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we will meditate on the
meaning of the gāyatri-
mantram. On what shall we
meditate? That inspiration is
coming from the divine
plane; it is the lotus feet of Śrī
Krishna and their service.”*

Bhagavat Darshan

Revelation Not Speculation



Swami Bhakti Sundar Govinda

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Preface

I offer my *daṇḍavat praṇam* to the feet of the readers, which are like innumerable streams of sweet and fresh water flowing from that enormous lake of mercy which is our most beloved spiritual master, Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj, who is in this way inundating the world.

I actually have no capacity to chant the glories of our *Gurudeva* and of his faithful disciples. I feel so fortunate that I have received his mercy, his affection, and his love, and I know that is only because of his grace that I also have the mercy, affection, and love of his followers. I will never be able to reciprocate what they are giving to me. It is really amazing to see what a warm and beautiful family we have.

विपदः सन्तु ताः शश्वत्तत्र तत्र जगद्गुरो ।
भक्तो दर्शनं यत्स्यादपुनर्भवदर्शनम् ॥

**vipadaḥ santu tāḥ śasvat
tatra tatra jagad-guro
bhavato darśanam yat syād
apunar bhava-darśanam**

Queen Kuntī is praying, inviting danger to come, because in dangerous situations Krishna is coming to her. Danger is a sign that Krishna is coming to help her and the Pāṇḍavas; it is bringing the Lord closer, into a more intimate relationship. This is a very beautiful *śloka*, and this is also my experience. This disease, this danger, has drawn all the affection of Śrī Gurudeva and his devotees to me, in a very intense way. I am actually shocked to see the infinite capacity of our Guru Mahārāj to give—to freely give, to everyone, especially the most needy.

By the grace of Śrī Gurudeva we have received this knowledge of the immortality of the soul, of our eternal relationship with God, so we have no fear of death. I remember when I was a teenager I was looking at the world around me, always thinking how short is this life—we can die at any time—and I was very disappointed because in my heart I knew that I was not utilizing my time properly. I had the desire to do good for myself, to give my life for a good cause, but I was very frustrated because I could not find anything that I considered to be good enough, to be worth living for, so I was running here and there, vainly trying to find fulfillment. Then, when I had just about given up, suddenly my Gurudeva appeared in front of me, and my life changed completely!

Here is what I was looking for! Here is the cause that I was looking for: the absolute cause, the perfect cause, the fulfillment of my life. What a relief! Where have I been all this time? How could I live? What a waste of time!

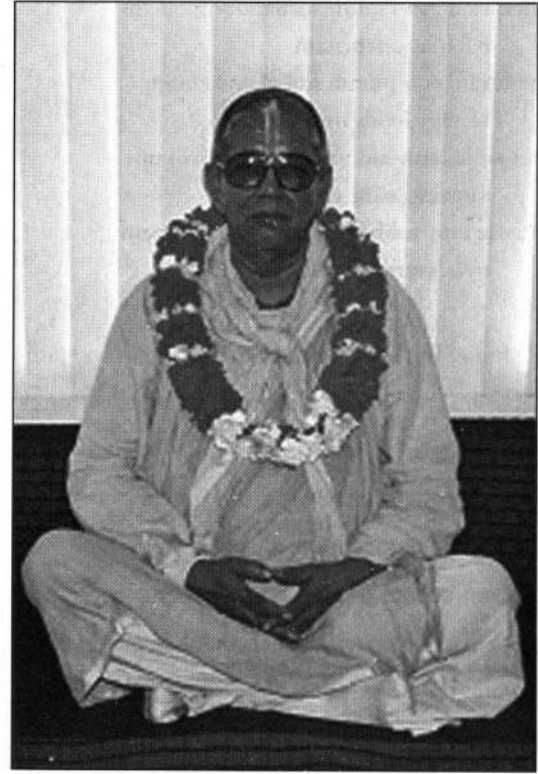
So, now I am here, imperfectly trying to follow the Perfect Path, through the help of the Perfect Master. What more can I ask from life? Only that by the mercy of the Vaiṣṇavas my attempt will become perfect. Please, help me to become a perfect servant of my *Gurudeva*. This is my prayer to you all forever

Krishna Kāntā Devī Dāsī, an accomplished artist, has translated and published many of Śrīla Govinda Mahārāj's books in Italian and has established branches throughout Italy.



gurvābhīṣṭa-supūrakaṁ guru-gaṇair
āśīṣa-sambhūṣitaṁ
cintyācintya-samasta-veda-nipuṇaṁ
śrī-rūpa-panthānugaṁ
govindābhidham ujjalaṁ vara-tanuṁ
bhakty anvitaṁ sundaraṁ
vande viśva-guruṁ ca divya-bhagavat-
premaṇo hi bīja-pradaṁ

