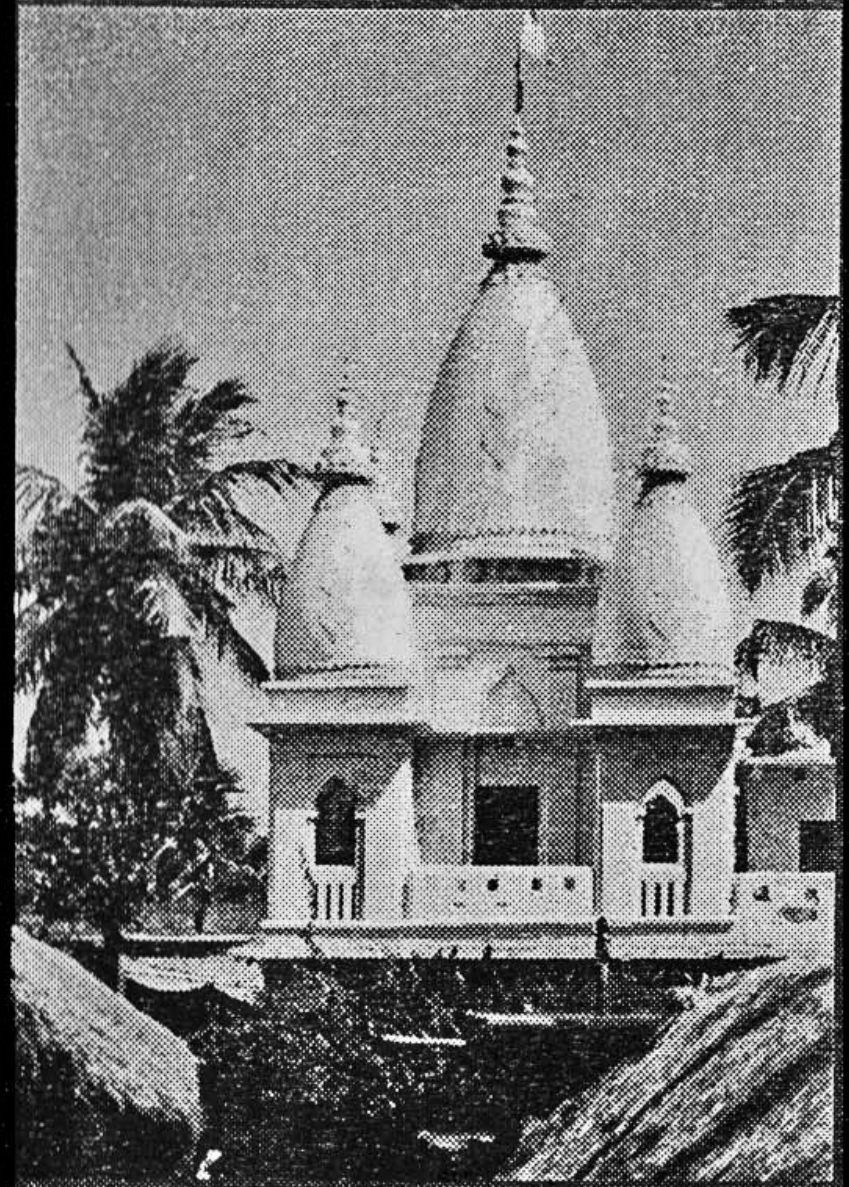


শ্রীচৈতন্য-সরস্বতী
Śrī Chaitanya Saraswatī
THE VOICE OF SHRI CHAITANYADEV



No.1. Reprint 1993

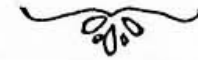


শ্রীশ্রীগুরুগোবিন্দো জয়তঃ



শ্রীচৈতন্য-সরস্বতী
Śrī Chaitanya Saraswatī
THE VOICE OF SHRI CHAITANYADEV

Śrī Chaitanya Sāraswat Math, Nabadwip





শ্রীশ্রীগুরুগৌরাস্তো জয়তঃ
All Glory to the Divine Master
and the Supreme Lord Śrī Kṛṣṇa Chaitanya



শ্রীচৈতন্য-সরস্বতী Śrī Chaitanya Saraswatī *THE VOICE OF SHRI CHAITANYADEV*

second printing

As Practised and Preached by Oṃ Viṣṇupāda
Bhagavān Śrī Śrīla Bhakti Siddhānta Saraswatī
Goswāmī Prabhupāda,

And Meticulously Continued by Oṃ Viṣṇupāda
Śrī Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj:
Published from Nabadwip Śrī Chaitanya Sāraswat Maṭh
Under the Divine Inspiration and Guidance of
The Illustrious Successor-Āchāryya, Oṃ Viṣṇupāda
Śrī Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj
(All rights reserved by the Successor-Āchāryya)

Sri Chaitanya Saraswat Math, Nabadwip

Contents

The Divine Service of Kṛṣṇa Śrī Śrīla B.S. Govinda Dev-Goswāmī Mahārāj	1
The Voice of Śrī Chaitanyadev Śrī Śrīla B.S. Govinda Dev-Goswāmī Mahārāj	9
A Day at Hāpāniyā Śrī Śrīla B.S. Govinda Dev-Goswāmī Mahārāj	23
Holy Talks Śrī Śrīla B.R. Śrīdhar Dev-Goswāmī Mahārāj	33
Living Faith Śrī Śrīla B.R. Śrīdhar Dev-Goswāmī Mahārāj	41
The Ten Fundamental Divine Principles Śrī Śrīla Saccidānanda Bhaktivinoda Ṭhākura	51
Chaatak Ed.	65
श्रील प्रभुपाद-प्रणति, श्रील गदाधर-प्रार्थना, ऋक्-तात्पर्यम् । श्रीश्रीधर	66



