what is followed by the Vaiṣṇava and written in the *Śrīmad-Bhāgavatam* is *Bhāgavat-dharmma*. Then in the next verse we find (11.2.35):

**yān āsthāya nara rājan
na pramādyeta karhichit
dhāvan nimīlya vā netre
na skhalen na pated iha**

If you take that path you have no fear from anywhere. Just run—whether your eyes are open or closed it doesn’t make any difference, you won’t fall down. We cannot guess from here how much joy and ecstasy is there, how much happiness and enjoyment. We are trying to guess but we can’t because our puppy brains can’t conceive it.

Everything is explained in the *Bhakti-rasāmṛta-sindhu* by Śrīla Rūpa Goswāmī; that is called the Science of Devotion. There, Śrīla Rūpa Goswāmī has said,

**yavatītya bhāvanāvartma
yaś chamatkāra-bhārabhūḥ
hṛdi sattvojjvale bāḍam
svadate saraso mataḥ**

(*Bhakti-rasāmṛta-sindhu*: 2.5.132)

What can we guess about that plane? It is living. The slightest idea of that ecstasy you cannot guess with your puppy brain. What can you think? You can try to imagine how great the sky is, but how will you imagine it? In your

estimation only two kilometres or two miles is great. But your brain can think, “Yes, the same sky is in America and in India,” so some kind of broader conception is possible. Still even that is less than a mustard seed. ‘One mustard seed’ means fourteen worlds, up and down. All those planes together are called one *brahmāṇḍa* or universe, and that is like no more than a mustard seed in the presence of the Divinity. Then how much can you guess?

If you can surpass the ideas of your entire consciousness then perhaps you can consider what kind of wonder that ecstasy is. Our brains are always agitating this way and that trying to understand, but we cannot guess what kind of wonder that is, but it *is*. And the sages and seers—the *munis* and *ṛṣis*—they feel for us, and for our benefit they have compiled the *śāstra* to guide us, especially Śrīla Vedavyāsa.

So it is not helpful to try to understand this with our tiny brains. Only when that ecstasy will come and conquer our hearts can we feel it. And we must wait for that, not try for it. This is the way to taste it. When He will come, my heart will be fulfilled within a second. That is the ecstasy, the essence given in the perfect philosophy of *Vedānta*.

raso vai saḥ, rasam hy evāyaṁ labdhvānandī bhavati

If you want that ecstasy you can try to worship that plane. Then you will get it by the mercy of the real associates of Kṛṣṇa. And that is the main thing. But there’s no need to be hopeless; much hope is here, especially in this *kali-yuga*. Mahāprabhu said *Harer Nāma Harer Nāma Harer Nāmaiva kevalam*—chant the Hare Kṛṣṇa Mahāmantra without offence and you will get everything.

Chapter Eight

Divine Service

Devotee: In *Śrīmad Bhagavad-gītā*, Kṛṣṇa has explained about *karmma-yoga*. Can *karmma-yoga* ever be *sevā*, or devotional service?

Śrīla Govinda Mahārāj: *Karmma* and *sevā*, action and divine service, are identical from the external perspective. *Bhakti-yoga* and *karmma-yoga* are the same apart from one thing—and that is the inner mood of the practitioner. The inner intention is the all-important, differentiating factor. What result is going solely to the Lord, and not to the *jīva*-soul, that is called *bhakti-yoga*. When all of one’s work will be accredited in the account of Kṛṣṇa, then that is *bhakti-yoga*. And when the result of one’s work is credited to the account of that *jīva*-soul, then that is *karmma-yoga*. It is very simple.

**yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpanam**
(*Bhagavad-gītā*: 9.27)

“Whatever you will do for Me, you will not be responsible for any reaction you accrue from that.” *Karmma* is giving reaction. Newton’s third law is that for every action there is an equal and opposite reaction. Many of Newton’s laws have been disputed and even broken, but this law still exists unchallenged. It is not only Newton’s law but it is the law of the *Gītā*, of the *Vaidik* Scriptures. We are living within the plane of exploitation, otherwise no reaction

could come. That is, we are exploiting and exploited within this plane and so reaction is always coming to us. Once, just after the War of Kurukṣetra, a *ṛṣi* from near Kashmir, named Utāṅka came before Kṛṣṇa with a view to curse Him. “You are the cause of the violence in Kurukṣetra. If You had wanted to You could have easily controlled the situation and prevented it, but You did not. Now millions of women have been widowed as a result of that battle, and I cannot tolerate to hear them cry. You are the cause, and so I shall curse You.”

Kṛṣṇa smilingly replied, “Oh *ṛṣi*, please give a little hearing to me. You have amassed so much subtle power through your austerity, your *tapasyā*, but that will be useless if you throw your curse upon Me. I am existing in the plane of *nirguṇa*, the non-material plane, so your curse will not touch Me. All your austerity, *tapasyā*, everything you have acquired, it is all within this material world. It may reach up to the highest plane of this world, Brahmaloka, but it cannot touch My position. It will be futile and you will lose everything, so I advise you not to curse Me. Please heed My advice to you. I am giving you the knowledge so that you will see who I am.”

Then with folded hands that *ṛṣi* took shelter of Kṛṣṇa, “Now I can see, and You have saved all of my *tapasyā*.” That is the plane of *nirguṇa*, and playing there is devotion—the service world. There are three planes: the plane of exploitation, the plane of renunciation, and the plane of dedication. Who is wholeheartedly serving Kṛṣṇa, he is living in the plane of dedication. He is not responsible for the results of his own activity, yet he is happy with his activities because he is trying to satisfy his Lord, and the Lord is living within the *nirguṇa* plane. So the reactions are not coming to the devotee.

I often give the example of a policeman or military man. During war a soldier may kill hundreds or even thousands of other people, but the responsibility for that must come to the government, so no reaction will come to that man—any reaction will come to the government. Similarly a police officer may sometimes kill a criminal while trying to apprehend him. Again the reaction must come to the government. If through his work anything wrong has happened, then compensation will be given by the government, not from his salary. This is the example.

If we offer all our activity for the service to Kṛṣṇa, then that is *bhakti-yoga*. All result will go to Kṛṣṇa, and it will not come back to me. Otherwise if we are doing *karmma*, following *karmma-yoga*, then some reaction will also come to us. It is nature, otherwise the universe would not function, and that is true not just of this universe, but all universes. When we examine this universe we are amazed, and we think that there cannot be anything more than this, but it is not so. The *ṛṣis* have seen that like this universe, millions of universes are existing, and floating in the river of Virajā. This universe has fourteen levels. The upper levels begin with Bhūr, Bhuvar, Svar, Mahar, Jana, Tapo, and up to Satyaloka, and downwards there are Tala, Atala, Vitala, Nitala, Talātala, Mahātala, and Sutala, and like this, millions of universes are floating within the ocean of Virajā.

**virajāra pāre śuddha paravyoma-dhāma
tad upari śrī gokula vṛndāraṇya nāma**

Crossing over the Virajā, there is Brahmaloka, the effulgence of Vaikuṇṭhaloka, Paravyoma. Brahmaloka means no-man’s land, equilibrium, or abscissa, and crossing that we can enter the Paravyoma-dhām. But first we must

obtain a visa. Without the correct visa no one can enter another country. We may obtain a passport from the Mahamāyā here, or by the grace of Lord Śiva, he has that power, but that will be useless if you cannot get a visa from the Vaikuṇṭhaloka. Vaikuṇṭha is existing within the plane of dedication, and who is fully dedicated, he can get that visa. And even after entering that plane, many inner divisions exist for which you need further, inner visas if you want to go there. Saṅkarṣaṇ-Baladev, he is the visa officer there. Saṅkarṣaṇ is the master, and Yogamāyā is the mistress there. All activity is through the agency of Yogamāyā and the necessary power is coming from Saṅkarṣaṇ.

**yadyapi aṣṛīya nitya chit-śakti-vilāsa
tathāpi saṅkarṣaṇa-ichhāya tāhāra prakāśa**
(Chaitanya-charitāmṛta: Madhya-līlā, 20.257)

Devotee: A *brahmachārī* who lives in the *maṭh* of the Mission, is in a very safe position because everything he is doing is *sevā* for the Mission. But in the *grhastha āśram* we are doing so much *karma*, so how can we be safe in our spiritual life?

Śrīla Govinda Mahārāj: It is not always true. The *brahmachārī* may be living in the *maṭh*, that may be true externally, but that *brahmachārī* may really be living in *naraka*, in hell. Similarly, one may be living in the *grhastha āśram* but he can be residing in heaven. It is only dependent on the inner mood. Taking the saffron cloth, doing some work in the *maṭh*, and maintaining the formality, that is not sufficient. The only thing sufficient will be the true mood of devotion. If there is the mood of devotion, then that is very nice. That is quality.

Śrīla Guru Mahārāj said we need quality and not

quantity. You will see very few *brahmachārīs* in Guru Mahārāj's *maṭh*. They are coming and staying a few years maybe, but eventually they cannot remain. It is ultimately all depending on the mood. Mood of devotion, or mood of emotion? If one is living in the *maṭh* only emotionally, never going to the deeper level, but only floating on the surface, then he will not get the proper result. And one *grhastha* can do one hundred times more service to Kṛṣṇa through his genuine mood of devotion. But if one is living in the *maṭh* and doing twenty-four hours per day sincere service, then he must get the proper result. The substance is necessary, and that is devotion.

The word 'devotion' is only applicable to a devotee. If one is a devotee, then we must consider that he has devotion. We may say, "He is a devotee, and he is a devotee and she is a devotee," but that may only be an external identification. Devotion is the most valuable asset. One may be from the lowest caste, may be a *grhastha*, or anything, but if he has devotion, then he must be the best of all men.

In the Rāmānuja-sampradāya, which is also existing within the devotional plane, there is a famous story. There was a devotee named Danu Dās. 'Dās' generally means a non-*brāhmaṇa*, but Rāmānujāchāryya went to his house and accepted *Prasādam* there, and because of his devotion, a representative from Vaikuṇṭhaloka came to him and took him to that plane. This is not just a story, this is a fact.

So we can understand that everything is depending only on devotion. Where there is devotion there is no problem, and devotion has its basis in strong faith. The first thing necessary is strong faith to Guru and Kṛṣṇa, otherwise we cannot do anything for Kṛṣṇa. We may do something, but that will have no value. We can do

something only with heart, with affection and with love, and behind that must be strong faith. That is devotion, and that will give us hankering for Kṛṣṇa whose qualities are unique and wonderful. The *jīva*-soul has fifty qualities in common with Kṛṣṇa. In the first layer we are the same. Then, the demigods have fifty-five qualities, Nārāyaṇ has sixty, Saṅkarṣan-Baladev has sixty-two, and Kṛṣṇa has sixty-four qualities. He is the origin of all, even of Nārāyaṇ. In *Śrī Brahma-saṁhitā* we find:

**īśvaraḥ paramaḥ kṛṣṇaḥ sachhidānanda-vigrahaḥ
anādir ādir govindaḥ sarvva-kāraṇa-kāraṇam**

“He is the cause of all causes.” It is proven there in *Brahma-saṁhitā*. If you read *Brahma-saṁhitā* you will find that a very concise description is given. In less than one hundred verses the entirety of the Vaiṣṇava theology is presented, and above all, you will find it is established that Śrī Kṛṣṇa is the Supreme Personality of Godhead. The *jīva*-souls are emanating from His marginal potency, or *taṭastha-śakti*, which means they can be attracted to either the mundane or divine world.

Kṛṣṇa’s special qualification is that when the flute-song of Kṛṣṇa comes out, the whole universe is attracted. But if our ear is blocked with wax, then we will not hear that, so first it is necessary to clean ourselves, then we can hear. Existing above the plane of Nārāyaṇ is Kṛṣṇaloka, and there four qualities are playing in an unparalleled way.

**sarvvābhuta-chamatkāra-līlā-kallola-vāridhiḥ
atulya-madhura-prema-maṇḍita-priya-maṇḍalāḥ
trijagan-mānasākarṣi-muralī-kala-kūjitaḥ
asamānordhva-rūpa-śrī-vismāpita-charācharaḥ**
(*Bhakti-rasāmṛta-sindhu*: 2.1.41–42)

“There the play of Kṛṣṇa with the Braja-*gopīs* and the Braja-*balakas*, cowherd girls and boys, and others, is going on in the sweetest way. In Vṛndāvan Dhām where there is Govardhan, the Yamunā, and the twelve forests, the sweetest varieties of play are going on day and night.” Brahmā himself was stunned to see those Pastimes of Kṛṣṇa. He could not understand who was this boy playing in Vṛndāvan. He thought, “This is not my creation, or maybe I created this and have forgotten.” In this way he was perplexed, and so he stole all of Kṛṣṇa’s cows and cowherd boyfriends and kept them hidden in a cave.

After one year he returned to see the result. He was astonished, everything was going on just as before. At first he thought that the cows and cowherd boys must have escaped from the cave, but when he checked he found they were all still there as he had left them, in mystic slumber. Then he was astounded. He could not fathom how the play of Kṛṣṇa is floating in this way, and he submitted a very nice *śloka*, which is found in *Śrīmad-Bhāgavatam*:

**jānanta eva jānantu kiṁ bahūktyā na me prabho
manaso vapuṣo vācho vaibhavaṁ tava gocharaḥ**
(*Śrīmad-Bhāgavatam*: 10.14.38)

“Whoever will say that they know Your glories, they can say that, but my confession is that I cannot understand You at all. You are simply beyond the reach of my body, mind and words.”

This is *sārvabhuta-chamatkāra-līlā-kallola-vāridhiḥ*—His wondrous Pastimes. And those who are in His association they are, *atulya-madhura-prema-maṇḍita-priya-maṇḍalāḥ*. His companions are always playing in the mood of *Madhura-rasa*. There, nothing bad can exist. Kṛṣṇa is the only enjoyer and He can enjoy with everything. He enjoys

the love of the paramour, and there, in that transcendental abode, that has the topmost position. Those who have the very sweetest, ecstatic love in their hearts, the boy and girl friends, those types of friends are always playing with Kṛṣṇa. He is the enjoyer, and they are the suppliers of that enjoyment, but peculiarly they in turn feel more joy within their hearts than even Kṛṣṇa is feeling. Why?

In this mundane world we can see this principle also. Many will like to eat, but there are some who like to feed others, and they feel more pleasure doing that than being fed. When they are cooking and feeding others, giving happiness to others, their happiness is greater than those being fed. When they see the happiness of those they are feeding, they are getting double happiness. Similarly the devotee wants to satisfy Kṛṣṇa, and when Kṛṣṇa is satisfied, then the devotee is doubly satisfied, and Kṛṣṇa embraces that devotee. And He is *asamānordhva-rūpa-śrī-vismāpita-charācharaḥ*.

What kind of sweet person is Kṛṣṇa? When He sees His divine form reflected in the mirror, like a madman He wants to embrace that. His beauty is so intense that even He cannot understand that it is a reflection. From this we can get some idea of the kind of beauty found in Him, and when the *Gopīs* are getting His embrace, how much happiness they are experiencing we simply cannot say. This is the super love relationship with Kṛṣṇa. And *trijagan-mānasākarṣi-murali-kala-kūjitah*, the whole universe is attracted to *murali*, the flute of Kṛṣṇa. From Kṛṣṇa's flute, the first sound, the primeval 'Om' was heard by Lord Brahmā. Hearing that he was intoxicated. He tried to meditate on that, and through his meditation came the *Kāma-gāyatrī* by the grace of Divyā Saraswatī. This is all explained in *Śrī Brahma-saṁhitā*. Happily I can recom-

mend that you try to read this book. Some of the inner meanings are hard to understand, both in the Bengali and the English. If you understand the original Sanskrit then maybe you will get a little better understanding, but the Bengali commentary is difficult to fully understand. That is because the masters, when they are giving the explanation of the *ślokas*, they do so with full guard, so that the meaning will not be adulterated.

So four unique qualities exist in that special plane of Vṛndāvan, the plane of dedication. That is called Vraja Dhām. The word 'vraja' is a verb, an action, it means to 'dive deep into the Reality.'

**sarvva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarvva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ**

(*Bhagavad-gītā*: 18.66)

In the last chapter of *Bhagavad-gītā*, Kṛṣṇa says, "Oh Arjuna, what more can I say to you? You are My dear friend, and so I am now imparting to you My most affectionate advice. You please consider it. I have told many things to you from the first to this last chapter, and that is sufficient to understand the nature of the Truth. Of course some further question may come later, but now it is not necessary for you to know more. Only, what I will tell you now, please give your full attention to that. Whatever you know as religion, I am telling you to leave that, and dive deep into the plane of Reality. Come to Me in Vraja."

This means that whatever our conception may be, that must necessarily be useless in the ultimate analysis. We have come to deal with the Infinite with our finite

understanding. If we say, ‘It is unlimitedly big,’ then how much can we conceive of ‘big’? Like the sky? But how much can we see of the sky? Perhaps two miles, not much more than that. And if we say, ‘It is unlimitedly small,’ then how much ‘small’ can we conceive? To the atom? But the *Upaniṣad* says:

aṇor anīyān mahato mahīyān

“He is smaller than the atom, and there He can exist with His full power.” It is inconceivable, and so Mahāprabhu has said *achintya-bhedābheda-siddhānta*, the perfect conclusion is that the Lord and the individual *jīva*-souls are simultaneously and inconceivably similar and different. This is the conception of Śrī Chaitanya Mahāprabhu. You cannot conceive of the Absolute through your mind and intelligence. Mental power is the highest in this mundane world, the mind can move faster than the ether, but that is also useless to approach Him. He is *achintya*.

**achintyāḥ khalu ye bhāvā
na tāms tarkeṇa yojayet
prakṛtibhyaḥ param yach cha
tad achintyasya lakṣanam**

(*Bhakti-rasāmṛta-sindhu*: 2.5.93)

“That which is of the nature of the Absolute, is called *achintya*, or inconceivable. Reason can only comprehend what is of the mundane nature, so do not try to control what is inconceivable within your knowledge—your mental power. It is beyond your reason.” That is the *achintya-śakti* of Kṛṣṇa.

Chapter Nine

Transcendental Knowledge and The Fortunate Soul

Devotee: Mahārāj, though one may generally acquire knowledge from an external source, we can see in the case of Śrīla Guru Mahārāj that transcendental knowledge was always coming from within his own self.

Śrīla Govinda Mahārāj: Yes, this is a very important truth. Sometimes Śrīla Guru Mahārāj would visit Badarikāśram in the Himalayas, and once while he was there he contracted pneumonia and was confined to bed with a temperature of 102 or 103 degrees. I was not there on this occasion but other highly respected Godbrothers and disciples had accompanied Guru Mahārāj.

It happened that at this time one greatly learned *paṇḍit* came to debate with Guru Mahārāj but when he heard of Guru Mahārāj’s illness he decided he wouldn’t disturb him. Instead he began his philosophical talk with the other Vaiṣṇavas present. All of these devotees were highly qualified in scriptural knowledge, but none of them could defeat that proud *paṇḍit*.

Meanwhile Guru Mahārāj, hearing everything from his bed in the adjoining room, could not tolerate that the opposing arguments of the *paṇḍit* would not be defeated. So in spite of his high temperature and serious condition, Guru Mahārāj sat up saying “Bring that man to me.” It should have been impossible, all were astonished, and

with great respect the *paṇḍit* came before Guru Mahārāj.

Guru Mahārāj said “I am very sick but if you can tell me the gist of your question, I shall try to answer.”

Taking the stance of an agnostic the *paṇḍit* posed his question, “Where is the proof that the soul resides within the body? Can you prove this?”

Guru Mahārāj replied by quoting a verse from *Śrīmad-Bhāgavatam*, “Everyone is questioning whether the *ātmā* (soul) exists or not, and this type of debate is continuing. Each gives his opinion based on knowledge gathered from the external world, but the *ātmā* is light and it is by this light only that knowledge can be seen. It is by the soul’s power that they are able to debate. Although it cannot be seen, it is this light within the body that is the power which enables one to see, to walk, talk and do anything.”

Upon hearing this verse from *Śrīmad-Bhāgavatam* the *paṇḍit* immediately accepted defeat and humbly submitted, “Mahārāj, I also know that *śloka* but you have the feeling of *ātmā* whereas I have not. Because you have seen *ātmā* you can immediately fulfil my question whereas I could not have given that answer so quickly, and that is the difference between you and I.”

The mood of the *paṇḍit* changed and he took shelter at the lotus feet of Śrīla Guru Mahārāj and continued to discuss the Scriptures. All the Vaiṣṇava *sādhus* there were amazed that in only thirty seconds or so that great proud *paṇḍit* had been defeated.

So we can see, knowledge and transcendental knowledge are not the same thing. We gather knowledge with our senses in this plane, but transcendental knowledge appears in the heart, through transmission from one who is fully conscious in the divine plane.

Devotee: It would seem that without real love and service to the Guru, too much knowledge can be a problem in our spiritual life.

Śrīla Govinda Mahārāj: Yes, it is a very unfortunate problem, and I have seen this many times in my experience in this mission. We all have some power of realisation but that realisation is all based on our experience of the mundane world, therefore whatever we perceive will be with the eye of mundanity. This type of vision has been growing since our childhood and although we may develop great expertise in any given field of knowledge, still that will be mundane. That very knowledge may be an obstacle to our devotional life. Only by the mercy of Guru can we overcome these obstacles, otherwise it is not possible.

I often tell that I have been in this mission for over forty years now, so you will understand that I have seen many things in that time, many obstacles to devotion, but my guardian was very strong and by his mercy I crossed over those things. If I have strong faith in my guardian, then if I see anything wrong, I will be able to cross over that safely.

Everybody has some problem in this mundane world, it is by nature a faulty plane, but to see with a fault finding nature will be very bad. If I am examining a person why should I try to see where are his faults? Rather I should search where are the good tendencies in that person. I must try to see that, and this is my master’s teaching.

If I have a strong master then there is no problem. By the grace of the Divine Master my fortune will also be that I can follow him. I shall think, ‘I am a fallen soul, I had no real fortune but he has made my fortune, that is why I am fortunate,’ and in this way, I will get some proper vision.

**brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja**

(*Chaitanya-charitāmṛta: Madhya-līlā, 7.151*)

“While wandering throughout the universe, if a soul is greatly fortunate, by the grace of Guru and Kṛṣṇa he receives the seed of the creeper of devotion.”

Our fortune is given by our Divine Master, and if we have strong faith in our master then we can cross over anything and everything. We shall be fearless. When my master is with me I shall have no care for any obstacle. Fearlessly I can jump from a high bridge into the river because my guardian is watching over me. If we can have this mentality, and can get this type of faith from our Gurudev then we are *bhāgyavān jīva*, fortunate souls.

We can understand what is the nature of devotion only by the mercy of the Divine Master. Kṛṣṇa warns the fallen soul, “Don’t offend My devotees, don’t underestimate their position. You cannot see if their position is high or low, so whenever you see My devotee, bow down to him and try to get his mercy. If you can get his grace by any means that will be your greatest fortune.”

Chapter Ten

A Life of Service

Śrīla Govinda Mahārāj: This year Śrīla Guru Mahārāj is residing in his Samādhi Mandir and we are trying to serve him through his instructions, through his guidance and with his blessings. Although I do not speak English very well, still Kṛṣṇa consciousness is moving heart to heart. Language is not as communicative as transcendental sound. The Hare Kṛṣṇa Mahāmantra and so many other mantras are revealed in the Vedas. We may not know their meaning but by chanting them the meaning is revealed. We are meditating on the mantras and we are receiving light from them. In this way we can understand that only the devotional spirit can help us, and devotion is the highest and only real means for practising Kṛṣṇa consciousness, for serving the Vaiṣṇavas. If I see a man drowning in the river, should I go to learn the local language and then try to help? No! I will have to do what I can immediately. And our position is also equally desperate. We are drowning in the ocean of *māyā*, so whatever we now have we will have to utilise that for our rescue from *māyā*.

Guru and Vaiṣṇava are coming from the transcendental world, from Chinmaya Dhām which is purely spiritual and we are also essentially spiritual so they can easily communicate with us—soul to soul. Soul to soul communication is the best method and in this way when we are reciting the mantram, when we are trying to follow their advice, in whatever way, they are helping us for our

transcendental progress. The *sādhus*, the saints, are establishing *maṭhs* only for the benefit of the conditioned souls. They are so kind that only to help us they are arranging rooms, accommodation, and making so many arrangements just so we may have a chance to serve the centre, to help us progress easily towards our spiritual destination.

In the association of other devotional souls there will be no fear. In their company we become fearless, therefore we should always be very enthusiastic to see the devotees and have their company. We have been following Śrīla Guru Mahārāj for so long and we were always happy in his presence and even now we are happy because now his instructions are coming in a supramental way. In the presence of Guru Mahārāj he would directly give his instruction and so it was very easy to know his direction, and now if we find ourselves wanting for any direction we are meditating on him and the instruction is coming and we are gladly doing some *sevā*, some service. Union in separation is our supreme goal and that is the *līlā* of Rādhā-Kṛṣṇa, and we can meditate on the Pastimes of our Guru Mahārāj in the same way, in the mood of separation.

I am very happy if you can all stay for the *Gaura-Pūrṇimā* festival. Actually you may all stay as long as you like and if the Government will give you permission then you may stay forever in this Maṭh. There may have to be some mundane arrangements for visas, passports, etc., but we will always welcome you. This building and everything here, that is only for the devotees.

Devotee: We want a visa for the transcendental world.

Śrīla Govinda Mahārāj: Yes, the supreme authority is Gurudev and he will give the visa to the transcendental world. He is the authority, of that there is no doubt. From the mundane to the other world, to Kṛṣṇa's *dhām*,

Gurudev is giving that visa. He is the *Āśraya-vigraha*, the Lord we accept as our shelter. We must try to chant and follow his instructions and then no real problems will come into our lives. This is the way to make our fortune in life. First we must be initiated into the supramental power of *Harināma*, the Mahāmantra, and here we find there is no limit to how many rounds we can chant but the minimum must be 16 rounds. Guru Mahārāj was so merciful, he said if you are engaged busily with the service of Guru, Vaiṣṇava and Kṛṣṇa, then that divine *seva* must be fulfilled, but the *mālā* (*japa* beads) must not fast. Therefore even in exceptional circumstances you must chant four rounds minimum. Normally sixteen rounds only takes about one and a half hours, so to chant sixteen rounds is not so much. Śrīla Haridās Ṭhākur would take three *lakhs* Names every day, that is 192 rounds, and only after completing that would he take *Prasādam*. When Śrīla Bhakti Siddhānta Sarasvatī Ṭhākur Prabhupād was living at the Yogapīṭha Mandir in Māyāpur, he would take one *lakh* (sixty-four rounds) every day, but as the service of the Lord and the Vaiṣṇavas becomes more and more, then naturally the chanting will become less and less.

Service is our life, we must always try to serve. "I do not know who is Kṛṣṇa, who is Bhagavān, I do not know what is what, but Guru and Vaiṣṇava they know and they are always serving their Lord properly." With this mentality we can help ourselves. I can help myself by always serving the Vaiṣṇavas and my Gurudev. This is the proper channel.

If somebody is giving some money to the Maṭh, they may think that they are helping this Maṭh but actually they are helping their own self by their energy. Money comes through the exertion of energy. A man is trying to

gain money and in so many ways he may be giving his energy for the collection of money, and when that money is given to the Maṭh then that means that his energy is now coming to serve Guru and Vaiṣṇava.

When I was living as a *brahmachārī*, Guru Mahārāj would send me out to do collection, but no matter how hard I tried I would not gain very much money, still Guru Mahārāj would continue sending me. “Go door to door and beg for something. If they give one rupee or 100 rupees, that doesn’t matter but you must go door to door.” I was very hesitant and every morning I would be very unhappy to go begging and so every day Guru Mahārāj would teach me, “You are not going to beg for yourself, you are going for Guru-*sevā*, for the service of your Guru, and when they give you something, they are not being kind to you, they are being kind to themselves. They are collecting money in so many ways and if they give some of that to you then their money will be used for Guru-Vaiṣṇava-*sevā*. That money comes to Gurudev and he is offering that to the Lord, and those that gave, they are gaining spiritual benefit.” In this way Guru Mahārāj would preach to me.

I was sixteen or seventeen years old and it was very difficult for me but Guru Mahārāj was always pushing me, “Go for begging!” and I got two types of benefit from that. Sometimes the people I met would ask me why I was not using my time for the mundane pursuits. Why had I left home? Why had I neglected my worldly duties? Why was I not with my mother and father? And so many other questions. I would have to give the answers to their questions and in so doing I would clarify myself within. Then secondly, I am collecting some money for my Gurudev and he is offering that to his Gurudev and Lord

Kṛṣṇa and in this way I am gaining my spiritual benefit.

Having a human body means we must maintain it nicely, but for what purpose? For the service of Guru, Vaiṣṇava and Kṛṣṇa—only for *sevā*. And if I can keep up this ideal then no *māyā* can come and overpower me. Śrīla Raghunāth Dās Goswāmī, Śrīla Rūpa Goswāmī, Śrīla Sanātan Goswāmī, Śrīla Svarūpa Dāmodara Goswāmī, Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura Prabhupād, our Śrīla Guru Mahārāj, Śrīla Swāmī Mahārāj Prabhupād, all of them are preaching, and if I also try to preach to this world then I shall be benefited and somebody who hears that must also be benefited. This is the way of Kṛṣṇa consciousness.

Chapter Eleven

Emotion or Devotion?

Devotee: I want to know if it is okay to read the higher books by the *Goswāmīs*, describing the intimate pastimes of Rādhā and Kṛṣṇa?

Śrīla Govinda Mahārāj: We are not doing that. In my forty-two years with Śrīla Guru Mahārāj I never once heard him give permission for that to us. I know many of the books you are speaking of very well, that is my position was somewhat different. Śrīla Guru Mahārāj is a *paramahansa* Vaiṣṇava and I was his personal servant up until about 1983, when I engaged some others for his personal service. At that time my *sevā* responsibility increased in such a big way that I was unable to always serve Guru Mahārāj in person, still I was always looking after his health.

From 1973 I was treating Śrīla Guru Mahārāj as his doctor. Guru Mahārāj was so ill that all the doctors had said that no medicine could work in his body, and they were sure that within a few days or a week at most he would leave his body. Of course Guru Mahārāj's body is a *siddha* body, but still all the most qualified doctors said that it was beyond their capacity to treat him. Then, one day, I was taking my bath and I was crying, and I called to Lord Śiva, "Oh Lord Śiva, you have said that I am your son, and really I feel that I am. You are the master of all medicine, so please my Lord give me some medicine for my Guru Mahārāj."

After my desperate prayer I heard the name of a medicine, as if from the air. At first I thought I had mistaken the sound of the water from the shower as the name of the medicine, so I prayed again. "Please let me hear that name again so that I may be sure." And again the sound of that medicine came. I knew that medicine because at that time I was practising as a doctor of homeopathy to the people, but until now I had never treated Śrīla Guru Mahārāj. This was because firstly I was not always staying with Guru Mahārāj, and secondly I had never considered myself to be a very good doctor. I was able to give some help to the poor but I felt that was as much as I could do.

In any case after hearing the name of the medicine from Lord Śiva, I felt very free in my mind and I knew that Guru Mahārāj will not leave us now. In the meantime Hari Charaṇ Prabhu called me on the telephone, "Śrīla Guru Mahārāj is sinking fast, he has no pulse, only a slight heartbeat, and no blood pressure." I told him, as a matter of fact, "Prabhu, don't worry, I have just now been given a medicine by Lord Śiva, give it to Guru Mahārāj and he will be cured. I am coming right away."

I took the last train to Calcutta, which was late, and arrived at the Maṭh at about 12 o'clock midnight, and when I arrived I saw Guru Mahārāj sitting in his chair and taking *Prasādam* with his own hand. I asked Guru Mahārāj, "What has happened? Hari Charaṇ Prabhu told me you were sinking." And Guru Mahārāj replied, "Yes, I was but Hari Charaṇ Prabhu gave me the medicine that you told him, and now you can see."

Then his pulse came back and blood pressure became normal, and Guru Mahārāj said, "From this day you will be my doctor." All of Guru Mahārāj's doctors consented, but still I was thinking that Guru Mahārāj is so great that

somebody will chastise me, “Why are you not calling the doctor, why are you treating Guru Mahārāj?” I was a little afraid and still I could not consider myself as a very good doctor. Then Guru Mahārāj said, “All the doctors have already said that no medicine can work for me, so now happily you can treat me.”

So I became Guru Mahārāj’s doctor, and after that his main illness was a chronic headache. He had suffered from this headache from the age of seventeen, and from twenty-two it became very strong. When Guru Mahārāj was suffering with this headache he could not eat anything. Only he would take water and constantly be throwing up. Sometimes this would last for three days, sometimes six days, and sometimes up to twelve days. So I began researching, and finally I told Guru Mahārāj, “Mahārāj, now your headache must go. I can treat you and forever it will be gone.” All the homeopathic doctors who had treated Guru Mahārāj had prescribed nux-vomica and administered it from thirty to ‘MM’ potency but none had had the desired effect. As they had all prescribed this same medicine, I concluded that nux-vomica must be Guru Mahārāj’s constitutional medicine. I then went to an allopathic doctor and asked him what is the dosage of nux-vomica mother tincture in allopathy. It was eight drops maximum, so I decided to give Guru Mahārāj five drops. When the first signs of the headache came I administered the five drops of the mother tincture and the headache was reduced to a standby position. I was confident that now this headache will go because previously no medicine could check it.

The only other medicine that could give Guru Mahārāj relief from this condition was cafergot, a type of ergotamine. Ergotamine is a very serious drug, and through

taking this, all of Guru Mahārāj’s health problems came, but it was the only relief possible before now. After about two or three hours again the headache came and so I gave Guru Mahārāj one-fourth dose of the ergotamine, and again after about another six hours the headache returned and I gave the nux-vomica. In this way alternating between the two, and then after twenty-four hours I stopped the ergotamine and continued with the nux-vomica along with Lord Śiva’s medicine, and two other homeopathic medicines I had selected. That headache was then completely gone forever and so in this way I was the doctor to Śrīla Guru Mahārāj. Still if I was not at the Maṭh I left instruction that if the need arose then the allopathic doctor should be called.

Once Guru Mahārāj was suffering from bronchitis and so Hari Charaṇ Prabhu called the top doctor of Nabadwīp, the president of the district medical board. He came, and after seeing Guru Mahārāj prescribed some medicine. Guru Mahārāj flatly told him, “No, I will not take your medicine. Govinda Mahārāj is my doctor and only after he comes and says, will I take your medicine.”

Then, the doctor was very angry and said, “Then why did you call me?” Guru Mahārāj said, “I did not call you, Hari Charaṇ called you.” So the doctor asked Hari Charaṇ Prabhu, who explained, “I called you because Śrīla Govinda Mahārāj said I should.”

The doctor replied, “Do not call me again, if Guru Mahārāj will not take my medicine then why should I come?” And angrily the doctor left. When I arrived, I asked Guru Mahārāj what had happened and he told me the events, so I went to see the doctor. When I reached there the doctor was still angry and he said, “Oh, Govinda Mahārāj, you have come. It is not necessary to come.

I shall not go with you. I shall not see Guru Mahārāj as my patient.”

I told him, “You must continue to see Guru Mahārāj.”

“Why should I come, he will not take my medicine.

“No!” I said, “He will not take your medicine, that is the truth. That is because you yourself have said that your medicine will not work on him. I am calling you because I am not a very good doctor and you are the best doctor in all of Nabadwīp, and if you will examine Guru Mahārāj and give your diagnosis and prescription, then immediately I can understand from your medicine what homeopathic medicine I should give instead of that. This is why I call you, and you have love for Guru Mahārāj, so you must come.”

Then the doctor was quiet and said, “Yes, if that is the cause, then I shall come.” Anyhow this was the history. I could not always stay with Guru Mahārāj and so I engaged some others for that. But before that, Guru Mahārāj had no other servant, and so we heard many things during our association. And not only that, it was the desire of Guru Mahārāj to tell something about the Pastimes of Kṛṣṇa, of Rādhārāṇī, and others, so we heard from him, but always he told us in a very cautious way. Never did he tell us to read *Ujjovala-nīlamanī* or similar books, but some things he told us, and I know many *śloka*s from *Ujjovala-nīlamanī*, *Vidagdha-mādhava*, *Lalitā-mādhava* and others. That is, Guru Mahārāj had me study *kāvya* (Sanskrit composition), and it is necessary to read these verses to understand the many varieties of Sanskrit metre, language, beauty, *alaṅkāra*, etc. But I can say it is a special case, it is not for all. These books are no doubt the supreme books of our *sampradāya*, but they are not for all and everyone’s reading. If anyone will read these books then

they will become *prākṛta-sahajiyā*, and what will be for them? We do not want that our brother and sister become that, so we must be very serious about our practising life.

You have left everything; your culture, your allegiance to country, community, your habits, everything you have left to try and practise Kṛṣṇa consciousness, so you will have to be serious. And you also need the result. To only practise, that is not your life’s goal, you need the end result—Kṛṣṇa consciousness—and how will you get that result? It is necessary to first understand this.

We are chanting Hare Kṛṣṇa but we have not become perfect. Why? We must research this. Why is it not happening, why is the feeling not coming inside? If it were merely a cheating matter then it would be no problem. But it is not a cheating matter, it is proven in the scriptures of India: the *Veda*, *Vedānta*, *Upaniṣad*, *Purāna*, five thousand years of culture, and there are *munis* and *ṛṣis* who have all got the result. If you study the scriptures like *Mahābhārata* you will say that all the advices are very good and you will see that so many have gained the result. Then why are we not getting the result? The time has come for us to know why.

Śrīla A. C. Bhaktivedānta Swāmī Mahārāj Prabhupād has come to this world, Śrīla Guru Mahārāj has come, Śrīla Prabhupād Saraswatī Ṭhākura has come, Śrīla Bhaktivinod Ṭhākura—their books and everything are with us, all the property of Śrī Chaitanyadev’s *sampradāya* is with us, but it is not fruitful to us. Why is this? It is necessary to know. We do not want to cheat anybody, we want to do something good for others, and if we cannot do anything good then at least we will not do anything bad to others. So we must be serious about our practising life, and that means we must follow the directives given by Śrīla Guru

Mahārāj. Before approaching the *rasa-tattva*, the serious, high Pastimes of Śrī Śrī Rādhā-Kṛṣṇa we must prepare ourselves for that, otherwise that will not give us the perfect sentiment.

In *Śrīmad-Bhāgavatam* it is written (10.33.39):

**vikrīḍitaṁ vraja-vadhūbhir idam cha viṣṇoḥ
śraddhānvito 'nuṣṅguyād atha varṇayed yaḥ
bhaktiṁ parām bhagavati pratilabhya kāmam
hṛd-rogam āśv apahinoty achireṇa dhīraḥ**

“If you hear the Pastimes of Kṛṣṇa with the *Gopīs*, especially the *Rāsa-līlā*, etc.—which have been revealed in this mundane world by the grace of Kṛṣṇa—if you hear with full faith from a *bona-fide* Guru or Vaiṣṇava, and if you subsequently describe that to others, then you will get the topmost supreme devotion to Kṛṣṇa. The conjugal play of Kṛṣṇa with the *Gopīs* in Paramour Love—which He tastes in a variety of ecstasies—if you hear that, then your heart disease of lust will be expelled forever.” So why is it that when we contemplate that *līlā* we are getting difficulty and we are going to a hellish position? This we must research carefully, and that knowledge has been given by Bhaktivinod Ṭhākura and especially by Śrīla Sarasvatī Ṭhākura. *Śrīmad-Bhāgavatam* has declared that the lust will be driven out of the heart, and one’s consciousness will come to the level of Kṛṣṇa-prema—bodily consciousness will be forgotten and that will be overtaken by *prema* consciousness.

One must get that position. So why are we not getting it? *Harināma* is transcendental vibration non-different from Kṛṣṇa. We are chanting the Hare Kṛṣṇa Mahāmantra, but in which way shall we chant? The Mahāmantra manifests Himself by appearing in your heart and dancing on

your tongue, but if *Harināma* is transcendental, then I cannot chant with my mundane tongue. This is the truth, the mundane cannot play with the transcendental. Only when the mundane becomes itself transcendental can it come in touch with the transcendental Name. It is very clear, so somehow or another we must make ourselves transcendental.

There is a very nice analogy of the moon. The moon is always in the sky but sometimes it is obscured by the clouds. Sometimes we can see it and sometimes we cannot. So the position of *Harināma* is like that. Like the cloud we are always coming and going, and according to our standard of chanting, sometimes *Harināma* may reveal a glimpse and sometimes He will remain covered, then finally He will reveal himself in our hearts. We are getting some result, then we can say “Yes, it is the truth.” But if we get nothing then we will become hopeless and think, “Why should I spend my time for that?” But behind that we will have to see that the reason is because I cannot chant properly.

We can see that in every religion there is the chanting of the Lord’s Name in one form or another, so they cannot all be wrong. So we can understand that there is great benefit in chanting the Lord’s Name. There is no doubt. And further, in the scriptures of India it is recorded that if you chant this particular mantra then you will get this particular result, another mantra another particular result. The ancient *ṛṣis* and *munis* have discovered and proven this. A *ṛṣi* is he who can discover something in the field of Vedic religion, a ‘Ph.D’ of religion, and a *muni* is he who is successfully practising the Vedic religion.