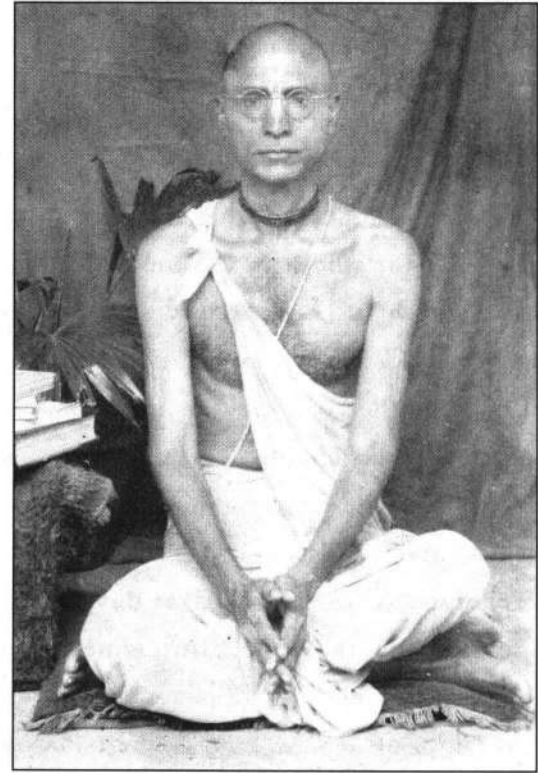
“I worship the holy lotus feet of he who perfectly fulfills the most cherished wish of his Divine Master; who is adorned resplendently with the blessings of his *guru-vārga*; who is adept in all Vedic conceptions, both conceivable and inconceivable; who is the faithful follower in the line of Śrī Rūpa; who is known as Śrīla Govinda Mahārāj; whose beautiful divine figure revels in the mellows of divine love; who is the Guru of the entire universe and the bestower of the seed of divine love for the Supreme Lord.”



His Divine Grace Om Viṣṇupād Śrīla Bhakti
Sundar Govinda Dev-Goswāmī Mahārāj

devaṁ divya-tanuṁ suchanda-vadanam
bālārka-celāñcitam
sāndrānanda-puraṁ sad-eka-varanam
vairāgya-vidyāmbudhim
śrī-siddhānta-nidhiṁ subhakti-lasitam
sārasvatānām varaṁ
vande taṁ śubhadam mad-eka-śaraṇam
nyāśīśvaraṁ śrīdharam

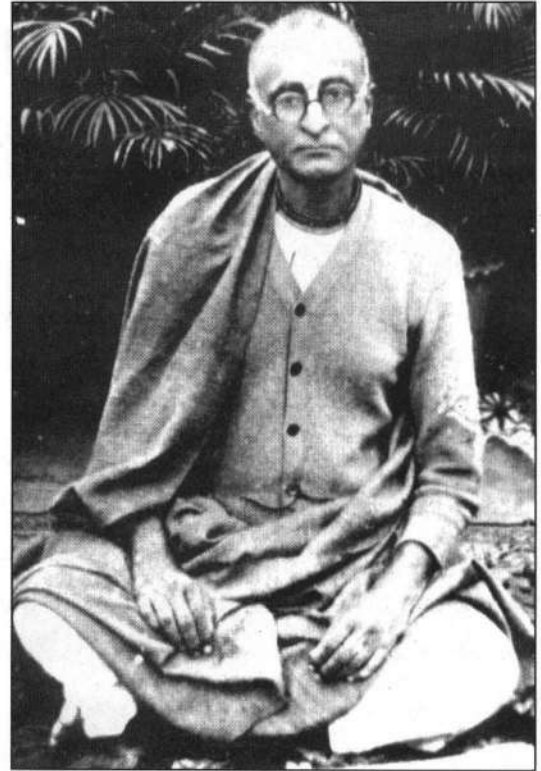
“I fall at the feet of Śrīla Śrīdhar Dev-Goswāmī Mahārāj, who with charming expression sings his songs of sweet nectar. Dressed with fine garments like the newly-risen sun, he is the true saint. His detachment and knowledge are just like an ocean, the treasure-house of complete, perfect conclusion. He is radiant in pastimes of loving devotion, the abode of pure ecstasy, bestower of good fortune; foremost true follower of Śrīla Bhakti Siddhānta Saraswati, great general of the renounced order, my lord and my master and my only shelter.”



His Divine Grace Om Viṣṇupād Śrīla Bhakti
Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

nikhila-bhuvana-māyā-chinna-vichinna-kartrī
vibudha-bahula-mṛgyā-mukti-mohānta-dātrī
śīthilīta-vidhi-rāgārādhya-rādheśa-dhānī
vilasatu hṛdi nityaṁ bhaktisiddhānta-vānī

“With his first step, he vigorously cut asunder the whole plane of exploitation, and with his second, he has put a stop to all the calculations of the different scholars with their different conceptions of salvation, or liberated stages. With his third step, he has minimized the hardness and stiffness of the rules and regulations of calculative devotional service, by the touch of divine love: crossing Vaikuṇṭha, he has given us the worship of Rādhā and Govinda. May these divine conclusions of Śrīla Bhakti Siddhānta Saraswatī Ṭhākura always resound eternally in my heart.”