निखिल-भुवन-माया-छिन्नविच्छिन्नकर्त्री,
विबुधबहुल-मृग्या-मुक्ति-मोहान्त-दात्री ।
शिथिलित-विधि-रागाराध्य-राधेश-धानी,
विलसतु हृदि नित्यं भक्तिसिद्धान्त-वाणी ॥

—श्रील श्रीभक्तिरक्षक श्रीधर देवगोस्वामी महाराज

*nikhila-bhuvana-māyā-chinna-vicchinna-kartrī
vibudha-bahula-mṛgyā-mukti-mohānta-dātrī
śīthilita-vidhi-rāgarādhyā-rādheśa-dhānī
vilasatu hṛdi nityaṁ bhaktisiddhānta-vāṇī*

—Śrīla Śrī Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

‘Slashing and smashing the illusion
of the whole mundane plane,
Dealing the deathblow to the scholars’ manic search
for liberation’s throne;
Relaxing calculation,
for the realm of Pure Devotion
in Love of Śrī Rādhā’s Lord Supreme:
O Abode of Divine Love—Divine Message
of Śrī-Bhakti-Siddhānta,
May you dance and play and sing your song
within my heart forever.’

Available from:

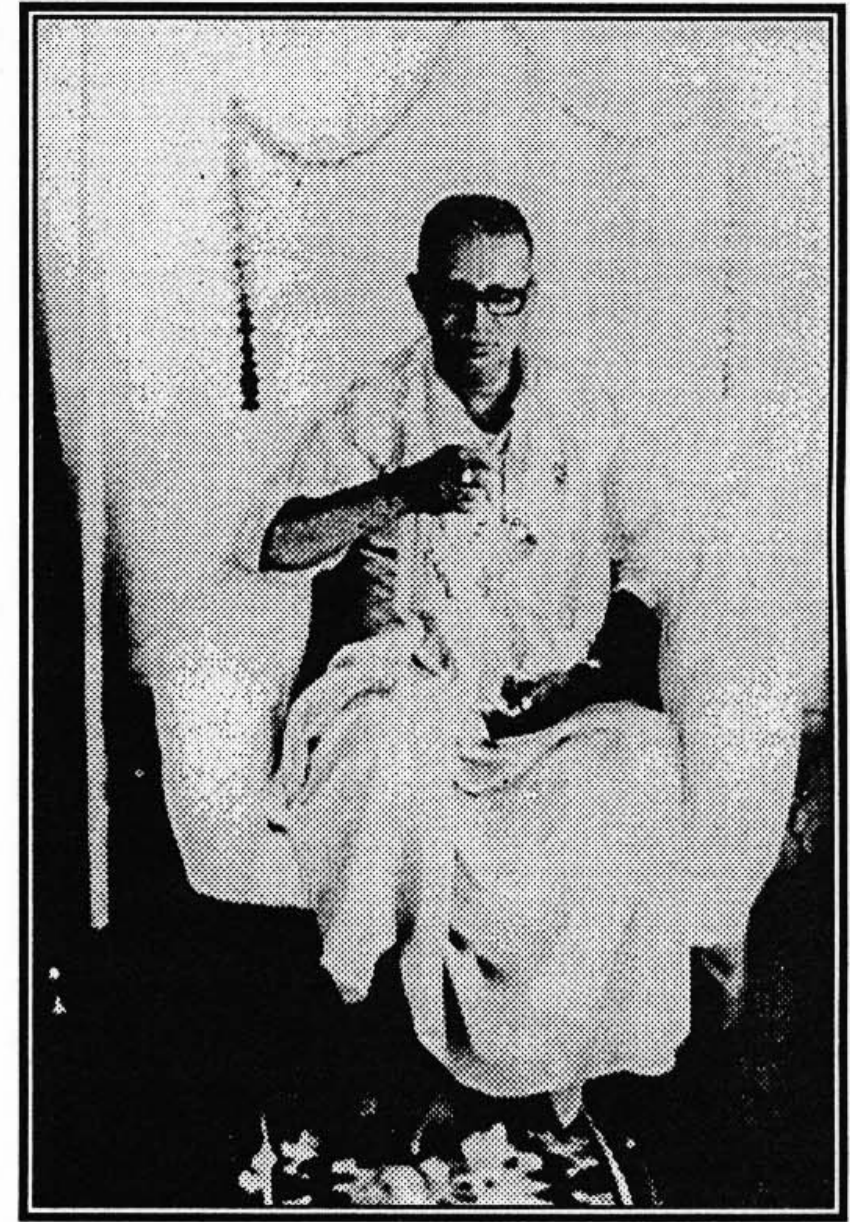
Sri Chaitanya Saraswat Math
Kolerganj, P.O. Nabadwip, Dist. Nadia,
West Bengal, India—pin 741302, phone Nabadwip 85

Sri Chaitanya Saraswat Math
15 Gladding Road, Manor Park,
London E12 5DD phone 081 478 2283

Sri Chaitanya Saraswat Ashram,
497 N. 17th Street,
San Jose, CA 95112. U.S.A. phone (408 288 6360)

Śrī Chaitanya Saraswatī—The Voice of Śrī Chaitanyadev, No. 1, 1990, was edited and published exclusively for Sri Chaitanya Saraswat Math, Nabadwip, by Tridaṇḍī Swāmī B.A. Sāgar in London, U.K., with the valuable assistance of the devotees in U.K. and around the world. Date of publication was 12th Oct, 1990, the Holy Appearance Day of Om Viṣṇupāda Paramahansa Parivṛājakācāryya-varyya Aṣṭottara-śata-Śrī Śrīmad Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj.