The *ṛṣis* and *munis* are all chanting the Lord’s Name. Lord Śiva, Lord Brahmā, the demigods and gods, all are

chanting the Lord's Name. Then inside of the chanting, like the nux-vomica, there is medicine for us. This Kṛṣṇa-nāma is a form of Kṛṣṇa, and if you chant the Holy Name of your Lord, then you must get the result. So what is the process to chant properly?

Śrīman Mahāprabhu has given the three-fold process: humility, tolerance, and honouring others. If we cannot chant properly then in some way we are not following that process. It is our ego. We are getting some result, no doubt, otherwise we would give up chanting *Harināma*. Also, Bhaktivinod Ṭhākura has said that if we cannot avoid the *Nāmāparādha*, offence to the Name—and in all probability we will not be able to avoid—but if our intention is to try to avoid that, then we should pray to *Harināma*, “Oh *Harināma*, I cannot properly chant Your holy form, so please reveal Yourself within my heart and purify me.” And Bhaktivinod Ṭhākura has said, “Chanting, chanting, chanting, chanting—somehow, in any way, we need to get the attention of that Holy Name.” In this way we must get the desired result. I can say it is so. Otherwise if it were only cheating then I would have left it long ago. My nature is like that. I do not want to cheat anybody, I cannot beg from anybody, and I cannot cheat others. But sincerely I say to you, that you will get that result if you chant in this way, following the process of Mahāprabhu, and carefully guarding against making any offence to the Vaiṣṇavas.

Then we should pray to *Śrī Harināma*, “Oh, my Lord you are transcendental, and I am living within this mundane world. I am *jīva*-soul, and so I am also transcendental by nature, but due to misuse of my finite independence I am covered by illusion, covered by ego. Please be kind upon me. Oh *Harināma*, give me Your mercy and reveal

Yourself within my heart.” This must be our mood of prayer.

I heard from Śrīla Guru Mahārāj, that when his Godbrother, Śrīmad Parvat Mahārāj was a young boy he used to live in the house next door to Śrīla Bhaktivinod Ṭhākura. He told us, “In my young age, I heard every night from about 2 a.m. until the morning, Śrīla Bhaktivinod Ṭhākura would chant the Mahāmantra on his rooftop, but you could hear that his chanting was more like calling, a heartfelt call to his Lord.” So we must be serious about our chanting, and we must make obeisance to Guru and Vaiṣṇava. We should know our Guru as perfect, but who is a Vaiṣṇava, that we do not know, and to what extent one is a Vaiṣṇava, that we also do not know. Someone may be twenty-five percent, another seventy percent, and another may be one hundred percent, or only five percent, we do not know. But we should know that everybody has some good qualities whether they are a demon or a saint, but who is a Vaiṣṇava we do not know.

So we must give honour to all and be respectful to everyone and be surrendered to the will of God, then the Vaiṣṇavas must be kind to us. That is the process given by Śrīla Bhaktivinod Ṭhākura. It may be hard to follow that, but if we really need the true result, then we must proceed only in this way. And proper adjustment will be constantly required. Suppose someone will kick my father in front of me. If I will tolerate that and be humble, then he may kill my father. My father is to be protected by me. I am his young son, and he is old and weak, therefore it is my duty to protect him. So what is humility and what is tolerance, everything will need to be adjusted. And Śrīla Prabhupād Sarasvatī Ṭhākura has given that adjustment. He says that to just make some show of being very humble, lower than

a blade of grass, will not be sufficient. Of course that is the fact, but some substance must be within your heart, and that must be the perfect substance. In every situation you must have some realisation. Should someone abuse your Guru in your presence, then what will you do? If you think, “I am very humble and I shall be tolerant to him,” then that is not real *ṭṛṇād api sunīchena*. We find the proper response in the person of Śrīman Mahāprabhu who preaches this philosophy. When Śrīdhar Swāmī, the original commentator of *Śrīmad-Bhāgavatam*, was insulted by Vallabhāchāryya, then Mahāprabhu said, “Oh, you do not give recognition to Śrīdhar Swāmī? Who will not give respect to their *swāmī*, they are a prostitute.”

**prabhu hāsi’ kahe,—“swāmī nā māne yei jana
veśyāra bhitarē tāre kariye gaṇana”**

(*Chaitanya-charitāmṛta: Antya-līlā, 7.115*)

Then everywhere there is harmony, some adjustment, and with full consciousness we shall try to chant the Hare Kṛṣṇa Mahāmantra. Under proper guidance we can read everything. We have a right to read, but that must be under the guidance of a perfect person who knows fully that plane, then no offence will come to us in any way, and we shall not become *prākṛta-sahajiyās*.

Knowledge just for its own sake has no real value and will not give us our real goal. I recently met one old friend in New York, he is a disciple of Śrīla Swāmī Mahārāj Prahupād and famous as a *paṇḍit*. He is accumulating much scriptural knowledge and learning, and he is constantly questioning me, and all very taxing, complex, scriptural questions. Finally I told him, “Prabhu, what are you doing? You are questioning me and I am giving you answers, but then are you proceeding or are you

remaining in your present position? If you think you are getting any benefit from me, then why are you not coming with me? Why are you remaining here? Come forward with me, otherwise why spend my time?” I asked him, “Are you satisfied with my answers?”

He replied, “Yes, Mahārāj, I am very satisfied.”

“Then what will you do with my answers? If that does not reflect in your life, than all your questions are useless, and all of my answers are useless to you. My time is wasted and your time is wasted. If you are satisfied with my answers then why are you not coming with me?”

Then he replied, “Oh Mahārāj, I have no money, I cannot come right now.”

We must be very serious in our practising life, then I can give you a guarantee that you must get your goal. You are in the line of Śrīla Guru Mahārāj, you have the mercy of Śrīla Swāmī Mahārāj and Śrīla Prabhupād Saraswatī Ṭhākur, then you must get it, but you must be very conscious about your practising life. I have seen many in our line who think they are proceeding very happily and practising very happily, but they are not seeing themselves through my eyes.

Once, I said, “What is devotion and what is emotion? Are you under emotion or are you under devotion? You cannot see.” Hearing this Śrīpād Janārdan Mahārāj said, “Oh Mahārāj, you are chastising me.”

Actually it is not to chastise anyone, I want to be serious for everyone and for myself also. Already sixty-four years of my life have passed and how much longer I shall live I do not know. If we are under emotion, then we must leave that and try to go to devotion. Heart and soul I am trying. Guru Mahārāj gave me some service. Previously in the time of Guru Mahārāj whatever service I did he would

digest. If I did right or if I did wrong, he is digesting that and my service is getting some position, but now all my good and bad is coming to me, and so I must be even more serious. And all the devotees are really very good, otherwise why are they coming in the line of Kṛṣṇa consciousness? Then I must be serious for them also. I must teach them, “Please come this way, don’t go that way.” That is my duty given by Śrīla Guru Mahārāj, and if I can do that seriously and with all sincerity, then they will get the result, I will get the result and *viśvaṁ pūrṇaṁ sukhāyate*—the whole world will be benefited.

Chapter Twelve

Our Lord’s Beloved Power

om ajñāna-timirāndhasya jñānāñjana-śalākayā
chakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

vāñchhā-kalpatarubhyas’ cha
kṛpā-sindhubhya eva cha
patitānāṁ pāvanebhyo
vaiṣṇavebhyo namo namaḥ

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-chaitanya-nāmne gaura-tviṣe namaḥ

he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo ’stu te

tapta-kañchana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi praṇamāmi hari-priye

Today is *Śrī Rādhāṣṭamī*, the Appearance Day of Śrīmatī Rādhārāṇī. In the Scriptures, especially *Śrī Chaitanya-charitāmṛta* there is much glorification of Śrīmatī Rādhārāṇī.

hlādinīra sāra ‘prema,’ prema-sāra ‘bhāva’
bhāvera parama-kāṣṭhā, nāma—‘mahā-bhāva’
mahābhāva-svarūpā śrī-rādhā-ṭhākuraṇī
sarvva-guṇa-khaṇī kṛṣṇa-kāntā-śiromaṇī

(*Chaitanya-charitāmṛta: Ādi-līlā*, 4.68–69)

“The essence of ecstasy is love; the essence of love is heart; and the acme of heart is called ‘*mahābhāva*.’ And the personality of *mahābhāva* is our Queen, Śrī Rādhā Ṭhākuraṇī. She is the mine of all good, the jewel of Kṛṣṇa’s beloveds.”

We can understand the identification of Śrīmatī Rādhārāṇī in this way: the Power and the Powerful are non-different, but when the Power wants to play with the Powerful, They are taking different forms. One is Power and the other is Powerful.

**rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedam gatau tau
chaitanyākhyam prakaṭam adhunā tad-dvayam
chaikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-
svarūpam**

(*Chaitanya-charitāmṛta: Ādi-līlā, 1.5*)

Although the divine form of Rādhā-Kṛṣṇa is one, sometimes for the Pastimes of love, the Power and the Powerful play together as two. There we will see *hlādinī-śakti* playing with Kṛṣṇa in full love, beauty, charm, and affection. That is the form of Śrīmatī Rādhārāṇī.

Praṇaya-vikṛtir—where Love Herself is taking form and playing with the Powerful, that is Śrīmatī Rādhārāṇī. Śrīla Swarūp Dāmodar Prabhu has explained that Kṛṣṇa’s power is classified in three manifestations: first is *chit-śakti* (transcendental potency), the second is *jaḍa-śakti* (mundane potency), and the third is where the first two come very close to each other, and that is called *taṭastha-śakti*. First is light, second is shadow, and third is the position midway between the two. That is called *taṭastha*. And from that third plane, the innumerable *jīva*-souls are manifest.

Kṛṣṇa, the Powerful, with these three powers in their fullness, is playing in the Paravyoma Dhām. There, unlimited manifestations of the Lord are living, all within the infinite plane. And in Vṛndāvan, where Kṛṣṇa’s play is overflowing with love and affection, everything is for the satisfaction of the Powerful. There, love has five kinds of manifestation: *śānta*, *dāsyā*, *sakhya*, *vātsalya* and *Madhura*. And *Madhura* is of two types: consorthood (*swakīyā*) and paramour (*parakīyā*). Where we see the supreme manifestation of *Madhura-rasa*, there we see the manifestation of Śrīmatī Rādhārāṇī. She is *hlādinī-śakti*, and *hlādinī-śakti* is further explained in *Śrī Chaitanya-charitāmṛta*:

**kṛṣṇake āhlāde, tā’te nāma—‘hlādinī’
sei śakti-dvāre sukha āsvāde āpani**

(*Chaitanya-charitāmṛta: Madhya-līlā, 8.157*)

“That power which is always supplying service for the satisfaction of Kṛṣṇa, and through which comes full happiness, full joy and full ecstasy, that is called by the name *hlādinī*.”

In that realm everything is eternal and we cannot properly conceive that within our mundane intelligence. Therefore Śrīman Mahāprabhu has said it is *achintya*. We have seen in the garden of one lady, a tree with three different types of fruit growing from it. Apricot, pear and plum, all growing on the same tree. I often use the example that if I ask a banana tree to please give me one mango, it will not be able to give that, not in this world. But after seeing that tree—actually two or three trees were there—I can say that it is possible, but still unbelievable. So if in this mundane world it is possible, then why not in the transcendental world.

**chintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvr̥teṣu surabhir abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi**

(*Brahma-saṁhitā*: 5.29)

“Surrounded by millions of wish-fulfilling trees, in abodes made of multitudes of wish-yielding gems, He who tends the ever-yielding cows and who is perpetually served with great affection by hundreds of thousands of Lakṣmīs—the Primeval Lord, Govinda, do I worship.”

The explanation of Goloka Dhām given in *Śrī Brahma-saṁhitā* is inconceivable from this plane, but it exists eternally and there all play is going on by the power of Śrīmatī Rādhārāṇī. She is always trying to satisfy Kṛṣṇa in so many ways. Her form is most beautiful, and Kṛṣṇa is also so nice and beautiful, and when they are playing together, the whole transcendental universe also plays through that mood of their love.

Here, is the shadow universe where *jaḍa-śakti* is the power, and that power is also eternal. Still in the shadow we cannot clearly see everything. The shadow of my hand will not show the colour of my hand, and many other things are unmanifest in the shadow. That *jaḍa-śakti* can also be divided into three: gross matter, subtle matter or the mental plane, and the ego or *ahaṁkāra*. These three cover the *jīva*-soul, so we are unable to perceive our real self.

Where the play of the Power and the Powerful is always manifest, that is called Vaikuṇṭhaloka, and there unlimited manifestations of the Lord are playing eternally. And where that play is supreme, where the principal manifestation of the Power and the Powerful is to be found, that place is called Goloka Vṛndāvan. There the

Powerful is known by many Names: Kṛṣṇa, Nandānan-dan, Yaśodanandan, Śyāmasundar, Govinda and many more, and the Power is manifest fully as Śrīmatī Rādhārāṇī, and She also appears in many divine forms; the *sakhis*, the *mañjarīs*, and others, for the service of Kṛṣṇa. It is said in *Śrī Chaitanya-charitāmṛta*:

**kṛṣṇera yateka khelā, sarvottama nara-līlā,
nara-vapu tāhāra svarūpa
gopa-veśa, veṇu-kara, nava-kiśora, naṭa-vara,
nara-līlāra haya anurūpa**

(*Madhya-līlā*, 21.101)

“The most supreme form of Godhead is Kṛṣṇa, who plays in His eternal divine Pastimes just like a human being, an ever-youthful cowherd boy of Vṛndāvan. He enacts His Pastimes, always playing His flute and dancing expertly.”

The devotees here in this world, those who have received exclusive devotion through the mercy of the Power, they can see the Pastimes of Kṛṣṇa, and they are distributing that to us through the Scriptures, through themselves and through their agents, the *ṛṣis*, *munis* and *sādhus*. Sometimes Kṛṣṇa Himself, with His full paraphernalia and associates, reveals Himself in this material world, and that is called *līlā*. *Līlā* means that which looks like our own activities, but it is not exactly that. Similar yet entirely different.

**aṣṭāviṁśa chatur-yuge dvāparera śeṣe
vrajera sahite haya kṛṣṇera prakāśe**

(*Chaitanya-charitāmṛta*: *Ādi-līlā*, 3.10)

When Kṛṣṇa appeared in the *dwāpara-yuga* the *Yugāvatār* Kṛṣṇa, and the original Powerful Kṛṣṇa, manifested in this mundane world in a combined way. In Dwārakā, Mathurā

and Vṛndāvan, Kṛṣṇa manifested Himself in different ways. They are all eternal and transcendental but there is some difference. Āchāryya Śrīla Rūpa Goswāmī has explained this as *pūrṇa*, *pūrṇatara* and *pūrṇatama*—perfect, more perfect and most perfect, respectively. Those Pastimes begin with the *janma-līlā*, the appearance of Lord Kṛṣṇa. Kṛṣṇa says in *Śrīmad Bhagavad-gītā* (4.9):

**janma karmma cha me divyam
evam yo veti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna**

“Those who can properly understand (*veti tattvataḥ*) My birth and activities, they will never again be subject to the cycle of birth and death.” So who can really understand that?

His birth and death are not the same as ours. They are like the rising and setting of the sun. Sūrya is rising and setting in the path of our vision, but he is not born at sunrise and does not die at sunset. Kṛṣṇa’s birth and death is something like that.

When the Power Herself, Śrīmatī Rādhārāṇī appears in this world, along with the Powerful Himself, Śrī Kṛṣṇa, She is fully replete with all beauty, all charm, all love, all affection and all harmony. And when Their play is moving in Vṛndāvan, the whole atmosphere—the plants, the trees, the earth, everything—is *pūrṇa*, perfect.

**śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ
kalpa-taravo
drumā bhūmiś chintāmaṇi-gaṇa-mayi
toyam amṛtam
kathā gānaṁ nāṭyaṁ gamanam api vaṁṣī
priya-sakhi**

**chid-ānandaṁ jyotiḥ param api tad āsvādyam
api cha
sa yatra kṣīrābdhiḥ sravati surabhībhyas
cha su-mahān
nimeṣārdhākhyo vā vrajati na hi yatrāpi
samayaḥ
bhaje śvetadvīpaṁ tam aham iha golokam
iti yaṁ
vidantas te santaḥ kṣiti-virala-chārāḥ katipaye
(Brahma-saṁhitā: 5.56)**

“That place where the divine Goddesses of Fortune are the beloved, and Kṛṣṇa, the Supreme Male, is the only lover; all the trees are divine wish-fulfilling trees; the soil is made of transcendental gems and the water is nectar; where every word is a song, every movement is dancing, the flute is the dearest companion, sunlight and moonlight are divine ecstasy, and all that be is divine and enjoyable; where a great ocean of milk eternally flows from the udders of billions of *surabhī* cows and the divine time is eternally present, never suffering the estrangement of past and future for even a split second ... that supreme transcendental abode of Śvetadvīp do I adore. Practically no one in this world knows that place but for only a few pure devotees—and they know it as Goloka.”

This is the explanation, but still we cannot conceive it entirely, so the *śāstra* says it is *achintya*. When you enter into that transcendental abode, then you will feel and understand. Before that it will be astonishing to you.

Śrīmatī Rādhārāṇī appeared on this day five thousand years ago, and She played with Kṛṣṇa in Vṛndāvan, manifesting full Paramour Love with Him. Śrīla Rūpa Goswāmī, knowing that our vision is not very deep, has

written that although Their play is like that of a man and woman, it is in fact completely different from this mundane nature. Some expression has been given in the Scriptures because there is no other way to express it, but what kind of love Śrīmatī Rādhārāṇī has for Kṛṣṇa, and what kind of love Kṛṣṇa has for Śrīmatī Rādhārāṇī—we cannot conceive of it.

**pīḍābhir nava-kāla-kūṭa-kaṭutā-garvasya
nirvāsano
nisyandena mudām sudhā-madhurimāhañkāra-
sañkochanaḥ
premā sundari nanda-nandana-paro jāgarti
yasyāntare
jñāyante sphuṭam asya vakra-madhurās tenaiva
vikrāntayaḥ**

(*Chaitanya-charitāmṛta: Madhya-līlā, 2.52*)

The nature of the love of Rādhā and Kṛṣṇa is described in this verse. It is like the burning pain caused by a cobra's bite which can cause unconsciousness within minutes, such inconceivable pain coming through love. Similarly the happiness coming through that love is like all ecstasy coming together, taking form and giving inconceivable joy in the heart.

**akaitava kṛṣṇa-prema, yena jāmbūnada-hema,
sei premā nṛloke nā haya
yadi haya tāra yoga, nā haya tabe viyoga,
vivyoga haile keha nā jīyaya**

(*Chaitanya-charitāmṛta: Madhya-līlā, 2.43*)

Who has that type of love for Kṛṣṇa, he cannot be separated from that in any way at any time, and if somehow separation does occur then he or she must surely die.

Śrīla Rūpa Goswāmī has written:

**disi disi rachayantīm sañcharen netra-lakṣmī
vilasita-khuralībhiḥ kañjarīṭasya khelām
hṛdaya-madhupa-mallīm vallavādhīśa-sūner
akhila-guṇa-garbhīrām rādikām archchayāmī**

And Śrī Prabhodānanda Saraswatī has given the following verse in praise of Śrīmatī Rādhārāṇī:

**yasyāḥ kadāpi vasanāñchala-khelanottha-
dhanyātidhanya-pavanena kṛtārthamānī
yogīndra-durgama-gatir madhusūdano 'pi
tasyāḥ namo 'stu vṛṣabhānubhuvodīśe 'pi**

The meaning is a very high matter to discuss in a public meeting. Our Gurus have given very strong caution in this regard and that is always checking our tongue. Śrīla Guru Mahārāj has written that Śukadev Goswāmī, Lord Śiva and Lord Brahmā, all have given indication from afar—*Śuka-Śiva-Brahmādi-sammānitarī* (*Śrīmad Bhaktivinoda-viraha Daśakam*)—but all are reluctant to take the Name of Śrīmatī Rādhārāṇī publically, and why is that? The reason is that they are fearful that we will mix that highest thing with *sahajiyāism*, imitationism. A warning is given in the *Śrīmad-Bhāgavatam* itself:

**vikrīḍitaṁ vraja-vadhūbhir idam cha viṣṇoḥ
śraddhānvito 'nuśṛṇuyād atha vaṛayed yaḥ
bhaktiṁ parām bhagavati pratilabhya kāmam
hṛd-rogam āśv apahinoty achireṇa dhīraḥ**

(10.33.39)

The meaning is that if you hear about the Pastimes of Kṛṣṇa with the *Gopīs*, then from your physical and subtle body, lust will be driven out and you will become *dhīra*,

or liberated with the mood of real devotion. But we are warned how to hear and the correct way to discuss these things. This is also given in this verse, *śraddhānvitaḥ* and *anuśṛṇuyāt*, first strong faith in those Pastimes is necessary, and secondly you must hear those Pastimes only from a perfect master, who is himself liberated and in full knowledge. Without fulfilling these two conditions if you try to discuss these matters, you will be in a very dangerous position.

**naitat samācharej jātu
manasāpi hy anīṣvaraḥ
vinaśyaty ācharan maudhyād
yathārudro 'bdhi-jam viṣam**

(Śrīmad-Bhāgavatam: 10.33.30)

Without following the proper course, to hear and discuss these things will be as dangerous as trying to drink poison in imitation of Lord Śiva. These things must be heard, but strictly under the guidance of an expert, otherwise you will lose. We can discuss these *śloka*s of Prabhodānanda Sarasvatī a little, but I do not like to enter into that in public, rather I will try to glorify our Lord's beloved Power in another way.

Before I began today, we sang *Śrī Śrī Rādhikā Stuthiḥ* by Śrīla Rūpa Goswāmī. There he is glorifying Śrīmatī Rādhārāṇī: *Rādhe jaya jaya Mādhava-dayite*. She is the dearest Power of Kṛṣṇa, Mādhava. Śrīla Rūpa Goswāmī Prabhu has used this word 'Mādhava.' 'Ma' means Lakṣmīdevī, and Lakṣmīdevī also wants entrance into the *Rāsa-līlā* of Śrī Kṛṣṇa. When Kṛṣṇa shows His majestic form of Nārāyaṇ, the Power there is Lakṣmīdevī. In Nārāyaṇ we will find *dāsyā-rasa* and *ardha-sakya* (half friendship). No one will say to Nārāyaṇ, "Oh my friend

Nārāyaṇ, please come here." But that is possible with Kṛṣṇa. After tasting a very sweet fruit we cannot then offer that to Nārāyaṇ, but again that is possible with Kṛṣṇa. So we can say that a more beautiful relationship is found with Lord Kṛṣṇa. We can play with Kṛṣṇa, but we cannot play with Nārāyaṇ. Lakṣmīdevī is always serving Nārāyaṇ in a very honourable way, whereas the *Gopīs* are treating Kṛṣṇa as their boyfriend, and so Lakṣmīdevī aspires to enter into that group. The *līlā* of Śrī Rāmachandra is also different to that of Kṛṣṇa. Śrī Rāmachandra is so beautiful that the *ṛṣis* of Daṇḍakāraṇya wanted to play with Him. They offered to take the form of girls to play with Him, but He told them, "It is not possible in this *Avatār*, but when Kṛṣṇa appears in *dvāpara-yuga*, then you can take the form of girlfriends and play with Me. But that form must be Kṛṣṇa."

Kṛṣṇa has five kinds of relationship with the devotees, and this is not found in any other manifestation of the Lord. *Śrīmad-Bhāgavatam* says:

**ete chāmsa-kalāḥ pumsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokam
mṛdayanti yuge yuge**

(1.3.28)

**iṣvaraḥ paramaḥ kṛṣṇaḥ
sach-chid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarvva-kāraṇa-kāraṇam**

(Brahma-saṁhitā: 5.1)

Sarvva-kāraṇa-kāraṇam means the Cause of all causes and the Creator of all creators. Transcendental or mundane,

He is the Supreme Original. “Reality is for Itself and by Itself.” If reality was existing for another, then that ‘other’ would hold the highest position. Even Nārāyaṇ cannot claim the position of Kṛṣṇa. In the abode of Nārāyaṇ, there are two and a half *rasas* existing there. In *Dwārakā-līlā* we see that Kṛṣṇa has 16,108 queens, and they are all married to Kṛṣṇa; but in Vraja Dhām, Kṛṣṇa has no marriage relationship. There His relationships are all paramour. In this world that relationship is very bad.

To make harmony in this mundane world some laws have been introduced, ‘You do not take my wife and I will not take your wife.’ This is harmonious adjustment, and for that purpose many scriptural rules are also given here. But where nothing bad can exist, that plane where nothing can be touched by anything dirty, there paramour love is super beautiful. There only the consciousness of the paramour is present, and through that consciousness they are tasting paramour love. That is so beautiful, surpassing the beauty of even consortherhood. We may not be able to conceive of that from this plane, but the Scripture can see, and it is existing there. And from time to time it is revealed here.

**śrī-kṛṣṇa-chaitanya prabhu jīve dayā kari
svapārṣada svīya dhāma saha avatari**

When Kṛṣṇa mercifully wants to show His Pastimes in the mundane world, He reveals that along with all His associates and paraphernalia. When Kṛṣṇa appears, then Śrīmatī Rādhārāṇī also appears as the full Power, along with all of Her associates. Perhaps you have heard how She appeared.

One day Bṛṣabhānūrāj while at the River Yamunā saw a small baby girl lying in a lotus flower. He was very

surprised and so he took that baby and gave Her to his wife, Mother Kīrtidā. When everyone heard, they were delighted that Mahārāj Bṛṣabhānu and mother Kīrtidā had got a daughter. Everyone believed that She was their daughter born from a lotus. That is the nature and devotional mood of the faithful plane.

Everyone worshipped Bṛṣabhānūrāj and Kīrtidā praising them for their beautiful daughter, but She would not opening here eyes. Anyhow within a few days Mother Yaśodā heard that Rāja Bṛṣabhānu and mother Kīrtidā had a nice newborn girl, and so, with baby Kṛṣṇa, she came to see. When Mother Yaśodā took that beautiful girl on her lap, Kṛṣṇa also tried to see, and when Kṛṣṇa was looking into the face of Rādhārāṇī, She opened Her eyes for the very first time. Everyone was stunned and thought, “Oh, this boy is very auspicious, when He touched this girl, She opened Her eyes.” This was Her first *darśan*, the first meeting of the Power and the Powerful.

Then later Rādhārāṇī was growing up in the house of Mahārāj Bṛṣabhānu, and She was very beautiful and very intelligent and qualified in so many ways. Then one day Ṛṣi Durvāsā came to the house of Mahārāj Bṛṣabhānu, and Śrīmatī Rādhārāṇī cooked very nicely for him. Durvāsā was so pleased with Her, that he gave Her a boon that whatever she cooked would taste of ecstasy, and whoever will eat Her cooking, they will get a long life.

Mother Yaśoda heard of that boon, so every day she would call Śrīmatī Rādhārāṇī to cook something for Kṛṣṇa. Even after Śrīmatī Rādhārāṇī was married to Abhimanyu, She had an open invitation, and She was so happy, and Abhimanyu was also very happy, and sometimes he is also taking that *Prasādam*. This is *nitya-līlā*.

In Vraja Dhām they do not like to say ‘Śrīmatī’

Rādhārāṇī. In Bengal they say Śrīmatī Rādhārāṇī, but in Vraja Dhām they say Śrī Rādhā. We are adding ‘Śrīmatī,’ but they do not like that. They cannot say why, but they don’t like it. In the Bengali poetry of Chandidās, Vidyāpati and others, the word ‘Śrīmatī’ is often found, and Śrīman Mahāprabhu relished that.

So Śrī Prabodhānanda Saraswatīpad has given this *śloka*:

**yasyāḥ kadāpi vasanāñchala-khelanottha-
dhanyātidhanya-pavanena kṛtārthamānī
yogīndra-durgama-gatir madhusūdano ‘pi
tasyāḥ namo ‘stu vṛṣabhānubhuvodiṣe ‘pi**

He has expressed that when Śrīmatī Rādhārāṇī is moving, some breeze is coming from Her clothing, and then that breeze is touching Kṛṣṇa. And Kṛṣṇa is feeling so fortunate at feeling that breeze, it is giving Him so much joy, and that is Her qualification. Śrīla Prabodhānanda Saraswatī has given this explanation, but when he is giving his *praṇam*, he says, *tasyāḥ namo ‘stu Vṛṣabhānubhuvodiṣe ‘pi*—“From a respectful distance I am offering my *daṇḍavat praṇām*. Not directly to Śrīmatī Rādhārāṇī, but to the place of Her birth, Bṛṣabhānupur, in the direction of that most holy of holy places am I making my obeisance.”

Śrīla Rūpa Goswāmī’s song continues, *Gokula-taruṇī-maṇḍala-mahite*: that place, Gokula, where all the associates are very beautiful like Lakṣmīdevī, there they are all charmed to see the exquisite beauty of Śrīmatī Rādhārāṇī who is always decorated with many beautiful garments and scented flowers.

**dāmodara-rati-varddhana-veśe
hari-niṣkuṭa-vṛndā-vipineśe**

Her Pastimes are going on eternally with Kṛṣṇa in Śrī Vṛndāvan Dhām. *Vṛṣabhānūdadhī-nava-śaṣi-lekhe*. *Dadhi* means the ocean. Just as the moon is said to have appeared from the ocean, so from the ocean of Bṛṣabhānurāj appeared Śrīmatī Rādhārāṇī.

**lalitā-sakhi guṇa-ramita-viśākhe
karuṇām kuru mayi karuṇā-bharite
sanaka-sanātana-varṇita-charite**

All liberated devotees, the highly qualified *mukta-puruṣa* devotees such as Sanaka and Sanātan, they are always glorifying the abode of Kṛṣṇa with His devotees and particularly the Supreme Servitor of Kṛṣṇa, Śrīmatī Rādhārāṇī.

On this *Rādhāṣṭamī* Day, Śrīla Guru Mahārāj has given us the opportunity to sing the song by Śrīla Bhaktivinod Ṭhākura:

**rādhikā charaṇa padma sakala śreyera sadma
yatane ne nahi ārādhila**

“I did not take care to worship the lotus feet of Śrī Rādhikā, which are the abode of all auspiciousness.” The *Rūpānuga Sampradāya* gives some special, unique appreciation of Śrīmatī Rādhārāṇī. They feel that without the merciful connection of Śrīmatī Rādhārāṇī, they cannot approach towards Kṛṣṇa at all. Only if the order is coming from Her will they move towards Him. They are extremely fanatical about Śrīmatī Rādhārāṇī, and that is their foremost qualification. In another song Bhaktivinod Ṭhākura says:

**rādhā-bhajane yadi mati nāhi bhelā
kṛṣṇa bhajana tava akāraṇe gelā**

If you have no intention to serve Śrīmatī Rādhārāṇī, if your intention is only service to Śrī Kṛṣṇa, then you are surely spoiled.

**ātapa rahita sūraya nāhi jāni
rādhā-virahita mādharma nāhi māni**

Just as without heat we cannot know the sun, so without Śrīmatī Rādhārāṇī there is no Kṛṣṇa; the Powerful is Powerless. *Kevala Mādhava pūjaye so ajñānī*—who worships Kṛṣṇa without Rādhārāṇī, their conception must be imperfect. Who knows the glories of the Power must first worship the Power and then the Powerful. *Ūmā, Rāmā, Satyā, Śachī, Chandrā, Rukmiṇī, Rādhā Avatāra sabe amnāya vaṇī*—all the auspicious, powerful, divine women, such as Ūmā, Rāmādevī, Lakṣmī, Satyabhāmā, Satī, Chandrāvalī, etc., all are the expansions of Śrīmatī Rādhārāṇī.

**hena rādhā-paricharyā yākara dhana
bhaktivinoda tāra māgaye charaṇa**

Thus Bhaktivinod Ṭhākura says in conclusion that who worship the lotus feet of Śrīmatī Rādhārāṇī, he worships Their lotus feet.

Śrīmatī Rādhā Ṭhākuraṇī, *kī jaya*. May all glory be unto Her, the Power of powers and the Queen of Śrī Kṛṣṇa's heart.

Chapter Thirteen

The Plane of Dedication

Devotee: Mahārāj, could you explain the significance of the worship of Nṛsiṃhadev in the Gauḍīya Vaiṣṇava *Sampradāya*.

Śrīla Govinda Mahārāj: Nṛsiṃhadev is described as *Bhakti-viḡhna-vināśana*. He is the killer of all the obstacles on the path of devotion. If the devotees make their obeisance to Nṛsiṃhadev, and He is happy with them, then He will remove all the obstacles to their devotional life. The service of Nṛsiṃhadev is in *śānta-rasa* and although the Gauḍīya Vaiṣṇavas are praying to other forms of the Lord, such as Rāma, Nṛsiṃha, Vāmana, etc., their only prayer is, “Make me perfect for the worship of Śrī Kṛṣṇa.” This is the line of the Gauḍīya Vaiṣṇavas. They are not exclusive worshippers of any other incarnations of Lord Kṛṣṇa. They exclusively worship Kṛṣṇa, and more explicitly only that Kṛṣṇa who is worshiped by Śrīmatī Rādhārāṇī, who receives the service of Rādhārāṇī, and who has so much love for Rādhārāṇī. That is the Kṛṣṇa worshiped by the Gauḍīya Vaiṣṇavas.

Actually, in his exclusive devotional mood, Śrīla Guru Mahārāj was not so enthusiastic for the devotees to visit Nṛsiṃha Palli and worship Nṛsiṃhadev there. The worship of Nṛsiṃhadev is not in the line of exclusive devotion to Kṛṣṇa. Of course this is a very subtle point and it should not be considered as an offence to Śrī

Nṛsiṁhadev. What was the mood and conception of Guru Mahārāj, I can convey that to you. When devotees wanted to go to Nṛsiṁha Palli, Guru Mahārāj would say, “Why are you going to Nṛsiṁha Palli? You pray to Nityānanda Prabhu and He will give everything to you.” But our intelligence and mentality are always mixed with mundanity, so sometimes we may think that Nṛsiṁhadev can give us more help in our devotional life. It is true that Nṛsiṁhadev can give us much help, but the Gauḍīya Vaiṣṇavas are not thinking in that way. They worship Nṛsiṁhadev and make their *daṇḍavat praṇāms* to Nṛsiṁhadev but all their attention will be under the guidance of Rādhārāṇī for the service of Kṛṣṇa. This is the Gauḍīya Vaiṣṇava line.

We have heard from Guru Mahārāj that Śrīla Bhaktivinod Ṭhākur would often chant on the roof of his house and every morning at 4 o’clock a great wind would pass over his roof in the direction of Māyāpur. Śrīla Bhaktivinod Ṭhākur expressed his understanding of this miraculous wind as being Śrī Nṛsiṁhadev every day going to see the *ārati* of Śrī Gaurāṅga Mahāprabhu. So, although ordinarily it may be difficult to conceive, we can conclude that Nṛsiṁhadev is also very eager to see the worship of Śrīman Mahāprabhu.

Your father may be a very big, rich and famous man, and another’s father may also be a very big, rich and famous man. You may have much wealth, and I may be poor, but I am steadfastly devoted to *my* father even though my father may be poor, may not be important or may not be famous. That is the mood of the Gauḍīya Vaiṣṇavas. They do not care to know who is very big and who is very small, they only know their own Guru and their own path of life. In this way they are proceeding under the guidance of Śrī Guru in the *Rūpānuga* line,

worshipping Nityānanda Prabhu, and Mahāprabhu who is non-different from Rādhā-Kṛṣṇa. Their life’s goal is shown by Rūpa Goswāmī Prabhu, that under the guidance of Lalitā Devī we will give service to Rādhā-Kṛṣṇa, and our supreme guardian is Śrīmatī Rādhārāṇī. This is the exclusive mood of the Gauḍīya Vaiṣṇavas.

In Nṛsiṁha Palli you will see there are many people searching after mundane wealth. They are making *pūjā* to Nṛsiṁhadev, binding a stone to the tree and praying, “I need this, I want that.” Somebody is asking Nṛsiṁhadev, “Please give me a child.” Another is asking, “Give me some wealth,” another, “Cure me or my son from this disease,” and they are hanging a stone and after getting their desired result, they remove their stone and offer some *pūjā* to Nṛsiṁhadev. In this way this mundane worship is being conducted in Nṛsiṁha Palli.

Sometimes our devotees—if they are very fickle and cannot understand—they think, “I would like to do some worship to Nṛsiṁhadev,” and when they see this they will also tie their rock to the tree and pray for something. Previously, the devotees visiting our Maṭh might sometimes furtively go to Nṛsiṁha Palli and they would say, “Don’t tell Govinda Mahārāj,” because they knew that I would give report to Guru Mahārāj, and he may not be pleased.

Actually, this is how I was raised. I am trained by Guru Mahārāj for the exclusive devotion to Rādhā-Kṛṣṇa and I’ve not heard anything other than this conception from the first to the last time I heard from Śrīla Guru Mahārāj. I have grown up with that conception, and I cannot compromise, but still I am compromising. Somewhat unhappily I am compromising because I see that if I don’t compromise with others then they may leave the

sampradāya of Guru Mahārāj. But the mood of Guru Mahārāj was always exclusive devotion to the service of Rādhārāṇī under the guidance of Lalitā Devī. That is the mood of Guru Mahārāj and he cannot tolerate anything without this. Before 1980 there were only a few devotees living in Guru Mahārāj's mission, and those devotees were also not so qualified but they were very affectionate and very attached to Guru Mahārāj's lotus feet, and due to that attachment and affection they were following his orders. They did not know much *siddhānta*, but whatever order was coming from Guru Mahārāj they would follow that. They only knew service and they were very happy with that service.

I had not been to Nṛsimha Palli before I went there during Nabadwīp Parikramā about thirty years ago, perhaps, and when the western devotees started to come and they wanted to see Nabadwīp Dhām, then I am sending some to Nṛsimha Palli, some to Māyāpur, some to Chāpahāṭi, etc. It was only then that our connection with Nṛsimhadev was there to some degree, but not before. Only once yearly we were going and giving some *pūjā*, with five hundred or perhaps a thousand devotees to Nṛsimha Palli during *parikramā*. The intention was not to see any one particular place but rather the whole of Gaura Dhām.

The Western devotees are coming from time to time, and all cannot come during the time of Nabadwīp Parikramā. When they come they want to see something of the Dhām and so sometimes we are sending devotees to Nṛsimha Palli, and they are very interested when they hear that Nṛsimhadev will give very easily. But the truth is that it is not so easy to get a boon from Nṛsimhadev.

It is very easy to get a boon from Lord Śiva. If you ask

for anything from Lord Śiva, and offer some Ganges water and *bael* leaves then he will happily give anything. His mood is like that. But Nṛsimha is more difficult to please. Still He is very merciful to the devotees and He will give us some help in our devotional life; but the *śuddha bhaktas*, the pure devotees, they are not asking for anything from anybody. And if they do ask for anything, then they will ask Kṛṣṇa. Their only business is with Kṛṣṇa, and no-one else. If you are indebted, you must be indebted to Kṛṣṇa. If you are earning, then you earn from Kṛṣṇa, if you are gaining you gain from Kṛṣṇa. Their only transaction is with Kṛṣṇa, and this is the nature of the pure devotees.

There are many perspectives to the Absolute; what can I say? Śrīla Vyāsadev has composed eighteen separate *Purāṇas*, the *Mahābhārata*, *Vedānta-darśana*, and so many other Scriptures he has compiled for our *adhikāra*. *Adhikāra* means one's position in devotion, and Vyāsadev wants to bring us all to the line of Kṛṣṇa-*bhakti*. He is trying to elevate all *jīvas*, from every position of life, and for that reason he has compiled so many different scriptures. And if we meditate on this we will realise that it is necessary to give a chance to others to move towards Kṛṣṇa.

If we are to rigidly exclude the validity of anything but our own way then others will not be able to proceed happily. There are many levels of development. We are making many varieties of *Prasādam* because we are not easily satisfied with only one. So similarly there are many varieties of devotion and we must accommodate that to give a chance to others. But for one who has exclusive devotion for Śrī Śrī Rādhā-Kṛṣṇa they cannot happily compromise. If you say you are a follower of the Gauḍīya Vaiṣṇava line then you are immediately separated from all other devotional moods.

The Gauḍīya Vaiṣṇavas are a class of Vaiṣṇava that only need the mercy of Śrīmatī Rādhārāṇī and nothing else. This final conclusion has been given to us by Śrīla Raghunāth Dās Goswāmī and Śrīla Rūpa Goswāmī.

Dās Goswāmī says:

**āśābharair-amṛta-sindhu-mayaiḥ kathārchit
kālo mayātigamitaḥ kila sāmpratam hi
tvaṁ chet kṛpamayi vidhāsyasi naiva kiṁ me
prāṇair vraje na cha varoru bakarināpi**

“This is my only hope, O Rādhā, that one day You will bestow Your mercy upon my head; and for that I am waiting so long. Now I am over eighty and I cannot tolerate it anymore. Please bestow your mercy upon me. I am waiting on the banks of Śrī Rādhā-Kuṇḍa for your mercy alone. Without your mercy I do not even want the mercy of Kṛṣṇa.” This is his expression and this is the line of the Gauḍīya Vaiṣṇavas. They do not want the mercy of that Kṛṣṇa who is not in the association of Rādhārāṇī. Exclusive devotion of the Gauḍīya Vaiṣṇavas is shown in the line of Rūpa Goswāmī. That is the supreme goal of life: the service of Rādhārāṇī under the guardianship of Her associates.