Bhagavān Śrī Śrīla Bhakti Siddhānta
Saraswatī Goswāmī Ṭhākura Prabhupād

divyad-vṛndāranya-kalpa-drumādhah
śrīmad-ratnāgāra-sirnhāsana-sthau
śrī gandharvā-śrīla-govinda-devau
preṣṭhālibhiḥ sevyamānau smarāmi

“I constantly meditate upon that Divine Couple, Śrī Śrī Gandharvā-Govinda, who are seated upon a wonderful throne highly decorated with brilliant jewels. They are sitting within the illustrious forest of Braja, beneath a mind attracting desire tree, accompanied by Their dedicated servitors such as Śrī Rūpa Manjarī, Lalitā Devī, and other intimate servants like the *priyanarma sakhis*. ”



Śrī Śrī Guru-Gaurāṅga
Gandharvā-Govinda Sundarjīu

All Glory to Śrī Śrī Guru-Gaurāṅga

धर्मः स्वनुष्ठितः पुंसां विष्वक्सेनकथासु यः ।
नोत्पादयेद्यदि रतिं श्रम एव हि केवलम् ॥

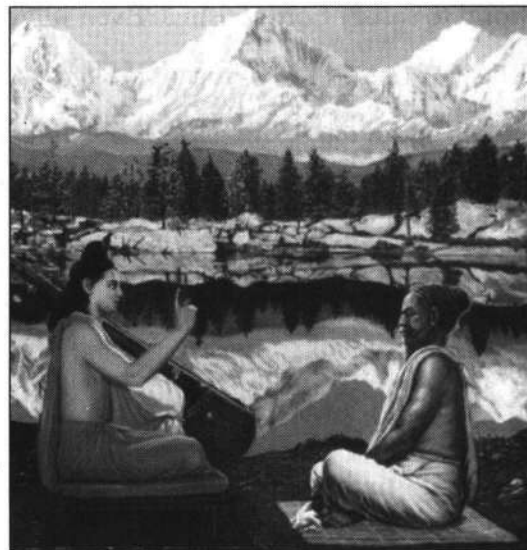
**dharmah svanuṣṭhitaḥ pumsām
viṣvaksena-kathāsu yah
notpādayed yadi ratim
śrama eva hi kevalam**

The *Śrīmad-Bhāgavatam* has very directly described the practice of religion in this *śloka*: without developing attraction for the Lord, all our endeavors are useless. In the scriptures—the Vedas,

Vedānta, Upaniṣads, Purāṇas, Itihāsa—religion, as well as the practice of religion is described.

The *Śrīmad-Bhāgavatam* was revealed after Nārada Goswāmī instructed Vedavyāsa, who, by the divine inspiration of Lord Krishna, is the author of all the Vedic scriptures. Vedavyāsa compiled all the scriptures in order to rescue the conditioned souls, and ultimately, to give them a chance to enter into the service of the Lord.

Bhagavān Vedavyāsa, who has all opulence of scriptural wealth, gave all



this knowledge to the conditioned souls, but afterwards was not satisfied and felt deficient: “I have given everything to this world to satisfy Lord Krishna. Even what Krishna Himself gave directly through the knowledge of the *Bhāgavad-gītā* and other scriptures, I have given for the ultimate benefit of their spiritual life, still I am not satisfied. Why am I not feeling peace in my mind?”

At that time he saw that Nārada Goswāmī, his *gurudeva*, had come to see him. Seeing Nārada Goswāmī he thought, “Now my Lord understands I am suffering.” Krishna Dvaipāyana Vedavyāsa

worshiped Nārada and asked, “Prabhu, why am I suffering from this problem?” Nārada Goswāmī said, “Due to your despondency I have come to you. Although you have given the religion of the conditioned *jīva* soul to this world, which is medicine for sick men, you have not given a prescription for healthy persons.”

जुगुप्सितं धर्मकृतेऽनुशासतः
स्वभावरक्तस्य महान् व्यतिक्रमः ।
यद्वाक्यतो धर्म इतीतरः स्थितो
न मन्यते तस्य निवारणं जनः ॥

**jugupsitaṁ dharma-kṛte 'nuśāsaṭaḥ
svabhāva-raktasya mahān vyatikramaḥ
yad-vākyaṭo dharma itītarasṭhitho
na manyate tasya nivāraṇaṁ janasḥ**



“Who will give anything better than you in this material world? No one can. But what you have given is not sufficient for everyone. They can practice their own religion by the law of the Vedic scriptures, but if that will not give life to everyone, what is the value of that?

“You have blasted so many big bombs, in the form of your Vedic mantras, but no positive reaction will take place in the hearts of the *jīva* souls because they will not be following the proper process of religion.

“*Dharma-kṛte ’nuśāsataḥ*—even if religion is properly performed, simply by

following the law of the Vedas, the *jīva* souls will not get the ultimate benefit of their spiritual lives. Through *śravaṇ* and *kīrtan* (hearing and chanting the glories of the Lord) the liberated souls and the practitioners of Krishna consciousness will get satisfaction of their whole existence and real life. Practicing the general religion of the Vedas is useless if one does not become more and more attached to *śravaṇ* and *kīrtan*. Through the Vedic scriptures, they may get liberation, but after liberation what is the sustenance of their life? What is the activity of their life? What is the duty of their life? You have not given details of that.”

A clear example of this is given when Rāmānanda Rāya expressed to Mahāprabhu the principle of ‘*sva-dharma-tyāg*’ with this *śloka* from *Bhāgavad-gītā*:

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

**sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ**

“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”



anywhere. Even though a *rishi* cursed him, “You cannot stay more than five minutes in one place,” still that curse is not effective for Nārada Rishi, because that curse does not work in Dwāraka, which in the spiritual world.

Nārada is such a powerful devotee, and he wants to distribute that powerful devotion to everyone through Vedavyāsa.