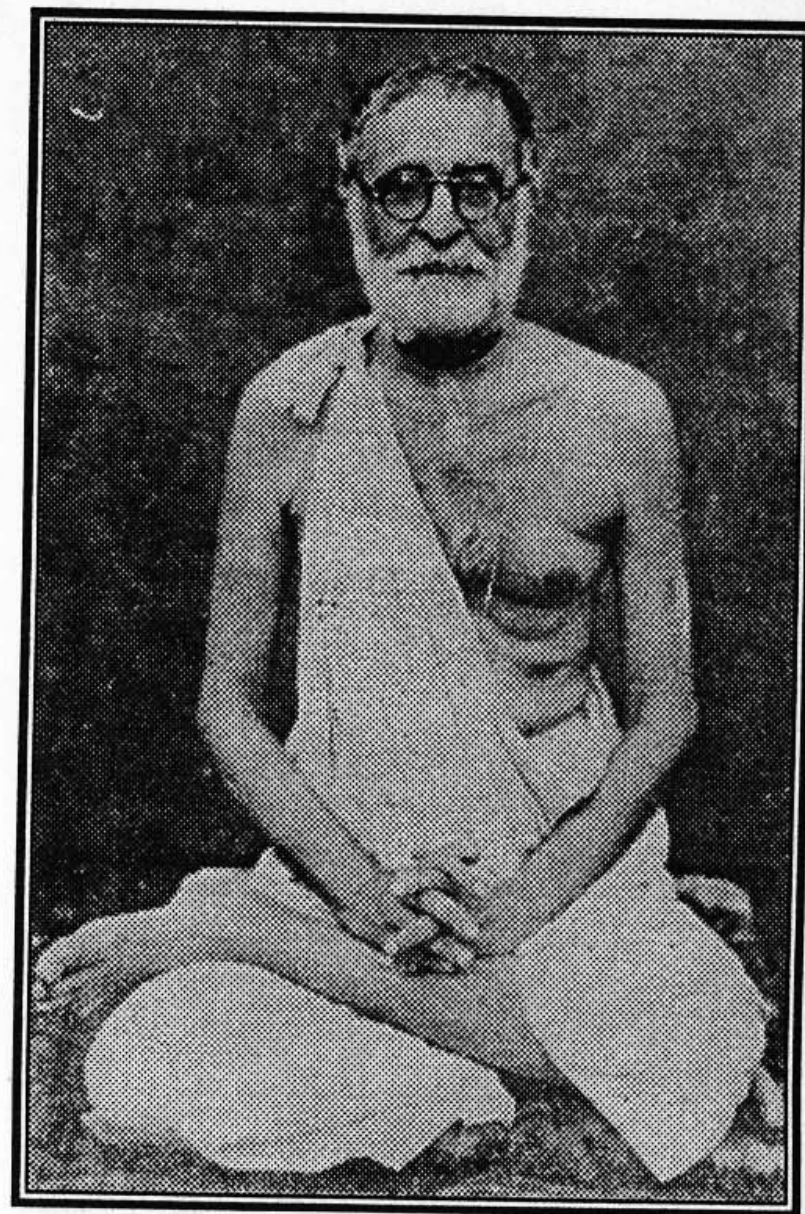
Second Printing 8th March, Sri Gaura-Purnima, 1993 from London Sri Chaitanya Saraswat Math, printed expressly for the World Headquarters, Sri Chaitanya Saraswat Math, Sri Nabadwip Dham.



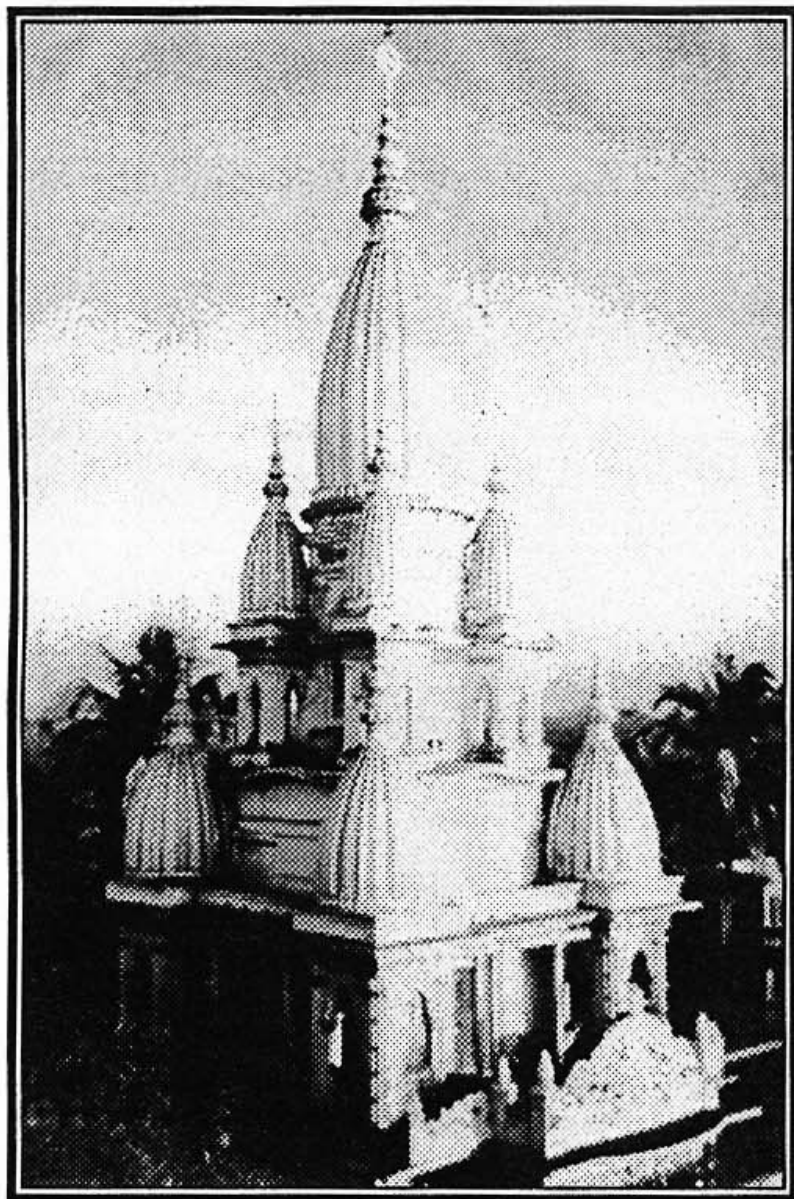
Om Viṣṇupāda
Śrī Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj



Om Viṣṇupāda
Śrī Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj



Bhagavān Śrī Śrīla Bhakti Siddhānta Saraswatī
Goswāmī Prabhupāda



Nabadwip Śrī Chaitanya Sāraswat Maṭh

শ্রীশ্রীগুরুগৌরাঙ্গো জয়তঃ
All Glory to the Divine Master
and the Supreme Lord Śrī Kṛṣṇa Chaitanya

The Divine Service of Kṛṣṇa

By the Merciful Order of
Om Viṣṇupāda Paramahaṁsa-cūḍāmaṇi
Śrī Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj:
A talk by the Successor President-Āchāryya
Śrī Chaitanya Sāraswat Maṭh
Nabadwip, India, and internationally,
Om Viṣṇupāda
Śrī Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

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* (Parent-hood). But *Madhura-rasa* (Divine Consort-hood) 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 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 but 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 *Bandā*. *Khodā* means 'God' and *Bandā* 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*. Śāṅkarācāryya's conception of *nirvviśeṣa* or *nirākāra*—an impersonal or formless 'God,' is only the plane of *Brahman*. But our *Vaiṣṇava Śāstra* or Scriptures 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*.

एते चांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम् ।
इन्द्रारिव्याकुलं लोकं मृडयन्ति युगे युगे ॥

(भा: १/३/२८)

*ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ mṛdayanti yuge yuge*

(Bhā: 1.3.28)

"The Descents of the Lord are either His Plenary Portions or Portions of those Portions. 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 *Gauna-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, *Pārṣadas*, came into this world. In this way, we think ourselves most fortunate to have as our Guardian, Śrīla Bhakti Rakṣak Śrīdhar 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 Nabadwip Dhām for transcendental life, leaving aside the mundane. We are trying to practice 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,

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ।

(४/३३)

sarvvaṁ karmākhilam pārtha jñāne parisamāpyate

(4.33)

“Works ultimately culminate in knowledge.”

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद् योगी भवार्जुन ॥

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥

(६/४६, ४७)

*tapasvibhyo 'dhiko yogī jñānibhyo 'pi mato 'dhikah
karmibhyaś cādhiko yogī tasmād yogī bhavārijuna*

yoginām api sarvveṣāṁ 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 *Sādhu*, 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-Gāndhārvvā-Govindasundara.

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:

अनासक्तस्य विषयान् यथार्हमुपयुञ्जतः ।
निर्बन्धः कृष्णसम्बन्धे युक्तं वैराग्यमुच्यते ॥

(सिन्धु, पूर्व २/२५५)

*anāsaktasya viṣayān yathārham upayunjataḥ
nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate*
(B.r.s. 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 unconducive 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 *Prasāda* of Kṛṣṇa and Mahāprabhu.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥

(गीता ३/१३)

*yajña-śiṣṭāśinaḥ santo mucyante sarvva-kilbiṣaiḥ
bhuñjate te tv aghaṁ pāpā ye pacanty ātma-kāraṇāt*
(Bg. 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.

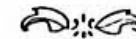
अहङ्कार-निवृत्तानां केशवो नहि दूरगः ।
अहङ्कार-युतानां हि मध्ये पर्वतराशयः ॥

(ब्रह्मवैवर्त-पुराण)

*ahaṅkāra-nivṛttānām keśavo nahi dūragah
ahaṅkāra-yutānām hi madhye parvata-rāśayah*
(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. But we see the clouds in the sky by the sunlight. In the light of the sun only, we see clouds. But we cannot see 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 realize everything. Our realization will come in this way, and this is the proper way.



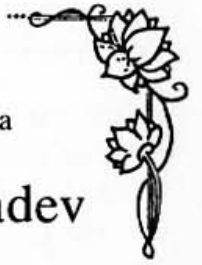


Śrī Śrī

Guru-Gaurāṅga-Gāṇḍhārvā-Govindasundarjīu



শ্রীশ্রীগুরুগৌরাঙ্গো জয়তঃ
All Glory to the Divine Master
and the Supreme Lord Śrī Kṛṣṇa Chaitanya



The Voice of Śrī Chaitanyadev

[February, 1990 Advent Festival of
Vaiṣṇava-siddhāntācāryya-samrāt Jagad-Guru
Prabhupāda Śrī Śrīla Bhakti Siddhānta Saraswatī
Goswāmī Mahārāj]

In Direct Disciplic Succession from
Nitya-līlā-praviṣṭa
Om Viṣṇupāda Paramahaṁsa-cūḍāmaṇi
Śrī Śrīla Bhakti Rakṣaka Śrīdhar Dev-Goswāmī Mahārāj:

A lecture delivered by
Om Viṣṇupāda Śrī Śrīla Bhakti Sundar Govinda Mahārāj
Present President-Āchāryya
Śrī Chaitanya Sāraswat Maṭh
Nabadwip, India and internationally

অন্যের হৃদয়—মন, মোর মন—বৃন্দাবন
'মনে' 'বনে' এক করি' জানি ।
তাহা তোমার পদদ্বয়, করাহ যদি উদয়,
তবে তোমার পূর্ণ কৃপা মানি ॥

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 Prabhupāda Śrīla Bhakti Siddhānta Saraswatī started the cleansing process, like *Guṇḍicā-mārjjana*, the cleansing of the Lord's Temple.