Rūpa Goswāmī has written:

**virachaya mayi daṇḍam dīnabandho dayām vā
gatiḥ iha na bhavattaḥ kāchid anyā mamāsti
nīpatatu śata-koṭīr nirbharam vā navāmbhas
tad api kila payodaḥ stūyate chātakena**

“I need one drop of water from the sky, but if it will not come, then I have nothing to do but to wait for that rain, and that will be my only sustenance. That is Your mercy. And sometimes a thunderbolt may come; but I must

tolerate that. I want no other water except for the water that falls directly from the sky. I am waiting for that like the *chātak* bird. I need Your mercy and nothing else. O Kṛṣṇa, if You give that mercy I shall be satisfied and I shall be full of joy. And if You will not grant me that then I shall wait and, like the *chātak* bird, I will look anywhere else.”

All the great Gauḍīya *Āchāryyas* are followers of Śrī Śrī Rūpa-Raghunāth, and they are not going anywhere else. They are reading the *Bhāgavatam* and all the Vaiṣṇava Scriptures, but when they find the mood of *Madhura-rasa*, this part of *Śrīmad-Bhāgavatam* has the greatest attraction for them. Inside of *Śrīmad-Bhāgavatam* there are many things other than the *līlā* of Kṛṣṇa—many stories—but they are not so much interested in this. They have passed many things and now they are reading in the ‘master degree’ class. They have no time to learn the rudiments of language, they have passed that stage.

The line of Gauḍīya Vaiṣṇavism is a very exclusive, devotional mood and you will get the whole conception in one place, and that is in chapter eight of *Śrī Chaitanya-charitāmṛta*, *Madhya-līlā*: the Lord’s conversation with Rāmānanda Rāy. You will also find it in the Lord’s conversation with Raghupati Upādhyāya and specifically in the books *Śrī Kṛṣṇa Karnāmṛta* and *Śrī Brahma-saṁhitā*:

**veṇuṁ kvaṇantam aravinda-dayālatākṣaṁ
barhāvataṁsam asitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ
govindam ādi puruṣaṁ tam ahaṁ bhajāmi**

(*Śrī Brahma-saṁhitā*: 5.30)

“Always playing the flute, His eyes like blooming lotus-petals, His head adorned with a peacock feather, His beautiful form the hue of a blue cloud; with the unique

beauty that charms millions of Cupids—the Primeval Lord, Govinda, do I adore.”

All the explanations are going to show Kṛṣṇa. Once, in Pūrī, Vallabha Bhaṭṭa approached Mahāprabhu and said, “You are preaching Kṛṣṇa-*nāma* and I have given many explanations of the Name of Kṛṣṇa. You please hear that.” And Mahāprabhu said, “No, I do not like to hear that. I cannot tolerate hearing many explanations of the Name of Kṛṣṇa. Only that He is Śyāmasundar, and that he is Yaśodānandan, the son of mother Yaśodā. That is sufficient for me and nothing more do we want to hear from anybody.” That is the expression of Mahāprabhu:

**prabhu kahe,—“kṛṣṇa-nāmera bahu artha nā māni
śyāma-sundara’ ‘yaśodā-nandana,’—ei-mātra jāni”**
(*Chaitanya-charitāmṛta: Antya-līlā, 7.85*)

We want to hear that He is Śyāmasundar and that He is Yaśodānandan, this is His identity. Mahāprabhu asked Raghupati Upādhyāya, “What is the most beautiful form of Kṛṣṇa?” And Upādhyāya said, “*Śyāmam eva param rūpaṁ*—Śyāmasundar is the topmost.”

“And what is the supreme land?” Upādhyāya replied, “*Pūrī Madhu-pūrī varā*—The transcendental land of Mathurā, where there is Vṛndāvan.”

“And what is the best age of the Lord?” He said, “*Vayaḥ kaiśorakaṁ dhhyeyam*—From thirteen to fifteen, that age is the best.”

“What is the supreme *rasa* for the satisfaction of the Lord?” And he said, “*Ādya eva paro rasaḥ*—The supermost *rasa* is conjugal love.”

Then Mahāprabhu happily said, “Today I have learnt a new *śloka* from you.”

**śyāmam eva param rūpaṁ purī madhu-purī varā
vayaḥ kaiśorakaṁ dhhyeyam ādya eva paro rasaḥ**
(*Chaitanya-charitāmṛta: Madhya-līlā, 19.106*)

Mahāprabhu’s conception is very simple but we are making it complicated in so many ways, because we are tainted with a kind of uncleanness. Mahāprabhu has given within His *Śikṣāṣṭakam* a *śloka* about *Harinām saṅkīrttan*, and I think this is sufficient for us. What could we need more than this?

**cheto-darpaṇa-mārjjanam bhava-mahādāvāgni-
nirvāpaṇam
śreyah-kairava-chandrikā-vitaranam vidyā-
vadhū-jīvanam
ānandāmbudhi-varddhanam prati-padam
pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-
saṅkīrtanam**

Cheto-darpaṇa-mārjjanam—that is the full, clean position of the *jīva*. The mind, the consciousness, is being fully cleansed by the performance of *Nāma-saṅkīrttan*. But cleanliness, purity, on its own is not sufficient. When you are cleaning something, all the dirt that will come out as a result, you will have to do something with that. The dirty things—our mundane wealth, our mundane conceptions, all our evil tendencies—what will we do with them? *Bhava-mahādāvāgni-nirvāpaṇam*—you make a fire there, and that fire of *Nāma-saṅkīrttan* will burn all those things to ashes. First you will clean your house and then you will burn all the filth accumulated there. And then in its place you will need to establish something good. *Śreyah-kairava-chandrikā-vitaranam vidyā-*

vadhū-jīvanam—you can start a new life there and you will see the nectarean ray of Kṛṣṇa-*nāma* bestowing grace upon your head; the service of Śrī Kṛṣṇa in *Madhura-rasa*. Sometimes I think that this one *śloka* is sufficient. There we find Chaitanya, Advaita and Nityānanda.

When Śrī Chaitanya appears in our heart then all that is *a-chaitanya* flees from there. Then Śrī Advaita; The feeling of *so 'ham*—that means Kṛṣṇa is the Supreme Personality of Godhead, and I am a part of Him, and Nityānanda—ecstasy, nectar, everything. Through the chanting of Hari-Nāma, the non-different form of Kṛṣṇa, the Pastimes of Kṛṣṇa will play in the heart.

**śreyaḥ-kairava-chandrikā-vitarāṇam
vidyā-vadhū-jīvanam,
ānandāmbudhi-varddhanam
prati-padam pūrṇāmṛtāsvādanam,
sarvātma-snapanam param
vijayate śrī-kṛṣṇa-saṅkīrtanam.**

Śikṣāṣṭakam is the he gist of all *ślokas*, and in this first *śloka* we can see that everything is contained there; the living conception of Śrī Chaitanya Mahāprabhu. Who has the eyes, he can see. *Ajñāna-timirāndhasya*—this is the main thing that we need. Through love and hankering and through the mercy of Kṛṣṇa, you can reach the service plane of Kṛṣṇa. It is hard to leave the plane of exploitation, and the plane of renunciation is very harsh without the mercy of Kṛṣṇa. But dedication, the plane of reality, can clean us. It can give us a higher, authentic position in the transcendental world. This is the plane of dedication.

Section 2

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‘Biographical’

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Chapter Fourteen

Śrīla Mādhavendra Purīpād— the Sprout of Love Divine

Today is a most auspicious day—the holy Disappearance Day of Śrīla Mādhavendra Purīpād. The sprout of divine love for Kṛṣṇa (*Kṛṣṇa-premāṅkur*) appeared in this world in the form of Śrīla Mādhavendra Purī. Mahāprabhu and Nityānanda Prabhu glorified Śrīla Mādhavendra Purī so much. Nityānanda Prabhu and Advaita Prabhu were disciples of Śrīla Mādhavendra Purī.

Īśvara Purī and so many other *sannyāsīs* of that time were very famous, and you know Īśvara Purī was the very devoted and intimate servitor of Śrīla Mādhavendra Purī, and it was he who appeared as the Guru of Śrī Chaitanya Mahāprabhu. So Śrīla Mādhavendra Purī's position is so high in our *sampradāya*.

Actually, we formally introduce our *sampradāya* as the *Brāhma-Mādhva-Gauḍīya-Sampradāya*, but Madhvāchāryya received initiation from Vyāsadev in Badarikāśram, and Vyāsadev received initiation from Nārad Goswāmī; and the famous Nārad Goswāmī is both the son and disciple of Lord Brahmā; and Brahmā was initiated by Kṛṣṇa.

So our *sampradāya* started from Kṛṣṇa, but at a certain period after Madhvāchāryya, the Kṛṣṇa conception was hidden but again took a very brilliant form through Śrīla Mādhavendra Purī. By the grace of Śrī Chaitanya Mahāprabhu, we consider him to be the actual Guru of

rāga-mārga. The path of loving service divine made its appearance in this world through Śrīla Mādhavendra Purī. The sprout of Kṛṣṇa-*prema* has appeared as Śrīla Mādhavendra Purī, and after that came the great tree in the form of Śrī Chaitanya Mahāprabhu. As you know, Mahāprabhu is the non-different form of Śrī Śrī Rādhā-Govinda. All His associates such as Śrī Rūpa Goswāmī, Śrī Sanātan Goswāmī, etc., appeared in our exalted *Rūpānuga Sampradāya*. From Kṛṣṇa to Śrīla Mādhavendra Purī is one part, and another part is from Śrīla Mādhavendra Purī up to our Guru Mahārāj. Today is the Disappearance Day of that Śrīla Mādhavendra Purī.

He was a very intimate devotee of Kṛṣṇa and Rādhārāṇī. Rādhārāṇī Herself fully bestowed Her mercy upon Śrīla Mādhavendra Purī. When Śrī Chaitanya Mahāprabhu was on His way to Purī Dhām, He told the transcendental story of Śrīla Mādhavendra Purī to His associates as they halted at Remuṇā, Orissa. Mahāprabhu said that He had heard this from Īśvara Purī.

Śrīla Mādhavendra Purī was of a very renounced mentality. He never asked anything from others, but whatever came to him, he accepted as the mercy of Kṛṣṇa. He never begged for food, but he would accept whatever he required when it was given to him. If he didn't receive anything at all, he would fast that day; but he would not go to anyone's house for begging. That was his nature. He was always chanting the Name of Kṛṣṇa. In this way, he circumambulated all over India, especially Vṛndāvan. Now, Mahāprabhu told his story to his devotees in Remuṇā.

One day, Śrīla Mādhavendra Purī was circumambulating Govardhan, and at night he stayed there under a tree at Govinda Kuṇḍa. He did not beg at any house for food;

Kṛṣṇa appeared to him in the form of a cowherd boy, bringing milk. Kṛṣṇa said, "Oh, Purī Gosāñi, I see that you don't go to anyone's house for food; now, the ladies of this village have sent this milk for you. Take it."

Śrīla Mādhavendra Purī was very surprised at how they could have known he was fasting. So he asked that boy, "How do you know I am fasting?" The boy said, "The ladies came for taking water from the pond, and they saw you. They felt that you were hungry, so they sent this milk. Take it. I have some duties to do, milking the cows, so I shall go for that and come back again and take this pot back."

Seeing that boy's effulgence, Mādhavendra Purī was astonished. Anyway, he took that milk and waited to return the pot to the boy, but the boy didn't return. Mādhavendra Purī sat there chanting the Name of Kṛṣṇa until after midnight, when he fell asleep. He saw that boy come to him in his dream, revealing his identity:

**'śrī-gopāl' nāma mora,—govarddhana-dhārī
vajrera sthāpita, āmi ihān adhikārī**

"My name is Śrī Gopāl, and I am the master of this village; and Vajra (Kṛṣṇa's grandson) installed Me as Śrī Gopāl, and from that day I have lived here.

"But there were disturbances from the anti-religious section, and they wanted to disturb Me, so My servitor kept me in a *kuñja* (grove) of Govardhan and fled. From that day I am living in this grove. See, here is that place. I am suffering very much here from the cold, heat, rain and wind. So bring the people of the village and bring Me out of this place. Establish My worship in a *maṭh* on top of the Govardhan Hill. For so long I have been waiting for you, Mādhava, to come and do My service."

Mādhavendra Purī awoke, and fell to weeping. Then he composed himself to follow the order of the Lord. He assembled many of the villagers with implements like spades, shovels, etc., and they all worked hard to clear the entrance to the grove, which had become thickly overgrown with jungle creepers and plants. The Ṭhākur was extremely heavy and only the strongest men together were able to lift Him. Then Mādhavendra Purī had them bring Him to the top of Govardhan Hill, where He was placed on a large rock altar, with another rock behind as a support. Mādhavendra Purī arranged many *brāhmaṇas* for the Lord's grand worship. He made all those *brāhmaṇas* into Vaiṣṇavas, and arranged for the great festival of *anna-kūṭ* where a mountain of rice and other foods is offered to the Lord. That festival was seen to be identical with the same festival that was performed by Nanda Mahārāj by the wish of Kṛṣṇa. The news spread, and thousands and thousands of people from different villages attended that festival with great joy. Everyone was astonished to see the transcendental power of Śrīla Mādhavendra Purīpād.

There were hundreds of different preparations offered to the Lord; yet, that night, Mādhavendra Purī put the Lord to rest, and himself took nothing but a little milk. And every day there was such a grand festival. Mādhavendra Purī accepted as disciples two of those *brāhmaṇas*, and they continued the worship of Gopāl in a royal style as befitting the Lord.

Then Śrīla Mādhavendra Purī got a dream in which Gopāl told him to fetch Malayaja sandalwood and have it smeared on His body, to give Him relief from the burning heat. Mādhavendra Purī arranged for the Lord's proper worship in his absence and went to Bengal. At Śāntipur

he initiated Śrī Advaita Prabhu. Then he continued on to Remuṇā in the South, eight kilometres from Bāleśvara. There, he had the *darśan* of Gopīnāth.

As before, he never asked anyone for food. But he wanted to know what was being offered to Gopīnāth. The *brāhmaṇa* there described to him all the offerings, and told him how in the evening they were offering Gopīnāth twelve pots of *kṣīr* or condensed milk. For a moment Mādhavendra Purī thought, "If I could get a little of that *kṣīr* and taste it, I could make the same thing to offer to Kṛṣṇa when I go back to Vṛndāvan." But immediately he felt to revile himself as unchaste, only for the thought to taste that *kṣīr*. He left, and went to the village market, and sat under a tree there, chanting the Holy Name of the Lord.

In the meantime, the *pūjārī* made the offering (*bhog*) to Gopīnāth as usual. He or the other *brāhmaṇas* there didn't particularly think anything about Mādhavendra Purī. After the offering they all took the *Prasādam*. After going to sleep, the head *pūjārī* got a dream in which Gopīnāth told him, "Oh, *pūjārī*, you don't know it, but I have stolen one pot of *kṣīr* for Mādhavendra Purī and hidden it under my cloth. He is My best devotee, and he has come here, and now he is staying in a marketplace. He is fasting; go and give this *kṣīr Prasādam* to him. You thought that you took twelve pots back out from the offering, but it is not so; by My illusion you took only eleven pots, and one pot is still underneath my cloth. Take that, and give it to Mādhava Purī."

That *pūjārī* was astonished. Anyway, he went and opened the door, and found the pot of *kṣīr* under the cloth of Gopīnāth. A beautiful fragrance emanated from that *kṣīr Prasādam*. He immediately took it and went from one

marketplace to another, calling loudly.

**kṣīra laha ei, yāra nāma ‘mādhava-purī’
toma lāgi’ gopīnāth kṣīra kaila churi**

“Oh! Mādhava Purī! Where are you? Take this *kṣīr*—Gopīnāth has stolen it for you.

“He knows you are hungry and He has stolen this *kṣīr* just for you. Where is the person called Mādhava Purī?”

Mādhavendra Purī was surprised and finally admitted his identity, “I am here.” And that *pūjārī* glorified profusely, saying, “Gopīnāth Himself stole this *kṣīr* for you. So take it.” Mādhavendra Purī took that *kṣīr*. He was so much intoxicated with divine love; he ate that *kṣīr Prasādam* with great ecstasy and kept the remains of the clay pot, tying it in a knot of his cloth.

But he thought, tomorrow this news would spread to all corners and everyone would consider him a great soul. So he fled Remuṇā out of the fear of fame, and went to Jagannāth Purī. But when he arrived at Purī Dhām, he found that everyone knew who he was, and how Gopīnāth had stolen the *kṣīr* for him. The news had already reached Purī before him. So he could not conceal himself from anyone.

As Kṛṣṇa Dās Kavirāj mentioned in his *Śrī Chaitanya-charitāmṛta*, “It’s well-known in the world that name and fame runs after those who are indifferent to it.” This is the nature of fame, and such was the case with Mādhavendra Purī. When he was recognized by everyone, he also thought of the positive side of it—he would be helped in collecting that sandalwood for Gopāl. The King’s ministers and entourage, and so many servitors of Śrī Jagannāthdev came to see Mādhavendra Purī, and he told them about his necessity. There would have been many

dangerous obstacles from the *mlechchhas* on the way from Orissa to the place where sandalwood was available, but by the King’s influence he gained much help. The King also owned much jungle area containing sandalwood. He was given two men to help him carry that sandalwood, and they set out for Vṛndāvan. Remuṇā is on the way to Vṛndāvan, so they stopped there. Again, everyone recognised Mādhavendra Purī and he was received with great honour and reverence. The servitors of Gopīnāth gave him much *kṣīr Prasādam* and other kinds of *Prasādam*.

That night, again a dream came to him, in which Gopāl told him, “Myself and Gopīnāth are non-different; it’s not necessary for you to bring this sandalwood all the way to Vṛndāvan. Offer it to Gopīnāth and give full worship and regard to Him with this sandalwood, and I shall receive it in that way.”

Mādhavendra Purī was astonished, thinking, “How merciful Gopāl is to me! He has again instructed me.” Then he engaged two more men to grind the sandalwood and it was offered all over Gopīnāth’s whole body for the entire summer season.

Every day Mādhavendra Purī joined the *ārati* of Gopīnāth, and by the Lord’s will thousands of people visited, and grand festivals were conducted by the grace of Śrīla Mādhavendra Purī. Gopāl was happy with his service. Gopāl had told him, “It’s not necessary for you to return to Vṛndāvan, but you will see Me here in Remuṇā and thus attain everything.”

Mādhavendra Purī stayed there, and after that he departed the world at that very place of Remuṇā. We have seen there the Samādhi Temple of Śrīla Mādhavendra Purī, a very small and charming temple.

Thus, Mahāprabhu tasted the ecstasy of the story of

Mādhava Purī. Mādhavendra Purī, before he disappeared, was very much intoxicated by Kṛṣṇa-prema, Divine Love, and he felt severely the separation of Kṛṣṇa. He was always crying in that separation.

Īśvara Purī served Mādhavendra Purī for that last period of his pastimes in this world. Īśvara Purī rendered his personal service to the last detail, for which Mādhavendra Purī praised him so much. In his deep mood of separation, at that time Mādhavendra Purī sang a particular *śloka*; and Mahāprabhu heard that *śloka* from Īśvara Purī, and Mahāprabhu tasted that *śloka* with His devotees, in Remuṇā Dhām.

**ayi dīna-dayārdra nātha he
mathurā-nātha kadāvalokyase
hṛdayaṁ tvad aloka-kātaraṁ
dayita bhrāmyati kiṁ karomy aham**

Again and again, chanting this *śloka*, Mahāprabhu was overwhelmed in His ecstasy. Mahāprabhu said that this *śloka* was the direct words of Rādhārāṇī, revealed in the heart of Mādhavendra Purī. Kṛṣṇa Dās Kavirāj has given this very beautiful explanation:

**ei śloka kahiyāchhena rādhā-ṭhākuraṇī
tāra kṛpāya sphuriyāchhe mādhavendra-vāṇī
kibā gaurachandra ihā kare āsvādana
ihā āsvādite āra nāhi chauṭha-jana**

Rādhārāṇī was very much intoxicated with the mood of separation from Kṛṣṇa, and She cried for Kṛṣṇa with this *śloka*. And that kind of pain in the separation of Kṛṣṇa appeared in the heart of Mādhavendra Purī. Mahāprabhu said that no one in this world can fully understand the substance of this *śloka*. It was chanted by Rādhārāṇī, and

revealed in the heart of Mādhavendra Purī, and he tasted that separation; and now, Gaura Mahāprabhu, Śrī Chaitanya Mahāprabhu—He is tasting that *śloka*. There is no fourth person who can taste it properly.

When I heard this *śloka* from Śrīla Guru Mahārāj, the question immediately arose in my mind, “Present there is Nityānanda Prabhu, who is the disciple of Mādhavendra Purī, and many other greatly qualified personalities were present there. But Kavirāj Goswāmī said, *ihā āsvādite āra nāhi chauṭha-jana*—‘No fourth person can taste it—that type of wealth is in this *śloka*.’”

If we try understand the internal wealth of this *śloka*, we must fail. Only by the mercy of Rādhārāṇī can it be tasted. When will that day come? Maybe it will never come, no doubt, but by the grace of Rādhārāṇī, in Her non-different form of Gurudev, that mood of separation may be revealed in our hearts.

We have heard various explanations of this *śloka* from Guru Mahārāj. And when he was tasting this *śloka*, I was amazed to see his face. By his extraordinary expression, we could get a glimpse of the great depth of his divine feelings for this highest of the high and finest quality of divine essence.

Everything that Mahāprabhu Chaitanyadev gave to the world is within this *śloka*, as the very gist of Kṛṣṇa-prema. Many varieties of moods of devotion are present within this *śloka*, and that was explained by Śrīla Guru Mahārāj. How much have we got that? We hesitate even to think about it. And Kavirāj Goswāmī cautioned us to be conscious of our own position:

**ei śloka kahiyāchhena rādhā-ṭhākuraṇī
tāra kṛpāya sphuriyāchhe mādhavendra-vāṇī**

If Rādhārāṇī had not been merciful to Mādhavendra Purī, it was impossible for this to have been revealed in his heart, and he would never have chanted it. And Kṛṣṇa Himself tasted it in the form of Gaurāṅga Mahāprabhu, who is Kṛṣṇa with the heart and halo of Rādhārāṇī. Therefore, Kṛṣṇa Dās Kavirāj says that really there is no fourth person who can taste it.

Still, by the grace of Mādhavendra Purī, that mood may be revealed within our hearts. But we cannot expect it. We are living in this mundane world, full of illusion. And when the illusion leaves our vision, and the transcendental world will reveal itself in our hearts and before us—that day we may understand something of it by the grace of Rādhārāṇī in Her non-different form of Gurudev.

You know, in the *Brahma-saṁhitā*, the famous *śloka*:

**śrīyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo
drumā bhūmiś chintāmaṇi-gaṇamayī toyam amṛtam
kathā gānaṁ nāṭyaṁ gamanam api vaṁśī-priya-sakhī
chidānandaṁ jyotiḥ param api tad āsvādyam api cha
sa yatra kṣīrābdhiḥ sravati surabhībhyaś cha sumahān
nimeṣārdhākhya vā vrajati na hi yatrāpi samayaḥ
bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ
vidantas te santaḥ kṣīti-virala-chārāḥ katipaye**

With the proper vision, we can know this comment of *Brahma-saṁhitā*, and the comment of Kavirāj Goswāmī, and the comment of Bhaktivinod Ṭhākura, to be one and the same. Bhaktivinod Ṭhākura also commented, “If you think you know everything about Kṛṣṇa, you are living in a fool’s paradise.”

We have seen many that think they are enlightened by Kṛṣṇa consciousness, they have much knowledge about Kṛṣṇa consciousness—but they are living in a fool’s

paradise. Here it is indicated in this *śloka* of *Brahma-saṁhitā*: *vidantas te santaḥ kṣīti-virala-chārāḥ katipaye*. There are very, very few saints of that calibre, almost none, who can understand this. Amongst many saints, *sādhus*, devotees—scarcely one can understand this.

This is the real line of the teachings of Śrīla Rūpa Goswāmī. He has given the perfect knowledge, but it will not be revealed to anyone without surrender to Śrī Chaitanya Mahāprabhu. No doubt, in one respect this comment of Kavirāj Goswāmī makes us feel very hopeless, but on the other hand, we do have the possibility to gain entrance to that Abode which is full of Kṛṣṇa-prema.

**chintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhi-pālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam aham bhajāmi**

How sweet is this expression! Mahāprabhu Himself brought this to the world. From here we cannot conceive the divine love of all the entities in that transcendental abode of Kṛṣṇa. But one day, by the grace of Gurudev, it may be possible for it to be revealed in our hearts. Still, we are always hopeful, and we will not be satisfied with anything else.

These are the teachings of Śrī Gurudev. Śrīla Rūpa Goswāmī said,

**virachaya mayi daṇḍaṁ dīnabandho dayāmī vā
gatiḥ iha na bhavattaḥ kāchid anyā mamāsti
nīpatatu śata-koṭīr nirbharaṁ vā navāmbhās-
tadapi kila payodaḥ stūyate chātakena**

The *chātaka* bird will not be satisfied with water found

anywhere on this earth. But only a few drops of water from the blue cloud in the sky will satisfy him. There is so much water in the pond, the river, the ocean—he won't take one drop of it. That is the nature of the *chātaka*.

The blue cloud may punish him with a thunderbolt, but he never stops singing the glories of the cloud. This is chastity, this is surrender. This *śloka* shows us this in full. “I do not want anything else from anywhere; I want nothing but Your mercy. Please give it to me.”

Dās Goswāmī also expressed the same. Śrī Rūpa-Sanātan, Śrī Jīva Goswāmī, Śrī Raghunāth Dās Goswāmī—they are all in that mood, and that group is our heart, our life.

**āsābharair amṛta-sindhuh mayaiḥ kathañchit
kālo mayātigamitaḥ kila sāmprataṁ hi
tvaī chet kṛpām mayi vidhāsyasi naiva kiṁ me
prāṇair vraje na cha baroru bakāriṇāpi**

“O Rādhārāṇī, it is my only hope that You will bestow Your mercy on my head, and to this day I have sustained that hope for my whole life.” At that time, Raghunāth Dās was perhaps eighty or eighty-two years old, when he composed this.

“This is my only hope: You will bestow Your mercy upon me. This is all I want. Without Your mercy I do not want even Kṛṣṇa. What shall I do without Your mercy? I do not want Kṛṣṇa’s mercy either. If Kṛṣṇa will come to me, I must say to Him, ‘Please wait here; only if Rādhārāṇī gives Her permission can I talk to You.’ And I am praying my whole lifetime, O Rādhārāṇī, for Your mercy. Your mercy is my only objective. I am living in Vraja Dhām for that purpose alone. Otherwise, if You do not bestow Your mercy, I have no interest even in a relationship with

Kṛṣṇa.” This is the most special kind of devotion.

We are always loudly declaring everywhere: “Kṛṣṇa is the Supreme Personality of Godhead, Kṛṣṇa is the Supreme Personality of Godhead, Kṛṣṇa is the Supreme Personality of Godhead.” But here we find *that* Kṛṣṇa has no position for the *Rūpānuga* Vaiṣṇava.

**īśvaraḥ paramaḥ kṛṣṇaḥ
sachchidānanda-vigrahaḥ
anādir ādir govindaḥ
sarvva-kāraṇa-kāraṇam**

“Kṛṣṇa, Govinda, is the Supreme Personality of Godhead, His divine form is all eternity, consciousness and bliss, and He is the Cause of all causes.”

Such is Kṛṣṇa’s supreme position. But what value is His supremacy to the *Rūpānuga* Vaiṣṇavas? They are very intimate to the Āśraya-Vigraha, Śrīmatī Rādhārāṇī, and they are always under Her control. Rādhārāṇī is serving Kṛṣṇa with full energy, and they are supplying the devotional ingredients.

Guru Mahārāj told me not to make too many *maths*, otherwise I may find myself in trouble. Then I said, “Mahārāj, now our family has grown so much. The devotees are visiting Puri Dhām, and Vṛndāvan, and they have no shelter to stay at those places; unhappily they have to use a hotel or some other outside place. You please give me permission, and I shall try to make something in Puri Dhām and Vṛndāvan Dhām.” Guru Mahārāj agreed to make something simple in Vṛndāvan, Puri and Nabadwip. I also told him that Calcutta was a transit station for the devotees, and a place for them to stop over was also necessary. Guru Mahārāj also gave that permission.

So, it was then that Guru Mahārāj said, “If you make something in the Vṛndāvan locality, make it in Govardhan. We will stay near to Rādhā-Kuṇḍa, but we will not stay in the Rādhā-Kuṇḍa area itself. There, Rādhā-Govinda are enjoying Their Pastimes; and They will stay at Rādhā-Kuṇḍa. My Guru Mahārāj, Prabhupād Śrīla Saraswatī Ṭhākur said, ‘We shall go from Govardhan, very early in the morning, and on the order of Rādhārāṇī we shall collect flowers at Kusum Sarovar and collect milk from all around; then we shall go to Rādhā-Kuṇḍa for service, and after Rādhā-Govinda go to sleep we shall return to our shelter at the lotus feet of Govardhan.’ So if you want arrange a place there, make it in Govardhan.”

That was the desire of Śrīla Saraswatī Ṭhākur, and Śrīla Guru Mahārāj. Anyhow, by the grace of Śrīla Guru Mahārāj, we have made a place for the shelter of the devotees—Śrī Dayita Dās Sevākuñja has manifested there; we have named the ashram: Śrīla Śrīdhar Swāmī Sevāśram.

So the exclusive devotional line of Śrīla Rūpa Goswāmī is very rarely achieved in this world. If anyone wants to get it easily, they will be cheated and they will fall into the black hole of *prākṛta-sahajiyāism*, and they won't be able to come back out of it again. One should not try to get it easily; but it will be easy—by the grace of Guru, by the grace of Rādhārāṇī.

Before that, we must wait; and Raghunāth Dās Goswāmī showed us how much it was necessary to wait. He waited his whole life; and who is he? He is the associate of Rādhārāṇī. But he showed his pastimes in *Gaura-līlā* in the deepest mood of separation from Rādhā-Govinda.

The *Goswāmīs* are associates of Rādhā-Govinda, and they have other forms in *Kṛṣṇa-līlā*. They are always serving Rādhā-Govinda, but in the *mahā-bhaumya-līlā* they showed that they passed their lives in the mood of union in separation.

All this was manifest from that original sprout of *Kṛṣṇa-prema*, Mādhavendra Puripād. Prabhupād Saraswatī Ṭhākur took the name of Mādhavendra Purī in this way:

**mādhavendra purīvara, śiṣyavara śrī-īśvara,
nityānanda, śrī advaita vibhu
īśvarapurīke dhanya, karilen śrī-chaitanya,
jagad-guru gaura mahāprabhu**

There's a Bengali proverb, “Know a disciple by his Guru.” Mādhavendra Purī is great, and his great disciple is Īśvara Purī; and not only Īśvara Purī, but also Nityānanda Prabhu and Advaita Prabhu. All were shown in this world to be his disciples. Their other forms in *Kṛṣṇa-līlā* are so exalted, and in this world they showed themselves to be great devotees of Mādhavendra Purī.

Very carefully, Śrīla Prabhupād also expressed that Gaura Mahāprabhu bestowed His mercy upon Īśvara Purī by taking mantra from him as his disciple. Today is that Mādhavendra Purī's Disappearance Day. We may consider it is the best day for our spiritual life, giving us the chance to discuss Mādhavendra Purī's divine pastimes and remember His Divine Grace.

The sun rises and sets. It does not take birth or die. So the appearance and disappearance of the pure Vaiṣṇava is like the sunrise and sunset. Both are good for the conditioned souls of this world. When they depart, they cast their merciful glance everywhere, and whoever remembers them will get that mercy.

Actually, we have seen that Prabhupād Saraswatī Ṭhākura, Śrīla Guru Mahārāj and other disciples of Saraswatī Ṭhākura sometimes chant the *Guru-Paramparā* from the beginning, and sometimes from the middle. From the middle, means we chant from *Mahāprabhu Śrī-Chaitanya, Rādhā-Kṛṣṇa nahe anya*; and, further to that, when necessary for the formal prestige of the *sampradāya*, we chant the *Guru-paramparā* from *Kṛṣṇa haite chaturmmukha, haya kṛṣṇa-sevonmukha*. Still, in the absolute sense, our *sampradāya* manifests from Śrīla Mādhavendra Puripād.

Chapter Fifteen

The Appearance of Śrī Gaurasundar

Within the sacred land of India, the holy footprints of the Lord and His devotees are a place of pilgrimage for the whole world. The seven auspicious places in India that are said to award liberation are all found within those footprints. Among those holy places is Śrī Māyāpur, which is situated in Śrī Nabadwīp Dhām. It is non-different from Mathurā Maṇḍal. Śrīla Vṛndāvan Dās Ṭhākura has written, “There is no other village in the world like Śrī Nabadwīp where Lord Chaitanya Gosāi has descended.” Truly Śrī Nabadwīp Dhām is the best of all, and there is no other place like it since the most magnanimous mercy-personified Śrī Gaura Hari appeared in this part of the world. He indiscriminately distributed to all persons, whether they were qualified or unqualified, the highest perfection of love of God, which is difficult for even the demigods to obtain. He has so generously distributed this highest gift even to the most fallen, therefore Śrī Nabadwīp is incomparable in the world.

Nearly 500 years ago Śrī Nabadwīp city was renowned throughout the world as the centre of learning and knowledge. The science of logic which was brought from Mithila, was cultured by the intelligentsia of Śrī Nabadwīp, and its fame was spread all over the world. From Benares in Northern India, and from many other places *sannyāsīs* and the class of professors who were well

read in *nyāya* and *vedānta* all came to Nabadwīp for learning. From Kanchi in Southern India and other places too, many students desirous of becoming well educated all came to Śrī Nabadwīp. “Persons from different places all go to Nabadwīp, for one who studies in Nabadwīp gets the taste for knowledge. No wonder there were hundreds of thousands of students and professors there.” (*Chaitanya Bhāgavata*).

Truly speaking, ‘even a boy can argue with a Bhaṭṭāchāryya,’ if he studied at Nabadwīp. Everyone considered himself a great scholar if he studied there, and there was no chance of getting recognition from the scholarly community if one did not study or teach in Śrī Nabadwīp.

Nabadwīp was noted for its opulence which, by the grace of Śrī Lakṣmīdevī, was shared by all the people there. On one bank of the Ganges, the greatest place of all learning, the most sacred Śrī Māyāpur was situated. Many wealthy persons from different parts of the world all came to settle there. Śrīla Vṛndāvan Dās Ṭhākura writes, “Who can describe the opulence of Śrī Nabadwīp? Thousands of people go to take bath there because Lakṣmīdevī glances over that place. Everyone lives there in great happiness. The Lord, knowing He would appear there, had arranged everything very nicely for His descent.”

The whole atmosphere was surcharged with auspiciousness, with many wealthy and learned persons coming from distant places to reside in that holy place of pilgrimage and seat of learning. There is no need in mentioning the glories associated with such a place. But the pain within the hearts of the pure devotees knew no bounds. In the midst of all this grandeur and beauty they could see that everyone was simply wasting their

valuable time in pursuing materialistic objectives. Seeing this, how could they be happy?

Everyone was simply mad for wealth, mad for physical beauty, mad for acquiring followers; mad for knowledge and intoxicated with the empiric speculations of materialistic science. Their mad attempt for profit, adoration and distinction looked like a frenzied dance, and in the midst of such things the devotees were perplexed. How to save them? Running madly after the flickering happiness of this world, the conditioned souls judge everything from the point of view of sense gratification, and uselessly waste their time with futile talks within that plane of existence. These things are all intolerable for the devotees. Śrīla Vṛndāvan Dās Ṭhākura writes, “The whole world is devoid of real love for Rāma and Kṛṣṇa. As was predicted in the scriptures for *kali-yuga*, people only know about ritualistic ceremonies. They stay up the whole night singing the glories of some demigod.

“Some of them proudly worship Viṣahari, who removes the effect of snake poison. Others set up idols and worship them with great wealth. They spend money lavishly on their sons and daughters. Like this, everyone simply wastes their time. They never care to engage in Kṛṣṇa-kīrttan which is the *yuga-dharmma*, our only religious practice for this age. They prefer to speak ill of others rather than say good things about them. Even from those who are puffed up with their detachment and renunciation, we never hear the chanting of the Holy Names from their lips. Some others think that the time of bathing is the only auspicious moment for chanting the Names ‘Govinda’ and ‘Puṇḍarikākṣa.’ Those who recite the *Bhāgavatam* for the education of the people, do not have the devotional serving mood in their tongue. Thus

the Lord's energy produces the worldly illusion. This causes the devotees' unhappiness to increase without limit. Seeing the whole world devoid of Kṛṣṇa-*bhakti* their hearts are burning within. Some of them feel such intense pain that they want to leave their bodies. Others simply sigh and produce the Name 'Kṛṣṇa' in their exhaling. Their food no longer tastes good in their mouths. When they see the activities of this material world they become exceedingly unhappy."

Śrī Advaita Ācharyya was glorified by everyone, even among the society of non-devotees, as He was the representative of all the Vaiṣṇavas. Śrī Advaita Prabhu was residing in Māyāpur and for the welfare of the world was engaged in worshipping the Lord and preaching His glories. The miserable condition of the living entities who were all forgetful of Kṛṣṇa was giving pain to his heart.

He would arrange daily meetings for the devotees at which they would all express grief and profusely shed tears over the dreadful world situation. The Ācharyya, who was an ocean of mercy, found the miserable condition of the living entities to be unbearable and He decided resolutely within Himself, that He would call the Lord to personally descend and save the situation. "I will meet Vaikuṇṭhanāth and bring Him here. Dancing and singing I will deliver all living entities." The glories of Advaita Ācharyya were not unknown to the devotees. All were pleased by hearing the promise of Advaita Ācharyya and they all engaged in His service having full faith in Him.

With this promise fixed in His mind, Śrī Advaita Ācharyya meditated on offering Ganges water and Tulasi leaves to the Lord constantly calling to Goloka-Vihari again and again. The Lord's throne was shaking. The devotees, who were also engaged in calling the Lord,

abstained from all comforts and material enjoyment, and to relieve the devotees' unhappiness the all-merciful Lord prepared to descend to this world. Needless to say, when the Lord descends He comes with all His paraphernalia and associates, therefore before the Lord's descent the all-auspicious Nityānanda Prabhu, who appeared in Rādhadeśa, came first to make all the necessary preparations to receive the Lord

Śrī Māyāpur is the centre of Nabadwīp Dhām and is called Antardwīp. Śrī Jagannāth Miśra lived at this place, Antardwīp. He was a vastly learned and generous person and the resort of the purest souls. Śrīla Vṛndāvan Dās Ṭhākur has written, "Nabadwīp is the place of residence of Jagannāth Miśra. He was as devoted to his religious duties as Vāsudeva Himself. His magnanimous character was as unlimited as Brahman. No one could compare with him. Formerly he was Kaśyapa, Daśaratha, Vāsudeva and Nanda Mahārāj, and now, as Jagannāth Miśra, was the combination of them all. His wife, named Śachīdevī, was completely devoted to her husband. She was the emblem of Kṛṣṇa-*bhakti* and the mother of the whole world."

This very pure, divine couple tragically lost eight daughters, but after that they begot a son named Viśvarūpa who had uncommonly beautiful features. They always worshipped the Lord in great transcendental ecstasy. Day by day Viśvarūpa, who always satisfied his father and mother, grew like the bright half of the waxing moon.

Gradually this dark world got the strength of the auspicious planets. In 1406 *Śakābda* there was a special day because Śrī Jagannāth Miśra saw a brilliant transcendental ray make its way into his heart, and again from his heart it entered into the heart of Śrī Śachīdevī. Feeling thrilled,

Miśra was overwhelmed with joy, and from that day Śachidevī became transformed into a wonderful embodiment of that transcendental ray. Miśra told Śachidevī all these things he had observed, and when Śachidevī confirmed that she had also experienced the same things, it only caused Miśradeva to increase his wonder: “I see in the sky as if many heavenly beings are making hymns in praise of me. The whole atmosphere has become delightful with many enlightened persons coming and going from this place.” Noticing all these things Miśra said with joy, “From these things I can understand that a great personality will be born.” With great attention this divine couple was always performing Viṣṇu worship.

On 1407 *Śakābda*, *Phalgūn*, full moon day, at evening time, the Lord Śrī Gaurachandra was born. On this pleasant spring evening, the day of the full moon, there was also a lunar eclipse. The banks of the Ganges and the roads of the city leading to the Ganges were all filled with throngs of people—a very thick crowd—and all were struggling along the way. Seeing this great crowd of people, one felt as if the whole universe had come here leaving the rest of the fourteen worlds vacant. Everyone was filled with ecstatic bliss. The sound of ‘Hari’ filled up and resounded throughout the fourteen worlds. It was as if all the auspicious signs of the universe were rising at the same time—the splendour of Nabadwīp was so brilliant.