Thus he told Vedavyāsa, whose word is law, who is *bāge-bhāk*, that if he did not give the highest conception, no one else would; people would not hear it from anyone else. In this way he chastised him:



जुगुप्सितं धर्मकृतेऽनुशासतः
स्वभावरक्तस्य महान् व्यतिक्रमः ।
यद्वाक्यतो धर्म इतीतरः स्थितो
न मन्यते तस्य निवारणं जनः ॥

**jugupsitaṁ dharma-kṛte 'nuśāsataḥ
svabhāva-raktasya mahān vyatikramaḥ
yad-vākyato dharma itītarah sthito
na manyate tasya nivāraṇaṁ janah**

“You have given the wrong prescription.
You have given insufficient knowledge
and nourishment for the liberated souls,
so you must give that now.”

Then, Vedavyāsa with folded hands
asked Nārada Goswāmī: “Prabhu, you
tell me how shall I correct it. How shall I

give full, ecstatic Krishna consciousness
to everyone?”

Nārada Goswāmī advised him: “I am
giving this knowledge to you. You
meditate on it. It will reveal itself to you
and then you can give that full Krishna
consciousness. Through *bhakti-yoga* it
will be realized.”

भक्तियोगेन मनसि सम्यक् प्रणिहितेऽमले ।
अपश्यत्पुरुषं पूर्णं मायां च तदपाश्रयम् ॥

**bhakti-yogena manasi
samyak praṇihite 'male
apaśyat puruṣaṁ pūrṇaṁ
māyāṁ ca tad-apāśrayam**



यया सम्मोहितो जीव आत्मानं त्रिगुणात्मकम् ।
परोऽपि मनुतेऽनर्थं तत्कृतं चाभिपद्यते ॥

yayā sammohito jiva ātmānam tri-guṇātmakam
paro 'pi manute 'nartham tat-kṛtam cābhipadyate

Through his meditation he saw Krishna,
His illusory potency, and His *cit-śakti*, by
which He performs His pastimes.

আনন্দাংশে হ্লাদিনী, সদংশে সন্ধিনী ।
চিদংশে সব্বিৎ—যারে জ্ঞান করি' মানি ॥

ānandāṁśe 'hlādinī,' sad-aṁśe 'sandhini'
cid-aṁśe 'samvit', jāre jñāna kori māni

He saw Krishna and his potencies—eternity,
knowledge, and ecstasy—and that by

these powers of Śrī Krishna His pastimes are going on with the *brajabāsīs*, the *gopīs*, and others. He also saw the illusory energy existing behind Krishna. His meditation was in full Krishna consciousness and he gave us that knowledge of full, ecstatic joy and happiness, through the *Śrīmad-Bhāgavatam*.

“Now I am in full-fledged Krishna consciousness and I am giving that knowledge to you. What I gave before in *Vedānta Darshan* and other scriptures, I am not cancelling that, but I am rectifying it through this scripture, *Śrīmad-Bhāgavatam*. I gave the gist of the Vedas in

Vedānta Darshan, in a very condensed way, but I am now explaining that extensively in this *Śrīmad-Bhāgavatam*.”

अथोयं ब्रह्मसूत्रानां भारतार्थविनिर्णयः
गायत्री भाष्यरूपोऽसौ वेदार्थपरिबृंहितः

artho 'yam brahma-sūtrāṇām
bhāratārtha-vinirṇayaḥ
gāyatrī-bhāṣya-rūpo 'sau
vedārtha-paribṛhmhitah

The *Śrīmad-Bhāgavatam* is the natural commentary of the *Vedānta Darshan* (*Vedānta Sūtras*) as well as the *Mahābhārata* and the *Brahma-Gāyatrī*. It contains the full-fledged theistic conception.



Vedavyāsa then gave his own description
of *Śrīmad-Bhāgavatam*:

निगमकल्पतरोर्गलितं फलं
शुकमुखादमृतद्रवसंयुतम् ।
पिबत भागवतं रसमालयं
मुहुरहो रसिका भुवि भावुकाः ॥

**nigama-kalpa-taror galitaṁ phalaṁ
śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavatam rasam ālayam
muhur aho rasikā bhuvi bhāvukāḥ**

“Oh intelligent devotees accustomed to
drinking transcendental nectar, please
drink again and again the nectar of this
Bhāgavatam, which has been made even
sweeter because it has emanated from the

mouth of Śrī Sukadev Goswāmī. This
nectar is vastly superior to the nectar of the
heavenly planets, so please relish it again
and again.” He began *Vedānta Darshan* with
*athāto brahma jijñāsā, janmādyasya yataḥ,
ata tu samanvayaḥ*—these kinds of *sūtras*
are in *Vedānta Darshan*. *Athāto brahma
jijñāsā*, search for Śrī Krishna. Then
janmādyasya yataḥ, who is Śrī Krishna?

ईश्वरः परमः कृष्णः सच्चिदानन्द विग्रहः ।
आनादित्तिदीगोविन्दः सर्वकारणकरणम् ॥

**īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam**

“Krishna, who is known as Govinda, is the Supreme Godhead. He has an eternal, blissful spiritual body. He is the origin of all. He has no other origin and He is the prime cause of all causes.”