This was his first work in this world.

The heart must be made like Vṇdāvana. 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 Vṇdāvana. Everything in Vṇdāvana 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 Bhaktivinoda 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.

Divine life of the soul

But real *Vaiṣṇava-dharmma* is *Jaiva-dharmma*, the nature of the soul, the divine life of the soul. Bhaktivinoda Ṭhākura wrote his book *Jaiva-dharmma* to bring genuine Vaiṣṇava Religion out to the world.

জীবের 'স্বরূপ' হয়—কৃষ্ণের 'নিত্য দাস' ।

কৃষ্ণের 'তটস্থ শক্তি', 'ভেদাভেদ প্রকাশ' ॥

(চৈঃমধ্য ২০/১০৮)

jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa'

kṛṣṇera 'tatasthā śakti', 'bheda-bheda prakāśa'

(C.c. Madhya 20.108)

Śrī Chaitanya Mahāprabhu has taught, "The real identity of the soul is 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 Saraswatī Goswāmī brought here. That was already present but hidden in the Scriptures or Holy Books, and he revealed it. Śrīla Bhakti Siddhānta Saraswatī 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 niścaya*. The so-called 'religion' that goes on in the material world is demoniac or *āśura-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.

Śravanam kīrtanam viṣṇoḥ smaranam pāda-sevanam, 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.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

(गीता ४/१३)

cātur-vvarṇyāṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ
(Bg. 4.13)

“The four social divisions are created by Me, and divided according to man’s qualities and works.”

Prabhupāda Bhakti Siddhānta Saraswatī Ṭhākura showed us that the genuine socio-religious organization of *Varṇ-āśrama-dharma* must worship the Lord, and above *Varṇ-āśrama-dharma* is Vaiṣṇavism or *Jaiva-dharma*, the divine life or religion of the soul. This is the line by which Śrīla Bhakti Siddhānta Saraswatī 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-dharma* 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-dharma*.

वर्णाश्रमाचारवता पुरुषेण परः पुमान् ।
विष्णुराध्यते पन्था नान्यत्तोषकारणम् ॥

(विष्णुपुराण ३/८/९)

varṇāśramācāravatā puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam
(Viṣṇu-purāṇa 3.8.9)

“Almighty Viṣṇu is worshipped by the person whose prac-

tices conform to the social and religious duties (*varṇa-dharma*, *āśrama-dharma*). (In this world) there is no other way to propitiate Him.”

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 *Prasāda*, 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.

त्वयोपभुक्तस्त्रगन्धवासोऽलङ्कारचर्चिताः ।

उच्छिष्टभोजिनो दासास्तव मायां जयेम हि ॥

(भा: ११/६/४६)

tvayopabhukta-srag-gandha-vāso 'laṅkāra-carccitāḥ
ucchiṣṭa-bhojinō dāsās tava māyāṁ jayema hi
(Bhā: 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.”

Revealing an Eternal Gem

In this way, the eternally living and ecstatic (*sac-cid-ānandamaya*) element that is present within is again fully manifest. Similarly, Śrīla Bhakti Siddhānta Saraswatī 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*.

পৃথিবীতে যত কথা ধর্ম নামে চলে ।
ভাগবত কহে সব পরিপূর্ণ ছলে ॥

*prthivīte yata kathā dharmma-nāme cale
bhāgavata kahe saba paripūrṇa chale*

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 venu-svanair gopīr gopīnātha-śriye 'stu nah*).

This is Prabhupāda Bhakti Siddhānta Saraswatī Ṭhākura's gift. Many *Ācāryyas* such as Śaṅkarācāryya, Buddha, Rāmānuja, Nimbāditya, Madhvācāryya, 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 Saraswatī 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 pandit who was very much opposed to Śrīla Bhakti Siddhānta Saraswatī Goswāmī also

came to that meeting. Guru Mahārāj gave his lecture, and after that, on the invitation of Sauren Bābu, that pandit gave his lecture. He admitted, "We can now understand that we were wrong, and Śrīla Bhakti Siddhānta Prabhupāda 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 Gosānī, Pandits, Sahajiyā—all were wrong." At that time so-called Vaiṣṇavism was very 'low-classism.' But after Śrīla Bhakti Siddhānta Saraswatī Prabhupāda it again rose to its high, glorious position.

Pūjala Rāga-patha Gaurava-bhaṅge

You will see two lines of a special song at the front of our *Nāt-mandir: mātala harijana kīrtana-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 Bhaktivinoda Ṭhākura described the pseudo-Vaiṣṇava. *Eho ta' ek kalīra celā*: 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.

A humble beginning

His preaching began at Ulṭā Ḍiṅgi 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 Vṛndāvana Dāsa Ṭhākura, Mahāprabhu has said,

পৃথিবীতে আছে যত নগরাদি গ্রাম ।
সর্বত্র প্রচার হৈবে মোর নাম ॥

(চৈঃ ভঃ)

*pr̥thivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma*

(C. Bhā)

“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 Ṭhākura. Otherwise, after a few years, or fifty or a hundred years, all will fall into the pit of *sahajiyāism* (imitationism). We must be ever cautious to follow the principle of Śrīla Bhakti Siddhānta Saraswatī Goswāmī Ṭhākura Prabhupāda.

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 Prabhupāda toured all over the world for preaching, 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 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.”