An unprecedented vibration of the name of ‘Hari’ resounded from the many devotees gathered on the bank of the Ganges. The flood of *Harināma* made all inauspicious signs disappear on this occasion of the lunar eclipse, and instead brought boundless joy to everyone. As they stood on the banks of the Ganges everyone was thinking,

“Where did so many people come from? Previously there were so many eclipses, but so many persons, and such a great vibration of the sound of Hari, we have never seen or heard any thing like this before and we are all overwhelmed with joy!” They were all filled with intense happiness but they could not understand the cause. This was going on, and all without exception were feeling very good. Even fallen persons were laughing in the company of the Hindus, relishing the chanting of ‘Hari, Hari.’ “There was pleasure in all ten directions, and even the river water was feeling pleased.”

It was a very favourable evening indeed, “Lion *rāṣi*, Lion *lagna*, highly placed planets, the six planets, the eight signs—all auspicious signs were visible.” Everyone was well dressed and decorated for the Lord’s appearance and singing songs. “At that time the life of the whole world, Lord Śrī Śachinandana, appeared.”

In Śrī Jagannāth Miśra’s house there was no limit to the joyful atmosphere found in Śrī Śachidevī’s room. The whole world was inundated by the flood of *Harināma* as the spotless full moon appeared today. And that is why the moon in the sky covered his face out of shyness (in the lunar eclipse). Why shouldn’t he cover his face? The moons on the Lord’s toenails give such a brilliant, merciful light that they outshine millions of moons, and it is that same Gaurachandra who appeared today.

Everywhere, on all sides flowers were raining from the sky. The sounds of millions of conch shells, beating drums, and dancing of divine personalities all began at that time. The whole earth resounded with “*Jaya, jaya!*” and the entire universe became liberated. The news of the appearance of Gaurahari was thus announced. The devotees directly felt within themselves full satisfaction.

The sweet sounds of the conch, bells, *mṛdaṅga*, and *karatālas* became sweeter still when mixed with the chorus of, “*Jaya Śachīnandana, Jaya Gaurahari.*”

Everything connected with Gaurahari is eternal. His Name, form, qualities, Pastimes, associates, paraphernalia, etc. are all eternal. His appearance is eternal. For those fortunate persons who are pure in heart, the eternal Lord resides in their hearts always. These things cannot be understood by our tiny brains. So the Lord is *achintya-bhedābheda* appearing in the form of *Āchāryyadev* as the highest conclusion of this principle. Only by the grace of *sādhū* and *guru* are we able to know the glory of Śrī Chaitanyadeva who is the eternally pure, fully liberated ultimate reality.

At that time, those fortunate persons who have received the mercy of the *sādhū*s can understand that *Gaurachandra* appears as Śrī Kṛṣṇa in the mood of Rādhārāṇī. They feel great ecstasy within their hearts and they are able to understand, “Today also Gaurarāya was performing His Pastimes, and only a few fortunate persons were able to see.”

**adyāpiha sei līlā kare gaura rāya
kona kona bhāgyavān dekhi para pāya**
(*Chaitanya-bhagavat*)

**anarpita-chariṁ chirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala rasāmsva-bhakti-śriḥ
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śachī-nandanah**
(*Chaitanya-charitāmṛta: Adi-līlā, 1.4*)

“May that Lord, who is known as the son of Śrīmatī Śachīdevī, be transcendently situated in the innermost

chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the Age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime radiant spiritual conception of the mellow taste of His service.”

Chapter Sixteen

The Flow of Mahāprabhu's Line

Śrīla Guru Mahārāj's Godbrothers clearly expressed their great regard for His Divine Grace. One mentioned to me in a letter that they would always continue to come here, because for as long as Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj is present they want to come and hear from him. They expressed that whenever they hear from Śrīla Śrīdhara Mahārāj, they feel they are in the shade of Prabhupād Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura.

They all gave such honour to our Śrīla Guru Mahārāj, and why? Their life's goal is the service of Śrī Śrī Rādhā-Govinda, and they understood that such service is coming through their Śrī Gurudev, Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura. But they also saw that their Gurudev had transmitted his divine power to Śrīla Śrīdhara Mahārāj—so their idea was that Gurudev's merciful power is graciously present in our Śrīla Guru Mahārāj. It is for this reason that they always came to Śrīla Guru Mahārāj.

They had left all their mundane facilities and life's desires, and joined within the Mission for the service to Rādhā-Kṛṣṇa, and to Prabhu Nityānanda and Mahāprabhu. In which way will they get that service? Only the mercy of the Vaiṣṇavas and the mercy of Śrī Guru can give that service. This was very clear to them, so they would all forego any personal position—everything—and come

from time to time to see Śrīla Guru Mahārāj. They expressed to him about their preaching work and preaching style, and they felt very happy to see his happiness.

So many of Śrīla Guru Mahārāj's Godbrothers used to attend the meeting of the *Viśva-Vaiṣṇava-Rāja Sabhā* organised by our *Maṭh*. Śrīla Guru Mahārāj would always give the presidential chair to Śrīpād Bhakti Sāraṅga Goswāmī Mahārāj. Although Śrīpād Goswāmī Mahārāj took *sannyās* from Śrīla Guru Mahārāj, Śrīla Guru Mahārāj knew that Śrīpād Goswāmī Mahārāj's all-round position was so high within the Gauḍīya mission. He therefore always offered the presidential chair to him.

Once, after accepting that presidential chair, Śrīpād Goswāmī Mahārāj gave a particularly special lecture. He explained that he and other great preachers are active in all directions, but they all wait to see how Śrīla Śrīdhara Mahārāj considers the quality of their preaching style. He used the word '*siṁhāvalokana*.' He indicated, "We are preaching over the whole world, but from time to time we look to see whether Śrīla Śrīdhara Mahārāj is happy with our preaching activities."

Siṁhāvalokana refers to how a lion goes some distance then looks behind to check the environment, then proceeds further, then again looks behind. In this way Śrīpād Goswāmī Mahārāj described how all the preachers again and again look toward Śrīla Guru Mahārāj to see if their preaching has his approval.

'*Rūpa-Sarasvatī Dhārā dekheṇa tomāte*.' Rūpa Goswāmī Prabhu is supreme in the Preceptorial Line of Śrī Chaitanya Mahāprabhu. Actually, no one says, 'Chaitanya *Sampradāya*.' Rather, the correct name is *Rūpānuga Sampradāya*. Mahāprabhu wanted to establish Rūpa Goswāmī as the Guru of His *sampradāya*. That same

current of Rūpa Goswāmī is flowing through Śrīla Guru Mahārāj. This is the cause that all the devotees of Śrīla Saraswatī Ṭhākur respect Śrīla Guru Mahārāj. They always saw it, and still to this day they see it in this way.

Rūpa Goswāmī Prabhu was established by Śrī Chaitanya Mahāprabhu. If we will try to understand this, we must especially take shelter in *Śrī Chaitanya-charitāmṛta*. The expression is given there clearly.

When Mahāprabhu appeared He showed His effulgence as the Lord. At that time Rūpa and Sanātan were the chief administrators in the Bengal government, yet they were devoted to Kṛṣṇa. They felt that Kṛṣṇa would appear at that time, and they tried to understand where He would appear.

When they saw the exalted effulgence of Mahāprabhu they observed Him and came to see Him. It was clear to them that “He is our dearmost Śrī Kṛṣṇa. Here He has appeared!” This was the special connection Śrī Rūpa and Śrī Sanātan had with the Lord. At that time their names were Dābir Khās and Sākar Mallik respectively. Sanātan Goswāmī was the Prime Minister, and Rūpa Goswāmī was the Finance Minister. They externally showed themselves as government servants, but internally they always hankered for Kṛṣṇa-*prema*. They saw Nimāi Paṇḍit, Mahāprabhu Gaurasundar as the shining bulb.

Many other devotees knew the divine personality of Mahāprabhu of the infinite world, and had connection with Him. These devotees included Advaita Āchāryya, Haridās Ṭhākur, Śrīvās Paṇḍit, Gadādhara Paṇḍit and Puṇḍarik Vidyānidhi.

So, Rūpa and Sanātan secretly came to see Mahāprabhu, and it was very clear to them that He was in fact their Lord; and they tried to serve Him. The

devotees would meet together and plan their future programme.

They knew Mahāprabhu would take *sannyās*, and they awaited that day. When eventually Rūpa and Sanātan heard Mahāprabhu had indeed taken *sannyās*, they became even more attached to Him. When Mahāprabhu tried to go to Vṛndāvan through Nabadwīp and Rāmakeli, thousands of people followed Mahāprabhu in *saṅkīrtan*. At that time, Rūpa and Sanātan secretly met with Mahāprabhu in the village of Rāmakeli.

Rūpa and Sanātan lived near Rāmakeli. At night they changed their rich dress for very humble devotee clothing, and met with Mahāprabhu. They took blades of grass between their teeth and fell down at the Lotus Feet of Mahāprabhu, expressing:

**mat-tulyo nāsti pāpātmā
nāparādhī cha kaśchana
parihāre ’pi lajjā me
kiṁ bruve puruṣottama**

“We are most insignificant and unqualified, we are not fit to present ourselves before You. We are very fallen, please rescue us!” Hearing their words Mahāprabhu’s heart melted to see their mood of devotion.

Mahāprabhu embraced them, and instructed them, “Do not be frustrated. Go back and do your jobs.”

Earlier Rūpa and Sanātan had written many letters to Mahāprabhu, and Mahāprabhu had encouraged them, saying,

**para-vyasaninī nārī
vyagrāpi gṛha-karmmasu
tad evāsvādayaty antar
nava-saṅga-rasāyanam**

“Be like a paramour lover who always thinks of her lover but outwardly does all the usual duties within the family. You be like that, and when the right time will come, Kṛṣṇa will relieve you from your mundane jobs.”

In this way Rūpa Goswāmī had earlier received some nourishment, and when he met Mahāprabhu in Rāmakeli, Mahāprabhu gave him and his elder brother Sanātan even more hope: “Go back, and at the right time Kṛṣṇa will take you from your mundane posts. You are both my eternal servitors so you have no fear from anywhere. Kṛṣṇa will help you.”

Before going back they explained, “Oh Mahāprabhu, the King here is Muslim. No doubt he is sympathetic towards You, but if he sees this large following, he may change his mind. If you go with these thousands and thousands of people the king may feel some threat from you and try to harm you.”

Later Rūpa met with Mahāprabhu when He was on his way back from Vṛndāvan. Mahāprabhu taught Śrīla Rūpa Goswāmī and gave him the charge of organising His Mission in Maṭhurā and Vṛndāvan. Mahāprabhu instructed him to reveal the lost holy places of Kṛṣṇa’s Pastimes, and to compose scriptures to relay the teachings that He would impart to him. Mahāprabhu Himself was the teacher of Rūpa Goswāmī, and He expected that Rūpa Goswāmī would be the leader of His *sampradāya*.

Mahāprabhu met with Rūpa Goswāmī in Prayāg, and He met with Sanātan Goswāmī in Benares. Both of these Goswāmīs are the direct students of Mahāprabhu Śrī Chaitanyadev. Mahāprabhu did not teach others as a teacher but as an adviser, but He personally taught Rūpa and Sanātan Goswāmī. They learnt from Mahāprabhu as students, and Mahāprabhu made them into Masters in the

line of His divine conception. That was the first stage of the manifestation of Śrī Rūpa Goswāmī.

Later Rūpa Goswāmī met again with Mahāprabhu in Nilāchala. At that time Mahāprabhu received Rūpa Goswāmī as His son. Mahāprabhu did not break any of the laws of Jagannāth-*kṣetra*, so he gave shelter to Haridās Ṭhākur in a thatched garden-house of Tapan Mīśra. When Rūpa Goswāmī came there He also gave him shelter in that garden along with Haridās Ṭhākur. When Sanātan would come to meet with Mahāprabhu he would also stay with Haridās Ṭhākur.

Mahāprabhu’s nature was to not disturb the environment. Sympathetic dealings with nature is the best attitude for Vaiṣṇavism. Our Guru Mahārāj said that actual *varṇāśram-dharmma* is to deal sympathetically with nature. *Varṇāśram* is organised so as not to disturb the natural flow within this world. Within that flow we can manifest our divine practising life through our activity, so there is no necessity to disturb that.

Mahāprabhu did not want to establish *brāhmaṇism*, an external thing, but what He gave was far superior. His gift is superior to any ‘ism.’ He taught Rūpa Goswāmī in Prayāg and told His associates, “You will come to see just how qualified he is.” Establishing Rūpa Goswāmī as His best student He threw open a challenge to all the experts such as Rāmānanda Rāy, Svarūp Dāmodar, Sārva-bhauma Paṇḍit, Bhagavān Āchāryya, Sikhi Māhiti, and many *paṇḍits* of the King who were followers of Chaitanya Mahāprabhu. There were hundreds of very big personalities who were associates of Chaitanya Mahāprabhu. Furthermore, Mahāprabhu considered Rāmānanda Rāy as an equal to Himself, or even more—as Guru.

Svarūp Dāmodar is considered as a second manifesta-

tion of Mahāprabhu: *śākṣāt Mahāprabhura dvitiya Svarūpa*. However, Mahāprabhu decided that His *sampradāya*, His succession, would be through Rūpa Goswāmī. He did not say that it will go through Svarūp Dāmodar although he was considered to be almost more than Mahāprabhu. If anyone wanted to offer Mahāprabhu a poem or any composition it would come first to Svarūp Dāmodar, and if it was agreeable to him, only then would it be presented to Mahāprabhu. Without this process, none could go directly to Mahāprabhu.

Mahāprabhu wanted to learn from Rāmānanda Rāy when they were on the banks of the Godāvari. *Eka Rāmānanda hoy ithe adhikāra*: “He is a living *mukta-puruṣa*. No one else can behave like Rāmānanda Rāy within this mundane plane.” Although Mahāprabhu gave him such a great certificate, He did not show His succession there.

Instead, Mahāprabhu made Rūpa Goswāmī His successor and presented him in an assembly of all the generals. Mahāprabhu told them, “Test this man.” Rāmānanda Rāy was the judge and he questioned Rūpa Goswāmī about his plays *Lalitā Mādhava* and *Vidagdha Mādhava*. Rāmānanda Rāy himself had earlier written the play *Jagannāth Vallabha Nāṭaka*.

Mahāprabhu made as judges Rāmānanda Rāy, Svarūp Dāmodar and Sārvaabhauma Bhaṭṭāchāryya, but the chief judge was Rāmānanda Rāy. He questioned Rūpa Goswāmī on the style in which he had written various parts of the plays, and also posed many questions about Rūpa Goswāmī’s opinions. Rūpa Goswāmī answered them perfectly, one by one. Everyone in that assembly was stunned, including Haridās Ṭhākur who was the first person to preach the Hare Kṛṣṇa Mahāmantra, before even Mahāprabhu by a few years.

Several times Haridās Ṭhākur had undergone great austerity and trials. He was even beaten in twenty-two market places by guards intending to kill him. He faced so many tests but he crossed them all, and showed the glories of *Śrī Harinām*. Haridās Ṭhākur said about Rūpa Goswāmī’s *śloka* glorifying the Name, “We have never before heard such chanting of the glories of the Holy Name.”

Rāmānanda Rāy said, “*Kim kāvyena kaves tasya....* The real Kṛṣṇa conception that has been given by Mahāprabhu has been presented by Rūpa Goswāmī in this assembly, and we are stunned to hear it. Such things are beyond human expression, yet Rūpa Goswāmī has accomplished this.”

When Mahāprabhu asked Rāmānanda Rāy, “What have you gathered from his expression?” Rāmānanda replied, “It is unbelievably excellent. You have given him everything You heard from me. I have no doubt of this. Furthermore, his presentation is superior to anyone’s. *Kim kāvyena kaves tasya*. He is certainly a great poet. We are stunned to hear his poetry. *Kim kāṇḍena dhanuṣ-mataḥ*: if a hero cannot strike his target he cannot be a great hero. Rūpa Goswāmī is such a great hero that he never once misses. We all accept that he is Your representative.”

They said, “You must have given all Your mercy to him, otherwise it is not possible that he can give us this presentation in this way.”

Mahāprabhu accepted their statements although this was very much against His nature, in the sense that Mahāprabhu never expressed, “I am a *paṇḍit*.” But on this occasion He said, “Yes, I have given My mercy to him.” This is extraordinary. The Lord did not stop there. “It is not sufficient for Me to say that I have given My mercy. I

want you all to give your mercy and blessings to Rūpa that he will give My conception in this world.”

They replied, “When You have given Your grace, that is sufficient.”

But Mahāprabhu objected, “No, it is not sufficient. You are all my friends, so give him your mercy, then he will be enriched with pure love of Kṛṣṇa and will be able to spread Kṛṣṇa consciousness.”

They all unhesitatingly gave their blessings to Rūpa Goswāmī. This was a beautiful meeting. In this way Mahāprabhu made the exalted, golden form of Śrīla Rūpa Goswāmī and gave him the whole charge of His *sampradāya*.

After that, Rūpa Goswāmī stayed with Mahāprabhu for one year in Jagannāth Purī where he learned more and more. Then he went to Vṛndāvan Dhām to preach.

Kavi Karṇapūra was also empowered by Śrī Chaitanya Mahāprabhu and he gave the corresponding identities of all Mahāprabhu’s devotees in Kṛṣṇa-*līlā*. He said that in Kṛṣṇa-*līlā* Rūpa Goswāmī is Rūpa Mañjarī, the leader of all the *mañjarīs*. Śrīmatī Rādhārāṇī is the Chief Mistress Servitor of Śrī Kṛṣṇa, and Lalitā, Viśākhā, Chitrā, Champakalatikā, Tuṅgavidyā, Indulekhā, Sudevī and Raṅgadevikā are the eight principal *sakhīs* of Śrīmatī Rādhārāṇī. The head is Lalitādevī, and under Her is Rūpa Mañjarī who is present in Gaura-*līlā* as Rūpa Goswāmī.

If we don’t consider Vakreśvara Paṇḍit as Mahāprabhu’s disciple, we may say that Kavi Karṇapūra was the only disciple of Śrī Chaitanya Mahāprabhu at that time. Kavi Karṇapūra was the son of Śivānanda Sen. When he was still in the womb, Mahāprabhu instructed Śivānanda Sen to give him the name Puridās. However, when he was born, Śivānanda Sen gave the name

Chaitanyadās instead. When the boy was young, not more than five years old, he came with his father to see Mahāprabhu. The Lord asked his name. Someone said it is Chaitanyadās, and Mahāprabhu was a little shy and objected, “No, his name is Puridās. Why have you given him the name Chaitanyadās?”

Mahāprabhu then gave good nourishment to that boy. He instructed him, “Oh Puridās, now you chant the Holy Names. Chant ‘Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma, Rāma Rāma Hare Hare.’” But that boy would not say anything. Twice and thrice Mahāprabhu insisted that he chant Hare Kṛṣṇa. Mahāprabhu was surprised. He thought, “The whole world is chanting the Holy Names of Kṛṣṇa as soon as I tell them to chant, but this boy cannot chant! What is this?”

He asked Svarūp Dāmodar why this boy did not chant: “Everyone chants the Hare Kṛṣṇa Mahāmantra when I instruct them, but not this boy. Why won’t he chant?”

Svarūp Dāmodar replied, “Oh, that boy has just been initiated by You. He feels You are the World-Guru, You are Kṛṣṇa Himself, and You have just given him initiation. He has just received the mantram from You, therefore he is not saying it outwardly.”

Surprised, Mahāprabhu said, “This boy is very intelligent!” In this way Puridās received his special initiation. That Puridās was later known by the name Kavi Karṇapūra and he composed *Chaitanya Chandradoya Nāṭaka*, an inconceivably excellent play. We cannot believe it humanly possible to write such a play. He graced that play with all the wealth of Chaitanya Mahāprabhu. He also composed *Gaura-gaṇoddeśa-dīpikā* and *Kṛṣṇa-gaṇoddeśa-dīpikā*.

We learn through Kavi Karṇapūra and other devotees

such as Svarūp Dāmodar, Raghunāth Dās and Śrīla Jīva Goswāmī, that Mahāprabhu Himself gave the power of His *sampradāya* to Śrīla Rūpa Goswāmī. Rūpa Goswāmī is the supreme personality in Mahāprabhu Chaitanyadev's *sampradāya*, and he carries the preceptorial line of Śrī Chaitanya Mahāprabhu. This is the history, a very serious subject matter. I think you may understand what I have tried to express.

Rūpa Goswāmī Prabhu is also glorified by Narottam Dās Ṭhākur who, it is mentioned in the Scriptures, is a non-different form of Mahāprabhu Himself. In his glorification of Rūpa Goswāmī, Narottam Dās Ṭhākur included the entire *siddhānta*, the supreme mood of devotion and the supreme glories of Rūpa Goswāmī. Until this very day, that particular devotional prayer is the life of the Gauḍīya Vaiṣṇavas. Śrīla Saraswatī Ṭhākur wanted to hear this during his last moments in this world, and he wanted to hear it from no one but Śrīla Guru Mahārāj.

Although Śrīla Saraswatī Ṭhākur was very soft-hearted, he could not tolerate anyone else but Śrīla Guru Mahārāj singing that song. So he exclaimed, “No, I do not want to hear the tune. This song will be sung by Śrīdhar Mahārāj only.” That song was:

**śrī-rūpa-mañjarī pada sei mora sampada,
sei mora bhajana-pūjana;
sei mora prāṇa-dhana, sei mora ābharaṇa,
sei mora jīvanera jīvana.**

I do not wish to try to express this song in English, because very deep truths are within it. On special days such as the Appearance and Disappearance Days of Śrīla Saraswatī Ṭhākur and Rūpa Goswāmī Prabhu, Śrīla Guru Mahārāj would himself sing this song, thereby giving the blessings

of Rūpa Goswāmī to all the assembled devotees. He would sing it at other particular times as well.

Remembering these Pastimes, I am thinking we are so fortunate to be in the line of that Rūpa Goswāmī Prabhu.

Śrīla Rūpa Goswāmī Prabhu, *kī jaya!* Prabhupād Śrīla Bhakti Siddhānta Saraswatī Ṭhākur, *kī jaya!* Oṃ Viṣṇupad Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, *kī jaya!* All the assembled devotees, *kī jaya!* Harinām Saṅkīrtana, *kī jaya!* Śrī Chaitanya Sāraswat Śrīdhar Mission, *kī jaya!* Jaya Nāmāchāryya Śrīla Haridās Ṭhākur, *kī jaya!* Gaura Premānande, Hari Hari bol!

Chapter Seventeen

In Praise of Śrīla Narottam Dās Ṭhākura

Today is the Disappearance Day of Śrīla Narottam Ṭhākura, so I would like to say a few words to glorify him. Before Śrīla Bhaktivinod Ṭhākura most of the Vaiṣṇava songs came from Śrīla Narottam Ṭhākura. ‘*Śrī Guru charaṇa-padma, kevala-bhakati-sadma,*’ you all know. This is from Narottam’s *Prema-bhakti-chandrikā*, and *Prārthanā*. But although he wrote many beautiful songs of devotion, Narottam Dās Ṭhākura was not just a song writer, he was a great *paṇḍit* and more than that, he was a devotee of Śrī Chaitanyadeva.

When Mahāprabhu travelled to Rāmakeli, on the way He had to cross the River Padmā. While on the banks of the river He began to call, “Narottam, Narottam, Narottam.” The devotees could not understand the meaning at that time, but later it was revealed that from that part of Bengal, a great devotee would appear, and his name would be ‘Narottam.’ Śrīman Mahāprabhu had left a great treasure stored in the waters of Padmā Devī for Narottam—Kṛṣṇa-prema.

After many years, Narottam Dās Ṭhākura appeared in the village of that area, known as Kheturi. He was a prince, the only son of Rāj Kṛṣṇānanda Datta and Rāṇī Nārāyaṇī Devī. Narottam was enlightened even from his early childhood, and one day he had a dream in which

Nityānanda Prabhu instructed him, “Go to the River Padmā and take your bath there because Mahāprabhu has left His gift of Kṛṣṇa-*Prema* for you within her waters.” Narottam immediately awoke and went to the river and entered the water. While bathing he experienced the Divine Form of Mahāprabhu embracing him and Kṛṣṇa-*Prema* entered into his being. He became transformed and just like Mahāprabhu Himself, he began crying, dancing, laughing and constantly chanting the Names of Kṛṣṇa and suddenly *aṣṭa-sāttvika-bhāva* (the eight symptoms of ecstasy in love of Kṛṣṇa) appeared in his body.

Upon returning home Narottam’s mother began to question, “Oh my son, what has happened to you? Why are you crying and behaving in this peculiar way? Please, if I can help in any way, I am ready to do anything. I am even ready to give up my life if that will help you. Tell me what I can do.”

Narottam replied, “Mother, last night I went to the River Padmā, inspired by a dream, and there someone who I believe was Chaitanya Mahāprabhu, embraced me and entered into my heart. Now I am feeling great sadness and separation from that Mahāprabhu and from Śrī Kṛṣṇachandra and that is what causes me to cry. If you wish to show your kindness to me then please give me permission to go to Vṛndāvan where I shall search for Mahāprabhu.”

After hearing Narottam’s petition, his father became worried, fearing that his son would leave home, and so, just like the father of Raghunāth Dās Goswāmī, he arranged some guards to watch Narottam. Narottam remained in the house, chanting, dancing, and writing devotional songs and always manifesting the eight symptoms of divine ecstasy.

Narottam was restless, always crying for Mahāprabhu and Kṛṣṇa. Since the day he took his bath in the river, his body had changed from his dark complexion and he had become the same golden colour of Mahāprabhu. Rādhārāṇī's colour had come into his body and everyone was greatly surprised saying, "Yes, it is true, Narottam has received Kṛṣṇa-*Prema* from Mahāprabhu and Mahāprabhu is really living in his heart." Everyone was offering him respect, but his father was becoming more and more worried.

One day when his father had gone to pay taxes on behalf of the state and had traveled far away, Narottam went to his mother crying in great anguish and again petitioned her, "Mother, please give your permission, I must go to Chaitanya Mahāprabhu's associates who are living in Vṛndāvan. It is the order of Nityānanda Prabhu, so please arrange for me to go." Narottam's mother made the arrangements, and in secret Narottam left his home and went to Vṛndāvan.

Narottam had been having many dreams in which Mahāprabhu instructed him to go to Vṛndāvan and take shelter of the lotus feet of His confidential devotee Śrīla Lokanāth Dās Goswāmī who would give *dīkṣā* to him. He also told Narottam to find Śrīla Rūpa Goswāmī, Śrīla Sanātan Goswāmī and Śrīla Jīva Goswāmī and to keep their holy association. After arriving in Vṛndāvan, Narottam found that Rūpa and Sanātan had already left the world but he found there Śrīla Jīva Goswāmī, Śrīla Lokanāth Dās Goswāmī, Śrīla Kṛṣṇa Dās Kavirāj Goswāmī and many other great Vaiṣṇavas who gave him their company. Narottam became the student of Jīva Goswāmī and petitioned Lokanāth Goswāmī to give him *dīkṣā*. Lokanāth refused him.

Lokanāth Goswāmī had decided that he would never accept any disciples and lived in an extremely austere way in Vṛndāvan, living under a different tree every night.

Narottam felt great sadness upon being refused by Śrīla Lokanāth, and he told him, "I can only take my initiation from you. Śrīman Mahāprabhu has told me that you will give me *dīkṣā*, so until then I will wait." Narottam tried to serve his Guru but the Goswāmī would allow no one to serve him. Narottam thought, "If he will not even stay under the same tree for more than one night then what kind of service can I do for him?" After a while Narottam noticed that Śrīla Lokanāth Prabhu would always go to the same place to pass stool and he began to think that although Lokanāth had refused to give him any service for over two years, if he could clean that place every day then at last he would have some service. Narottam was fixed in his resolve that he must take *dīkṣā* from Śrīla Lokanāth Goswāmī, as this was the order of Mahāprabhu.

Very soon Lokanāth Goswāmī began to notice, "I come here every day to pass stool and it seems that someone is cleaning this place after me. Who can be doing this?" So one night from a hidden place Lokanāth saw that at midnight Narottam is coming and very happily cleaning that place. Lokanāth knew that Narottam was the son of the famous King Kṛṣṇānanda Datta. He was greatly astonished and confronted Narottam, "Why are you, a prince of high noble birth, coming each night and cleaning this dirty place?" And Narottam replied, "Prabhu, I need your mercy. Without your mercy I cannot live. Your vow is that you will not accept any disciples, but by the order of Śrīman Mahāprabhu, it is my vow that I must have your connection. I don't know when you will give me your mercy but you must accept me as your disciple." So after

refusing Narottam eighteen times, finally Śrīla Lokanāth Dās Goswāmī took Narottam Dās and gave him *dīkṣā*.

Narottam received instruction from Śrīla Jīva Goswāmī, Śrīla Kavirāj Goswāmī and many other *goswāmīs* who were there in Vṛndāvan. He was a great *paṇḍit* and all the devotees headed by Śrī Jīva, recognising his qualification, bestowed upon him the title of 'Ṭhākura.'

Narottam Ṭhākura's close associates and peers were Śyāmānanda and Śrīnivās. From the inspiration of Śrīla Jīva Goswāmī and the other Vaiṣṇavas, these three great devotees were sent back to Bengal to continue the preaching of Mahāprabhu. The Bengali Vaiṣṇavas were very eager to read the writings of Śrī Rūpa, Sanātan, Raghunāth, Kṛṣṇa Dās Kavirāj, Lokanāth Goswāmī, Gopāl Bhaṭṭa Goswāmī, Prabhodānanda Saraswatī and the other Goswāmīs; so Narottam, Śyāmānanda and Śrīnivās travelled from Vṛndāvan towards Bengal with many copies of those great books.

Finally they arrived in Viṣṇupur in the district of Vīrbhum, Bengal. The King of this region was Rāja Bīr Hambīr, but he was a dacoit (bandit) and was engaged in many robberies in the area. The King had a *brāhmaṇa* astrologer and according to the astrologers' calculations he would know where and when to carry out his next robbery. The astrologer informed the King that on a particular route bullock carts would be passing, carrying many precious jewels, so the jubilant King sent his dacoits to rob the caravan. While Narottam and the Vaiṣṇavas slept, the King's dacoits stole away the chests containing the books of the Goswāmīs.

After much searching, Narottam, Śrīnivās and Śyāmānanda in great sorrow could not trace the books. Śrīnivās ordered Narottam to return to Kheturi Grām, and

Śyāmānanda went to Midnapur where they began preaching. Śrīnivās Āchāryya resolved to stay and try to find the stolen books.

Śrīnivās heard that in the assembly of Rāja Bīr Hambīr, that night a great *paṇḍit* would give explanation of *Śrīmad-Bhāgavatam*. The *brāhmaṇa* in whose house Śrīnivās was staying, invited Śrīnivās to accompany him to the meeting. Śrīnivās agreed.

After hearing the *paṇḍit's* explanation of the *Bhāgavatam*, Śrīnivās addressed Rāja Bīr Hambīr saying, "Śrīmad-Bhāgavatam is not child's play. It is the transcendental knowledge descended to this earth for our super benefit and the explanation given by this man is intolerable, he obviously knows nothing of the meaning of *Śrīmad-Bhāgavatam*."

Rāja Bīr Hambīr was greatly surprised at Śrīnivās' exclamation and asked him, "Then can you explain the *Bhāgavatam*?"

"Yes I can," replied Śrīnivās and taking his seat on the *vyāsāsan*, he spoke for several hours. All those that heard him became greatly moved and they all, including the King, took shelter of his lotus feet.

The King humbly approached Śrīnivās, "Prabhu, you are indeed a great Vaiṣṇava, please tell me what service I can do for you? Where have you come from? How far have you travelled?"

Śrīnivās Āchāryya told him, "I have come from Vṛndāvan carrying chests of books written by the Goswāmīs, but now they are lost, stolen by I know not who, so I remain here searching for them."

With his head bowed Rāja Bīr Hambīr announced, "I am the culprit, I have those books in my home, and every day I have been worshipping them. My astrologer told me

that his calculations were true and that the books were actually jewels although they were in the form of books, and so that is why every day I am offering *pūjā*.” And the King took Śrīnivās to the books.

The news was sent to Narottam and Śyāmānanda and in great jubilation Narottam Ṭhākur arranged a grand festival. As well as Narottam, Śyāmānanda, Śrīnivās and other noted Vaiṣṇavas, Mother Jāhnavī Devī—Śrī Nityānanda Prabhu’s *śakti*—also came there to Kheturi Grām to attend the festival. After properly worshipping Jāhnavī Devī, Narottam Ṭhākur installed six deities in different temples—Śrī Kṛṣṇa, Vallavi-Kānta, Vraj-Mohan, Rādhā-Kānta, Rādhā-Rāmaṇ, and Gaurāṅga. Elaborate *pūjā* arrangements were made, including a month-long festival of *Hari-kīrtan*. And every day in Narottam’s *kīrtan*, those who were fortunate saw Nityānanda Prabhu and Mahāprabhu dancing there, such was Narottam’s devotion. Those who knew him considered he was the incarnation of Nityānanda Prabhu and Mahāprabhu combined.

Although Lokanāth Goswāmī only had one disciple, Narottam gave Kṛṣṇa-*Prema* to everyone, and just like Nityānanda Prabhu, he did not consider who was fit and who was not. Whoever wanted Kṛṣṇa-*Prema*, then Narottam would give it them. He was given this special power by the grace of Mahāprabhu, Nityānanda and Lokanāth Goswāmī, Narottam’s Gurudev.

Narottam Dās Ṭhākur was born in the *kāyastha* community, and caused a great deal of controversy by accepting disciples who were from the *brāhmaṇa* caste. The *brāhmaṇa* section were very angry with him and tried repeatedly to defeat him in debate, but the only result was that more *brāhmaṇas* were becoming his disciples. The

brāhmaṇas were very unhappy, and when in his last years Narottam manifested much sickness, the *brāhmaṇas* declared that this was the result of Narottam violating the scriptural injunctions by accepting disciples from a higher caste than his own. Gradually Narottam’s condition became worse and finally he died. The *brāhmaṇas* were jubilant and began celebrating Narottam’s passing as proof of his offences to their community.

Narottam’s disciples were heart-broken and prayed before their Gurudev’s body, “Oh Prabhu, you have shown this *līlā* of your passing in this way and the *brāhmaṇas* are committing offence to your lotus feet because they cannot understand. Lord, what shall we do now? Surely all the preaching will be ruined if you show this kind of passing *līlā*. Please show your mercy to these misguided *brāhmaṇas*.” Suddenly Narottam returned to his body and sat up and upon seeing this miracle, the opposition surrendered to his lotus feet.

Some months later, Narottam was exhibiting intense symptoms of separation from Rādhā and Kṛṣṇa and so again he left this world. His body turned into milk and merged with the waters of the holy River Ganges.

In this way Narottam Dās Ṭhākur preached Kṛṣṇa consciousness and from him the preceptorial line is coming to Viśvanāth Chakravartī. Narottam wrote many songs of devotion and *Prema-bhakti-chandrikā* is very famous in this world amongst the Gauḍīya Vaiṣṇavas. Today is his holy Disappearance Day and we pray for his grace upon us all.

Section 3

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‘Our Devotional Line’

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Chapter Eighteen

Message to Massage the Devotees' Hearts

Devotee: Please give some words to the devotees around the world about remembering Koladwīp, Nabadwīp and Śrī Chaitanya Sāraswat Maṭh.

Śrīla Govinda Mahārāj: Śrīla Guru Mahārāj organised this Śrī Chaitanya Sāraswat Maṭh for conditioned souls like ourselves, otherwise it was not necessary to organise a *maṭh*. Also he did not want to make a mission; that is, he came with his Deity, Giridhārī—Girirāj-Govardhan—and he himself worshipped Him with Tulasi and water.

The mission itself came as a blessing for us, and now Śrī Chaitanya Sāraswat Maṭh is a very wide mission. The definition of missionary work is that it is always doing good for others. We know that the only good thing is to practise Kṛṣṇa consciousness. In this mundane world that is the only light of life, the only elixir of life. All the Godbrothers and followers must be benefited if we can give proper honour to our mission and our missionary work. My friends, Godbrothers and followers are trying heart and soul, and I believe they will certainly get the mercy of Śrīman Nityānanda Prabhu and Mahāprabhu. Many of them are very exalted devotees in our *sampradāya*. I am always praising them, and it is necessary to give nourishment to the other devotees also.

There are classifications of devotees: first class, second

class and general class. But all are worhipable, and when we can see it, we ourselves will be benefited. They are all connected with Mahāprabhu and Kṛṣṇa consciousness, therefore if anyone will come in this line we shall give good nourishment to them. A heart massage. A message to massage.

Always the devotees are asking questions; that is they need to know something. And I believe whole-heartedly that the devotees want to hear news of the devotees and activities from this Maṭh. Sometimes when I am alone I try to consider why I cannot sleep at night, and what is it that Śrīla Guru Mahārāj requires of me.

I do not want any sort of position, but the chair of *Āchāryya* has come to me, and I must serve that chair. It was for this that Śrīla Guru Mahārāj protected me from a young age and cultivated me in my mind, and I must offer all the fruits to his lotus feet otherwise my life is useless. This is my feeling, and this is also the answer to why I am doing this.

With what I have I can continue very happily, and in one sense it is not necessary to think of many things. For example, world preaching especially in this age is very difficult, and I know it, but also I know that my Śrīla Guru Mahārāj needs it. It is *sevā* to him. There is no doubt that everybody shall die one day, so if we give too much attention for our health, it is not good for us. Actually we must give our attention for the service of Guru-Gaurāṅga, and if we leave this body through that service, it is very good. In fact there is no higher good than that. In this regard we shall not forget the words of Śrīpād Sāraṅga Goswāmī Mahārāj when he told Śrīpād Hṛday Bon Mahārāj, “I want to die in harness.”

Śrīpād Bon Mahārāj was a friend of Goswāmī Mahārāj

and he suggested to Goswāmī Mahārāj, “Oh Goswāmī, you have spent your whole life preaching. Now you are old, so come and do some *bhajan*!”

Śrīpād Goswāmī Mahārāj was very angry and thought: “What I am doing is not *bhajan*? What are you thinking? This is my *bhajan*. I am serving Kṛṣṇa, serving Mahāprabhu and serving my Guru. This preaching is my *bhajan* but you think that to chant on beads in the jungle is *bhajan*.” Though he thought this, Śrīpād Goswāmī simply replied in summary to Śrīpād Bon Mahārāj, “I want to die in harness.”

Śrīla Guru Mahārāj quoted this expression many times to me, and instructed me never to forget it: “I want to die in harness.” Even the very last moment of our lifetime we shall not spend for any other purpose. We want to offer even that to our Gurudev.

I am very happy to remember that, and whenever I am in very much difficulty I think that Kṛṣṇa wants to take my blood, and He will not spare even the last drop of blood. And if it is His wish, He will take it.

Actually I am very renounced by nature, and sometimes it would come in my mind that I shall leave everything. But suddenly I would be reminded that Śrīla Guru Mahārāj does not want me to do that. Seeing my renounced nature Śrīla Guru Mahārāj was very fearful. Until I finally took *sannyās*, Śrīla Guru Mahārāj did not make his final Will and Testament. A few days ago I read an earlier will. Perhaps he was very sick at that time, anyhow Śrīla Guru Mahārāj added in his own handwriting that now his health was very bad and he may die. He wrote that if Govinda Mahārāj will take *sannyās* he must be the *Āchāryya* here, and he wrote that if he should pass away before Govinda Mahārāj takes *sannyās*,

everyone will wait five years for him to take the renounced order of life. He will then take the *Āchāryya*'s position; but in the meantime none else will take that position of *Āchāryya* of Śrī Chaitanya Sāraswat Maṭh. Only if Govinda Mahārāj does not take *sannyās* within that five years will another be selected as *Āchāryya*. This was his instruction, and remembering how very eager Śrīla Guru Mahārāj was for me to take this service, if I shall not do this service then I must go to hell. Therefore I cannot leave the *sevā* of Śrī Chaitanya Sāraswat Maṭh. Until my death I cannot leave the service of his Deities, devotees and Maṭh.

In this way I am continuing, and now devotees are coming and inviting me all over the world. I know there is so much difficulty to go there, but for the service to Śrīla Guru Mahārāj I must accept their invitations. I still have life in my body, so until death I shall try in this line of service.

Chapter Nineteen

Harmony is Śrī Chaitanya Mahāprabhu's conception

My mood in spiritual life has grown from its very conception by the grace of Śrīla Guru Mahārāj. There is no doubt that I and many others having been born in Bengal have earlier gained some inspiration about Vaiṣṇavism. It is natural for all Bengali Vaiṣṇavas to worship Mahāprabhu. In every Vaiṣṇava's house is Mahāprabhu's Deity, or some arrangement for His worship. If they do not continuously offer Him worship, at least sometimes they do so at specific festival times. They offer worship in the Name of Mahāprabhu Śrī Chaitanyadev, Nityānanda Prabhu, Advaita Prabhu, etc.

What I knew about Vaiṣṇavism from earlier days has some worth, but really I have got my birth in Mahāprabhu's conception only when joining at the lotus feet of Śrīla Guru Mahārāj. I can say I gained my real birth in Vaiṣṇavism when I fortunately came to the lotus feet of Śrīla Guru Mahārāj. From him we received the seed of real *jaiva-dharmma*, real Vaiṣṇava-dharma.