With this ultimate conclusion he started *Śrīmad-Bhāgavatam*. *Satyam param dhimahi*—we will meditate on the meaning of the *gāyatrī-mantram*. On what shall we meditate? That inspiration is coming from the divine plane; it is the lotus feet of Śrī Krishna and their service. If you want to make yourself a good servitor of Lord Krishna, Nandanandana Krishna, who is playing sweetly and performing His



divine pastimes with the *brajābāsī*, and if you want to enter into the abode of *that* Krishna, for service, under the guidance of His associates, you must start from this point:

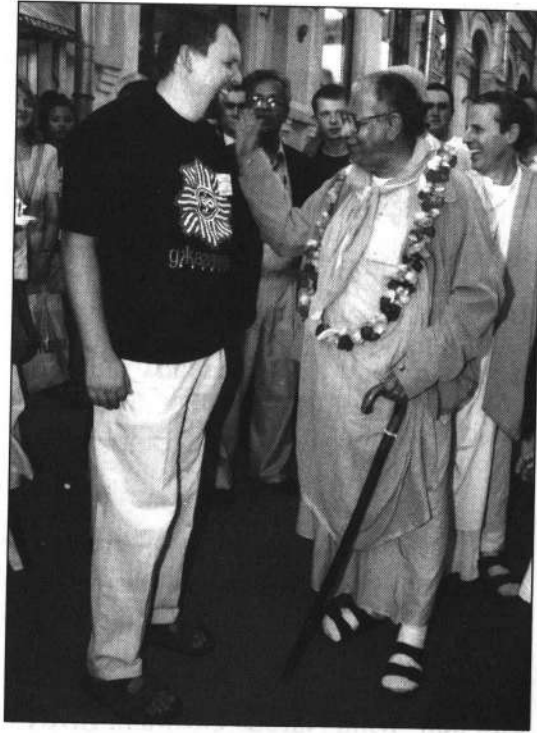
ज्ञाने प्रयासमुदपास्य नमन्त एव
जीवन्ति सन्मुखरितां भवदीयवार्ताम् ।
स्थाने स्थिताः श्रुतिगतां तनुवाङ्मनोभि
र्ये प्रायशोऽजित जितोऽप्यसि तैस्त्रिलोक्याम् ॥

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

Ajita jita api—you can control the mind of the Supreme Controller if you proceed in this way, with the association of the divine

servitors of Lord Krishna, the *sādhus*, and if you give your whole existence, then you will be directed by that *sādhū* in *śravaṇ* and *kīrtan*. Hear from that divine servitor and give your full attention to *kīrtan*, which means the glorification of Krishna, and spread Krishna consciousness.

You can find different types of manifestations of Lord Krishna in the *Vedas*, but Vedavyāsa was not satisfied with that. What Nārada Goswāmī gave to Vedavyāsa he now described in the *Śrīmad-Bhāgavatam*, and that same conception is found in *Brahma-Saṁhitā*:



ईश्वरः परमः कृष्णः सच्चिदानन्द विग्रहः ।

आनादित्तिदीगीविन्दः सर्वकारणकरणम् ॥

iśvaraḥ paramaḥ kṛṣṇaḥ

sac-cid-ānanda-vigrahaḥ

anādir ādir govindaḥ

sarva-kāraṇa-kāraṇam

He has chosen Govinda, not being satisfied with other manifestations of Krishna. Mahāprabhu, Nārada Goswāmī and Vedavyāsa have all directed us to go to the origin. The origin is Krishna in Vrindaban, and that Krishna never leaves Vrindaban. He is always in Vrindaban Dham, playing with the *gopas* and *gopīs* as a cowherd boy. That is His divine identity.

He is the creator of all the creation and He is the Supreme Personality of Godhead. We can describe Him in various ways, but that cannot limit Him or His abode, Vrindaban, where He is playing.

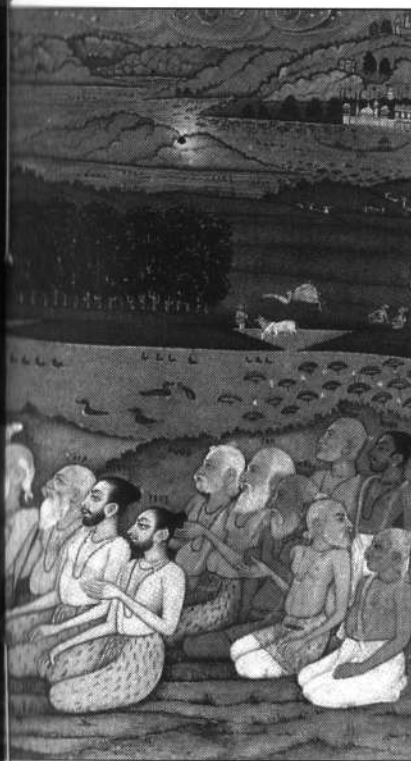
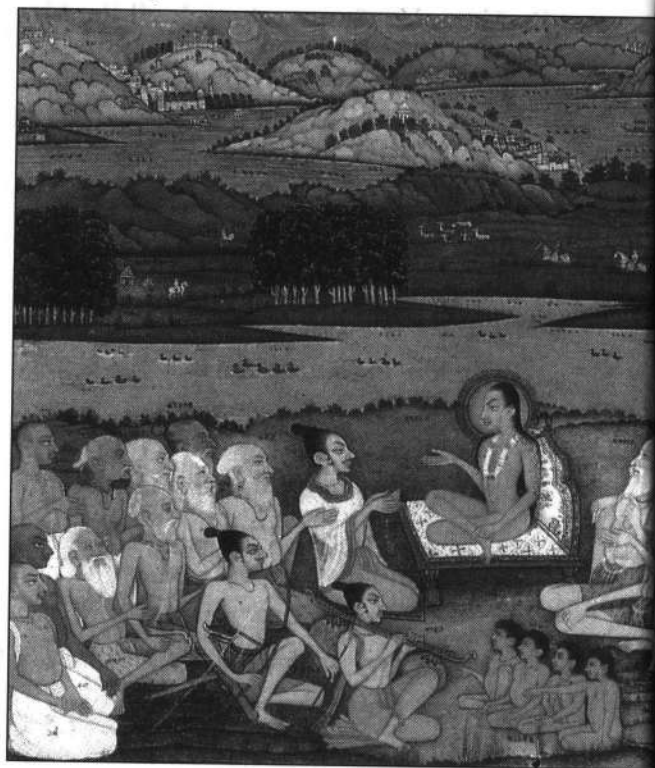
Vedavyāsa's beginning of the *Śrīmad-Bhāgavatam* was even more impressive. When Parīkṣit Mahārāj was cursed by a *brahmin* boy that within seven days he would die, there were so many *rishis*, *munis* and dignitaries assembled to do good for Mahārāj Parīkṣit. Because he was an extremely good king, everyone wanted to show their affection, and they joined that meeting—Atri, Chyavana,