Guru of Gurus

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 Maharaj 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-pañcamī* is most auspicious. We can only pray at the Lotus Feet of Śrīla Prabhupāda 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,

तृणादपि सुनीचेन तरोरिव सहिष्णुना ।
अमानिना मानदेन कीर्तनीय सदा हरिः ॥

trṇād api sunīcena taror iva sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ

Mahāprabhu has very kindly given us three rules. "*Trṇād api sunīcena*: do not disturb anyone—consider yourself lower than a blade of grass; *taror iva sahiṣṇunā*: like a tree, tolerate everything in this 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 Prabhupāda Śrīla Bhakti Siddhānta Saraswatī Goswāmī Ṭhākura.

Our need for the Divine Master

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 Saraswatī 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 Prabhupāda Bhakti Siddhānta Saraswatī 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 Prabhupāda, Śrīla Guru Mahārāj wrote this *śloka* (verse) about him:

निखिल-भुवन-माया-छिन्नविच्छिन्नकर्त्री
विबुधबहुल-मृग्या-मुक्ति-मोहान्त-दात्री ।
शिथिलित-विधि-रागाराध्य-राधेश-धानी
विलसतु हृदि नित्यं भक्तिसिद्धान्त-वाणी ॥

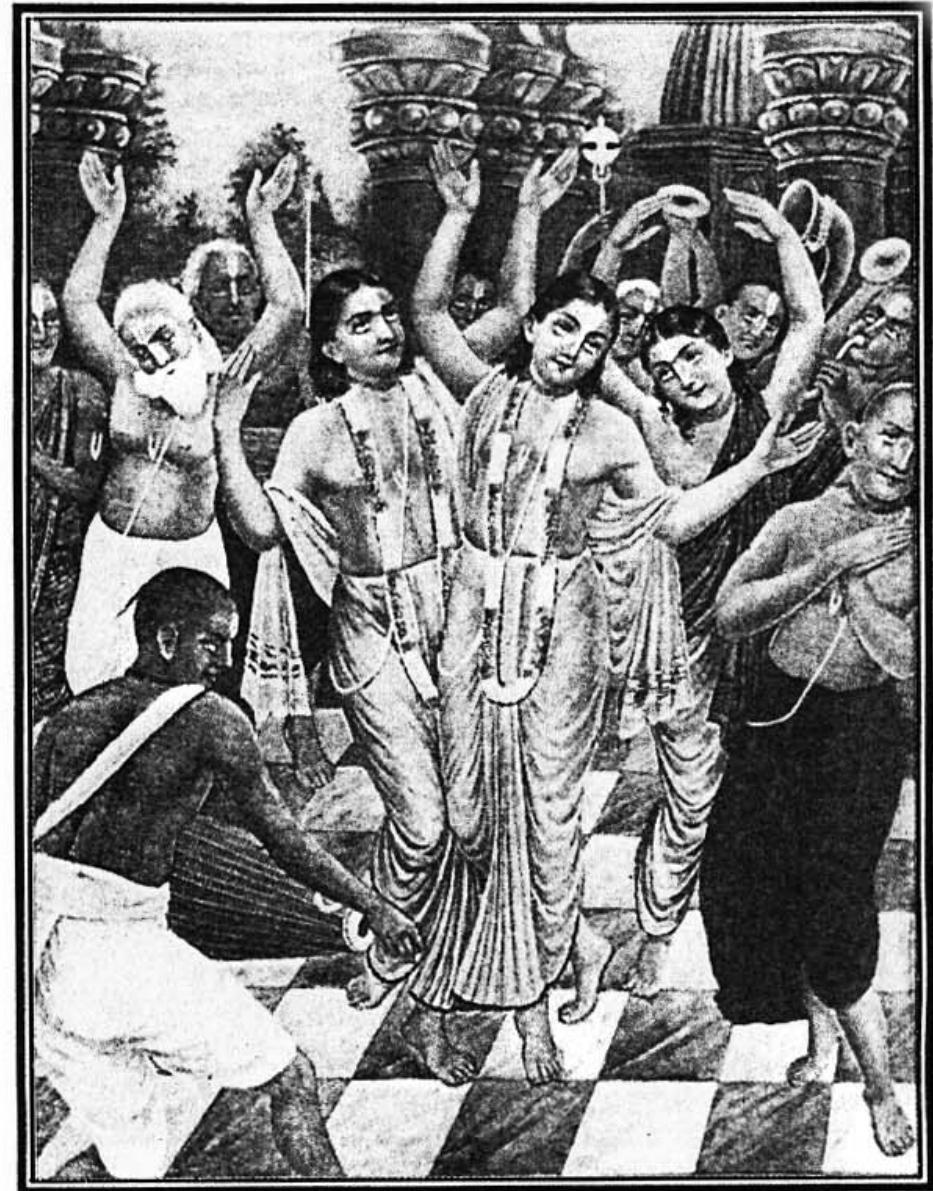
*nikhila-bhuvana-māyā-chinna-vicchinna-kartrī
vibudha-bahula-mṛgyā-mukti-mohānta-dātrī
śīthilīta-vidhi-rāgārādhya-rādheśa-dhānī
vilasatu hṛdī nityaṁ bhakti-siddhānta-vāṇī*

Guru Mahārāj himself said that if Śrīla Prabhupāda 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,