Śrīla Guru Mahārāj tried to make his disciples into perfect preachers in the line of devotion as preached by Mahāprabhu and Prabhupād Śrīla Bhakti Siddhānta Saraswatī Ṭhākura.

Prabhupād Śrīla Bhakti Siddhānta Saraswatī Ṭhākura used many methods for his preaching. We know that his main preaching instrument was through the printing of

patrikas (periodicals) and books. He started his first preaching by printing books and preaching; and by the end of his manifest pastimes here we have seen that the *Gauḍīya* gave the guideline for the whole of the *sampradāya*.

Śrīla Prabhupād himself gave guidance as to the content of *Gauḍīya*, therefore everyone respected *Gauḍīya* at that time. Perhaps Śrīla Prabhupād did not see everything before it was printed, but he gave his guidance on most of the contents.

Actually our mission is becoming so big now internationally. We have many centres around the world in a variety of countries. They are all waiting and need some guidance from Śrī Chaitanya Sāraswat Maṭh. Our main guideline is very simple: Mahāprabhu said,

**trnād api sunīchena
taror iva sahiṣṇunā,
amāninā mānadena
kīrttanīyaḥ sadā hariḥ**

“One who knows himself more insignificant than a blade of grass, who is as forbearing as a tree, and who gives due honour to others without desiring it for himself, is qualified to sing the glories of Lord Hari constantly.”

This is the guideline: to always chant ‘Hare Kṛṣṇa’ without offence. But in which way will it be possible? Many varieties of circumstances come, and many varieties of difficulties come. In each country there are many different types of difficulties, but although the local circumstances may vary the essence of the solution is given in this verse of Mahāprabhu.

Question: What would you like to see as being in common in each of our Centres worldwide?

Śrīla Govinda Mahārāj: Actually there are two kinds of vision everywhere: one is the external form, and one is the internal substance. Both the show and the substance are necessary in this mundane world otherwise we cannot attract the general people. They are living in the mundane world therefore to attract them it is necessary to make a good, attractive cover.

In the Goswāmīs’ books everything is apparently simple, but inside that, everything given there is rich. Our own Maṭh’s *Śrī Bhakti-rasāmṛta-sindhu* externally is a big book looking like a dictionary, but internally our *Śrī Bhakti-rasāmṛta-sindhu* is greatly rich with knowledge with the explanations of Śrīla Guru Mahārāj. Similarly all our Centres need to have an external form and an internal form. Anyhow we will harmonise.

Harmony. Harmony is Śrī Chaitanya Mahāprabhu’s conception. When He went to South India to preach He visited every type of temple, such as those of Ganeśa, Kālī, Śiva, Dūrgā, etc. Why did He visit all types of temples? He did so in order that he could reach the people to present to them the ultimate goal of life.

The conception of the Rāmānūja *Sampradāya* is that they will never go to a Śiva Temple. They have a saying that if a tiger will come to kill you, you may go to the mouth of the tiger but not to a Śiva Temple even if you will get safety there! They have such a type of conception.

However, Mahāprabhu was not like that. He went to every temple He came across along his path of preaching. But everywhere Mahāprabhu went He only preached the Kṛṣṇa conception. He gave Kṛṣṇa consciousness to all, and everyone took to Mahāprabhu’s religion. He went to Ganeśa Temples, and the worshippers of Ganeśa took to Mahāprabhu’s religion. In that way He preached

everywhere, and our conception also will be like that. Our intention will be like that.

We do not hate others. If we will hate, then they will go out. Therefore we must follow Mahāprabhu's conception of not hating any religion, but giving them Kṛṣṇa consciousness. So we must always make harmony with others, otherwise this type of peaching is not possible.

In which way shall we be able to harmonise everything? That policy or theory is very nicely decorated in *Śrī Brahma-saṁhitā*. There you will see very nicely harmonised the position of Mother Dūrgā, Ganeśa, Nṛsiṁhadev, and of other forms of Kṛṣṇa: Nārāyaṇ, etc. Everyone's position is nicely harmonised there. The way in which they will be connected within our society is all very nicely explained in *Śrī Brahma-saṁhitā*.

The conception of Śrī Chaitanya Mahāprabhu can also be understood through *Śrī Kṛṣṇa Karṇāmṛta*. This book explains the supreme goal in life, and the final conclusion for the *jīva*-soul is also found there.

Mahāprabhu did not compose such books, but He brought *Śrī Brahma-saṁhitā* and *Śrī Kṛṣṇa Karṇāmṛta* and He ordered Śrīla Sanātan Goswāmī and Śrīla Rūpa Goswāmī to take charge. Mahāprabhu distributed to us the highest conclusions of His conception through Śrīla Rūpa Goswāmī and Śrīla Sanātan Goswāmī.

At that time Śrī Rāmānanda Rāy was His friend and sometimes acted as if His adviser, but Mahāprabhu did not give the charge of His *sampradāya* to Śrī Rāmānanda Rāy or Śrī Swarūp Dāmodar. He gave the charge for His society, *sampradāya* or school, to Śrīla Rūpa Goswāmī and Śrīla Sanātan Goswāmī and under them Śrīla Raghunāth Goswāmī and all others. That is, Mahāprabhu gave Śrī Rūpa-Sanātan His full mercy in this regard.

By Mahāprabhu's instruction Swarūp Dāmodar prepared Raghunāth Dās Goswāmī. Finally Raghunāth Goswāmī went to Śrīla Rūpa Goswāmī and saw, "Here Mahāprabhu is present."

It is a proven fact that Śrīla Raghunāth Dās Goswāmī's character was that he did not want anything without the mercy and grace of Mahāprabhu. After Mahāprabhu passed away, in separation from Him Śrīla Raghunāth Dās Goswāmī resolved to leave his body by committing a type of suicide.

Mahāprabhu had given him a Govardhan-*śilā*, a stone from Govardhan Hill, consequently he wanted to see the Hill of Govardhan once before passing away. He decided that he would commit suicide by jumping off Govardhan Hill. Naturally when he went to Vṛndāvan he would try to meet with Śrīla Rūpa and Śrīla Sanātan Goswāmīs. When he met them he suddenly saw, "Here Mahāprabhu is present in them!" He wanted to leave his body by jumping from Girirāj Govardhan but when he saw Śrī Rūpa-Sanātan he again got life and abandoned his former plan. Śrīla Raghunāth Dās Goswāmī said in his *śloka*:

nāma-śreṣṭhaṁ manumapi
śachī-putramatra svarūpaṁ
rūpaṁ tasyāgrajamuru-purīm
māthurīm goṣṭavāṭīm
rādhā-kuṇḍaṁ giri-varamaho
rādhikā-mādhavāśāṁ
prāpto yasya prathita-kṛpayā
śrī guruṁ taṁ nato 'smi

"I am fully indebted to Śrī Gurudev. Why? He has given me so many things...." (See Appendix 1.)

Then, everything we will get from the books of the

Goswāmī. The *Manaḥ-śikṣā* of Śrīla Raghunāth Dās Goswāmī is very valuable for us. The *Upadeśāmṛta* of Śrīla Rūpa Goswāmī is also extremely good for us; we published *Upadeśāmṛta* before, I can remember.

Śrī Rūpa-Sanātan also harmonised, and the supreme example of harmonising is Mahāprabhu Himself. Actually He harmonised with all types of religion. He gave respect to all religions and over them all He established the temple of Kṛṣṇa consciousness. That is His harmonising capacity, we can say.

Each of our Centres worldwide must first themselves practise in the way of Chaitanya Mahāprabhu, and I think that what I am preaching in this regard is perfect. I am trying to preach the conception of Mahāprabhu in the line of Śrīla Guru Mahārāj and Śrīla Saraswatī Ṭhākur. This is my claim, and I have no other intention. If I shall not claim this with my full energy then I shall be an offender to Śrīla Guru Mahārāj because Śrīla Guru Mahārāj believed that I am capable. I am trying and everybody knows it. Still I know there are many difficulties going on in many countries—and it is natural. I feel it, but I am trying to give them harmony in the line of Mahāprabhu, and when they are getting harmony they are very happy.

A few days ago some devotees from Malaysia came here. A few months earlier they were feeling a little troubled but at that time I could not go to Malaysia. Seeing their situation I sent Śrīpād Sāgar Mahārāj there, and with his association they were very happy. They then came and told me, “Mahārāj, we have gained new life with Sāgar Mahārāj’s preaching.”

Like that we are trying to harmonise everywhere. But the preaching principle of Śrī Chaitanya Mahāprabhu is very simple: you be humble, be tolerant and give honour

to others, and practise Kṛṣṇa consciousness in the line of Śrī Rūpa-Sanātan. This is the line given to us by Śrīla Guru Mahārāj. We will find that the main thing given there is chanting: chanting without offence.

The main thing is chanting without offence, along with the nine kinds of activity of this devotional line: *śravaṇam*, *kīrttanam*, etc., Our main activity is *śraavan* and *kīrttan*—give your perfect hearing from a good Vaiṣṇava and then try to preach what you hear from him to others for their benefit and your own benefit. This is the advice of Mahāprabhu.

Especially if you are born in India you can easily fulfil your spiritual requirement here by the grace of Guru-Gaurāṅga; and the process is to give fulfilment to others also, to distribute this conception.

**harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatiṁ anyathā**

This is Mahāprabhu’s conception. He expressed it very nicely to Prakāśānanda Saraswatī.

Prakāśānanda Saraswatī said to Mahāprabhu, “Why are you preaching this way?” Seeing Mahāprabhu’s clothing he said, “You are a *saṁnyāsī* of our *sampradāya* but you are dancing and chanting with the general people, and thousands of people are following you. Like mad you are doing. Why are you doing this?”

Mahāprabhu replied, “This is the only process in the Age of Kali to satisfy our Supreme Lord.” That is, the Lord Himself in the form of *Harināma* has appeared in this age of *kali-yuga*.

Mahāprabhu illustrated this in the second *śloka* of His *Śikṣāṣṭakam* prayers:

**nāmnām-akāri bahudhā nija-sarvva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durddaivam īdṛśam ihājani nānurāgaḥ**

“O Lord, Your Holy Name bestows all good fortune unto the soul, and thus you have extended into the world Your many Names—Kṛṣṇa, Govinda, etc. You have offered all Your transcendental potency in Your Holy Name, without enjoining any (scriptural or philosophical) hard and fast rules and regulations concerning time, place or circumstance to be observed in chanting it. Dear Lord, You have so graciously made Your Holy Name available to ordinary souls, and yet my misfortune, my offensiveness, does not allow love for that gracious Name to be born in my heart.”

But in which way shall we gain attachment, attraction and love for *Harināma*? And in which way shall we practise. Mahāprabhu’s third *śloka* shows the answer to us:

**tṛnād api sunīchena
taror iva sahiṣṇunā,
amāninā mānadena
kīrttanīyaḥ sadā hariḥ**

Mahāprabhu’s conception and method is very simple, and we are preaching it all over the world in varieties of ways. In different countries they adopt different methods to preach, but it is all going to one pocket: the practice of Kṛṣṇa consciousness.

Mahāprabhu said to Nityānanda Prabhu and Haridās, “Tell everyone about Kṛṣṇa, serve Kṛṣṇa and learn about Kṛṣṇa. Kṛṣṇa is the Supreme Personality of Godhead.”

In a very simple and clear way Kṛṣṇa’s position is given in *Śrī Brahma-saṁhitā* (5.1).

**īśvaraḥ paramaḥ kṛṣṇaḥ
sach-chid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarvva-kāraṇa-kāraṇam**

“The Supreme Personality of Godhead, the Embodiment of Truth, Consciousness and Joy, is Govinda, Kṛṣṇa. He is beginningless, the Origin of all that be, and the Cause of all causes.”

We shall try to follow this advice of Mahāprabhu: “Tell everyone about Kṛṣṇa, serve Him and learn about Kṛṣṇa.” My own feeling, given by the grace of my Śrīla Guru Mahārāj, is that this guideline for us will be very good.

Chapter Twenty

The One Channel of Śrī Chaitanya Sāraswat Maṭh

I received a letter describing a society that is being formed by mixing together so many Vaiṣṇava groups. I can clearly say that if the society is made in the way described, it is against the principle of Śrīla Guru Mahārāj. It was to avoid this very thing that Śrīla Guru Mahārāj made separately Śrī Chaitanya Sāraswat Maṭh. He was in the highest position of the whole Vaiṣṇava community, but he never joined with their missions. Śrīla Guru Mahārāj did not want to be deviated from his own vision by any of his Godbrothers or other Gurus, therefore he made Śrī Chaitanya Sāraswat Maṭh. Furthermore, Śrīla Saraswatī Ṭhākur gave the charge of the *Rūpānuga Sampradāya* to Śrīla Guru Mahārāj—it is clear and everyone knows it.

So many stalwart Vaiṣṇavas made big societies and invited Śrīla Guru Mahārāj to be their President. For the time being in some cases he accepted and told them, “If it will help to bring harmony to your society then you can use my name,” but he himself never went back there.

Śrīla Guru Mahārāj gave very clear directives for his *sampradāya* saying, “Who wants to follow me and my directives, he can come to Śrī Chaitanya Sāraswat Maṭh and follow Govinda Mahārāj as my successor.” He gave very clear directives on many occasions and in many ways—and everyone knows it.

I do not want to create any chaos or disturbance in our

community. Whatever qualification and position I have was all given by Śrīla Guru Mahārāj for his service, and I shall try to maintain that.

What is the meaning of ‘preceptorial line?’ This word ‘preceptorial’ means that it must be in one channel, not several channels. The Ganges is not flowing within several channels—it is flowing through one channel, and who wants Ganges water he must come to that channel. When a channel leaves the Ganges, that is not Ganges water. The Ganges water is running in the main channel. This is the situation with our preceptorial line.

Śrīla Guru Mahārāj told the devotees clearly that he could not continue holding the charge of the preceptorial line, therefore he is giving that charge to Govinda Mahārāj. And I am trying as much as is possible by me. I do not want to disturb anyone, or anyone’s mission, but whoever is a sincere seeker coming to me, and whoever is my friend in the line of Śrīla Guru Mahārāj, I want their association and I want to continue with them. I want to practise my service with them. I do not want to make a hodge-podge, therefore I avoid any proposal that is not in an exclusive way to Śrīla Guru Mahārāj.

I want to express the truth clearly. I do not want to disturb anyone’s mood, therefore if anyone comes with another proposal I give some excuse. But actually that excuse is not the reason, rather I do not want to mix with the mood of others. Someone is giving *sahajiyā-sankīrtan* in their *maṭh*, but it is not possible for me to do like this in Śrī Chaitanya Sāraswat Maṭh. That is the exclusiveness of Śrīla Guru Mahārāj in his service to the *Rūpānuga Sampradāya*, and I cannot break it. I must follow the instructions of Śrīla Guru Mahārāj, and that is my opinion.

Another *Āchāryya* gave initiation to disciples of Śrīla

Guru Mahārāj and disciples of mine, and gave *sannyās* to Śrīla Guru Mahārāj’s disciples, but by doing so that *sannyāsi* diverted them to his own *sampradāya*. I have no problem for that, but I cannot consider them as our *sampradāya*’s members—it is very clear. ‘It is very clear’ means that Śrīla Guru Mahārāj said, “I have previously given to him (Govinda Mahārāj) the charge of the Maṭh and now I am giving him the full responsibility of giving *Harināma*, *dikṣa*, *sannyās*, etc., as an *Āchāryya* of this Maṭh on behalf of myself.” That charge he gave to me, and those that will not follow the instructions of Śrīla Guru Mahārāj, who cannot keep faith with him—they are no doubt glorifying Śrīla Guru Mahārāj in many ways, saying “Śrīla Guru Mahārāj was so intelligent, he was such a great Vaiṣṇava, Guru Mahārāj was *siddha-mahāpuruṣa*, Guru Mahārāj was this, Guru Mahārāj was that”—but if it is their conception that Śrīla Guru Mahārāj has done so much wrong in appointing me, then in which way are they honouring him?

They are saying, “Guru Mahārāj is *siddha-puruṣa*, he is very intelligent, this, that, this, that,” and telling that Guru Mahārāj is supreme, but I cannot agree that his opinion is not supreme. This opinion and his desire stood continuously from 1947 to 1988 and he did not change his mood in any way.

And why did Śrīla Guru Mahārāj keep his faith to me? And why not to any of the hundreds of devotees who have come here, some of whom were very qualified with graduation, Master Degrees, etc., even though I have always been very unqualified in that way?

Lastly he made his ‘Last Will and Testament’ but before that he made three or four wills, and there always he named, “This person will be my successor.

“If he will not come back from his position of *grhasta* you must wait five years, but in the meantime do not make anyone else as Guru in Śrī Chaitanya Sāraswat Maṭh. This chair must be kept vacant five years for him.” I came across this expression in his Will a few days ago.

“The chair will be vacant for five years, but none will sit in this chair except Govinda Mahārāj.” That type of faith he had in me. He said, “It is my desire. Who cannot respect it, who cannot follow it, who cannot keep faith with this, he must get out from my Maṭh.” “I shall drag them out.” These are his own words. Here is no haziness. It is all clear instruction for his devotees, for his followers, for his friends, for the newcomers—everything he very clearly has done. Seeing the activities of others we can now understand something of the reason why Śrīla Guru Mahārāj did this.

Now there is a section who are always saying “Guru Mahārāj is great. He is great. He is great.” But his desire they cannot follow, so what is their faith to their Guru.

Śrīla Guru Mahārāj commented, “I do not want to go into the jungle of *Āchāryyas*, rather I will keep myself to myself, maybe in a thatched house, but that must be very clean and very quiet.” And for that he made Śrī Chaitanya Sāraswat Maṭh. Not only that but he did not want to make many *maṭhs*, that was his desire. But I was very enthusiastic to do something for the devotees and he mercifully gave me the instruction, “Yes, you can do one in Calcutta as the devotees’ transit station, and one you can do in Pūrī and one in Vṛndāvan.” That is: Pūrī, Vṛndāvan, and Nabadwīp, and, “Don’t make many *maṭhs*,” that was Śrīla Guru Mahārāj’s instruction.

It was not his full desire that I make many *maṭhs*, but looking after the eagerness of the devotees, he accepted

this, and in his lifetime we have done it, so we have no problem. But now others are making a hodge-podge kind of society, and I am well aware of it.

My preaching in the West is going in a very happy way. Who has seen my preaching style in the West he will immediately understand that our preaching mission will grow more and more if I go there and preach, and they are afraid of that. This became clear to me some time ago in Vṛndāvan.

However, I am keeping a very clear position with all other missionary activities: I am a servitor of Śrīla Guru Mahārāj, and I am engaging in such service that comes to me. And if anyone wishes to join with me or the *sampradāya* in that same exclusive way, we will invite them, “Please come and do *sevā*.”

If any ISKCON servitor who hasn’t taken initiation comes to me and asks if he can do service in ISKCON, I say, “Yes you can do. If you want to take initiation from me I have no objection, but you are serving ISKCON, so serve ISKCON. If they do not abuse me, you can stay there.”

I am a disciple of Śrīla Śrīdhara Dev-Goswāmī Mahārāj, and I have only one line: that is service to Śrīla Śrīdhara Dev-Goswāmī Mahārāj, and I am continuing that preceptorial line. I am respecting all the Vaiṣṇavas, and why will I not do so? Offence to the Vaiṣṇava is also *Nāma-aparādha*. I cannot do *Nāma-aparādha*. Offence to the Vaiṣṇava is *Nāma-aparādha*, that I know clearly.

I am very insignificant and my Mission is very small, but I shall try to do the *sevā* of the sincere seekers as is the order of my Śrī Gurudev, and I am trying as much as is possible by me—that is my final conclusion.

Meanwhile others are trying to take my friends, but I am tolerating everything. My mood is to tolerate because

without tolerating nothing can be achieved. You must tolerate and give honour to others. I am taking everyone's feet dust on my head and I am feeling grateful to get their feet-dust.

I never went to any other *maṭh* without any service to Śrīla Guru Mahārāj. Śrīpād Madhusūdan Mahārāj would come and serve Śrīla Guru Mahārāj every year, but without my service to Guru Mahārāj I also never went to his *maṭh*. Katwa, the place where Mahāprabhu took *sannyās*, is just twenty-eight miles from here, but I never went there in thirty years. I can go to see, "Oh this is the very auspicious place where Mahāprabhu took *sannyās*. Here is Mahāprabhu's Deity and here are many reminders of Mahāprabhu's *sannyās-līlā*." But leaving my service I never went there. And that wasn't one year or two or three years, but for thirty years I did not go to Katwa. I am passing Katwa station by train, but not getting down.

Similarly in Kālnā, in twenty years I never went to see that place even though Mahāprabhu is living there. It is just four stops down on the train. Nitāi-Gaur are there at Gauridās Paṇḍit's house. But when a legal case came, at that time I went there every fifteen days or sometimes every seven days, and on one day only, by the desire of Śrīla Guru Mahārāj I went to see Gauridās Paṇḍit's Nitāi-Gaur and pay my *daṇḍavat praṇāms*. At that time the government wanted to take the whole Maṭh and property of Śrī Chaitanya Sāraswat Maṭh, and at that time myself and Hari Charaṇ Prabhu went there in order to resist the takeover. By the grace of Śrīla Guru Mahārāj we were successful.

That is my mood to Śrīla Guru Mahārāj, and who will follow that, I believe he must be benefited, for that is the real exclusive devotional line.

Chapter Twenty-one

The Eternal Service of Śrī-Gaura-Saraswatī

Question: Recently Your Divine Grace instructed that in all our Temples and Ashrams world-wide our devotees should chant the *Śrī Sāraswata-Ārati* in addition to *Śrī Gaura-Ārati* each evening.

Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj: Yes, and I feel other missions will also adopt this. There are now so many ashrams and *maṭhs*. Not only Śrīla Guru Mahārāj's ashram and *maṭh*, but so many of Śrīla Guru Mahārāj's Godbrothers and disciples have made separate ashrams and *maṭhs*. There may now be 300 or 400 ashrams, but in each ashram they generally sing only *Jaya jaya Gorāchāḍder ārotiko śobhā...*, and some may sometimes sing *Jaya jaya Rādhā-Kṛṣṇa yugala-milana...* Śrīla Bhaktivinod composed these two songs which are of different types. One song is for Śrī Chaitanya Mahāprabhu and one is for Śrī Śrī Rādhā-Kṛṣṇa.

In our Sāraswata *Sampradāya*—the disciples and grand-disciples of Śrīla Saraswatī Ṭhākura—you will find in almost every ashram that the Śrī Vighraha are Śrī Śrī Rādhā-Kṛṣṇa and Mahāprabhu together on one throne. We offer *ārati* to the one throne of Rādhā-Kṛṣṇa and Mahāprabhu, but that specific kind of *ārati* song had not previously been composed. Śrīla Guru Mahārāj considered that '*ārati*' means the glorification of the

Deities, but a specific *kīrttan* for the glorification of Śrī Śrī Rādhā-Kṛṣṇa together with Mahāprabhu is not found anywhere. Śrīla Guru Mahārāj therefore composed *Śrī Sāraswata-Ārati* (see Appendix 2), where he explained the mood of our Deities and why the Deities are in this particular way on the *śirihāsana* of our Maṭh. So many of Śrīla Guru Mahārāj's Godbrothers appreciated this composition, and some started singing it regularly and some did not. This was the situation.

Śrīla Guru Mahārāj was not by nature eager to push others to chant the *ārati* song he had composed. Śrīla Bhaktivinod Ṭhākura composed *Jaya jaya Gorāchāder ārotiko śobhā...* and Śrīla Guru Mahārāj did not want to disturb the mood of the devotees who chant this in their *maṭhs* everywhere. Although Śrīla Guru Mahārāj did not want to cross over what had been organised already by the whole of the Sāraswata *Sampradāya*, he nonetheless wanted to give the full conception regarding our Deities. He therefore instructed that in Their honour every Friday *Śrī Sāraswata-Ārati* will be sung for the satisfaction of our Deities and our Divine Masters.

Śrīla Guru Mahārāj was a little hesitant, but I feel it was a little shortcoming on my part that I did not assert the introduction of this *ārati* song on a daily basis in the presence of Śrīla Guru Mahārāj. Now, by his grace, the inspiration has come to me that this *Śrī Sāraswata-Ārati* is the real *ārati* of our Deities.

Jaya jaya Gorāchāder... is only for Mahāprabhu and the *Pañcha-Tattva*, so if we sing only this one song, some incompleteness will always be felt. Śrīla Guru Mahārāj wanted to make our song complete. I started to feel this very strongly and I mentioned it to Śrīpād Janārdan Mahārāj. He immediately declared that he will start the

singing of *Śrī Sāraswata-Ārati* on a daily basis in our Santa Cruz Ashram. Śrīpād Sāgar Mahārāj then followed suit. Then I decided that we shall also start here in Nabadwīp.

I understood that it will not disturb the mood of Śrīla Bhaktivinod Ṭhākura because we shall first sing *Jaya jaya Gorāchāder....* No doubt it will take a little more time to chant both songs instead of one, but what is the purpose of our life without the service and satisfaction of Śrī Śrī Guru-Gaurāṅga? Certainly there is no difficulty for us to spend a little more time for Their service in the *ārati*.

The purport of *Śrī Sāraswata-Ārati* gives full Kṛṣṇa consciousness to us. It perfectly explains the mood of Rādhā-Govinda and the mood of Mahāprabhu. Included there is some description of their Pastimes, and why They have manifested in this Form of the Deities. Such clarification is given in this song.

Question: Why did Śrīla Guru Mahārāj ask it to be sung specifically on Friday evenings?

Śrīla Govinda Dev-Goswāmī: Friday is considered to be a good day. *Bṛhaspativār* and *Śukravār* (Thursday and Friday) are both pure, auspicious days according to astrology. However, on *Bṛhaspativār bārbelā* (Thursday afternoon) some environmental or general disturbance may come around the time of *ārati*. This is the external cause.

The internal cause is that Śukra is known as a teacher in *rāga-mārga*, and Bṛhaspati as a teacher of *viddhi-mārga*. We are followers of *rāga-mārga*, so he chose *Śukravār*, Friday.

Question: Do you wish this *Śrī Sāraswata-Ārati* to be sung in all our Temples around the world whether they have Mahāprabhu, Rādhā and Kṛṣṇa or not?

Śrīla Govinda Dev-Goswāmī: Yes, even if they have

only Mahāprabhu. However in special cases the devotees may sing other specific songs for the Deities in their Temple; for example in Pūrī where we have Śrī Śrī Nitāi-Chaitanyadev. For Them I composed *Śrī Śrī Nitāi-Chaitanya-Ārati*.

In particular, we give specific honour to what our Guru Mahārāj composed. He gave much honour with respect to his Guru Mahārāj's songs, so we shall give that type of respect to our Guru Mahārāj's songs. He taught us by his example, and we must carry out his teachings.

Chapter Twenty-two

The Voice of Śrī Chaitanyadev

**anyera hṛdaya—mana, mora mana—vṛndāvana
'mane' 'bane' eka kari' jāni
tānhā tomāra pada-dvaya, karāha yadi udaya,
tabe tomāra pūrṇa kṛpā māni**

The illusory environment is always attacking and disturbing the *jīva*-souls in so many ways. But Prabhupād Śrīla Bhakti Siddhānta Saraswatī started the cleansing process, like *Guṇḍichā-mārjjan*, the cleansing of the Lord's Temple. This was his first work in this world.

The heart must be made like Vṛndāvan. It won't do to keep a jungle in the heart. Many disturbing elements are in the jungle, but there is nothing like that in Vṛndāvan. Everything in Vṛndāvan is perfectly pure. So we must worship the Supreme Lord purely. To mix with *māyā* for our sense pleasure and invite God in our heart is gross hypocrisy. With great force, Śrīla Bhaktivinod Ṭhākura and Śrīla Bhakti Siddhānta Saraswatī Ṭhākura did everything in their power to smash such hypocrisy.

Their first work was to preach the Name. In Bengal so many would chant the Name, but in a hashish-smoking party. Some would chant for hours on end. There was no dearth of such *Harināma* in Bengal, but the qualification of real purity was absent. Because of this, Mahāprabhu's *Sampradāya* or religious succession became completely adulterated. People uttered the name 'Vaiṣṇava' with hatred. The groups known as Neḍā, Darabeśa, Sāñi, Āul, Bāul, Karttābhajā, etc.—they all made such a hodgepodge

of Mahāprabhu's high and confidential teachings of divine perfection, that Mahāprabhu was no longer respected by the people. If anyone said, "A Vaiṣṇava is at the door," the head of the family would say, "Oh, give him a little rice and send him off." Such was the conception the common people had of Vaiṣṇavas.

But the real Vaiṣṇava-dharmma is *jaiva-dharmma*, the nature of the soul, the divine life of the soul. Bhaktivinod Ṭhākura wrote his book *Jaiva-dharmma* to bring genuine Vaiṣṇava religion out to the world.

jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa'
kṛṣṇera 'tatasthā śakti', 'bhedābheda prakāsa'
(Chaitanya-charitāmṛta: Madhya-līlā, 20.108)

Śrī Chaitanya Mahāprabhu has taught, "The real identity of the soul is as an eternal servitor of Kṛṣṇa. He is Kṛṣṇa's marginal potency, present simultaneously distinct yet non-distinct from Kṛṣṇa."

And it was this type of transcendental knowledge that Śrīla Bhakti Siddhānta Sarasvatī Goswāmī brought here. That was already present but hidden in the Scriptures or holy books, and he revealed it. Śrīla Bhakti Siddhānta Sarasvatī Goswāmī's unique contribution was the *daiva-varṇāśrama-dharmma*, or Godly socio-religious society, according to the proper interpretation of the Scriptures: *daiva-varṇāśrama-dharmma*, *hari-bhakti yāra marmma*, *śāstra yukti karila niśchaya*. The so-called 'religion' that goes on in the material world is demoniac or *āsura-varṇāśrama*, but the *daiva-varṇāśrama-dharmma* always strives to worship the Lord. There are many devotional duties, but their aim is exclusively the satisfaction of the Lord.

Śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanaṁ, or hearing, chanting, remembering, etc., are all duties for no

other purpose but worshipping the Lord. The execution of these functions is known, in its primary stage, as *daiva-varṇāśrama*. The bodily calculation of considering a *brāhmaṇa*'s son a *brāhmaṇa*, or a *śūdra*'s son a *śūdra*, etc., is false.

chātur-varṇyaṁ mayā sṛṣṭaṁ
guṇa-karmma-vibhāśaḥ
(Bhagavad-gītā: 4.13)

"The four social divisions are created by Me, and divided according to man's qualities and works."

Prabhupād Bhakti Siddhānta Sarasvatī Ṭhākura showed us that genuine socio-religious organisation of *varṇāśrama-dharmma* must worship the Lord, and above *varṇāśrama-dharmma* is Vaiṣṇavism or *jaiva-dharmma*, the divine life or religion of the soul. This is the line by which Śrīla Bhakti Siddhānta Sarasvatī Goswāmī established real Vaiṣṇavism in the world. A Vaiṣṇava is never inferior to a *brāhmaṇa*. A Vaiṣṇava is always superior to a *brāhmaṇa*. That is his real position. The position of a Vaiṣṇava is never merely 'next' to a *brāhmaṇa*. The Vaiṣṇava lives in the other world—the transcendental world of service, *sevā-maya-bhūmikā*, or *nirguṇa-bhūmikā*, the transcendental plane. And *varṇāśrama-dharmma* is in the *saguṇa-bhūmikā*, the plane of mundane qualities. But the attempt to rise above the *māyik* plane comes within the purview of *varṇāśrama-dharmma*.

varṇāśramāch āravatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-tosa-kāraṇam

"Almighty Viṣṇu is worshipped by the person whose practices conform to the social and religious duties (*varṇa-*

dharmma, āśrama-dharmma). (In this world) there is no other way to propitiate Him.” (*Viṣṇu-purāṇa*: 3.8.9)

Such a teaching guides the world *toward* the worship of Lord Kṛṣṇa. But the Vaiṣṇavas live in the transcendental world. For example, if you take *Prasādam*, you are not taking mere rice, vegetables, water, etc. You are taking what was offered to Kṛṣṇa. You cannot be responsible for any sin. The devotee offers everything for Kṛṣṇa’s pleasure.

**tvayopabhukta-srag-gandha-
vāso 'laṅkāra-charchitāḥ
uchchhiṣṭa-bhojino dāsās
tava māyām jayema hi**

(*Śrīmad-Bhāgavatam*: 11.6.46)

“Adorned with the garlands, scents and clothing enjoyed by You, and partaking of Your remnants, O Lord—we, Your servitors, can conquer Your *māyā*.”

In this way, the eternally living and ecstatic (*sach-chid-ānandamaya*) element that is present within is again fully manifest. Similarly, Śrīla Bhakti Siddhānta Sarasvatī Goswāmī once again revealed to the world that which is eternal and ever-fresh. Before his appearance, people might have been chanting the Name of God, but *how* did they chant it? In his time, he was the inaugurator of the genuine chanting of *Harināma*.

**prthivīte yata kathā dharmma-nāme chale
bhāgavata kahe saga paripūṇa chhale**

Totalitarian war against *māyā*. What passes in this world in the name of religion—everything is false. You are *jīva*-soul. Kṛṣṇa is like the great sun, and you are like a sun-ray. The sun-ray must always be ‘attached’ to the great

sun. That is his nature. Kṛṣṇa is like a big exalted magnet, and you are like iron. Therefore, He is called Kṛṣṇa, meaning *Kṛṣ-*: to attract, and *ṇa*: to give joy. He attracts us, and gives us ecstasy (*karṣan veṇu-svanair Gopīr Gopīnātha-śriye 'stu naḥ*)

This is Prabhupād Bhakti Siddhānta Sarasvatī Ṭhākura’s gift. Many *Āchāryyas* such as Śaṅkarāchāryya, Buddha, Rāmānuja, Nimbāditya, Madhvāchāryya, came and distributed the mercy of the Lord, but the supreme position was given by Chaitanya Mahāprabhu. That was suppressed by the illusory environment, and Śrīla Bhakti Siddhānta Sarasvatī Goswāmī came, cleansed and revealed that divine gem. He clarified to the world the real position of *Vaiṣṇava-dharmma*. Now nobody can accuse *Vaiṣṇava-dharmma* of being a lower-class religion or conception. It can only be admitted to be greater than the greatest.

He established, especially in Bengal, the renounced order of the Vaiṣṇavas, *tridaṇḍa-sannyāsa*. Previously the custom was *eka-daṇḍa-sannyāsa* of the *māyāvādīs*. He established many things in a new light, in the pure line. The chanting process, the preaching process—he renovated everything and established the proper line, according to the Vedic culture, to take us to our supramental destination.

Once, along with Śrīla Guru Mahārāj, we visited his Godbrother Sauren Bābu. A big *paṇḍit* who was very much opposed to Śrīla Bhakti Siddhānta Sarasvatī Goswāmī also came to that meeting. Guru Mahārāj gave his lecture, and after that, on the invitation of Sauren Bābu, that *paṇḍit* gave his lecture. He admitted, “We can now understand that we were wrong, and Śrīla Bhakti Siddhānta Prabhupād was right. In my youth, I heavily

opposed his preaching, but that was my great wrong. I now can say that he was upholding genuine righteousness, and all of us who opposed him were wrong. The *gosāñi*, *paṇḍits*, *sahajiyā*—all were wrong.” At that time so-called Vaiṣṇavism was very ‘low-classism.’ But after Śrīla Bhakti Siddhānta Saraswatī Prabhupād it again rose to its high, glorious position.

You will see two lines of a special song at the front of our *nāṭ-mandir*:

**mātala harijana kīrttanan-raṅge
pūjala rāga-patha gaurava-bhaṅge**

This verse is the personification of Śrīla Bhakti Siddhānta Saraswatī Goswāmī. What is the worship he showed us? And how is it executed? Both are shown here. Before, if a Vaiṣṇava came to the door, everybody would think he was naked but for a *kaupīn*; or at least his cloth must be dirty. And he wore beads and *tilak*. *Māthā neḍā kopanī paḍā, nāke tilak galāy mālā*. This was how Bhaktivinod Ṭhākur described the pseudo-Vaiṣṇava. *Eho ta’ ek kalīra chelā*: like a servant of Kali, a devil. This whole anomaly was smashed by Śrīla Bhakti Siddhānta Saraswatī Goswāmī. He established big *maṭhs* (monasteries) and *mandirs* (temples). He engaged all the fruits of technology and materialism—motor cars, printing presses and so many things—for spreading Kṛṣṇa consciousness all over the world.

His preaching began at Ulta Dingi Junction Road, in Calcutta. There was a two-storied building, with only one room upstairs. Downstairs there were four rooms where four Vaiṣṇava families lived—all his disciples—and with their donations they kept him in the single room upstairs. I have seen that room personally. His preaching began

from there. Later, he rented another house for preaching. Despite that humble beginning, the world can now see the result of the preaching of Śrīla Bhakti Siddhānta Saraswatī Goswāmī.

As described by Śrīla Vṛndāvan Dās Ṭhākur, Mahāprabhu has said,

**prṭhivīte āchhe yata nagarādi grāma
sarvvatra prachāra haibe mora nāma**
(*Chaitanya Bhāgavat*)

“My Name shall be preached in as many towns and villages that be in the world.”

As predicted by Śrī Chaitanya Mahāprabhu, we can now see devotees chanting and dancing all over the world in the Name of Nitāi-Gaurāṅga. The Hare Kṛṣṇa Mahāmantra has spread all over the world. No doubt, this knowledge is transcendental, but it is necessary to *properly follow the line* of Śrīla Bhakti Siddhānta Saraswatī Ṭhākur. Otherwise, after a few years, or fifty or a hundred years, all will fall into the pit of ‘*sahajiyāism*’ (imitation). We must be ever cautious to follow the principle of Śrīla Bhakti Siddhānta Saraswatī Goswāmī Ṭhākur Prabhupād.

We have also seen that our Guru Mahārāj could never accept anything but pure Vaiṣṇavism. Many compromises have been seen in so-called Vaiṣṇavism, but Guru Mahārāj would never mix such ‘alloys.’ His talks were always completely straightforward, in the line of the pure, unalloyed devotion that was distributed in the world by Śrī Chaitanya Mahāprabhu. Thus, it is clear that Guru Mahārāj purely distributed unalloyed devotion all over the world.

We have all seen that when Śrīla A. C. Bhaktivedānta Swāmī Prabhupād toured all over the world for preach-

ing, he would regularly return to India and meet with Guru Mahārāj. Guru Mahārāj was his very intimate friend, and he also took Guru Mahārāj as his *Śikṣā-guru*. He would come to see how Guru Mahārāj was keeping, and give him a report about the progress of his preaching work. And Swāmī Mahārāj said to Guru Mahārāj, “I am bringing raw materials from the West—you please purify and use these materials for the service of Mahāprabhu and Lord Kṛṣṇa.”

For the general preaching, Swāmī Mahārāj distributed the Hare Kṛṣṇa Mahāmantra all over the world. That is general preaching. But it is not that he did not know what good preaching is—he well knew. But he had to check himself, like Mahāprabhu. When many people came to see Mahāprabhu’s dancing in His intoxication of Divine Love, He would come to *bāhya-daśā*, that is, He would check Himself.

So we see that Swāmī Mahārāj brought many fortunate souls, from many countries, to Kṛṣṇa consciousness. He thought that a special group would necessarily require higher spiritual education. He mentioned this to Guru Mahārāj. “I am bringing raw materials—you please rectify them and use them for Mahāprabhu’s Service.”

Śrīla Bhakti Siddhānta Saraswatī Goswāmī came into this world and distributed real Vaiṣṇavism. And by his grace, we have our Guru Mahārāj. He is the Guru of both Śrīla Swāmī Mahārāj and Śrīla Guru Mahārāj. We can never come to the end of singing the glories of such great souls. How can we fully glorify the character of the supreme Vaiṣṇavas? It is impossible to do them justice. We try, but time checks us.

Anyway, today, this day of *Śrī-Kṛṣṇa-pañchamī* is most auspicious. We can only pray at the lotus feet of Śrīla

Prabhupād Bhakti Siddhānta Saraswatī Goswāmī Ṭhākura that he may be pleased with us—and no doubt he is always pleased with us, otherwise how could we have a place in his *sampradāya*? Especially in the line of his very dearest Śrīla Śrīdhara Mahārāj.

We have come under the guidance of Śrīla Guru Mahārāj, so we have no doubt that we are very, very fortunate. But that is not the end of our work. We must proceed towards our destination. The blessings of Śrīla Bhakti Siddhānta Saraswatī Goswāmī Ṭhākura and the Vaiṣṇavas are always necessary. Everybody’s well-wishes are necessary for our practising spiritual life.

Śrīman Mahāprabhu has said,

**trṇād api sunīchena taror iva sahiṣṇunā
amāninā mānadena kīrttanīyaḥ sadā hariḥ**

Mahāprabhu has very kindly given us three rules. “*Trṇād api sunīchena*; do not disturb anyone—consider yourself lower than a blade of grass; *taror iva sahiṣṇunā*: like a tree, tolerate everything in his mundane world; *amāninā mānadena*: the life of service is the eternal property of the exalted *jīva*-soul, or the liberated soul, and that is also the property of everyone—so you must respect everyone, without expecting respect in return. By following these principles, always sing the glories of the Supreme Lord Hari.” We have received these instructions by the grace of Śrīman Mahāprabhu Chaitanyadev and Prabhupād Śrīla Bhakti Siddhānta Saraswatī Goswāmī Ṭhākura.