Śaradvān, Ariṣṭanemi, Bhṛgu, Vasiṣṭha, Parāśara, Viśvāmitra, Āṅgirā, all the big *rishis*—as well as Paraśurāma, Vedavyāsa and Nārada Rishi were present there. Everyone wanted to do good for Parīkṣit Mahārāj. Because of their affection for him, they came to support him and to try to help him in that assembly.

According to their various realizations, they advised Mahārāj Parīkṣit:

तपस्विनो दानपरा यशस्विनो
मनस्विनो मन्त्रविदः सुमङ्गलाः ।

**tapasvino dāna-parā yaśasvino
manasvino mantra-vidah sumāṅgalāḥ**



“Mahārāj do this. Mahārāj do that. Mahārāj do this.”

Then, by the grace of Lord Krishna, and by previous arrangement from the transcendental abode, the son of Vedavyāsa, Śukadev Goswāmī, a sixteen year old naked boy, arrived in the assembly of Mahārāj Parīkṣit. All the expert and dignified *sādhus* were there, and seeing him from afar they could recognize him as the son of Vedavyāsa. His divine movements opened the eyes of the *rishis* there and they could recognize that he must be Śukadev.

“You need his mercy,” they advised Parīkṣit Mahārāj. “This boy who is coming is the holder of supreme knowledge. Therefore you can ask him your questions. He will give you the solution, and we all will be satisfied with his gift.”

Everyone welcomed him, but Śukadev Goswāmī had no external awareness. He is not living in the material world, and does not see anything mundane. He came directly by the will of Lord Krishna, and Parīkṣit Mahārāj gave him the presidential seat and worshiped him. Śukadev Goswāmī had no material attachment.

He was seated there and he asked Mahārāj Parīkṣit, “Do you have any questions for me?” Mahārāj Parīkṣit replied, “Yes Prabhu, I am in the midst of this problem. Please give me advice, which will bring peace to my mind.”

Śukadev replied, “I have received inspiration from above, therefore I came to your assembly, but what I shall explain to you, you must give your full attention and believe it with full faith. What I am going to say to you, that subject matter has no connection with this material world nor with the liberated world; it exists beyond the liberated world. I was



situated on the liberated plane, but I was attracted by this conception and I learned this from my father, Vedavyāsa.”

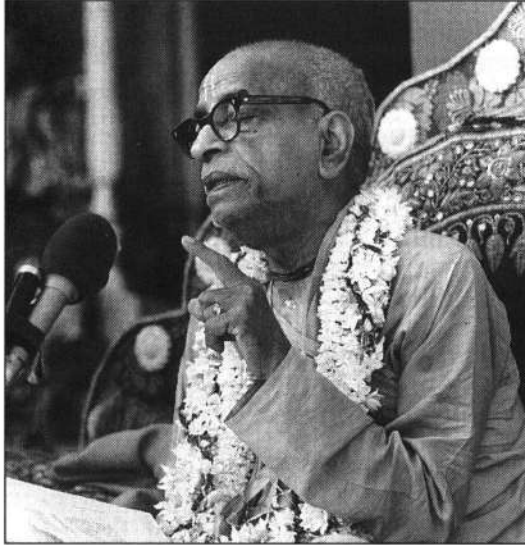
परिनिष्ठितोऽपि नैर्गुण्य उत्तमश्लोकलीलया ।
गृहीतचेता राजर्षे आख्यानं यदधीतवान् ॥

pariniṣṭhito 'pi nairguṇya
uttama-śloka-līlayā
grhīta-cetā rājarṣe
ākhyānam yad adhitavān

“I learned this matter from my father, and thus I became attracted by the pastimes of Lord Krishna—the play of the Divine Couple that is continuously going on in Goloka Vrindaban. This is

uttama-śloka—the description of the eternal pastimes of Rādhā and Krishna. I heard that from my father, and I am explaining that for the ultimate benefit of your spiritual life.