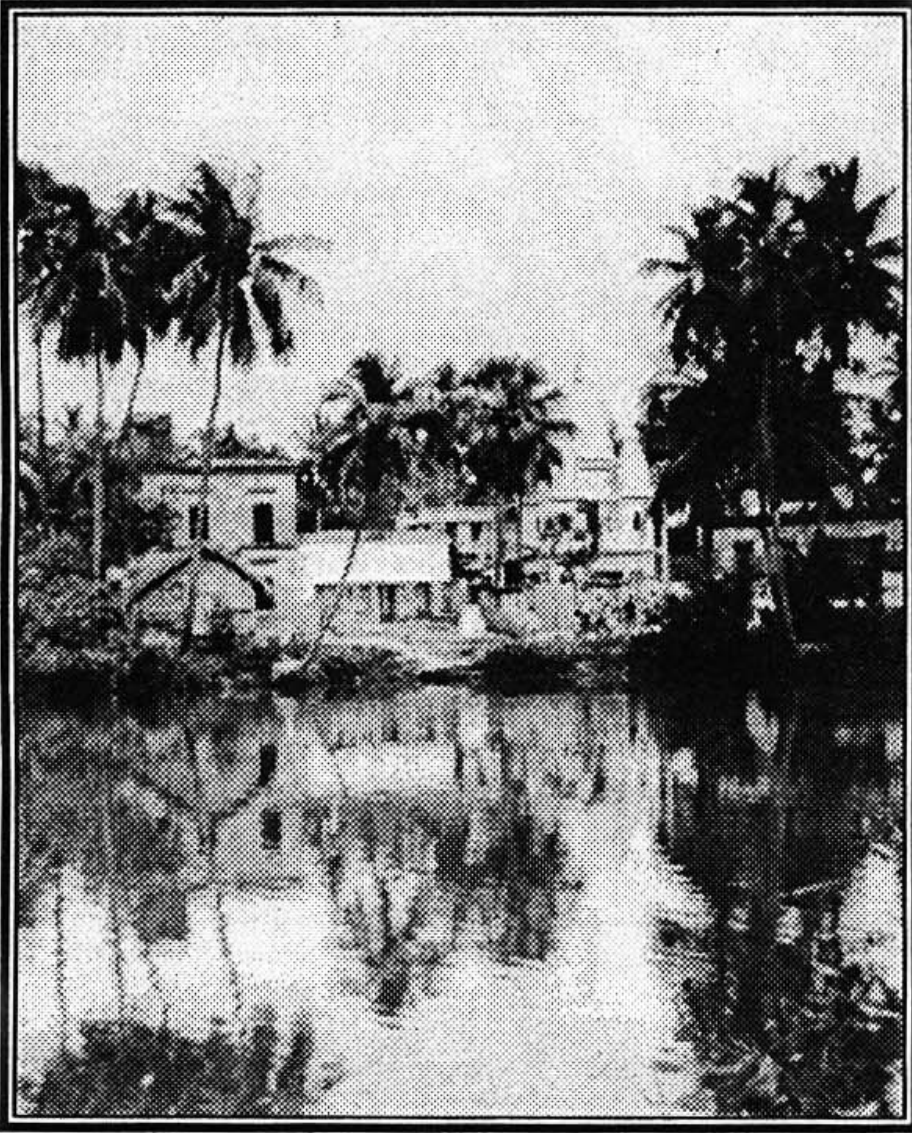
वृषभानुसुतादयितानुचरं चरणाश्रित-रेणुधरस्तमहम् ।
महदद्भुतपावनशक्तिपदं प्रणमामि सदा प्रभुपादपदम् ॥

*vṛṣabhānu-sutā-dayitānucaram
caraṇāśrita-reṇu-dharas-tam aham
mahad adbhuta-pāvana-śakti-padam
praṇamāmi sadā prabhupāda-padam*

“I eternally bow unto the Lotus Feet of Śrīla Prabhupāda, who is the Dearmost Attendant of Vṛṣabhānu-nandinī. By taking the dust of his Lotus Feet (*caraṇāśrita-reṇu-dharah*) 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.”



Śrī Nāma Saṅkīrtana of Śrī Chaitanya Mahāprabhu



Hāpāniyā Śrī Chaitanya Sāraswat Āshram

শ্রীশ্রীগুরুগৌরাঙ্গো জয়তঃ
All Glory to the Divine Master
and the Supreme Lord Śrī Kṛṣṇa Chaitanya

A Day at Hāpāniyā

[October, 1989 Advent Festival of
Om Viṣṇupāda Paramahansa Parivrājakācāryya-varyya
Sarvva-śāstra-siddhānta-vit Aṣṭottara-śata-Śrī-
Śrīmad Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj]

A lecture delivered by
Om Viṣṇupāda Śrī Śrīla Bhakti Sundar Govinda Mahārāj
Present President-Āchāryya
Śrī Chaitanya Sāraswat Maṭh
Nabadwip, India and internationally

I offer my obeisances to my respected Godbrothers, God-sisters, and the villagers of Śrī Hāpāniyā. Today we have very happily come to *Śrī-Pāṭ* 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, *sannyāsa*, and went out to preach throughout the whole of India, after which

Śrīla Bhakti Siddhānta Saraswatī Ṭhākura departed from this mortal world, and Guru Mahārāj remained in Vṛndāvana, Gokula, and Śrī Nabadwipa 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-pūjyapāda Śrīla Yāyāvar 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 Yāyāvar 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 this 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.

A memorable day

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-Gopīnāthjīu 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, Yāyāvar 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.”

Birth of an Āshram

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-Gopīnāthjīu. 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-Gopīnāthjīu. This name causes us to always remember Mādhavendra Purīpāda. Mādhavendra Purī received the profuse blessings, and sweet rice *Prasādam*, from Gopīnāthjīu of Remuṇā. So Guru Mahārāj said that since the Deity had manifest Himself here as Gopīnāthjīu, 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 Āshram,’ 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 Gopīnāthjīu. Hundreds of villagers come for the festivals like *Rādhāṣṭamī* and *Kṛṣṇa-janmāṣṭamī*. On *Janmāṣṭamī* they come for the worship of Gopīnāthjīu, 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 Gopīnāthjīu 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 Gopīnāthjīu 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 Nabadwip, 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 fulfill 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.'