The purport of such teachings has its own subtle connotation, which must be in the proper line. We cannot follow the proper line of thought without taking shelter in the lotus feet of a genuine Guru. Such are the teachings of Śrīla Bhakti Siddhānta Saraswatī Goswāmī. Previously,

many *śāstras*, many types of Vaiṣṇavas and religions were to be seen in the world, but only after the appearance of Śrīla Bhakti Siddhānta Sarasvatī Goswāmī was it openly clarified that the only necessity is a life of service to Kṛṣṇa, under the guidance of the genuine Guru and Vaiṣṇava.

May Śrīla Prabhupād Bhakti Siddhānta Sarasvatī Ṭhākura be gracious upon us. Śrīla Guru Mahārāj wrote many Sanskrit verses about him. They are so exalted that if we enter into the purport of only one of them, hours can pass unnoticed. After the departure of Śrīla Prabhupād, Śrīla Guru Mahārāj wrote this *śloka* about him:

**nikhila-bhuvana-māyā-chhinna-vichchhinna-kartrī
vibudha-bahula-mṛgyā-mukti-mohānta-dātrī
śīthilīta-vidhi-rāgārādhyā-rādheśa-dhānī
vilasatu hṛdi nityaṁ bhakti-siddhānta-vāṇī**

Guru Mahārāj himself said that if Śrīla Prabhupād were present to hear this *śloka*, he would have said that his entire personality had been embraced in only four lines. Revealing his own identity, Guru Mahārāj wrote:

**vṛṣabhānu-sutā-dayitānucharam
charaṇāśrita-reṇu-dharas-tam aham
mahad adbhuta-pāvana-śakti-padam
praṇamāmi sadā prabhupāda-padam**

“I eternally bow unto the lotus feet of Śrīla Prabhupād, who is the dearmost attendant of Vṛṣabhānu-nandini. By taking the dust of his lotus feet (*charaṇāśrita-reṇu-dharaḥ*) I have now become Śrīdhara Mahārāj. The dust of his lotus feet is so glorious—it purifies everything in an astonishing and miraculous way: *mahad adbhuta-pāvana-śakti-padam*—glorious, wonderfully purifying lotus feet.”

Chapter Twenty-three

Purī Śrī Chaitanya Sāraswat Maṭh, Jagannāthdev, and His Dhām

Question: During the later pastimes of Śrīla Guru Mahārāj we heard that he wanted to spend his last days in Jagannāth Purī. Is this correct?

Śrīla Govinda Mahārāj: Yes, but mentally. In earlier years sometimes Śrīla Guru Mahārāj went to Purī for observing ‘*Ūrjja-vrata*’ during Kārttik month. He used to stay in the place that is now the ‘Aravinda Ashram.’

Actually, in Mahāprabhu’s *līlā*, Purī is similar to Kurukṣetra in Kṛṣṇa’s *līlā*. The mood of union in separation and intense service-need is at its greatest there. Mahāprabhu expressed:

**priyaḥ so ‘yaṁ kṛṣṇaḥ saha-chari kurukṣetra-
militas
tathāham sā rādhā tad idam ubhayoḥ saṅgama-
sukham
tathāpy antaḥ-khelan-madhura-muralī-
pañchama-juṣe
mano me kālindī-pulina-vipināya sprhayati
(Chaitanya-charitāmṛta: Madhya-līlā, 1.76)**

This is a verse spoken by Śrīmatī Rādhārāṇī to Śrīmatī Lalitādevī, and Śrīla Rūpa Goswāmī expressed it in this way: “Kṛṣṇa who lived earlier in Vṛndāvan Dhām, that Kṛṣṇa is now here before me and I am already in union with Him. I am thinking that this Kṛṣṇa and I, we are the

same persons as were living in Vṛndāvan, and that Kṛṣṇa has mercifully given us His union here. This is sufficient for anyone, but it is not pleasing my heart so nicely because my heart is hankering to be in Vṛndāvan with this Kṛṣṇa. Here also we are playing with Kṛṣṇa and dancing with Him. All our activities are going nicely with Him, but still I am not happy with that. My heart always wants the association of Kṛṣṇa on the banks of the Yamunā where there are many varieties of *kuñjas* and He plays His flute.

“Here Kṛṣṇa is not playing a flute, but in Vṛndāvan He plays His flute and calls everyone through that sound, and there He plays with us like our boy-friend. We want to meet with Kṛṣṇa on those banks of the Yamunā, and that will give me full satisfaction, whereas this meeting in Kurukṣetra is giving me neither full satisfaction nor peace within my heart.” This is the meaning of the Kurukṣetra-*līlā* with the *Vraja-vāsīs*. Here we find the most extreme mood of separation.

On a plate there may be your favourite foodstuffs, but if you cannot take that food then what will be your feeling? Similarly if Kṛṣṇa is in front of you but you cannot play as you like with Him, the mood of separation is very strong.

In Puri, Mahāprabhu went every day to see Lord Jagannāth living in the Temple, and He saw Jagannāthdev to be Kṛṣṇa, but still He was not satisfied with that. He needed to meet Kṛṣṇa with the Yamunā, flute, etc. Such feelings of separation came to Mahāprabhu and he suffered from that so much. It is that mood of separation that Śrīla Bhaktivinod Ṭhākura worshipped. He did not worship union, but he worshipped the mood of separation of Mahāprabhu. Such mood of separation happened in Kurukṣetra, therefore he wrote that in Vṛndāvan live

bogus persons whereas the real devotees of Kṛṣṇa live in Kurukṣetra.

Śrīla Prabhupād Saraswatī Ṭhākura sent Śrīla Guru Mahārāj to Kurukṣetra to make a Centre. As Maṭh Commander he lead a small group of devotees and he succeeded in making an Ashram there. I have seen that place.

Question: Is it also the case that when the devotees saw Mahāprabhu in Puri they had the feeling, “This is Mahāprabhu, but we want Him as Nimāi in Nabadwīp”?

Śrīla Govinda Mahārāj: Yes. Such feeling is shown in the *śloka* by Śrīla Bhaktivinod Ṭhākura:

āmi chāi gaurachandra laite māyāpure

Here Śrīla Bhaktivinod Ṭhākura expresses the great mood of separation he felt to see the *sannyās-veṣa* (*sannyās* clothing) of Mahāprabhu in Gambhīrā. “I like to see Śrī Chaitanyadev, but I particularly want to worship, remember, see and serve Gaurachandra, Viśvambhar Paṇḍit. It is my desire to see the *Māyāpur-līlā* of young Śrī Gaurasundar. As Nimāi Paṇḍit He had beautiful hair, He decorated Himself with fine clothing, and He engaged in Pastimes like a young *brāhmaṇa* boy along with His associated devotees in Māyāpur, Ísodyān. To see Him in such a way is my worshipable desire.” Mahāprabhu used to be Nimāi Paṇḍit, and that is a very sweet Name for Him.

Even after Mahāprabhu took *sannyās*, many of the Goswāmīs such as Śrīla Rūpa Goswāmī many times would say the name of Śrī Sachī Mātā. Śrī Vṛndāvan Dās Ṭhākura said, and it is almost too much for anyone: even if in a dream one will chant the name of Sachī Mātā one will get full liberation and transcendental happiness.

Śrīla Bhaktivinod Ṭhākura expressed his wish to be attached to Mahāprabhu's Nabadwip *līlā*. He mentioned very clearly that Mahāprabhu took *sannyās*, and that is alright because it is His Pastime, but He has taken so much austerity, and the devotees, such as Śrī Jagadānanda Paṇḍit and others, cannot tolerate that.

Śrīla Bhaktivinod Ṭhākura wants to see Mahāprabhu living in Nabadwip peacefully with the devotees of Nadia. There the Pañcha-tattva are chanting and dancing in great jubilation.

When I saw hanging behind my chair in Dum Dum Park a picture of Śrīman Mahāprabhu chanting in this way, I wanted to compose a *śloka* describing it. Then suddenly I found that already Śrīla Prabodānanda Sarasvatī has expressed it very nicely in his book *Śrī Rādhā-rasa-sudhānidhi*.

In his book, *Śrī Rādhā-rasa-sudhānidhi*, he has made *maṅgalārchanam* with this *śloka*. The general meaning is: "Mahāprabhu is chanting Hare Kṛṣṇa with His *pārśada* devotees in the mood of dancing; with arms upraised; with tears constantly flowing from His eyes to the earth making the whole ground wet; and with the hairs of His body standing on end thus appearing like the white and yellow colour of the *kadamba* flower—I offer my worship to this Mahāprabhu who is chanting with His devotees in Nabadwip Dhām."

Another devotee expressed:

**mane kari node juri' hr̥daya bichāi
tāhāra upare sonār gaurāṅga nāchāi**

"That type of Mahāprabhu I want to worship in my heart, and I want to spread my heart like a carpet along the whole of the bank of the Ganges so Mahāprabhu may

dance there in my heart." There are many such expressions.

Question: So in Purī we find union in separation twice: the devotees see Mahāprabhu in the mood of separation, also Mahāprabhu sees Jagannāthdev in the mood of great separation?

Śrīla Govinda Mahārāj: Yes. It is especially the Nabadwip devotees who feel this mood of union in separation when they see Mahāprabhu. The Nabadwip devotees would sometimes stay in Purī Dhām with Śrīman Mahāprabhu for four months each year.

It is the tradition that each year many of our Nabadwip devotees go to Purī. Our Western devotees are also always eager to go to Purī even when it is not possible for them to see Lord Jagannāth. They like to see the area of Jagannāth and the places of the Pastimes of Mahāprabhu and the devotees. Previously, however, we had no place to stay there, so the devotees would stay in 'dharmashalas,' but sometimes there would be no rooms available, especially at the time of Śrī Jagannāthdev's *Rathayātrā*. Therefore for the devotees' convenience and service, it was my desire to establish a centre in Purī.

Śrīla Guru Mahārāj told me not to make many *maṭhs* or I may get much trouble to run them. However, it is the will of Kṛṣṇa that lastly Śrīla Guru Mahārāj gave permission, "Yes you can make three: one in Vṛndāvan, one in Purī Dhām and one in Calcutta."

Calcutta is our 'transit station,' and Vṛndāvan is the destination of many devotees, as is Purī Dhām. So these three places are for service to the devotees. This is our mood.

In Purī the devotees tried for a long time to buy a piece of land but they were repeatedly unsuccessful. Then I promised to Śrīla Guru Mahārāj, "I will take charge of

purchasing the land. I will go there and within two months we must certainly get something.”

I wanted to follow the example of Śrīla Rūpa Goswāmī, Śrīla Sanātan Goswāmī, Śrīla Haridās Ṭhākur, etc., which was not to disturb the strict regulations of Jagannāthdev’s *pāṇḍās* (priests). I therefore looked in the area frequented by the Western travellers and which is a little distance from the Temple. I also wanted to avoid staying near other Missions of the *Gauḍīya Maṭhs* so as to avoid any danger of *aparādha*.

I tried so hard, but each piece of land that seemed suitable was eventually found to be under litigation or otherwise unavailable. Six weeks passed in this search, to no avail. Finally I prayed to Lord Jagannāth, “Wherever You will give some land, I will make a temple there.” Within three days news reached me through Śrīpād Dāmodar Mahārāj that a man wanted to sell some land in the area of Gaur Batsahi. I met the proprietor and within five minutes the sale was settled, and within just fifteen days it was registered.

Our prayer to Lord Jagannāth, Lord Baladeva and Lady Subhadrā should be: “Kindly grant us some opportunity to render service at Jagannāth Puri.” Śrīla Guru Mahārāj gave a clue to *bhajan* life under Paṇḍit Gadādhara. Our *Maṭh* is near his Temple, the Temple of Ṭoṭā-Gopināth. Going from our Temple towards Ṭoṭā-Gopināth Temple, on the right side is Śrī Puruṣottama Maṭh, the Temple established by Śrīla Bhaktisiddhānta Sarasvatī Prabhupād.

We purchased the land for our temple in 1984 and the Deities were installed in 1990. Service goes on at our Maṭh in Puri daily. Our guest-house, Sevak Bhavan, is now well-known in Puri, and all the town’s rickshaw drivers know its location.

Question: How did the Deities come to our Ashram in Puri?

Śrīla Govinda Mahārāj: Inspiration came from Śrīla Guru Mahārāj that there may be no, or at least very few, *Śrī Vighrahas* (Deities) of Nityānanda Prabhu in Puri Dhām. At that time several Deities of Mahāprabhu were there but not of Nityānanda Prabhu.

In Nabadwīp we were already keeping two Deities: Śrī Nitāi and Śrī Chaitanyadev. It was at first the desire of Śrīla Guru Mahārāj that these Deities of Nityānanda Prabhu and Mahāprabhu would play in Govinda Kuṇḍa opposite the Temple here in Nabadwīp, and still it is in my mind to try to manifest such a project here. I would like to do it this year itself, and I have asked one good carpenter devotee to come. He can do so much *sevā* in the Centenary Hall and especially he can make a nice *simhāsan* (throne) and a boat for Śrī Śrī Nitāi-Gaurāṅga’s Pastimes in Govinda Kuṇḍa. It has been my hidden desire to do this, and I have already purchased some teak wood especially for this project.

When I asked Śrīla Guru Mahārāj if I could take these Śrī Śrī Nitāi-Gaura Deities from here to Puri, he agreed, and said that if I wish, I may take them.

So, by the grace and will of Śrīla Guru Mahārāj when our Puri Maṭh manifested, Mahāprabhu accepted the Name of ‘Chaitanya’ and went with Nitāi to Puri for Their Pastimes. Śrīla Guru Mahārāj honoured these Deities and he touched the feet of Them both. They are very exalted and very heavy.

Previously there was no *kīrtan* written for the particular *ārati* of Śrī Śrī Nitāi-Chaitanya. Śrīla Bhakti-vinod Ṭhākur had previously composed the *Pañcha-tattva Ārati* (*Kiba jaya jaya Gaurāchaṇḍer ārotika śobhā...*) and he

composed *Yugala-ārati* (*Jaya jaya Rādhā-Kṛṣṇa-yugala-milan...*) for the worship of Śrī Śrī Radha-Kṛṣṇa, but no *kīrttan* had been composed for Mahāprabhu and Radha-Kṛṣṇa on one altar. Therefore, Śrīla Guru Mahārāj composed *Śrī Sārasvata-Ārati* specifically for the worship of our Nabadvīp Maṭh Deities, Śrī Śrī Guru-Gaurāṅga-Gāndharvā-Govindasundarjīu. It was following their example and by Śrīla Guru Mahārāj's inspiration that I composed *Nītāi-Chaitanyadev Ārati* for our Deities in Pūrī.

The area of our Temple is called 'Gaur Batsahi' which means the way and area of Mahāprabhu. It is the place where Mahāprabhu would regularly pass through, most probably after visiting the Jagannāth Temple, going to see Śrīla Haridās Ṭhākura, or going to bathe in the sea. The area is near the lotus feet of Chaṭak Parvat, the Govardhan Hill of Puruṣottama Dhām.

Question: You mentioned that our Pūrī Maṭh is near to Śrī Gadādhara Paṇḍit's Ashram. In what way can devotees derive benefit from this proximity?

Śrīla Govinda Mahārāj: You can gain benefit from everywhere. It exists within one's mood of devotion; benefit's nature is like that. But there is some particular opportunity that when seeing Śrī Gadādhara Paṇḍit's Ashram you can remember the Pastimes of Mahāprabhu.

Gadādhara Paṇḍit lived a little distance from Mahāprabhu's Ashram. Mahāprabhu lived about one kilometre away at Kāśī Mīśra Bhavan, now known as 'Gambhīra.' When Mahāprabhu would go to bathe and meet with Śrīla Haridās Ṭhākura He would sometimes come via the road past Śrī Gadādhara Paṇḍit's Ashram and He would meet with him. Also Śrī Gadādhara Paṇḍit sometimes invited Mahāprabhu to take *Prasādam* there. Every day Śrī Gadādhara Paṇḍit would offer *bhoga* to the

Deities in his Ashram and sometimes he would offer that to Mahāprabhu who would immediately come and accept it. Śrī Gadādhara Paṇḍit did not buy anything, but would somehow collect all ingredients. Mahāprabhu especially liked a particular spinach preparation that Śrī Gadādhara Paṇḍit made.

In His later Pastimes, almost every day Mahāprabhu would go to the ocean and meet with Śrī Gadādhara Paṇḍit, and Śrī Gadādhara Paṇḍit would sometimes go to Gambhīra and read the *Śrīmad-Bhāgavatam* to Mahāprabhu. For the last twelve years Mahāprabhu lived in Pūrī in an extreme mood of separation in Gambhīra. When Mahāprabhu was so intoxicated with Kṛṣṇa-prema in Gambhīra, and constantly in the mood of separation from Kṛṣṇa and crying, crying, crying; at that time Gadādhara Paṇḍit would go there and give nourishment through his reading of *Śrīmad-Bhāgavatam*.

Mahāprabhu considered every letter of *Śrīmad-Bhāgavatam* to be a manifestation of Kṛṣṇa, and when He heard it from Gadādhara Paṇḍit's lotus mouth He felt so much peace and felt Himself to be fully nourished. Śrī Gadādhara Paṇḍit served Mahāprabhu in this way.

Śrīla Guru Mahārāj composed the *praṇām-mantram* to Śrī Gadādhara Paṇḍit:

nīlāmbhodhitaṭe sadā svavirahākṣepānvitam
bāndhavam
śrīmad-bhāgavatī-kathā madirayā sañjīvayan
bhāti yaḥ
śrīmad-bhāgavatam sadā svanayanāsrūpāyaṇaiḥ
pūjayan
goswāmipravarogadādhara vibhurbhūyāt
madekāgatih

“If a friend feels so much separation from his girlfriend or boyfriend, he or she cannot understand what to do and may even act like a madman. At that time a friend may try to make him peaceful by giving a little wine or something similar. The ecstatic recitations of *Śrīmad-Bhāgavatam* by Śrī Gadādhara Paṇḍita are likened to this nourishment which he gave to Śrīman Mahāprabhu in His extreme mood of separation from Śrī Kṛṣṇa. *Śrīmad-Bhāgavatam* is the non-different form of Kṛṣṇa Himself, and it is ecstasy in the form of sound vibration. Śrīman Mahāprabhu would sit opposite Gadādhara Paṇḍita and He would receive nourishment from Śrī Gadādhara Paṇḍita’s reading of *Śrīmad-Bhāgavatam*.

“Śrī Gadādhara Paṇḍita himself became intoxicated to chant the *śloka*s from *Śrīmad-Bhāgavatam* and he would cry. With those tears he worshipped his dearest friend, Śrīman Mahāprabhu. Such is the mood of Gadādhara Paṇḍita, and that Śrī Gadādhara Paṇḍita Goswāmī is the only shelter of my life.”

Mahāprabhu took the whole *bhāva* and *kānti* of Śrīmatī Rādhārāṇī; that is, all the mood and colour of Śrīmatī Rādhārāṇī was taken by Mahāprabhu because He wanted to taste Her ecstasy. Śrī Gadādhara Paṇḍita is Rādhārāṇī minus the mood of Herself, that having been taken by Mahāprabhu. Śrī Gadādhara Paṇḍita is the incarnation of Śrīmatī Rādhārāṇī, but he is subdued. However, this is of another plane, and it is all full.

A short while after Mahāprabhu took *sannyās* it was decided by the devotees in Śāntipur and agreed by Sacī Mātā, that Mahāprabhu would stay in Jagannātha Puri. Then Śrī Gadādhara Paṇḍita decided, “I shall go there and stay.” Śrī Gadādhara Paṇḍita took *kṣetra-sannyās*, which means that he promised to accept to stay in one place.

That place was his Ashram, the Temple of Ṭoṭā-Gopinātha.

The Orissan poet Govinda Dās Kavi was in Puri at the time of Mahāprabhu’s leaving His manifest Pastimes, and he wrote that Mahāprabhu left by entering within the Ṭoṭā-Gopinātha Deity. Śrīla Prabhupāda Sarasvatī Ṭhākura did not accept all his writings, but he did accept this idea of Śrīman Mahāprabhu’s disappearance.

Śrī Ṭoṭā-Gopinātha is also famous for His Pastime that one night He sat down so that Śrī Gadādhara Paṇḍita in his old age could still reach up to garland Him. He remains seated to this day.

Question: What guidance would you like to give for the devotees going to the Jagannātha Rathayātrā Festival this year?

Śrīla Govinda Mahārāja: The first thing is not to break any rules and regulations of the Jagannātha Temple. They will humbly try to see the places of the Pastimes of Mahāprabhu and His associates such as Śrīla Haridās Ṭhākura, Śrī Rāmānanda Rāya, Śrī Svarūpa Dāmodara, Śrī Raghūnātha Dās Goswāmī, Śrī Sārvabhauma Bhaṭṭācārya, Śrī Gadādhara Paṇḍita, Śrī Jagadānanda Prabhu, Śrī Paramānanda Puri Goswāmī, Mahārāja Pratāparudra’s house, Guṇḍichā, Śikhi Māhiti’s house, and many others. They will see these places and try to feel in their heart the mood of union in separation shown by Śrīman Mahāprabhu, and they will offer prayers to the associates of Śrī Chaitanya Mahāprabhu. If they cannot go inside any of the places then they can see these places from outside.

Question: We have heard it is recommended that a visitor to Vṛndāvana should stay just three nights so as to minimize his chances of committing offences. Does this recommendation apply to Śrī Puri Dhām also?

Śrīla Govinda Mahārāja: In fact this is not actually so. If

the devotees will go to Vṛndāvan and follow the mood of Śrīla Rūpa Goswāmī, Śrīla Sanātan Goswāmī and Śrīla Raghunāth Dās Goswāmī they can stay in Vṛndāvan, but they should not go there for business or for the Loi Bazaar shops.

The Dhām is *chinmaya bhūmi*—it is made of transcendental substance. Śrīla Guru Mahārāj was questioned many times by the Western devotees as to how one should see Nabadwīp Dhām, and he clearly explained that it is *chinmaya bhūmi*. So we should see the Dhām in this way, and not with any mundane view.

The matter is that when we shall go to the Dhām we shall try to live and feel where we are going: the feeling should come that it is the transcendental Dhām, and Mahāprabhu's Pastimes with his devotees are always going on.

My own mood is that I do not go every day to the Temple of Lord Jagannāth, but I go before Jagannāth in His Temple and I say to Him in this way: "My *daṇḍavat praṇāms* to Your lotus feet. I am present, Sir. I am here."

I cannot see Jagannāth because I cannot see Him through my mind and vision, therefore I am not trying to approach Him in that way. Instead I am presenting myself in front of Jagannāth with the mood and prayer, "I am here at Your lotus feet. Please see me."

"Please see me," means: "My good and my bad—everything is in front of You. You please make me as You like to see me." That is the mood. Then I do *parikramā* and then return to our Ashram by the ocean to stay under the lotus feet of Śrī Śrī Nitāi-Chaitanyadev.

It is my advice to everyone not to behave like a businessman with Śrī Jagannāthdev. Not to approach Him in the way of, "I am paying my *daṇḍavat praṇāms*. Give me

this, give me that. Make my son good, my wife good...." No. We shall pray like Prahlād Mahārāj:

**yadi dāsyasi me kāmān
varāṁs tvaṁ varadarśabha
kāmānāṁ hṛdyasaṁrohaṁ
bhavatas tu vṛṇe varam**

(Śrīmad-Bhāgavatam: 7.10.7)

"If You want to give something to me, and You are eager to give, then please give me this: that I shall not be again within the illusion of desiring anything. Please don't permit me to ask You for anything again. Please demolish that type of desire from my heart." This should be our prayer and this is *ananya-bhakti* (exclusive devotion) in *śānta-rasa*.

When devotees will go to see Lord Jagannāth during the time of *Rathayātrā* they will see His Deity, no doubt, and they will pray: "Jagannāthdev, if You want to give anything, please give devotion." We will make this our desire, and not anything of mundane form.

In the mundane plane, whatever bad or good will come to us will come according to our *karma*. We will not involve our Master and Lord with that.

Question: Upstairs in the devotees' quarters adjoining our Temple is a large new room for Your Divine Grace and you occupied it for some time. However last time you were in Purī you returned to your previous quarters downstairs in Sevak Bhavan. Why was that?

Śrīla Govinda Mahārāj: Downstairs in Sevak Bhavan I feel much peace of mind, I am readily accessible to all, I can see all the comings and goings of the people and there is a nice garden outside, but upstairs in the Temple accommodation I cannot see who is coming and going,

and I cannot meet with the devotees so readily.

If we invite anyone, they may feel a little trouble to climb the stairs. Also if I stay in Sevak Bhavan it is helpful to make the devotees there conscious of their conduct in the Dhām. There is also plenty of space for devotees and guests to sit and meet with me. For these reasons I moved back to Sevak Bhavan, so that I can serve my Śrīla Guru Mahārāj in a better way.

Chapter Twenty-four

A Day at Hāpāniyā

I offer my obeisances to my respected Godbrothers, Godsisters, and the villagers of Śrī Hāpāniyā. Today we have very happily come to Śrīpāṭ Hāpāniyā Dhām. Our destination is Goloka, even if we may not know where Goloka is. However, we must know that the abode of Goloka has personally become manifest in this world as the abode of the Divine Master, the residence of the devotees and the Temple where the Deities are worshipped. Today, whether we can perceive it or not, we have arrived in this holy place which is non-different from Goloka Dhām.

Many years ago we brought our Divine Master back here to Hāpāniyā, the place of his advent. We had a purpose, as also did the residents of this village; and all wanted to have Guru Mahārāj's company once again, since so many long years had passed since Guru Mahārāj left his family to accept the renounced order of life, *sannyās*, and went out to preach throughout the whole of India, after which Śrīla Bhakti Siddhānta Saraswatī Ṭhākur departed from this mortal world, and Guru Mahārāj remained in Vṛndāvan, Gokula, and Śrī Nabadwīp Dhām. His family members, especially his brothers Śrīyukta Maṇi Bābu and Śrīyukta Amar Bābu, tried their level best to bring Guru Mahārāj back to his

‘home town’ Hāpāniyā, but he had no desire to come here and never agreed to their proposal.

Afterwards, on the request of Guru Mahārāj’s Godbrothers, Parama-pūjyadpāda Śrīla Jājāvar Mahārāj, Paramahansa Mahārāj, Madhusūdan Mahārāj, etc.—all the Vaiṣṇavas who had much regard and affection for him—Guru Mahārāj finally agreed to come here for a day or two.

My underlying intention through all this was to locate the exact spot where Guru Mahārāj took his birth. I thought that could be indicated only by him personally. No one else could do that because all were younger than him. He was the eldest remaining of all his family members of the village, and furthermore, his memory was the sharpest of all. Therefore I considered that only he could accurately point out the place of his birth.

When Jājāvar Mahārāj and other Godbrothers of Guru Mahārāj, and myself, petitioned Guru Mahārāj to come back here once, Kṛṣṇadās Bābājī Mahārāj also supported our proposal with great enthusiasm. He personally became most eager that Guru Mahārāj should come. Our most revered Śrīyukta Maṇi Bābu and Śrīyukta Amar Bābu were most enthusiastic. Also Śrīyukta Satyen Bābu, Śrīyukta Bon Bābu, and many other distinguished *brāhmaṇas* and pious souls of the village and their families—all showed great eagerness. Young and old—everyone, even one elderly Muslim gentleman who lived nearby also expressed his heartfelt wish that Guru Mahārāj might be brought back here once again. In this way, everyone propitiated Guru Mahārāj, and at last he agreed.

When Guru Mahārāj reached here, I requested him to indicate the place of his birth. Guru Mahārāj happily agreed to do so, and the very spot directly before us where

Śrī Śrī Guru-Gaurāṅga-Rādhā-Gopināthjiu now graciously preside, was indicated by him to be the exact place of his birth.

On that day we collected 6000 rupees for making a small place of worship here, to mark the spot. All the venerable Godbrothers of Śrīla Guru Mahārāj who were present also graciously gave me contributions. Then at the request of Kṛṣṇadās Bābājī Mahārāj, Jājāvar Mahārāj and others, Maṇi Bābu registered a deed and gave it to me for this place. Although it was a very small beginning, I was encouraged very much by the blessings and association of Guru Mahārāj’s brothers and my Godbrothers. Śrīyukta Amar Bābu took full charge of the project, and in a very humble way we tried to make a small temple only for the worship of Guru Mahārāj’s photograph. Originally there was no temple for the Deity, or any *nāṭ-mandir*. Gradually, the devotees became more and more enthused to give contributions, and so after about eight years I thought that with our Guru Mahārāj’s permission it would now be possible to build a temple here and install Deities.

Guru Mahārāj was also very happy to hear that I wanted to install Deities here. He said, “I am sure you will have no problem to engage a good priest, invite the Vaiṣṇavas and hold a grand festival for the installation of the Deities. But after that, how will you feed your Deities? It is not a matter of one or two years—it is an eternal service. So first you will have to try to manage for a permanent arrangement for the worship of the Deities.”

By the blessings of Guru Mahārāj and through the affection of my Godbrothers, sufficient facility came to enable me to arrange regular offerings and worship for the Deities. So, taking Guru Mahārāj’s instruction, with the guidance of his honourable Godbrothers we installed

the Deities of Śrī Śrī Guru-Gaurāṅga-Rādhā-Gopināthjīu. Since then we have held four grand festivals every year, and we continue the daily worship of the Deities according to the scriptural regulations.

Guru Mahārāj named the Deities 'Rādhā-Gopināthjīu.' This name causes us to always remember Mādhavendra Puripād. Mādhavendra Purī received the profuse blessings, and sweet rice *Prasādam*, from Gopināthjīu of Remuṇā. So Guru Mahārāj said that since the Deity had manifest Himself here as Gopināthjīu, we must arrange very nice *paramāṇna* or sweet rice to offer to Him every day.

Gradually, the Temple and *nāṭ-mandir* has manifested by the blessings of Guru Mahārāj and the affection of the devotees. Along with his family, Guru Mahārāj's brother, Śrīpād Amar Bābu, constantly serves this Maṭh. Guru Mahārāj named this *maṭh* 'Śrī Chaitanya Sāraswat Āśram,' and up to the present it is running very happily and perfectly under the guidance of Amar Bābu. As at Śrī Chaitanya Sāraswat Maṭh, all the spiritual functions are carried out every day, and devotees and villagers from far and wide come to see Gopināthjīu. Hundreds of villagers come for the festivals like *Rādhāṣṭamī* and *Kṛṣṇa-Janmāṣṭamī*. On *Janmāṣṭamī* they come for the worship of Gopināthjīu, and they observe fasting the whole day. The next day, for the great festival known as *Nandotsava*, five to six thousand people attend this *maṭh* and happily take *Prasādam*. They all cooperate with us very nicely. In this way, the service of Gopināthjīu has become very glorious. We are also very happy because Guru Mahārāj's orders to make these service programmes have become fulfilled. Today, you have also seen the new land we have acquired, and the pond which we have named 'Śānti Sarovara.'

There, we are now cultivating our own crops. Devotees of Śrī Chaitanya Sāraswat Maṭh now visit here regularly, especially for the festivals of *Gaura-Pūrṇimā*, *Guru-Pūjā*, and *Janmāṣṭamī*, and they are very happy to see the service of Gopināthjīu and take His *Prasādam*, and they feel transcendental ecstasy. Thus our service is always progressing with the kind assistance of the devotees.

Today so many of you have again attended, and this year my programme is a little different. Guru Mahārāj's form is transcendental, never mundane, and on the Holy Day of his Advent we worship him in the same way as Lord Kṛṣṇa or Mahāprabhu. Therefore, I thought that after his Appearance Day Festival, which we observed yesterday in Nabadwīp, we should hold a festival here today for Guru Mahārāj in the same way as *Nandotsava*, the festival held by Nanda Mahārāj the day after Kṛṣṇa's birth. Everything here is transcendental, and if we can have the vision to see this we must be spiritually benefitted. In this way we are trying to fulfil the desire of the exalted Vaiṣṇavas.

The name of this village is 'Hāpāniyā,' which means 'sweet water.' A place that produces sweet water is called 'Hāpāniyā.' *Pāniya* means 'that which is drinkable.' Today we have drunk the water from the green coconuts here and experienced their sweetness. Because of these coconuts full of sweet water, this place has been called 'Hāpāniyā.'

Another feeling also comes to me when I am in Hāpāniyā, as a child of this village. Perhaps in the past I was a resident of this village. I do not know why, but whenever I come here I feel myself to be a part of this village. Perhaps it is because of the affection of Guru Mahārāj's family members. I first came here when I was

seventeen years old. At that time, Maṇi Bābu, Amar Bābu and their families were very affectionate to me and bestowed their blessings upon me; and Guru Mahārāj's sister, who now lives at Śrī Chaitanya Sāraswat Maṭh in Nabadwip—she accepted me as her son. With so many such things combined, I feel myself to be a boy of this village. Now I have been coming and going, to and from this village for about forty-two years.

Guru Mahārāj himself was so very affectionate to me, he did not like me to be away from him for even a few hours. Sometimes when I would go to Calcutta, Guru Mahārāj would send a Godbrother by a shortcut on the cycle to the bridge to intercept me and call me back. “Call Govinda Mahārāj back, I am not feeling well.” This happened many times. Sometimes, even if there was very important work in Calcutta, he would send someone by cycle with the order, “Bring him back immediately.” But whenever I had to come here to Hāpāniyā, Guru Mahārāj would always very happily grant me permission. Even if he was not in very good health, his mood would change and he would become very pleased. He always encouraged me to come to Hāpāniyā. But so many times when I had to go to Calcutta, he would call me back. Therefore, I am very attached to Hāpāniyā Dhām.

After the manifestation of the Deity, when I was about to go to Hāpāniyā, sometimes Guru Mahārāj would ask, “Where are you going?” And I would reply, “I am going to my *maṭh*.” Guru Mahārāj would enjoy, and laughing he would say, “Oh, Hāpāniyā is *your maṭh*? Alright. You may go.” Guru Mahārāj's mood was very happy if I served the Deity of Rādhā-Gopināthjiu. This is why I have become more and more enthusiastic to serve the Deity. Also, many of my Godbrothers, especially I can mention that Śrīpād

Yudhāmanyu Sevā Vikram Prabhu and Śrīpād Aravinda Lochan Sevā Sundar Prabhu, are assisting me very much for the Hāpāniyā *sevā*. Many other Godbrothers are also helping. Whenever the devotees hear that their contribution is utilised for Hāpāniyā, their hearts feel peaceful and happy.

We enjoy here very feely. When I am in Calcutta I have heavy responsibilities, and in Śrī Chaitanya Sāraswat Maṭh also I am not worry-free. But in Hāpāniyā, I feel much peace at heart. I come here weekly or fortnightly. Although I don't stay very long, I appreciate being here.

So now you have come to this very place, Hāpāniyā, where Guru Mahārāj manifested himself to the world, where all the trees, all the animals, all the men and women—everything is transcendental. Even all the vegetables are transcendental. But it is necessary to eat with a transcendental body. Otherwise, how can we digest?

That day we came here with Guru Mahārāj, a humble meeting was held here in this very place. As shelter, only a tarpaulin was erected above our heads. We sat on the ground, and Guru Mahārāj sat on a chair. He discussed various *ślokas*. At that time it was my greatest fortune to hear a special *śloka* from my Guru Mahārāj for the first time. Guru Mahārāj wanted to inject our hearts with the feeling that we had come to the Holy Abode.

**yat kiñcha tṛṇagulma-kikaṭamukhaṁ
goṣṭhe samastaṁ hi tat
sarvāṇdamaye mukundadayitaṁ
līlānukūlaṁ param**

He told us, “Everything here is transcendental and very auspicious. If you can see in this way, you will be benefitted. You will retrieve your transcendental life, and

also, you will attain the service of Śrīmatī Rādhārāṇī.” In this way, Guru Mahārāj gave his blessings to us here on that day, and we always remember that. I have tried to speak a little of the glories of Guru Mahārāj, for his satisfaction, and I know that if I can see the meaning of his *śloka*, my prayer must reach its destination very easily.

Now the offering is being made to the Deities. After the *bhogārati* we shall happily take the *Prasādam* of Rādhā-Gopīnāthjīu, Giridhārījīu and our Guru Mahārāj. This is my desire and prayer. My obsequies to you all—the villagers, the *sannyāsis*, *brahmacāris*, etc.

*Jaya Om Viṣṇupāda Paramahansa-parivrācāryya-varyya
Aṣṭottara-śata-śrī Śrīmad Bhakti Rakṣak Śrīdhar Dev-
Goswāmī Mahārāj, kī jaya!*

Tādīya Āvirbhāva-bhūmī Śrīpāṭ Hāpāniyā, kī jaya!

Jaya Śrī Śrī Guru-Gaurāṅga-Rādhā-Gopīnāthjīu, kī jaya!

Tādīya Bhogārati, kī jaya!

Jaya Śrīpād Anaṅga Mohan Prabhu, kī jaya!

Jaya Gaurī Mātādevī, kī jaya!

Jaya Śrī Upendrachandra Vidyāratna kī jaya!

Jaya samaveta Vaiṣṇava-maṇḍala, kī jaya!

*Samaveta Bhaktavṇḍa, kī jaya! Harināma-saṅkīrtana, kī
jaya! Gaura-premānande, Hari bol!*

Chapter Twenty-five

Caringly Educating

Question: Who first started the *Śrī Gauḍīya Darśan* magazine and why?

Śrīla Govinda Mahārāj: In the time of Prabhupād Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura, Śrīla Guru Mahārāj preached all over India. He was a very successful preacher and everyone respected him. By the wish of Kṛṣṇa when Śrīla Guru Mahārāj came out from the Gauḍīya Maṭh many of the senior devotees also came out at that time and they started to preach. Śrīla Guru Mahārāj did not join with them but he helped them. In particular he helped his Godbrothers such as Śrīpād Jājāvar Mahārāj, Śrīpād Goswāmī Mahārāj and Śrīpād Keśava Mahārāj, but finally it was his wish to stay alone in this Śrī Chaitanya Sāraswat Maṭh. There is no doubt that his wish was always for preaching. He was always preaching Śrīman Mahāprabhu’s glories and Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura’s glories, and everyone would come to hear from him and receive inspiration. They felt that it was Śrīla Prabhupād himself explaining to them about Kṛṣṇa consciousness.

When Śrīla Guru Mahārāj started his preaching in Śrī Chaitanya Sāraswat Maṭh he lived in a hut. It was then his intention that he would preach to those who came to him, but he would no longer go out from the Maṭh to preach. At that time Śrīla Guru Mahārāj showed us that his health was not so suitable for preaching. But his wish to preach

was very strong. Śrīla Guru Mahārāj received some inspiration that it was the desire of Prabhupād Śrīla Bhakti Siddhānta Saraswatī Ṭhākura and Śrīman Mahāprabhu that this *sampradāya* would run through him. Many of the disciples of Śrīla Saraswatī Ṭhākura continued their preaching, but mostly it was the earnest desire of Śrīla Saraswatī Ṭhākura that the preceptorial line will run through our Śrīla Guru Mahārāj. Śrīla Guru Mahārāj also was looking for someone to continue that line.

When Śrīla Guru Mahārāj gave me the chance to stay at his lotus feet he received some inspiration: “Perhaps this boy can continue the preceptorial line.” He therefore gave some nourishment to me. I was not so qualified. Actually I was unqualified, but he tried to make me qualified.

I joined in 1947, and presently I noticed that regular periodicals were being published from maybe three or four other *maṭhs*. After seven years, through affection and causeless mercy I had some capacity to publish a magazine, and I also felt very much necessity for our own magazine. I felt that a monthly magazine for our preaching purpose would be very nice, so I approached Śrīla Guru Mahārāj with this proposal.

Śrīla Guru Mahārāj was very enthusiastic and I requested that he give an article each month. Also I approached Śrīpād Madhusūdan Mahārāj, Śrīpād Jājāvar Mahārāj and others who were capable to contribute articles. At least in every issue one article must be Śrīla Guru Mahārāj’s article, and one I can collect from Śrīla Saraswatī Ṭhākura’s writings. And if Śrīpād Madhusūdan Mahārāj will give one article, then I will get at least three strong articles each month, and in this way the dignity of the paper must be higher than others’ magazines.

Śrīla Guru Mahārāj was very enthusiastic and said,

“This idea is very good. If you can continue, then try to do this.” I then began.

It is the teaching of Śrīla Guru Mahārāj that we shall proceed under the guidance of Śrī Guru-Vaiṣṇava, and it is my nature that I always keep the Vaiṣṇavas upon my head. In that way I considered Śrīpād Madhusūdan Mahārāj to be highly qualified, and if he would take the editor’s position our magazine would receive universal appreciation. That is, we are living in Śrī Chaitanya Sāraswat Maṭh, and this magazine is for Śrī Chaitanya Sāraswat Maṭh, but our editor is from another *maṭh*. Thus everyone can see that our vision is that we are giving position to those who are really qualified. They will see that we have a broad view. Not only that, but we decided that we shall glorify other Vaiṣṇavas’ characters, and give news of other Vaiṣṇavas’ preaching also. We did that, furthermore we published their activities with pictures. We tried to glorify the mission and character of all the Godbrothers who were very affectionately connected with Śrīla Guru Mahārāj. In that way our *Śrī Gauḍīya Darśan* had a broad ‘international’ vision.