“Everyone knows me as a *brahma-jñānī* and I can accept their opinion that I know *brahma*, and who is *brahma*. That was my position. I was living within my own beauty, charm, affection, love—everything—but I was attracted by the pastimes of Lord Śrī Krishna. My father taught me this, and that topic I am teaching you for your ultimate benefit.”



ज्ञाने प्रयासमुदपास्य नमन्त एव
जीवन्ति सन्मुखरितां भवदीयवार्ताम् ।
स्थाने स्थिताः श्रुतिगतां तनुवाङ्मनोभि
र्ये प्रायशोऽजित जितोऽप्यसि तैस्त्रिलोक्याम् ॥

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

*Jñāne prayāsam udapāsyā namanta eva
jīvanti*—first throw away the bucket of
knowledge that you are holding in your
head, and be fully surrendered to the
sādhus. Engage yourself with these
sādhus in hearing the glories of Lord
Krishna, His pastimes, *etc.*, and propagate
them. You can distribute everything—

what you have understood, as well as what you have not understood—to anyone who is a sincere seeker. That is called proper *śravaṇ* and *kīrtan*. You have heard these words, *śravaṇ* and *kīrtan*—hearing the glories of the Lord and distributing the glories of the Lord to everyone. The real property of everyone exists in a very hidden way in the heart, and it is exposed by this process of *śravaṇ* and *kīrtan*.

A Ganges [river] full of knowledge of the scriptures cannot rescue you. Knowledge has its final destination up to *satya loka*. It will not get a divine connection from

there to the transcendental plane. Knowledge devoid of devotion is useless for you. That real knowledge is given in the *Śrīmad-Bhāgavatam*, and Mahāprabhu Himself recognized it:

श्रीमद् भागवतं पुराणममलं यद् वैष्णवानां प्रियं
यस्मिन् पारमहंस्यमेकममलं ज्ञानं परं गीयते ।
तत्र ज्ञानवैराग्यभक्तिसहितं नैष्कर्म्यम् आविष्कृतं
तच्छृण्वन्सुपथन् विचारनपरो भक्त्या विमुच्येन् नरः ॥

**śrīmad bhāgavatam purāṇam amalam
yad vaiṣṇavānām priyam
yasmin pāramahaṁsyam ekam amalam
jñānam param giyate
tatra jñāna-virāga-bhakti-sahitam
naiṣkarmyam āviskṛtam
tac chṛṇvan su-paṭhan vicāraṇa-paro
bhaktyā vimucyen narah**



Śrīmad-Bhāgavatam purāṇam amalām—it is the spotless *Purāṇa*. In the *Purāṇas* we read so many things, but here in the *Śrīmad-Bhāgavatam* there is nothing external, nothing extra to throw out. Therefore it is very dear to those who are whole-heartedly serving Lord Krishna. Ecstatic knowledge with the service to the Lord, is given by Vedavyāsa, developing up to *bhāva* and *mahā-bhāva*. Here we find only the service of Lord Krishna, and that is the ultimate knowledge, not mixed with anything material.

Beyond this material world *brahma-loka* exists. *Brahma-Saṁhitā* has given a description of *brahma-loka*:

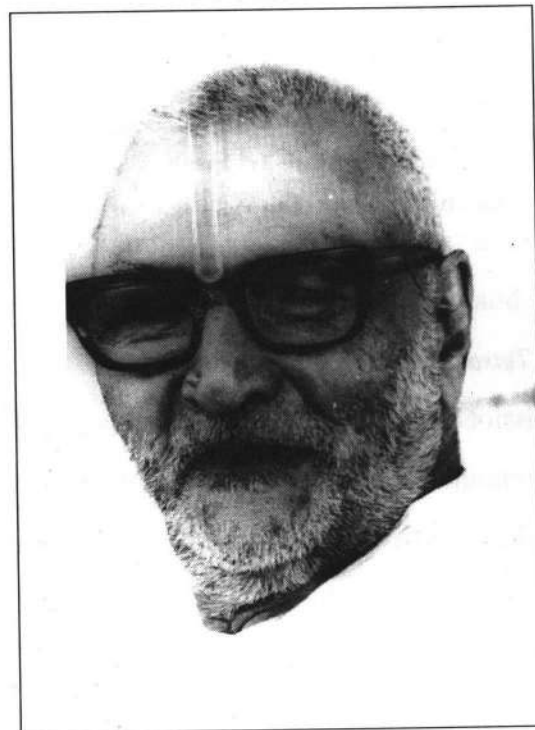
यस्य प्रभाप्रभवतो जगदण्डकोटि
कोटिष्वशेषवसुधादि विभूतिभिन्नम् ।
तद् ब्रह्मनिष्कलमनन्तमशेषभूतं
गोविन्दमादिपुरुषं तमहं भजामि ॥

**yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinna-
tad brahma niṣkalam anantam aśeṣa-bhūta-
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi**

I worship Govinda, the primeval Lord, whose effulgence is the source of the non-differentiated Brahman mentioned in the *Upaniṣads*, being differentiated from the infinity of glories of the mundane universe, appears as the indivisible, infinite, limitless, truth. The light, effulgence that comes from *krishna-loka* and permeates

the spiritual world, that is *brahma-loka*, the entire area of spiritual existence. We must try to take the knowledge that Śukadev Goswāmī, Śrī Chaitanya Mahāprabhu, and *Śrīmad-Bhāgavatam* have given us and dive deep into that reality.