Śrīla Guru Mahārāj agreed and said to me, “If Śrīpād Madhusūdan Mahārāj will accept the position of editor it will be very good, but you must put your name there as joint editor.” Therefore Śrīpād Madhusūdan Mahārāj and myself were joint editors, Śrīla Guru Mahārāj was the Founder-*Āchāryya*, and Śrīpād Jājāvar Mahārāj and Śrīpād Paramahansa Mahārāj were advisers of the *Śrī Gauḍīya Darśan*. Śrīla Guru Mahārāj as far as possible gave an article each month. Śrīpād Madhusūdan Mahārāj, Śrīpād Paramahansa Mahārāj and others also gave.

Śrī Gauḍīya Darśan began as a monthly magazine. For the first few years the magazine was very strong and ran

well, but lastly all the burden for the running of Śrī Chaitanya Sāraswat Maṭh came upon my head. I was practically alone and my time was very short, therefore the magazine became a little weaker later. Also Śrīla Guru Mahārāj showed his health to be less strong and it was very difficult for him to give articles regularly. But we tried to continue.

We always held a very neutral position. In the *Śrī Gauḍīya Darśan*, glorification to others connected throughout the whole *sampradāya* was given where it was warranted, also guidelines were given when required. Everyone knew Śrīla Guru Mahārāj was their guide and they accepted his advice. In this way *Śrī Gauḍīya Darśan* gained a high reputation.

All the articles were either in Bengali or Sanskrit. Śrīla Guru Mahārāj sometimes composed in Sanskrit, and especially at the beginning of each new year Śrīla Guru Mahārāj would generally compose some Sanskrit *śloka*s.

Also I must name one good compositor, Khapanaka Prabhu, who helped untiringly for hand-setting the type of the magazine. He was a disciple of Śrīpād Keśava Mahārāj but with Śrīpād Keśava Mahārāj's permission he was living with us. Then, like now, many devotees from other Maṭhs would come and stay with us from time to time. They were disciples of other Mahārājs but they would come in order to serve Śrīla Guru Mahārāj.

At first we printed the magazine from an outside commercial press, but after some time I felt the necessity to print from our own press. We then acquired a press and began publishing from it. It was larger than the machine we have here today. Khapanaka Prabhu finally took charge of our printing press. He greatly helped with the *Śrī Gauḍīya Darśan*, but gradually I became exhausted and

actually it was not possible to continue. After fourteen years of monthly printing we then printed it quarterly, and Khapanaka Prabhu helped then also. We did not stop printing altogether. We printed it as a quarterly publication for a further three years, then finally we printed each year one or two special issues as souvenir editions such as for Śrīla Guru Mahārāj's *Vyāsa-Pūjā* and for *Śrī Gaura-Pūrṇimā*.

Actually the cause of our finally stopping the regular publications was for a very unhappy reason. Śrīla Guru Mahārāj from time to time gave an article. One such article was entitled *Śrī Rathayātrāya Rūpānuganuchintan*. This explained what the followers of Śrīla Rūpa Goswāmī will think about the *Rathayātrā*.

At that time the Māyāpur Śrī Chaitanya Maṭh started a *Rathayātrā*, but that was very painful for Śrīla Guru Mahārāj because it was offensive to the *Rūpānuga-chintadhārā*. This is very high *siddhānta*. Mahāprabhu explained that the meaning of *Rathayātrā* is that Śrīmatī Rādhārāṇī takes Kṛṣṇa from Kurukṣetra to Vṛndāvan. But Māyāpur is the birthplace of Mahāprabhu who is non-different from Kṛṣṇa. So from Māyāpur, where are they taking Mahāprabhu? They cannot take Kṛṣṇa out from Vṛndāvan, nor can they take Mahāprabhu out from Māyāpur. This is the thinking of the *Rūpānuga* followers, and this was explained in that article by Śrīla Guru Mahārāj. However I did not give Śrīla Guru Mahārāj's name as the author because we knew that some other parties may try to contradict this thinking, and if a conflict will come, I shall face that but I shall not push Śrīla Guru Mahārāj to the front of any conflict. If I put Śrīla Guru Mahārāj's name and anyone will give any objection, that will be offensive for them, therefore I put the name of one

of my Godbrothers. We wanted to show everyone what is the proper *siddhānta*, but in the battlefield we shall not push our Guru to the forefront. I shall go to the battlefield if necessary, but not that I will make my Guru go there.

Then from a completely different *maṭh* some very ugly criticism and objection came to us through their magazine. In the next issue of our own magazine we replied to their objections. I was given help with the answer by Śrīpād Dāmodar Mahārāj, a Godbrother of Śrīla Guru Mahārāj. I did not directly appear in the battlefield, but I gave the front position in the name of Śrīpād Dāmodar Mahārāj, and he also contributed to the reply. He was certainly a good writer, and on the grounds of the principle involved we tried to fight. But in a very ugly way objection again came from that other section and it was published in their magazine. They insulted Śrīla Guru Mahārāj directly.

Always we had very respectfully given comment in our articles, but they responded with an arrogant personal attack to Śrīla Guru Mahārāj, so I went and told them not to criticise in this ugly way.

I explained to that party that the article wasn't even directed at them, but especially at the Māyāpur *Maṭh*, so why should they come forward and directly try to criticise Śrīla Guru Mahārāj? Anyhow they did not listen.

They said bad things about my Guru so they expected I would say bad things about theirs, but I could never do that. I tried to show that if anyone wants to criticise, they can, but in an honourable, respectful way without losing humility. Especially in this case, the article is Śrīla Guru Mahārāj's article, so must be treated in a respectable way.

I told them this many times, but even after hearing from me that this article was from Śrīla Guru Mahārāj,

they again and again continued to criticise Śrīla Guru Mahārāj in writing in their magazine. I could not give such type of insult to them in our magazine. I know many faults of their *maṭh* but we cannot tell such things and make our *Śrī Gauḍīya Darśan* into a dustbin.

Śrīla Guru Mahārāj asked me what I would do, and I replied to him that I will stop the printing of the magazine rather than walk into that dirty realm of insults. Furthermore I was exhausted. I wrote most of the articles but put the author's name as Hari Charaṇ Prabhu, Kṛṣṇa Śaraṇ Prabhu, Kṛṣṇa Mayī Didi, Saṅkarī D.D., etc. Sometimes they would write an article but mostly I wrote the articles in theirs and others' names, and I became exhausted.

I was therefore already tired when this ugly criticism came. So, when Śrīla Guru Mahārāj asked me what I would do I told him I would stop the publication.

Śrīla Guru Mahārāj asked them to stop sending their publication to our *Maṭh*, and until today it is not coming here. Later I heard that the *sannyāsi* involved came and apologised to Śrīla Guru Mahārāj, but Śrīla Guru Mahārāj expressed to him, "I will not take offence myself because it is not for me, but for our *sampradāya*. It is an offence to Śrīla Rūpa Goswāmī because it is his *dhārā* that we are continuing, and Mahāprabhu instructed Śrīla Rūpa Goswāmī not to take Kṛṣṇa out from Vṛndāvan:

**kṛṣṇere bāhira nāhi kariha vraja haite
vraja chāḍī' kṛṣṇa kabhu nā yāna kāhānte**
(*Śrī Chaitanya-charitāmṛta: Antya-līlā, 1.66*)

"So in Māyāpur where are they trying to take their *Rathayātrā*? My question is, where are they trying to take the Lord? We have no objection to them doing

Mahāprabhu's *Rathayātrā* on another day. On a horse-drawn carriage Mahāprabhu can travel anywhere, but the mood of *Rathayātrā* is of taking Kṛṣṇa from Kurukṣetra to Vṛndāvan."

Śrīla Guru Mahārāj said to them that they criticised in writing in their magazine, therefore their apology must come in the same way: in writing in their magazine.

Question: So, in recent years the *Śrī Gauḍīya Darśan* has been continuing as an occasional publication, but now you wish to have it restarted as a regular periodical. Please tell us why you want it restarted, and what articles you wish to be included?

Śrīla Govinda Mahārāj: Actually we never completely stopped printing the *Śrī Gauḍīya Darśan*. It was printed occasionally and we have much regard for this title *Śrī Gauḍīya Darśan* as the paper of Śrī Chaitanya Sāraswat Maṭh. It is like our flag, therefore we cannot stop publishing it. It is alive. You will see that always we have tried to focus on some new light of Śrīla Guru Mahārāj's conception. In the previous issues, as much as possible we have done in this way.

Within the last twelve years many books have been published for our *Maṭh* in English, Bengali and many other languages, and there also the devotees can see Śrīla Guru Mahārāj's conception. There is much to read in these books. Now in particular my wish for this *Śrī Gauḍīya Darśan* is to present topical subjects and news of all the devotees' activities here and abroad. For a long time our preaching has been international.

After Śrīla Swāmī Mahārāj returned from his successful preaching in the West, Śrīla Guru Mahārāj became very happy and enthusiastic and he gave much respect to Śrīla Swāmī Mahārāj. In Śrī Chaitanya Sāraswat Maṭh every

day Śrīla Guru Mahārāj preached, but he did not go out from the *Maṭh* except perhaps three or four times yearly. He would go out on special occasions such as to Śrīpād Mādhava Mahārāj's *Maṭh* in Calcutta where yearly they would hold one or two large week-long meetings. Śrīpād Mādhava Mahārāj would eagerly await Śrīla Guru Mahārāj's presence at such meetings. Śrīla Guru Mahārāj would go there every year. In addition Śrīla Guru Mahārāj would go to the Appearance Day meeting of Śrīpād Goswāmī Mahārāj at Śrī Gauḍīya Saṅgha, 23 Doctor's Lane, Calcutta.

Mainly it was only to Śrīpād Mādhava Mahārāj's *Maṭh* and Śrīpād Goswāmī Mahārāj's *Maṭh* that Śrīla Guru Mahārāj would go to for preaching, but always he preached from his room upstairs in Śrī Chaitanya Sāraswat Maṭh. Śrīla Guru Mahārāj was a very enthusiastic preacher and many devotees had the opportunity to see how enthusiastic he was. Up until 1987 Śrīla Guru Mahārāj continuously preached here, and his preaching continued, though not as fully as before, until a few months before his disappearance in August 1988.

Actually during the whole day Śrīla Guru Mahārāj would preach, but seated at one time he would often preach for two or three hours. The preaching tendency of Śrīla Guru Mahārāj was of a very unique type.

In March 1986 during his lifetime Śrīla Guru Mahārāj gave me the full charge of this *Maṭh* as *Āchāryya*, and we continued to produce publications. From abroad we also received publications for our *Maṭh* such as those from Śrīpād Bhakti Sudhir Goswāmī Mahārāj and others.

We continued to publish *Śrī Gauḍīya Darśan* at least yearly, and after Śrīla Guru Mahārāj's disappearance regular periodicals began from several of our branch

missions including London, South Africa, Australia and America. I was very enthusiastic to see the arrival of all these English magazines.

We are disciples of Śrīla Guru Mahārāj therefore we are very much enthusiastic to publish books and magazines in order to preach his message and glories. You can see that our preaching tendency is continuously proceeding, so when from the Western world five or six periodicals became manifest, naturally our feelings came that why is this not also possible from Śrī Chaitanya Sāraswat Maṭh? The only cause was a lack of manpower. But if we can publish, then the mission all over the world will receive some guidelines. Śrī Chaitanya Sāraswat Maṭh is the parent Maṭh of all the maṭhs in our society, and for their guideline it is very good if again we can publish regularly the *Śrī Gauḍīya Darśan*. This is what is in the heart of us all here. We are all enthusiastic to again publish *Śrī Gauḍīya Darśan* because it will be in honour of Śrīla Guru Mahārāj so automatically remembrance of Śrīla Guru Mahārāj will come.

In particular it is my intention that *Śrī Gauḍīya Darśan* will be a vehicle to keep devotees around the world connected together. They will get to know what each other are doing and especially they will hear from this central Maṭh, the central source of guidance of Śrīla Guru Mahārāj for us all. This is one form of association for the devotees through which everyone everywhere may feel some energy and enthusiasm in their spiritual service-journey to their transcendental destination.

It is very good if we can make this magazine, but I am getting older day by day therefore a new generation must take charge. If it is possible to make this periodical it must give pleasure to the heart of Śrīla Guru Mahārāj and I must be very happy.

If this *Śrī Gauḍīya Darśan* will come out in the Bengali language it will especially give nourishment to the Bengali section of devotees, and this is my eager desire. In English it is very good, and it will be more widespread if we can publish it in Bengali also, so our local devotees will gain more nourishment. At first *Śrī Gauḍīya Darśan* was in the Bengali language, and at that time I did not know English.

Question: Do you have any message for the devotees?

Śrīla Govinda Mahārāj: Always we are messengers of Śrīla Guru Mahārāj and Mahāprabhu. Our message is one always: practise Kṛṣṇa consciousness without offence to Guru and Vaiṣṇava.

**smartavyaḥ satataṁ viṣṇur
vismartavyo na jātuchit
sarvve viddhi-niṣedhāḥ syur
etayor eva kiṅkarāḥ**

This is from *Padma Purāṇa* and it gives one ruling and one prohibition: always remember the Lord, and never forget Him. All rules and regulations are under this guideline.

If I see anyone doing even a little *sevā*, my feelings towards him come as though I am a slave of him. That is my feeling. But in my life I have also seen many wrong things, therefore I am also a little cautious. I have been cheated in many ways, but my nature is still that if anyone will do even a little *sevā*, I give my full support to him. In that way I am always trying to continue my *sevā*.

Where there is no life, there is no *sevā*; that is 'dead *sevā*.' It is *karmma*. It is not for our fame that we are trying to publish *Śrī Gauḍīya Darśan*. Our intention is that this *Śrī Gauḍīya Darśan* will give happiness to our Śrī Guru-*varga* as well as nourishment to the newcomers and other

Vaiṣṇavas. When a mission is big a periodical newsletter is necessary from the headquarters of the mission, but I cannot do everything alone, also I am getting old. I cannot promise, but anyhow I shall try to give one article for each edition.

Preaching is our life, and through preaching we can practise Kṛṣṇa consciousness very happily. Mahāprabhu gave congregational chanting as the best policy. Now you try hard, and if you can continue it will be very pleasing to our Guru-*varga*, I have no doubt. We want to do something good for our friends and the newcomers. Whoever will get some faith through this magazine, he must be benefited, and we must receive the blessings of our Guru-*varga* that we are doing something good for others. Mahāprabhu said:

**bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra**

("One who has taken his birth in India as a human, should make his life successful and work for the benefit of others.")

So, this is really a good attempt to do good for others through this magazine. *Śrī Gauḍīya Darśan* is blessed by Śrīla Guru Mahārāj and blessed by all other exalted devotees like Śrīla Swāmī Mahārāj. You have seen his letter expressing how much he was very pleased with me to see *Śrī Gauḍīya Darśan*. Also Śrīpād Sakhī Charaṇ Ray Bhakti Vijaya Prabhu, one of the best devotees of Śrīla Saraswatī Ṭhākura, was very pleased and sent a letter expressing this. Letters came from every corner but it was perhaps my fault that I did not publish them all in *Śrī Gauḍīya Darśan*. In one way it was necessary to publish all the letters that were giving praise to the magazine, but if

I felt there was any praise to myself I did not publish such material, but where there was praise to Śrīla Guru Mahārāj, I published that. From so many quarters, many praised me: "Oh, now Govinda Mahārāj is doing this: Govinda Mahārāj has started *Śrī Gauḍīya Darśan*." But it was impossible by me to publish that.

With what we have, we shall continue happily, and with this *Śrī Gauḍīya Darśan* it is my hope that really we can succeed in giving happiness to Śrīla Guru Mahārāj and our Śrī Guru-*varga* as well as nourishment to the newcomers and other Vaiṣṇavas. By the cooperation of all the devotees, I think it must be possible.

Chapter Twenty-six

Address to the Assembled Devotees

(On the occasion of his first World Tour,
London Śrī Chaitanya Sāraswat Maṭh 20th July 1992)

When we write a letter we always begin ‘All glories to Śrī Śrī Guru and Gaurāṅga.’ Actually this is the fact, all glory and all fame are to be given to Śrī Gurudev and Śrī Gaurāṅga Mahāprabhu. They are the real proprietors of that. Śrīla Prabhupād Saraswatī Ṭhākura has written:

vaiṣṇavī pratiṣṭhā tāte koro niṣṭhā

Actually I am the servitor of the servitor of the servitor of the Vaiṣṇavas. That is my real identity.

Mahāprabhu has said:

**nāhaṁ vipro na cha nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na cha gr̥ha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ**

(Chaitanya-charitāmṛta: Madhya-līlā, 13.80)

Our real identification is this. We are not American, Indian, British, or German. Although we have this human body, it is not really ours. We have this body for the time being, but within this body is our real form and that form is ‘Kṛṣṇa-dāsa’—servant of Kṛṣṇa.

The Scriptures confirm that direct service to Śrī Kṛṣṇa

is only possible for His dearmost, intimate devotees. The *Rūpānuga Sampradāya* has shown that the supreme servitor and the supreme potency of Śrī Kṛṣṇa is Śrīmatī Rādhārāṇī, and She is our topmost guide and guardian. If we adopt this line of thought then our identity is very nice. Mahāprabhu has shown that we are the servitors of the servitors of the servitors of the servitors of Śrī Kṛṣṇa. Kṛṣṇa has many forms: Kṛṣṇa in Dwārakā, Kṛṣṇa in Mathurā, Kṛṣṇa in Vṛndāvan, and so on, and we are servitors specifically of that Vṛndāvan Kṛṣṇa who gives protection and nourishment; who gives service to the *Gopīs*; who is the maintainer of the *Gopīs* and of Govardhan Hill. We are the servants of the servants of the servants of the servants of that Kṛṣṇa, and that is our true identity.

So all honour is to go to the higher servitor. When we honour someone, if that person is a Vaiṣṇava, then he will immediately send that to his Guru. Śrīla Guru Mahārāj would often say this Bengali phrase:

**guru-gaṇa-śire punaḥ
śobha pāya śata-guṇa**

Whatever respect comes to you, if you do not try to digest that, but immediately if you send that to your Guru then you will be benefited, and not only you, but the person who is honouring you, they will also be benefited. This principle is true in all circumstances. If I collect some money and use that money for the service of Śrī Gurudev, then no illusion and no burden will come to me. It won’t bring any reaction from this plane, and this is the line of thought that the Scriptures reveal to us.

Today’s function has given me this inspiration: you are all the *vaibhava* of Śrīla Guru Mahārāj (Śrīla Śrīdhara

Mahārāj) and all your honour is going to him. I can say that Śrīla Guru Mahārāj has given me the charge of his Mission for the maintenance of his devotees' spiritual lives, but really I am only a carrier. Guru Mahārāj told me, "You look after the devotees and my Deities, and you look after my Mission." This is my *tridaṇḍa sannyās*: I will serve his devotees, I will serve his Deities and I will serve his Mission. And you all are my wealth, of this I have no doubt. I am receiving much energy from the devotees and like a solar battery, whatever light I have, I am using that for the service of Śrīla Guru Mahārāj. In this way I am benefited and you are also benefited.

It was the desire of Śrīla Guru Mahārāj that if he can do anything then first he will do something in London for the satisfaction of his Guru Mahārāj. When Śrīla Prabhupād Bhakti Siddhānta Saraswatī Ṭhākura saw that his other preachers had actually failed to preach successfully in the West, he was very sad and he requested Śrīla Guru Mahārāj, "If I send you to London for preaching, will you go there?"

Śrīla Guru Mahārāj replied, "Yes if it is your order then I must carry that out, but I think that perhaps I am not the fittest person for that service. I do not understand the manner of the English people and I do not know what is the proper courtesy there. I am a *brāhmaṇa* boy and I do not know how to mix with them. If you wish, I will go, but I think it would be better for your preaching to send Aprākṛta Prabhu (Śrīpād Bhakti Śaraṅga Goswāmī Mahārāj)."

Śrīla Prabhupād thought, "Yes, what Śrīdhara Mahārāj says is true. He is not accustomed to take *Prasādam* with the *mlechas*, but Aprākṛta Prabhu can do that without any difficulty and it will be necessary to show them that we

do not consider them to be less than us."

One of the senior Godbrothers at that time, asked Guru Mahārāj, "Do you know why Śrīla Prabhupād wants you to go to London?"

Śrīla Guru Mahārāj replied, "Yes, I can guess his reason: so far anyone he has sent to the West, they have returned as a *sahib* (Western gentleman) but Śrīla Prabhupād is thinking that will not happen in my case." And that devotee confirmed, "Yes, certainly you will uphold the dress of *sannyās* and our Mission there, and this is what Prabhupād needs. You will not be converted."

Guru Mahārāj said, "If Prabhupād wants to send me then I must go. Whether to *swarga* or *nara*, heaven or hell, wherever it may be I will go there. I have no problem. But what will be more fruitful for his mission that is most important, and for this service Aprākṛta Prabhu is more qualified than I." Aprākṛta Prabhu was sent.

These were the outward events, but actually it was not fully the desire of Śrīla Prabhupād that Guru Mahārāj would leave India at that time.

Guru Mahārāj's intelligence was very fine and he could understand that Śrīla Prabhupād would soon pass away from this world and Guru Mahārāj knew that if he were present at that time then that would be more happy for Śrīla Prabhupād. And so it was that at the time of his passing Śrīla Prabhupād called Guru Mahārāj and gave charge of his *sampradāya*. At that time his *sampradāya* was very wide, with sixty-four *maṭhs* in India and his preaching already expanding into the West. His vision, like that of Śrīla Swāmī Mahārāj, was very broad.

Once Śrīla Prabhupād wanted to make a student hostel in London. His idea was that both Indian and Western students would stay there while they were engaged in

their studies and we would try to bring them into the line of Kṛṣṇa consciousness. He said that if necessary then we will supply them with food from the hotel, and that means meat, etc. Hearing this, Guru Mahārāj objected, “If we supply this kind of food to the students then the prestige of the mission will be lost.” Prabhupād replied angrily, “I contemplated this question a thousand births ago. *Vaikuṇṭha vṛtti karite habe*. We must live in Vaikuṇṭha, not in this material world.”

Vaikuṇṭha means *vigata kuṇṭha yasmāt*—where there are no restrictions, where nothing bad can exist, where everything is auspicious—we must direct our consciousness in that direction. We want to do good for others and whatever is necessary we shall use that. Śrīla A C Bhaktivedanta Swāmī Mahārāj Prabhupād also had this mood. Swāmī Mahārāj told me that when he first came to America, having no money, he stayed with a gentleman who had become his friend. This gentleman didn’t prepare his own food, but he would buy it from the local shop. Prabhupād, on the other hand, would prepare chapati and *subji* for himself, and would happily take that. His friend asked him to also make some for him and in exchange he offered to purchase the ingredients, and so Prabhupād would cook for him with his own hand.

Śrīla Swāmī Mahārāj would keep his food in one area of his friend’s fridge, and his friend would keep his food—meat, etc.—in another part of that same fridge. When I heard this I thought it must have been intolerable and I asked him, “You would still eat your food?” and he replied “What shall I do? I had no other way. I simply considered that Kṛṣṇa is giving me this food, and in this way I am eating.” This was the type of broad mind of Prabhupād A. C. Bhaktivedanta Swāmī Mahārāj, and

through that he received much blessing and mercy from Nityānanda Prabhu, from Chaitanya Mahāprabhu and from Prabhupād Saraswatī Thākura, otherwise how is it possible that one man from India could spread the chanting of the Hare Kṛṣṇa Mahāmantra all over the world! And when he returned to India nobody could believe what he had done and sadly nobody wanted to give reception to him.

So Swāmī Mahārāj wrote to me, “Govinda Mahārāj, I know you have no money but can you give some shelter at your Maṭh?” and I asked Guru Mahārāj, and he said “What? Nobody is enthusiastic to receive him! You write to him and say that he is always welcome here and we shall try to give as good a reception as we are able.”

I met them at the train station and with some *saṅkīrtan* I took them to our Maṭh. Śrīla Swāmī Mahārāj stayed in the ‘Blue House’ for one month with two devotees, Achyutānanda and Rāmānuja Prabhus, and every day they met with Guru Mahārāj. It was my good fortune that I was able to arrange a ‘citizens reception.’ On the order of Śrīla Guru Mahārāj all the prominent citizens of Nabadwīp gave reception to Śrīla Swāmī Mahārāj. At first they also did not want to attend the meeting, thinking, “Oh he has gone to *mlecha-deśa*, the countries of the *mlechhas* (barbarous cow-killers) so we shall not give any reception.”

Then Guru Mahārāj told me, “You go and tell them, ‘Śrīdhara Mahārāj will go to that meeting, and Śrīdhara Mahārāj, he is giving that reception.’ Then what will they say? I want to know.”

Then when I went to Nabadwīp Sanskrit College, which was full of many big *paṇḍits*, and told them, they said, “Oh, if Śrīdhara Mahārāj is going there then we will

definitely also attend.” Actually Guru Mahārāj could not attend as he was very sick at that time, but many great *brāhmaṇa* scholars attended that meeting along with many renowned *goswāmīs*.

So, broad vision is needed and through that one can preach very easily, but what was done by Śrīla Swāmī Mahārāj, that is a miracle. Śrīla Guru Mahārāj said, “It is a miracle and we are glad, we are happy and we are proud.” And hearing this some of Guru Mahārāj’s Godbrothers were perplexed, “How Śrīdhara Mahārāj is giving this kind of honour?” and Guru Mahārāj told them, “It is respect to our Guru Mahārāj. He wanted this, and Swāmī Mahārāj, he fulfilled his desire. Then whatever honour we offer to Swāmī Mahārāj that will immediately go to our Guru Mahārāj, and Prabhupād will be happy.” And today when I see your chanting and dancing, I am thinking if Śrīla Prabhupād Saraswatī Ṭhākura was present here, of course he is present in another form, but if physically he were present here then his full blessings he would give to you all, I have no doubt.

At the turn of the last century Śrīla Bhaktivinod Ṭhākura predicted that very soon the intelligent men and women from all parts of the world will come to Nabadwīp to enquire where is the birthplace of Śrī Chaitanya Mahāprabhu, and they will chant His glories and take the Name of Śrī Śachinandana, they will cry with His Name and dance, mixing with the devotees of India. And today this has come true by the mercy of Śrīla Swāmī Mahārāj.

When he came here, he had no friends. A few people helped him sometimes and he is trying to spread Kṛṣṇa consciousness. He was successful, and not only that, he blasted the Western materialistic culture and made many friends and through that I have come here. When I came,

I have thousands of friends, but when he came he was alone—one man.

But within was Śrī Nityānanda Prabhu, the blessings of his Guru Mahārāj and the well-wishes of Śrīla Guru Mahārāj and a few other disciples of Śrīla Prabhupād Saraswatī Ṭhākura. Now on my tour I have received much honour and grand reception and I am thinking this is all the blessings of Śrīla Swāmī Mahārāj. And here I am seeing the devotees of London dancing and chanting “Jai Śachinandana, Jai Śachinandana, Jai Śachinandana,” and where I am I cannot understand. Is it Goloka Vṛndāvan or Nabadwīp?

This is a miracle. This miracle has happened and I think if it is possible, in the future it will grow more and more. Many devotees of Mahāprabhu, Śrīla Guru Mahārāj and Śrīla Swāmī Mahārāj are living and trying to preach Kṛṣṇa consciousness, and through them in the future a glorious preaching movement will be seen. Always we will see that in one wave not everything can be accomplished. Sometimes a very strong wave may come and some of the troubles in its path will be carried away, but always some will remain standing. But again and again a wave will come and they will be carried away, and then they will get their real nourishment from that wave. When the flood comes to Nabadwīp we see that all the trees die, but the flood doesn’t just kill trees, it also provides much fertilizer for the earth, so that within a very short time new growth appears and soon you cannot see the damage the flood caused.

So everything is possible by the will of Kṛṣṇa, and it was the earnest desire of Śrīla Guru Mahārāj that he will do some service in London. Many times he told us, “My Guru Mahārāj wanted to send me to London. Now all the

devotees of the Western world are coming to me, but still I feel some deficiency in my service and if I can do some *seva* in London I will feel fulfilled.”

The devotees wholeheartedly tried to establish that temple at 49 Dinsdale Road and it happened, that property was bought, but Kṛṣṇa’s will went the other way and that place was stolen by Kṛṣṇa. He wants to give us more chance for service: “Again you try to make another temple for Me.” I am seeing in this way. He does not want us to be lazy. “Once you have done, no doubt, but again you try to serve.” Kṛṣṇa wants to give everyone this inspiration that once again your service has come to you and you try to do that.

My feeling is that direct service is wanted from us and I think very soon the temple will appear again. It has appeared but now it is in the form of a rented house, but I think that Guru Gaurāṅga Rādhā Śyāmasundar must be in Their own house. If Śyāmasundar wants to take our service then it can happen very quickly. Anyhow our preaching programme must continue. What has been initiated in London, that must not stop. That is my prayer to Mahāprabhu, Nityānanda Prabhu, Guru Mahārāj and his devotees. You please try to continue it and through this service we can get everything.

**etat sarvaṁ gurau bhaktyā
puruṣo hy añjasā jayet**

(Śrīmad-Bhāgavatam: 7.15.25)

If we know something of the Scriptures then we can understand that through the service of Guru Mahārāj and the Vaiṣṇavas we will get everything—ecstasy, nectar, love, beauty—in the transcendental service world, and that is our life’s goal.

**sandhyā-vandana bhadram astu bhavato
bho snāna tubhyaṁ namo
bho devāḥ pitaraś cha tarpaṇa-vidhau nāhaṁ
kṣamaḥ kṣamyatām
yatra kvāpi niṣadya yādava-kulottamaśaya
kaṁsa-dviṣaḥ
smāraṁ smāraṁ aghaṁ harāmi tad alaṁ manye
kim anyena me**

(Śrīla Madhavendra Purī)

Sandhyā, vandana, snāna, pūjā, archan (morning, noon and evening prayers, reciting of formal prayers, ritual ablution, formal worship, and ritualistic worship of the Deity in the temple) all are in the line of *vidhi* (calculative devotion) but we are followers of *rāga-mārga*, and Guru Mahārāj is our preceptor and Guardian of Devotion—we have no problem. We may stay anywhere but we must not forget our life and that is the service life. Service is life. Preaching, that is also service; eating, that can be service; sleeping, that can be service. I am not telling you thereby to sleep always, but for what purpose am I sleeping? After sleeping we will feel much energy, and that is for serving Śrī Śrī Guru and Gaurāṅga.

Today I was talking up to 4 o’clock, and talking so much that a fever came. Then I took some rest and after awakening I am feeling very nice again and now I am talking with you. So sleeping can also be service. Everything can be transformed into service.

Karma and *bhakti*, outwardly they are not different. Bhaktivinod Ṭhākura has said in *Śrī Brahma-saṁhitā* that outwardly *karma* and *bhakti* appear to hold the same position, but when *karma* is in the line of devotion and in the line of vedic instruction, that is *karma-miśra bhakti*,

and that will lead us to *jñāna-miśra bhakti*, and that can give us *yoga-miśra bhakti*. However all these have the touch of the mundane world, but our line is the line of pure devotion to Kṛṣṇa. That is to first offer our everything to Kṛṣṇa and only then will we do *ananya-bhajan*. Then everything is going to Kṛṣṇa, good or bad, and we have no problem.

We can live anywhere and do anything, as long as we do not forget our inner duty, and then no reaction of this world will come to us. Everything belongs to Kṛṣṇa and everything goes to Kṛṣṇa, and this is the teaching of Śrīla Guru Mahārāj and Śrīla Swāmī Mahārāj.

Offence to the Vaiṣṇavas is the only bad thing for us. If we can take care of this consciousness then we will have no problem and we will be able to do anything and everything for the service of Kṛṣṇa—that is true.

Once a great *sādhū* of South India was ordered by Śrī Rāṅganāth, “You make My temple.” By His order that *sādhū* went to the kings, at that time there were many kings in India, and he petitioned them, “Śrī Rāṅganāth has ordered that I build a temple within seven compound walls where He will reside. If you help me I will be very happy and you will be greatly benefited.” But none of the kings would give him help and so he was dejected, sitting under a tree thinking, “What shall I do now? It is the order of Rāṅganāth, but I have no capacity to do this *seva*.”

It was then that some men came to him. He preached to them and they were convinced and said to him, “Prabhu, we can build your temple.” Each of them had a special ability: one could convince others to do his will just by speaking to them, another could open any lock, and another could immobilise anyone just by touching them. Using their powers they resolved to plunder the

treasuries of the kings, and if you see this temple of Śrī Rāṅganāth you will see their grand success. They are from the *Śrī Sampradāya* and that is a very heavy *sampradāya*. They are the followers of *vidhi-mārga*, very strict rules and regulations, but by the order of Rāṅganāthji they can do anything and everything—that type of *rāga-bhakti* came to them. After that, very grand *seva* was established there, but this was the way in which the temple of Śrī Rāṅganāth manifested in the world.

Our creed is *rāga-bhakti*. We live for that.

**yena tena prakāreṇa
manah kṛṣṇe niveśayet**

(*Bhakti-rasāmṛta-sindhu*: 1.2.4)

With all our effort we shall try to serve Guru-Vaiṣṇava, and that is the teaching of our Master. But our Master does not say, “Do robbery!” We have other methods of attempt and through those we shall serve as much as possible. I think the temple will come, someone will come forward by the will of Kṛṣṇa. And the charge for the *sevā* of that temple will come to us and we shall not forget that. If we try in this way it will come very quickly. I have received much good response from the Western world.

I have only come to meet with my friends and family actually, but I am a *sannyāsi* and preaching always follows me. During this tour, I have been staying in various places, sometimes three days, sometimes four days, and sometimes only one day, but wherever I have been I have received much good response. Just this morning I received a fax from San Jose, and there the devotees want to buy some land. I asked them to try to again establish our Maṭh there, and already they are engaged in this task. And I think our London Maṭh must also come very

quickly by the grace of Śrīla Guru Mahārāj. I am seeing the enthusiasm of you all, my friends, my Godbrothers, my worshipable devotees, and I have no doubts in this regard. Kṛṣṇa wants direct service from us then why should we be misers to give that. We are holding the ego, that “I am devoted to Kṛṣṇa.” Then now we must show that. Kṛṣṇa has given us all some ability or some facility and we are holding that. Everyone has some capacity and through that capacity we can all do something. Now the cause has come and we are all together. We must think.

Guru Mahārāj has left us much wealth in his books and we are publishing many more. It is no joking matter. At one time Śrīla Keśava Mahārāj told me, “Govinda Mahārāj, if you can publish twelve books then I will put your name on the publishers list and you will receive much help and facility from the government.” Then we had only published eight books but I told Keśava Mahārāj that I would try to publish another four.

Although it was very difficult and we only had little money I managed to it. Now we have published over sixty books from Śrī Chaitanya Sāraswat Maṭh, but still to this day I have not approached the government. I will not even give one of our books for review. It is my thinking that, who are they to review Guru Mahārāj’s books? They have no capacity. I do not want their certificate for Guru Mahārāj, so I have not given even one book for review. If they will say that there is anything wrong with that book, I cannot tolerate it. They have no right to review Guru Mahārāj’s book.

Since I have come to the West many newspapers from around the world have given good reports about our World Tour. Only this morning I received a clipping from an Australian newspaper. The article was called, ‘Ganges

comes to Australia.’ We are not looking for their praise but still it is coming. Actually, we know that they have no right to give certificate to us. We are reading with Lord Brahma and with Lord Siva, in the same class—Guru Mahārāj told us this.

Once, when he was very young, Hari Charaṇ Prabhu was studying Sanskrit with me. We had both passed some examination and Hari Charaṇ Prabhu told me that he wanted to continue his studies at college. He told me, “I will return to my family home and after I graduate from college I will come back to the Maṭh.” I was very sad.

At that time we were only three or four *brahmachārīs*, so I went to Guru Mahārāj and told him, “Mahārāj, Hari Charaṇ Prabhu wants to return to his home for studying and when he has graduated he will come back to the Maṭh.”

Guru Mahārāj called Hari Charaṇ Prabhu and said, “You are very foolish, do you not know what you are studying here? You have been living here with me and other Vaiṣṇavas for two years but you have not got any good feelings for that?”

Hari Charaṇ was thinking, “What is it that Guru Mahārāj wants to say?” And Guru Mahārāj continued, “Do you know where you are living? You are living in the same ‘college’ with Lord Brahmā, with Lord Śiva, with Śukadev, with Vyāsadeva, and with many of the stalwart *ṛṣīs*. You are studying in the same class as them, so what more will you get if you go back to your house?” And Guru Mahārāj expanded on this point with many explanations, and Hari Charaṇ Prabhu never returned to his family home.

So we are all studying in the same class with Lord Brahmā, Nārada, Lord Śiva, and if we try to realise that

then we will get much strength and we must proceed more exclusively in the line of Kṛṣṇa consciousness, and together, helping each other.

Congregational chanting will give us more benefit, but if we look at each other with an eye to find wrong, then that possibility will go far away from us. So we must not make offence to each other. And ego, that is a very bad thing, so we must leave the ego. The ego is with everybody, no one can say that they have no ego, but we must leave aside the mundane ego and keep only one ego, and that is: “I am the servant of the Vaiṣṇavas.” This is the main conception needed for the conditioned soul.

Vaiṣṇavī pratiṣṭhā tāte koro niṣṭhā. Śrīla Sarasvatī Ṭhākura has written this in his poem, ‘Who is a Vaiṣṇava?’ “When your ego will grow to embrace the ideal that you are the servitor of a Vaiṣṇava, you try and hold that within your heart.”

I am very happy and feeling much peace in my heart that all my Godbrothers and Godsisters, and all my friends, they are very enthusiastic to chant congregationally with me, and that inspiration is coming more and more and it is very hopeful no doubt. And if you will continue this I can come again and again, no problem at all. Before it was not my plan, but I was invited by the devotees and now I am thinking not only India; not only Puri, Nabadwip and Vṛndāvan, but with the association of the devotees I will preach something in the West also. If Kṛṣṇa and Guru Mahārāj will give me that chance again, then why should I not take it? I shall try to serve the devotees. Preaching is our life and Guru Mahārāj has given that life to me, and I am trying as much as possible.

Section 4

Chapter Twenty-seven

Excerpts from Letters

Our material life's root is existing within misconception and through misconception we are now suffering in this material world, within the wave of death and birth.

Actually, everyone's spiritual form as '*ātmā*' is very clean, and in that clean position his only duty is to serve in the transcendental service world to his dearmost Lord Kṛṣṇa, and there the service duties exist in varieties of ways. By the grace of *hlādinī-śakti* and through his earnest, clean desire he gets a specific service as appropriate for his devotional mood. That service comes within five forms of relationship with his dearmost beloved Lord. That is the real and normal position and service duty. Through that dutiful mood, his eternal caste and creed automatically manifests within him. Actually all the healthy *jīva*-souls are existing within that transcendental devotional service plane, whereas the *jīva*-souls here are living within the society of misconception and need to take the opportunity to render some service to Guru-Gaurāṅga.

Attachment to Kṛṣṇa cannot grow automatically within us and no one who is bound within misconception can give it to us. Then, your activities must be for increasing your mood of devotion, and to do that you must follow the nine kinds of devotional processes (*śravaṇam, kīrttanam...*) and also try to engage your self and mind for the satisfaction of the Vaiṣṇavas.

The nature of the mundane world is: taking birth,

suffering in so many ways, death—birth, suffering, and death—repeatedly. It is only possible to leave this misconception by getting the good devotees' merciful connection and through that 'electricity' we will get our real, beneficial, exalted service life. This is the main thing, and all scriptures show this. What more can I say!

The *Śrīmad-Bhāgavatam* said that we cannot be successful through our own endeavour, it is only possible through the *sādhus'* grace and the grace of Śrī Gurudev. For that purpose and by the Lord's grace He appears in the form of *Sādhū-Guru* for uplifting the conditioned souls. For the Lord's connection we will connect with His agent in the form of *sādhū* and Guru.

Here all the duties, like the rivers' flow, must be directed to flow into the ocean of ecstasy to Kṛṣṇa—this is the main thing.

Śrīla Rūpa Goswāmī, in his *Bhakti-rasāmṛta-sindhu*, gave:

**anāsaktasya viṣayān
yathārham-upayūñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam uchyate**
(*Pūrva-vibhāga*, 2.125)

Try to detach yourself from mundane affairs and material necessities. Living within this mundane environment some necessities and requirements will come; take them in a harmonising way for the peace and maintenance of your body and mind. To become detached try to see everything in relation to Kṛṣṇa and use everything for His service. Make the focus of all activities service to Śrī Kṛṣṇa—that is *sādhana*.

Again my blessings with well wishes to you and

daṇḍavat praṇāms and well wishes as appropriate to all the devotees in your association.

My dear Devotees,

Please accept my humble *daṇḍavat praṇāms* in remembrance of my Divine Masters Śrīla Guru Mahārāj and Śrīla Swāmī Mahārāj. I received your phone call and faxes....

Fortunately I have got the opportunity with my friends like Śrīpād Sāgar Mahārāj to preach Kṛṣṇa consciousness in Brazil, by the grace of the devotees there, especially Your Graces. I think you are all qualified, mature devotees in Kṛṣṇa consciousness. When it is you who are recommending someone for initiation, how can I think that they don't know the rules and regulations? For me it is impossible to think that one who comes to receive initiation does not know about the four directives and the rules and regulations of Kṛṣṇa consciousness. I am thinking that they must all know the primary rules and regulations. *Śrīmad-Bhāgavatam* has stated that by following the directives one will be pious, otherwise if one is engaged in sinful activities, how can he get the connection with, and the practice of, Kṛṣṇa consciousness? It is a very simple matter. Before eating it is necessary to wash our hands, wash the plate, take clean water, and then respectfully take *Prasādam*. Everywhere there is a natural process of rules and regulations. The four regulations are the basic foundation for everybody. These regulations are like learning the alphabet. Without learning the alphabet it is not possible to read any book.

Now, when the position you mention has come within our society, I must say it clearly that when anyone wants to practise Kṛṣṇa consciousness he must formally or

practically try to make himself a pious person. But piety must be disturbed if one will not follow the four regulative principles. What do we want? We don't want anything mundane, like wealth, women and fame. Our greatest enemy is fame, therefore Śrīla Sarasvatī Ṭhākura said it was comparable with pig's stool. Perhaps for the time being they can't leave the habit, but why should my friends eat that pig stool twenty-four hours daily? If we have no sincerity in our practising life, we cannot get the mercy of Nityānanda Prabhu. Anyway, with full affection and humility you must tell my friends that this is our healthy principle. On rare occasions, we may see a Paramahansa Vaiṣṇava breaking the rules, like Śrīla Vamsidās Bābājī Mahārāj; but that is not our ideal, and should never be imitated.

...When we are forming a society or anything, that is only as eyewash to satisfy the mundane requirements. But what is the value of a nose without breath? Our life-force is the mood of devotion to Kṛṣṇa, and that will increase with the association of, and service to, the devotee. No doubt there is a gradation, but that is because we are unqualified and we must follow according to junior and senior positions. On the whole, we must not forget that we are practitioners as students. The first requirement of practising Kṛṣṇa consciousness is to serve and satisfy the Vaiṣṇava. If we only sing *Vaiṣṇava Ṭhākura dōyāra sāgara e dāse koruṇā kari* day and night without following that, then the fruit will not come to our hand. When we cannot help ourselves, how can we help others? So it is my request to my friends that they try to follow this principal directive. The Scriptures have said, *sādhu-saṅge Kṛṣṇa-Nāma, ei matra chāi, saṁsāra jinite āra kona vasttu nāi*. Service to Guru and Vaiṣṇava without offence, and service to the Hare Kṛṣṇa

Mahāmantra without offence are one and the same thing. So whatever we do, we must not be offenders to *Harināma* and the Vaiṣṇavas. And we can get this qualification through humility, tolerance and giving honour to others. If we are sincere and sacrifice ourselves, we must follow these directives of Śrīman Mahāprabhu. Mundane ego can destroy everything, so we must first try to leave our ego and fully surrender to Guru and Vaiṣṇava.

It is my request to my faithful friends that what will be practically suitable for our preaching mission there, you try to do that happily together. It is my desire that everyone will come under one umbrella and happily give nourishment to each other, and serve the devotee, the Deity and our Mission. From far, what can I say more?

Really, religion of the *jīva*-souls is one. In *Śrīmad-Bhāgavatam* Śrī Kṛṣṇa said: *mayādaḥ brahmaṇe proktā, dharmo yasyām mad-ātmakaḥ*. Śrīman Mahāprabhu said more clearly: *jīvera svarūpa haya, Kṛṣṇera 'nitya-dāsa*.' There is no doubt that all the demigods' or gods' power is coming from the Supreme Personality of Godhead, and He is Śrī Kṛṣṇa. After realisation in every way and all directions it is firmly concluded in all Scriptures and supremely in *Śrīmad-Bhāgavatam* that the Supreme Personality of Godhead is Śrī Kṛṣṇa. Our only aim and object is Kṛṣṇa-prema, divine love for Kṛṣṇa, and this is also concluded in all the Scriptures. Now it is very clear by the causeless mercy of Śrīman Mahāprabhu and later on by their Divine Graces, Om Viṣṇupād Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj and Om Viṣṇupād Śrīla A. C. Bhaktivedanta Swāmī Mahārāj Prabhupād.

We are very insignificant and no doubt extremely fallen souls. Before also it was so unfortunate, but now it is not.

Actually the door of our fortune was opened for us by their Divine Graces' causeless mercy. We don't always get such a chance. In *Śrīmad-Bhāgavatam* we can see this *śloka*:

**nṛ-deham ādyaṁ su-labhaṁ sudurlabhaṁ
plavaṁ su-kalpaṁ guru-karṇadhāraṁ
mayānukūlyena nabhasvateritaṁ
pumān bhavābhidhiṁ na taret sa ātma-hā**

Śrīman Mahāprabhu is the non-different form of the Divine Couple. He appears as a giver of the supreme goal of life and Himself has taken the form of a practitioner. He showed His divine preacher's form in a very sweet and simple way. Therefore we are relieved from all anxieties. Now our only duty is to perfectly follow under the guidance of His associates. The way is very simple, *nacho gāo bhakta-saṅge karak saṅkīrttan, ākaṇṭha kariyā kāra prasāda bhaksāna*. The clue to the practitioner's success is contained within this verse. The only necessity is *sambandha jñāna*, which means to know our divine relationship and natural duty in connection with the Lord—that is our *svarūpa sampad*. Śrīla Bhaktivinod Ṭhākura said: *ātmāra ānanda prasaravaṇa*—the fountain of ecstasy for the *jīva*-soul. A very easy way to practise Kṛṣṇa consciousness was given by Śrīman Mahāprabhu and later by His divine associates in this age. We only need to have clear faith and avoid Vaiṣṇava-*aparādh*. How sweet the way of practise: dance and sing with the devotees, chant the Hare Kṛṣṇa Mahāmantra and take *Mahā-Mahāprasād*. And:

**śarīra abidyā-jal, joḍendriya tāhe kāl,
jīve phele viṣaya-sāgore
tā'ra madhye jihvā ati, lobhamoy sudurmati,
tā'ke jetā kaṭhina sāmsāre**

**kṛṣṇa baḍo doyāmoy, koribāre jihvā jay,
swa-prasād-anna dilo bhāi
sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa gāo,
preme ḍāko chaitanya-nitāi**

Through that you get your elixir of life, and it will easily spread to others through your sincere activities, and they will be extremely benefitted as you are.

Reading your whole letter I have also got much enthusiasm,...

...I have no doubt about Your Grace that if you will try sincerely you can do something for the greatest auspiciousness of all. To practise Kṛṣṇa consciousness is a very nice process. Who will practise must be benefitted and through his practising others also must be beneficiaries.

Our lifetime is very short and we do not always get such an opportunity. Then what one wants to do, do immediately, this is the advice of the Scriptures. So please realise all these things and do the needful.

Please accept my blessings in remembrance of my Divine Master. I am happy to receive your letter with news of the devotees and Śrīla Guru Mahārāj's divine mission in Malaysia. I am always remembering you and all the devotees there, and I am praying to Śrīla Guru Mahārāj that he look after you all.

After hearing carefully all your news, I am now giving answer to your questions one by one.

a) *Śrīmad Bhagavad-gītā* manifest originally in *Mahābhārata* on the Battlefield of Kurukṣetra. Bhagavān Śrī Kṛṣṇa Himself gave us this ecstasy to the faithful, fortunate *jīva*-souls for their super-benefit of transcendental body strength and service. One *śloka* you will see

in the *Gītā-Mahātmya* invocation:

**sarvopaniṣado gāvo,
dogdhā gopāla-nandanah
pārtho vatsaḥ sudhīr bhoktā,
dugdham gītāmṛtaṁ mahat**

Very much attractively and simply explained, everything is in this *Gītā-Mahātmya śloka*. You know the gist of the Vedas are the *Upaniṣads*, mentioned as a cow. Kṛṣṇa is using Arjuna as the calf of that cow for making the milk flow, and the faithful, fortunate souls of good pious intelligence are drinking that milk.

Śrīmad Bhagavad-gītā is giving in varieties of ways (*karmma-yoga*, *jñāna-yoga*, *hatha-yoga*, *bhakti-yoga* and exclusive devotional method) the chance to take the opportunity of that rescuing process from the illusionary environment to *Vaikuṇṭha-loka* upward to *Goloka Vṛndāvan*.

In the *Vaiṣṇavīya-tantra-sāra* in the section explained as '*Gītā-Mahātmya*' the glories of *Śrī Gītā* are explained to us in varieties of ways, but the *Vaiṣṇava Āchāryyas* like Viśvanāth Chakravartī, Baladeva Vidyābhūṣaṇ, and especially Śrīla Bhaktivinod Ṭhākura, they expressed the line of drinking that full-cream-milk as exclusive devotional method. Therefore Śrīla Prabhupād Sarasvatī Ṭhākura following Bhaktivinod Ṭhākura's line avoided focusing on other intentions as we can see in *Bhakti-rasāmṛta-sindhu* and *Nārada Pañcharātra*:

**anyābhilāṣitā śūnyam, jñāna-karmmādy anāvṛtam
ānukūlyena kṛṣṇānuśīlanam bhaktir uttamā
sarvopādhi vinirmuktaṁ, tat-paratvena nirmalam
hr̥ṣīkeṇa hr̥ṣīkeśa sevnam bhaktir uchyate**

Therefore those who want the mundane benefit up to *Satya-loka* must be attracted to see that full *Gītā-Mahātmya* and read *Bhagavad-gītā*. They also will gradually get a super-position in the plane of dedication by the mercy of the residents of that plane. So we can say those who are very much eager and who have much hankering for exclusive devotion to Kṛṣṇa will not try to take that opportunity explained in the *Gītā-Mahātmya* of *Vaiṣṇavīya-tantra-sāra*.

Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura published the *Gītā* with the commentary of Śrīdhara Swāmī, Viśvanāth Chakravartī and Baladeva Vidyābhūṣaṇ, and following them in the Bengali language the commentary of Śrīla Bhaktivinod Ṭhākura. There the full *Gītā-Mahātmya* is not published.

But Śrīla Guru Mahārāj seeing the present condition of the conditioned souls, very mercifully when he presented our edition he gave that *Gītā-Mahātmya* for their general encouragement. So now we can say to everybody, "Go as you like!"

b) It is explained in Bengali by Kṛṣṇa Dās Kavirāj:

**dikṣā-kāle bhakta kare ātma-samarpaṇa
sei-kāle kṛṣṇa tāre kare ātma-sama
sei deha kare tāra chid-ānanda-maya
aprākṛta-dehe tāra charaṇa bhajaya**

(*Chaitanya-charitāmṛta: Antya-līlā*, 4.192–193)

I tried to explain it in English but my English is very poor and not sufficient for explaining everything. But the Bengali verse is perfect and you will see in *Chaitanya-charitāmṛta* the explanation of Śrīla Swāmī Mahārāj Prabhupād.

The soul by nature is spiritual but is of the *taṭasthā-śakti*.

He has the possibility of obtaining a fully serving spiritual form, and he has the possibility to be in material existence by becoming covered by material consciousness. The bound *ātmā* gets a subtle and physical body. Until he surrenders to Guru that divine soul is covered by matter and he is disconnected from the transcendental service world. But when receiving initiation, which means that when he fully surrenders to Kṛṣṇa in the form of Guru, that surrendered position is explained by Śrīla Sarasvatī Ṭhākura and Śrīla Swāmī Mahārāj (in *Antya-līlā* 4.192): With his willing, feeling and thinking consciousness he is surrendering to Kṛṣṇa in his dedicated mood of sacrifice. Kṛṣṇa is seeing his sincere attitude and immediately gives him in seed-form his own transcendental form as spiritual body, and gradually that will manifest (as '*sata pāta vedannyaya*') a needle passes almost, but not quite, instantaneously through a pile of leaves with some small difference of time from leaf to leaf).

When he gets the direct service-form to the Supreme Personality of Godhead—where are playing five kinds of ecstasy as *rasa*—as suitable by his own hankering service-mood to Kṛṣṇa he is getting his male or female form accordingly. But on the whole, when realising the position of the *jīva*-soul we must say it is coming as the power of Kṛṣṇa—*taṭasthā-śakti*—and that means every potency's identification is as female. But it can be transformed in the mood of male such as *dāsyā-rasa*, *sakhya-rasa* and *vātsalya-rasa*. All of them are serving Kṛṣṇa, and the mood of service is *prakṛti*, but their action may be as a male by the mercy of Mūl-Saṅkarṣaṇ.

If we translate those verses (*Chaitanya-charitāmṛta: Antya-līlā*, 4.192–193) word by word we must say that this body is transformed to transcendental form. But Śrīla

Sarasvatī Ṭhākura gave some explanation in his *Anubhāṣya* in *Śrī Chaitanya-charitāmṛta*, and Śrīla Swāmī Mahārāj has seen it and given purport for our clarification in English. There you can see and then you must understand:

“At the time of initiation, a devotee gives up all his material conceptions. Therefore, being in touch with the Supreme Personality of Godhead, he is situated on the transcendental platform. Thus having attained knowledge and the transcendental platform, he always engages in the service of the spiritual body of Kṛṣṇa. When one is freed from material connections in this way, his body immediately becomes spiritual, and Kṛṣṇa accepts his service. However, Kṛṣṇa does not accept anything from a person with a material conception of life. When a devotee no longer has any desire for material sense gratification, in his spiritual identity he engages in the service of the Lord, for his dormant spiritual consciousness awakens. This awakening of spiritual consciousness makes his body spiritual, and thus he becomes fit to render service to the Lord. A *karmī* may consider the body of a devotee material, but factually it is not, for a devotee has no conception of material enjoyment. If one thinks that the body of a pure devotee is material, he is an offender, for that is *Vaiṣṇava-aparādh*.”

c) Astral travel is the travelling of the mental body out from the physical body. But when the *jīva*-soul travels from the material body, that takes place at the time of death.

d) Offering *bhoga* to Kṛṣṇa we can sing the *bhajan*: '*Bhaja bhakata vatsala Śrī Gaurahari....*' *Ārati* will then be held during which time the devotees may sing '*Yaśomatinandana...*' and '*Jaya Sachinandana....*' This also is the tradition here in Śrī Chaitanya Sāraswat Maṭh.

In giving answer I am always feeling restricted by my lack of English. But you consider these points and I think you must understand my expression.

In the presence of Śrīman Mahāprabhu, and after Śrīman Mahāprabhu, in our *sampradāya* up to Śrīla Bhaktivinod Ṭhākura, no one took saffron cloth or formal Vedic *sannyās* dress. But all of them, as well as our Guru-*paramparā* and the *Goswāmīs*, were not only *paramahamsas* but more than that they are all extreme exclusive servitors in the line of Śrī Rūpa Goswāmī to Śrī Śrī Rādhā-Govinda. They follow the conception of:

nāhaṁ vipro na cha nara-patir nāpi vaiśyo na sūdro...

They followed this conception of Mahāprabhu with extreme humility.

Not only that, but Śrīla Kṛṣṇa Dās Kavirāj Goswāmī indicated that it is not necessary for the Vaiṣṇavas to take saffron cloth.

**rakta-vastra 'vaiṣṇavera' parite nā yuyāya
kona pravāsīre dimu, ki kāja uhāya?**

(*Chaitanya-charitāmṛta: Antya-līlā, 13.61*)

And Mahāprabhu proudly declared about His devotees:

**kāthā-karaṅgiyā mora kāṅgāla bhakta-gaṇa
vṛndāvane āile tādera kariha pālana**

(*Chaitanya-charitāmṛta: Madhya-līlā, 25.183*)

Actually the indication of Mahāprabhu is that His followers will not be attached to any mundane relativities, but they will be exclusively attached to pure devotional life. Therefore in the time of the Ṣaḍ-Goswāmīs (the Six Goswāmīs) and after the Ṣaḍ-Goswāmīs, when Narottam Ṭhākura, Śrīnivās Āchāryya, Viśvanāth Chakravartī, etc.

widely preached, up to that time Śrīman Mahāprabhu's *sampradāya* was not so much polluted by *sahajiyāism*. Some pollution was always there in shadow-form no doubt, as *sahajiyāism*, but after Viśvanāth Chakravartī Ṭhākura and Baladev Vidyābhūṣaṇ, the real preaching conception of Śrīman Mahāprabhu was hidden, and widely no one preached it, but they practised. Like the activity of Kali, the cloud of *māyāvād* and *sahajiyāism* covered almost the whole of pure Vaiṣṇavism. It is expressed by Śrīla Guru Mahārāj in *Śrī Bhaktivinod-virāha Daśakam*:

**dharmmaś-chharmma-gato 'jñātaiva
satatā yogaś cha bhogātmako
jñāne śūnya-gatir japena tapasā
khyātir jighāṁsaiva chha
dāne dāmbhikatā 'nurāga-bhajane
duṣṭāpachāro yadā
buddhiṁ buddhi-matām vibheda
hi tadā dhātrā bhavān preṣitaḥ**

At that time *anurāga-bhajan*, exclusive devotional practices, became completely polluted by *sahajiyāism*. At that time Śrīla Bhaktivinod Ṭhākura appeared as the divine grace of Śrīman Mahāprabhu in the mundane world as a transcendental *sampradāya* purifier and re-establisher. Whole-heartedly with his full energy he tried to re-establish the pure Mahāprabhu's conception by his melted heart prayers.

He was *paradukha dukhī*, extremely sorrowful to see the pain of the conditioned souls. As much as possible by him he tried to remove and clean the obstacles from our vision of the spiritual sky. He prayed to Mahāprabhu, "Please send Your merciful glance in the form of a Vaiṣṇava Āchāryya."

Through his divine prayer we have got Śrīla Bhakti Siddhānta Saraswatī Ṭhākura as an illustrious, exalted, unique *sampradāya* Āchāryya of Śrīman Mahāprabhu.

Śrīla Saraswatī Ṭhākura showed himself from his childhood as a great General in our *Sampradāya*. He declared totalitarian war against *māyā*, especially *māyāvād* and *sahajiyāism*. He showed us the position of real *rāga-mārga*. It is expressed in a few words, and you have seen that engraved on the front of the *naṭ-mandir*:

**mātala harijana kīrtana-raṅge
pūjala rāga-patha gaurava-bhaṅge**

He caused Mahāprabhu's fire of *mahā-saṅkīrtan yajña* to again blaze by his divine activities. He used everything necessary, and he brought from the Rāmānuja *Sampradāya* the *tridaṇḍa-sannyās*. It was hidden in Bengal, but mentioned in the *Śrīmad-Bhāgavatam*, but it existed in the Rāmānuja *Sampradāya*, and through that he re-established *daiva-varṇāśram-dharmma* and showed that the position of the devotees of Kṛṣṇa is the supreme position, and that the position of a devotee of Kṛṣṇa is so high and unquestionable.

He preached everywhere in this mundane plane that what is existing in the form of religion of the *jīva*-souls is actually all bogus.

**pr̥thivīte yata kathā dharmma nāme chale
bhāgavata kahe saba paripūrṇa chhale**

This was his preaching line.

He organised again the *varṇāśram-dharmma*, no doubt, but that was in the line of *Śrīmad Bhagavad-gītā*. However, supremely he showed through his divine activity the religion of the *jīva* soul that is manifested by Vaiṣṇava-

dharmma. It is not dependant upon any mundane consideration or even the Vedic rulings.

**tasmāt tvam uddhavotsṛjya,
chodanām pratichodanām
pravṛttiṁ cha nivṛttiṁ cha,
śrotavyaṁ śrutam eva cha
mām ekam eva śaraṇam,
ātmānam sarvva-dehinām
yāhi sarvvātma-bhāvena,
mayā syā hy akutobhayaḥ**

The rulings given in the Vedas, the *śruti* and *smṛti*—whatever you have heard before and will hear in the future, leave it all, fully surrender to Kṛṣṇa, and serve Him whole-heartedly. Here is the point of Śrīla Saraswatī Ṭhākura: service to Kṛṣṇa. Whatever is necessary for that service, we shall follow. Where there is no service we have no existence, but for the service of Kṛṣṇa we can do anything and everything under proper guidance.

Śrīla Swāmī Mahārāj Prabhupād and Śrīla Guru Mahārāj were both in that line, and they also showed just how much, and what, we can do for the service of Kṛṣṇa. Now the whole world through their divine service-preaching is chanting and dancing with the Hare Kṛṣṇa Mahāmantra. They proved what Mahāprabhu said:

**pr̥thivīte āchhe yata nagarādi-grāma
sarvvatra prachāra haibe mora nāma**

They took all facilities from this mundane ground and they took all facilities from the Vedic Scriptures in order to establish Kṛṣṇa consciousness in the heart of every *jīva*-soul without consideration of male or female—*strī puruṣa nirviṣeṣe*. That was Śrīla Prabhupād Saraswatī Ṭhākura's

thesis, but you know that it is natural that the antithesis always disturbs the thesis, especially when the male/female conception comes to disturb the mind of the practitioners. For their protection we follow the system of *brahmacharya*, *gr̥hastha*, etc., and if necessary we can utilise that theory for our preaching programme.

No doubt we are not *sannyāsīs*, *brahmachārīs* or *gr̥hasthas*, but for the preaching purpose and for the protection of the male and female practitioners we can utilise saffron as a guard for their preaching life because preaching is the highest within our practising process (*śravaṇ*, *kīrttan*).

**tāra madhye sarvva-śreṣṭha nāma-saṅkīrttana
niraparādhe nāma laile pāya prema-dhana**

Śravaṇ and *kīrttan*—but it is necessary to do this without offence to Śrī Guru-Vaiṣṇava.

It was the plan of Śrīla Guru Mahārāj to make a ladies' party for preaching Kṛṣṇa consciousness in the form of *brahmachārīṇīs*. It was for this that in his Trust Board and in his Last Will and Testament he gave that preference to the ladies.

In a totalitarian war field, the General will not hesitate to take the facility of whatever is immediately necessary for the safety of the soldiers and for winning the battle. This was the teaching of Śrīla Guru Mahārāj, Śrīla Sarasvatī Ṭhākura and Śrīla Prabhupād A. C. Bhaktivedanta Swāmī Mahārāj. We are the insignificant followers of them and we have no hesitation to take the facilities from anywhere and everywhere for the protection of our soldiers because nowhere is this prohibited.

Their saffron cloth does not mean *sannyās*, but it is the protection garment for our servitors from the lustful ill-

feelings, like an asbestos suit to protect them from the blazing fire they face in the preaching field.

Finally I can say that our devotees have taken a vow until death, not *sannyās*, for their exclusive devotional preaching practising life. It was not done with the *sannyās* mantram, but it is more than that. If anyone will try to understand and honour this, he will be liberated from the illusory environment.

I trust this meets you continuing steadily your service life.

...Concerning your question: if we try to think or hear about the *aṣṭakāliya-līlā* we will only increase our mood in the line of *sahajiyāism* and nothing else. From the first *śloka* of the *Prema-bhakti-chandrikā* describing the waking of Rādhā-Govinda all our ideas will go in a mundane way. What our brain will think, that all will be mundane, but what is really within, that is not mundane—it is completely different. If you try to think of it you will only become bound within your misconception. For us to sing the songs or anything, it is all artificial, it is not necessary to think anything artificial about Kṛṣṇa-*līlā*.

We have heard many beautiful Pastimes of Kṛṣṇa-*līlā*, but *aṣṭakāliya-līlā* is not even one percent of that. We are not feeling any enthusiasm for it. We will not think about it. What we have is so much more. Śrīla Viśvanāth Chakravartī Ṭhākura, who is in the line of my Gurudevas, has composed it and for that we will honour it, but from far. We will pray to Śrīla Viśvanāth Chakravartī Ṭhākura that one day it will reveal perfectly in our heart, this is our prayer and in this way we will honour that *līlā*. Living within our mundane position it is not necessary for us to dissect the Pastimes of Kṛṣṇa-*līlā* and it is not necessary to

think good or bad of it. Only chant the Mahāmantra and the glories of Guru-Gaurāṅga and it will reveal within your heart. It is not good to try to imagine anything about the *aṣṭakāliya-lilā*—imagination is mundane. But if any qualified worshipable Vaiṣṇava wants to hear from some person for his own *bhajan* purpose—such as in the case of Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura calling Śrīpād Jājāvar Mahārāj from Benares to Puri so His Divine Grace could hear the *aṣṭakāliya-lilā* in the form of song—that will be service for that person to him.

Śrīla Gaura Kīśor Dās Bābājī Mahārāj gave a very good example: it is like entering into a labour room while having no child within the womb and acting out the actions of labour, producing the many sounds. The sound may be the same but it will not produce a child. First it is necessary to go stage by stage and when the labour pain will come then it is the real and proper time. Before that you will get nothing.

For the spiritual growth of the sincere practitioners it will be best for them to read our Maṭh's publications. Through his own divine perception Śrīla Guru Mahārāj presented the nectar from the Scriptures to us in a most generous, clear and practical way so that we would be able to gain the nourishment contained in them. If we try to understand everything on our own, we will only become confused and misguided.

...In this age after the disappearance of Śrīla Sarasvatī Ṭhākura we see that some groups are very interested for *aṣṭakāliya-lilā-smaraṇ* before attaining the proper position of their devotional lives. They actually do not know that it is very dangerous for them. The qualification is mentioned in *Śrī Bhakti-rasāmṛta-sindhu* by Śrī Rūpa Goswāmī:

**ādaṁ śraddhā tataḥ sādhu-saṅga 'tha bhajana-kriyā
tato 'nārtha-nivṛttiḥ syāttato niṣṭhā rūchi-stataḥ**

Until getting a firm position in *ruchi* we remain unqualified.

**kṣāntirabyarthakālatvaṁ biraktirmānaśūnyatā
āśābandhaḥ samutkaṇṭhā nāmagāne sadā rūchiḥ
āsaktistadaguṇākhyāne prītidavasatisthale
ityādayohanubhāvāḥ syurjātabhāvāṅkure jane**

Therefore we must say that before attaining *anārtha-nivṛtti*, strong *niṣṭhā*, and *ruchi*, if anyone will try to hear such *lilā* of Kṛṣṇa without a proper guardian, he must fall down into the garbage of *sahajiyāism* (imitation).

First the feeling must come through *sādhana* and *sādhu-saṅga* as to who is Kṛṣṇa. It is necessary to know about Kṛṣṇa and Kṛṣṇa-*bhakti*, and to proceed in the proper channel. That channel is *sādhu-saṅga*. In this way the practitioner will be able to see what is garbage and what is good. He will then gain attachment to Kṛṣṇa, and when that is strong he will fully leave all mundanity—that is called *anārtha-nivṛtti*. Otherwise if we hear Kṛṣṇa-*lilā* our *anārtha* will increase, but our Kṛṣṇa consciousness will not.

First, with *sādhu-saṅga* we will practise through *bhajana-kriyā*—the nine processes of devotional service—thus gradually our *ruchi* will become stronger and our *anārtha* will go out. All will come through *sādhu-saṅga*, the association of a qualified *sādhu*. There are also different gradations of *sādhus*. If we associate with the *madhyama-adhikārī*, we will go there to that level. But if we will get the association of one who is an *uttama-adhikārī* who comes down to the *madhyama-adhikārī* level, we will go up very quickly. When attachment is very strong it is called

‘*ratī*,’ at that stage to hear *aṣṭakālīya-līlā* of Kṛṣṇa will help him achieve his higher position. After *ruchi* everything will be beautiful. But before that if we hear *aṣṭakālīya-līlā* we will go to the garbage of *sahajiyāism*. This is fact.

Anartha-nivṛtti is like having passed the matriculation examinations where all subjects were studied, thereafter entering into the specialised stream of progress, such as into the arts or sciences. So, up until *anartha-nivṛtti* one must practise all subjects, then specialise according to his *śraddhā* and *ruchi*, otherwise our *anartha* will increase. Lust in Sanskrit is called ‘*manobhāva*,’ in other words it is growing in the mind. When the mind is polluted the body will become polluted.

The main principle is attachment to Kṛṣṇa. If that is real, he is qualified to hear from a qualified Guru—this is the general method of practising procedure....

Living with Śrīman Mahāprabhu were so many great followers. He, as an *Āchāryya*, preached Kṛṣṇa consciousness and spread it all over the world. Especially the human section was so enlightened through His divine preaching, but after Mahāprabhu someone had to be the leader—the successor—and He clearly gave that charge to Śrīla Rūpa Goswāmī.

In a similar way Śrīla Bhakti Siddhānta Saraswatī Ṭhākura Prabhupād gave the charge to Śrīla Guru Mahārāj by having him sing the ‘power transmitting’ song *Śrī Rūpa Mañjarī Pada* in the presence of many of Śrīla Guru Mahārāj’s senior and junior Godbrothers. In this way Śrīla Saraswatī Ṭhākura gave some hint that Śrīla Guru Mahārāj was to continue the line of Śrīla Rūpa Goswāmī, and through this they all understood it. After the disappearance of Śrīla Saraswatī Ṭhākura most of those who required

sannyās came to Śrīla Guru Mahārāj to receive it. This is the example in this age.

In the time of Śrīman Mahāprabhu there were many stalwart devotees, and many who were like the Gurus of Śrīla Rūpa Goswāmī. Śrī Rāmānanda Rāy, Śrī Swarūp Dāmodar, etc., were in the highest position.

In Jagannāth Purī Śrīman Mahāprabhu presented Śrīla Rūpa Goswāmī as a student successor in an assembly of His associates. There, many of Śrīla Rūpa Goswāmī’s seniors and juniors were present. Mahāprabhu previously had fully blessed him and told the others to also examine him. All were amazed with his qualification and thought it to be only possible through the blessings of Mahāprabhu. Śrīman Mahāprabhu said, “Yes, I have given My full blessings to him, you also give him your blessings.” In this way they could all understand that Mahāprabhu was arranging for Śrīla Rūpa Goswāmī to take the charge of continuing His *sampradāya*. Later we can see that with his respectful guidance the Goswāmīs and others happily spent their unique, divine preaching life.

From one river many channels will come but they will not all be named the same. Many channels come from the Ganges but the Ganges river herself is flowing in one channel. Similarly, Mahāprabhu’s line is flowing through the channel of Śrīla Rūpa Goswāmī. Many were maybe more qualified and senior to Rūpa Goswāmī, but Mahāprabhu gave to him the charge of continuing His *sampradāya*. For that all the Goswāmīs avoided their own *sampradāyas* identified by their names. Even though they had many disciples, they directed them all to the line of *Śrī Rūpānuga*. We can see this in *Gaura-līlā*, but when its manifestation we can see in *Kṛṣṇa-līlā*, there also the internal service hankering of the whole group of *mañjarīs*

is directed automatically to do the exclusive service of Śrī Rādhā-Govinda, under the guidance of Śrī Rūpa Mañjarī.

Śrīla Guru Mahārāj gave a very nice example. In a family both parents are superior to the son, and both are respected by him. The father is the proprietor over the whole family including the mother, but when the son comes to give his respects to them, first he goes to the mother and then to the father. When the father dies all the property does not go to the mother even though she is in a higher and more respected position, but all goes to the son. From this example we can understand something about the line of succession.

...How much I can express I cannot say, in English, but these are the facts. I think it is best that we will be cautious with these high and deep matters and not try to enter into them very quickly without maturity.

“You try to understand the answers I have given, and with the guidance of our Maṭh’s books you proceed carefully in your noble desire to practise and distribute Śrīman Mahāprabhu’s teachings.

Chapter Twenty-eight

Treasures

In the last few days I have received four new publications from our devotees around the world, but I am finding that so few of our devotees are reading our books. It is not that these are to be opened and looked through, or read once; but they are to be read daily and repeatedly. I have been in the Mission now for fifty years and I am still reading *Śrīmad Bhāgavad-gītā*. By this I am surprised how much new light and inspiration is coming to me from the *Gītā*.

Now we have so many books from our Mission, around two hundred publications, but the devotees must constantly read and re-read these. This procedure is good for our devotees, and it is my desire that they will do so.

This special type of knowledge, this Kṛṣṇa consciousness, will come to the prisoners sleeping under *māyā*. ... Now with this consciousness they have woken up, a revolt has broken out in the prison, and they are escaping.

Everyone must follow the four regulative rules. This is one of the rules of our society. We are following *Śrīmad-Bhāgavatam*, and there this ruling is given, so there is no question about it.

Actually it is not four, but five regulative principles, and everyone must follow that. We are not to digest anything in this mundane world, but everything must be offered to Kṛṣṇa. Hence the fifth regulation is so

important. Indeed within gold is the residence of all the other four forbidden activities: illicit sex, gambling, meat eating and intoxication. So how to live without storing gold? We will take *Prasādam*.

In the time of Gaura-Kiśor Dās Bābāji Mahārāj a devotee got married. He said, “Very good. That man will serve that girl in a variety of ways thinking she is one of Kṛṣṇa’s *Gopīs*.” So everywhere we have some possibility to see everything in relation to Kṛṣṇa. But that is very hard. One type of vision is *bhoga*, one is *tyāga*, and one is *bhakti*: enjoyment, renunciation and dedication.

We shall try to live in the plane of devotion, the plane of dedication. That is our goal. If we can do fully, we shall be benefited fully; and if we can do partly we shall be benefited partly. But we are not to lose our vision. Our vision will always be to that ideal level.

The line of Śrīla Guru Mahārāj is very clear, but to follow the line is not so clear. I know that my service is to make harmony and take all the devotees within one ship. I consider my disciples as my friends. I never say, ‘You are my disciple,’ but I consider them as my friends. They are helping me to proceed in the line of Kṛṣṇa consciousness to the goal.

If we can go together in one ship that is very happy for us. We are making a society, therefore it is not good if in each country there are three or four parties. Rather, it is very good if together as one party they will follow our principle.

No doubt a few will go out from the shelter of the umbrella, but what can we do? We are not masters of this universe. We can only try to do good for others. If they

will listen, that is very good, but if they won’t listen then there is nothing we can do.

Above everything the will of Kṛṣṇa will act. Man proposes, God disposes; therefore we cannot control and we cannot do everything. But we will try as much as possible by us, and we shall try sincerely. Without diplomacy or duplicity we shall try to do good for others and ourselves.

“As *Āchārya* my situation is that the good of all the disciples will come to me, and everyone’s bad will come to me also. That is my situation. We cannot make miracles, but the main thing is that we shall at least give encouragement so none will leave the line of Kṛṣṇa consciousness.

One who does ‘*sevā*’ but is always thinking about his own interest must be ignored by *bhakti*, and *bhakti* will not go to him.

Is it necessary to have any ingredients to worship? One’s own tears are the best ingredients.

If we want to serve Śrīla Guru Mahārāj exclusively and not see anything else, then we will be relieved of all troubles. But we must try to serve Guru very attentively, only then will we get that chance, otherwise we will be cheated.

My principal directive to all the devotees is to try to avoid Vaiṣṇava-*aparādhā*, and thereby continue happily your practising life.

Appendix 1

The translation of the verse referred to on page 167, as given in ‘Śrī Guru and His Grace’ by Śrīla B.R. Śrīdhara Dev-Goswāmī Mahārāj:

“I am fully indebted to Śrī Gurudev. Why? He has given me so many things. He has given me the highest conception of the Holy Name of Kṛṣṇa, the highest form of sound which contains the highest form of thought, aspiration, ideal, everything. And next he has given me the mantra.” The Name is there within the mantra. Without the Name, the mantra is nothing. If the Name of Kṛṣṇa is withdrawn and replaced with another name, the mantra will give the opposite result. The Name of Kṛṣṇa is all in all. And within the mantra, the Name is couched in a particular way as a sort of prayer.

Then he says, “He has given me the service of that great saviour, the son of Mother Śachī, Śrī Chaitanya Mahāprabhu, who is like a golden mountain standing to show the direction of Kṛṣṇa-līlā. And Gurudev has brought me to the lotus feet of Mahāprabhu’s most favourite personal assistant, Svarūp Dāmodar, who is the representation of Lalitādevī, the most favourite friend of Rādhikā.

“Then he has brought me in connection with Śrī Rūpa, who was ordered to distribute the highest kinds of devotional love, *rasa*.” *Vaidhī-bhakti*, the worship of the Lord in awe and reverence, is of a lower order. But *rāgānuga-bhakti*, spontaneous love, the heart’s innermost dealings, was distributed through Śrīla Rūpa Goswāmī

Mahāprabhu considered Śrī Rūpa the best to deal with *rāgānuga-bhakti*.

Dās Goswāmī says, “Then, by his grace, I have achieved the association of Śrīla Sanātan Goswāmī, who adjusts our position in relation to *rāgānuga-bhakti*. He explains the path of *vaidhī-bhakti*, and gives us *sambandha-jñāna*: the knowledge of what is what, a proper acquaintance with the environment.” Then he says, “Gurudev has given me Mathurā Maṇḍala, where Rādhā and Govinda have Their Pastimes; where the forest, the hills, every creeper, shrub, and grain of sand, everyone is bearing the acquaintance of Rādhā-Kṛṣṇa-līlā, and wherever I shall cast my glance they will help me in my remembrance of Rādhā and Govinda. I have received all these things from my Gurudev: Vṛndāvana, where the cows and the milkmen have their village constructed. I am becoming acquainted with their association, their nature, and their feelings of love for Kṛṣṇa.

“By the grace of Gurudev, I have become acquainted with Rādhā-Kuṇḍa, the favourite place of Rādhā and Govinda for Their Pastimes, and this great Govardhan. And lastly he has given me the hope that one day I can get the service of Śrī Śrī Rādhikā and Mādhava. I have been given all these assurances by my Gurudev, so I bow my head with all my respects to his lotus feet.”

Appendix 2

Referred to on page 180:

Śrī Sāraswat-ārati

by Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj

- (1) jayare jayare jaya gaura-saraswatī
bhakativinoda nvaya karuṇā murati
- (2) prakāṣile gaura-sevā bhūvana maṅgala
bhakatisiddhānta śuddha prajñāna ujjala
- (3) rādhā-śyāma ekatanu dakṣe gorā rāya
bāme rādhā madhye svayam śyāma-gopa jaya
- (4) vraja rasa nava bhāve navadwīpe rāje
udāre madhura rāga obhinovo sāje
- (5) mādhyūya kaivalya rāga vrajera niryāsa
prāpti parākāṣṭhā tāhe gaurāṅga vilāsa
- (6) rādhā bhāva-kānti āṅgikarī' bhāla mate
dakṣiṇe āsana rasa garimā dekhāte
- (7) rādhā-rasa-troyo-svāda rahasya proyāsa
nirakhi praphulla rādhā mukhe manda hāsa
- (8) madhye rahi vaṁśīrave ghoṣe vaṁśīdhara
rādhāra sampade āmī gaurāṅga-sundara
- (9) madabhīṣṭha rūpa rādhāra hṛdaya mandire
gaurāṅga bhajile suṣṭhu sphūrṭti pāya tāre
- (10) nadīyā prakāṣe mahāprabhu gaura-nidhi
patita pāvana deve milāila vidhi
- (11) e-rūpa ārati brahmā śambhu agocara
gaura bhakta kṛpā pātra mātra siddhi sāra
- (12) śrī svarūpa, rāmānanda, rūpa, sanātana
śrī raghu, jīvādi kṛpāya dekhe bhakta-jana
- (13) jaya guru-gaura-rādhā-govinda-sundara
jaya dāo bhakta vṛnda nitya nirantara

Śrī Sāraswat-ārati

(Translation)

- All Glory, all Glory to Śrī Gaura-Saraswatī,
Of the Line of Bhaktivinoda—Pure incarnate Mercy. [1]
You reveal'd Śrī Gaura's Service—the world's greatest fortune,
Brilliant as the Perfect Teaching, Perfect Truth—Devotion.* [2]
On the right side Rādhā-Śyām in one Form—our Lord Golden,
Left is Rādhā, middle—dark cowherd Himself is shining. [3]
Braja-Ras in Nabadwip, effulgent new form charming,
Magnanimity of Sweetest Love in novel posing. [4]
Unity of Loveliness Divine, essence of Braja,
One can find its acme there in Śrī Gaurāṅga-Līlā. [5]
Taking Heart and Halo of Śrī Rādhā beautifully,
He is honoured on the right to show His Rasa's Glory. [6]
Mystic'llly the Lord hankers for Rādhā's threefold relish,
Seeing this Her heart blooms, Lotus Face sweet smile embellish. [7]
In the centre playing His flute, announces the flute-player,
“In the Glory of My Rādhā, I'm Gaurāṅga-Sundar! [8]
My most cherished Form lives in the Temple of Her heart dear,
When you serve Gaurāṅga I shine forth in that Form so clear.” [9]
Blessed Gaura Mahāprabhu came down in Nadia,
Sent me by His Mercy to my Lord, Master, Saviour. [10]
Such an Ārati—Lord Brahmā, Lord Śambhu cannot see,
Such perfection's only for those blessed by Gaur's devotee. [11]
Śrī Svarūpa, Rāmānanda, Rūpa, Sanātana,
Śrī Raghu, Jīva and others, bless devotees' vision. [12]
Glory! Guru, Gaura, Rādhā, Beautiful Govinda,
Sing Their Glories, O devotees! ever and forever. [13]

*“*Bhakti-Siddhānta*”

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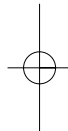
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