Preaching comes automatically, but this subject matter is not for preaching—it is a transcendental fuse that allows the connection from the mundane to the transcendental world. Two waves are flowing: one is this material world which flows by a cyclic system, and the other is the free-flowing transcendental world.



Vedavyāsa said:

तत्र ज्ञानवैराग्यभक्तिसहितं नैष्कर्म्यम् आविष्कृतं
तच्छृण्वन्सुपथन् विचारनपरो भक्त्या विमुच्येन् नरः ॥

tatra jñāna-virāga-bhakti-sahitam
naiṣkarmyam āviṣkṛtam
tac chṛṇvan supaṭhan vicāraṇa-paro
bhaktyāvimucyen naraḥ

Tatra jñāna-virāga-bhakti-sahitam—this is not ordinary knowledge, nor an ordinary renounced mentality. It is enriched with the devotion and service of Lord Krishna. Everything is done for Krishna, not for themselves. That type of devotional spirit exists within the real devotees.

Everything is going on happily in the *nirguṇa bhūmikā*, the transcendental world. If you are living with that kind of *sādhū*, if you will hear that, *tat śṛṇvan supaṭhan*, you will read that, *vicāraṇa-paro*, and you will try to discuss and consider the meaning of that *śloka*, easily liberation will come to you, and you can refuse that liberation and proceed to Goloka Vrindaban, crossing the specific gravity of the illusory environment. First attempt to engage yourself in hearing and glorifying the Lord's pastimes, and engage yourself in the service of the members of that divine abode.



We are living in *bhū-loka*, the earth planet, and all the *lokas*—*bhū*, *bhuvar*, *svah*, *maha*, *jana*, *tapa*, *satya*—exist within this universe. But beyond this universe is *brahma-loka*, the spiritual world, and at its center there is the transcendental abode of Lord Krishna. You can cross everything very easily through *bhakti-yoga*. All spiritual practices will help you to direct yourself to that abode through *bhakti-yoga*. Therefore, practice *bhakti-yoga* and be happy.

How many days are in our hand? Can we say? No—we do not know. In the future how many days can I enjoy with this

illusory environment? In my previous life I cannot say who I was. I have got, as a reaction, this human body with some fine brain. I have willing, feeling, thinking power within this body, but I must try to discover something that will give me eternity, and also that which is very important for me—love, beauty, affection and dedication. Various qualities will come to me for the service of that transcendental abode of Lord Sri Krishna.

We want many things for our pleasure and enjoyment, but everything exists eternally with its transcendental form, within the qualities of Krishna. Therefore

if we try to get it through *bhakti-yoga*, we can easily attain that property.

We are so fortunate that we have received everything from Vedavyāsa: the description of that transcendental abode of Lord Krishna, and the process to attain that abode through the channel of *bhakti-yoga*.

Vedavyāsa heard many things from Nārada Goswāmī, but Nārada said: “You now meditate through *bhakti-yoga*, then you will feel everything and you will see everything. You can see there the full form of the Divine Couple, and Their pastimes, and join within those pastimes.



That chance will come to you very easily through this process given by the *Śrīmad-Bhāgavatam*.”

There is no end to our desires. Even if we get what we want, we will not be satisfied. Some satisfaction may come, but that is only temporary. How can one who has a little consciousness be satisfied with this material world? Because we have no divine connection, we are trying to enjoy in this material world by thinking, feeling and willing so many things.

सर्व वेदान्त सारं हि श्रीभागवतम् इष्यते ।
तद् रसामृततृप्तस्य नान्यत्र स्याद् रतिः क्वचित् ॥

**sarva-vedānta-sāraṁ hi
śrī-bhāgavatam iṣyate
tad-rasāmṛta-tṛptasya
nānyatra syād ratiḥ kvacit**

“*Śrīmad-Bhāgavatam* is the essence of all philosophy. One who has tasted this essence will never be attracted by any other conception.” From here we cannot understand how much ecstasy exists in the divine service of the Lord. First it is necessary to purify ourselves and be surrendered and join with the servitors of that transcendental abode in *śravaṇ* and *kīrtan*—all nine kinds of devotional activities. Then gradually we will be easily promoted.

My good fortune, and I feel the good fortune of you all, is that herein we have attempted to glorify the Lord. This moment we can preserve eternally, and progress on to that transcendental destination. Krishna has given a chance to us all, therefore we cannot lose this property. By the order of my Guru Mahārāj, I am going from country to country with this news, with this divine knowledge about Krishna consciousness. Seeing the successful results I feel more enthusiasm, and because of that I do not care about my health. Sometimes I am suffering, but I pray to you all to give me strength so that I will not stop preaching Krishna consciousness.



आयुर्हरति वै पुंसामुद्यन्तं च यन्नसौ ।
तस्यते यत्क्षणे नीत उत्तमश्लोकवार्तया ॥

**āyur harati vai puṁsām
udyann astam ca yann asau
tasyarte yat-kṣaṇo nīta
uttama-śloka-vārtayā**

The sun is rising and setting, taking one day from my life's account. For one who is sixteen years and one day old, sixteen years and one day have passed from his life. In this way we are losing our life. Day by day we are losing our life, and life is not certain. Therefore do not delay for one moment to get an opportunity for spiritual life.

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