A child of that soil

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 17 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 42 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-Gopīnāthjīu. 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 utilized for Hāpāniyā, their hearts feel peaceful and happy.

We enjoy here very freely. When I am in Calcutta I have heavy responsibilities, and in 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, 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.

यत् किञ्च तृणगुल्म-किकटमुखं गोष्ठे समस्तं हि तत् ।
सर्वानन्दमयं मुकुन्ददयितं लीलानुकूलं परम् ॥

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, Girīdhārījīu and our Guru Mahārāj. This is my desire and prayer. My obeisances to you all—the villagers, the *Sannyāsins*, *Brahmacārins*, etc.

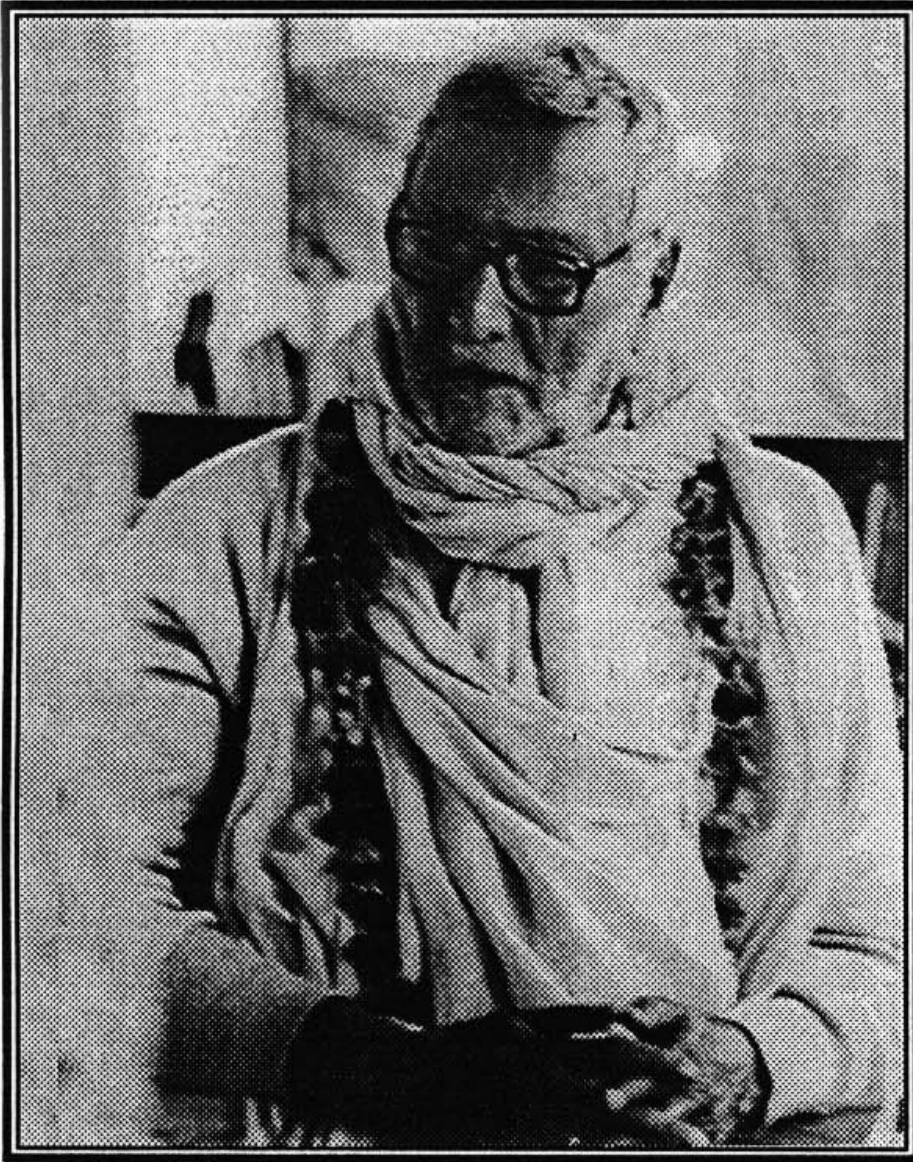
Jaya Om Viṣṇupāda Paramahaṁsa-parivrājakācāryya-varyya Aṣṭottara-śata-śrī Śrīmad Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj kī jaya! Tadiya Āvirbhāva-bhūmi Śrīpāṭ Hāpāniyā kī jaya! Jaya Śrī Śrī Guru-Gaurāṅga-Rādhā-Gopīnāthjīu kī jaya! Tadiya Bhogārati kī jaya! Jaya Śrīpād Anaṅga Mohan Prabhu kī jaya! Jaya Gaurī Mātādevī kī jaya! Jaya Śrī Upendrachandra Vidyāratna kī jaya! Jaya samaveta Vaiṣṇava-maṇḍala kī jaya! Samaveta Bhaktavṛnda kī jaya! Harināma-saṅkīrtana kī jaya! Gaura-premānande Hari bol!



Śrī Śrī Guru-Gaurāṅga-Rādhā-Gopīnāthjīu



Mahāsaṅkīrtana led by Āchāryyadev
Śrī Śrīla B.S. Govinda Dev-Goswāmī Mahārāj



Om Viṣṇupāda
Śrī Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

শ্রীশ্রীগুরুগৌরাসৌ জয়তঃ
All Glory to the Divine Master
and the Supreme Lord Śrī Kṛṣṇa Chaitanya

Holy Talks

Nitya-līlā-praviṣṭa
Om Viṣṇupāda Paramahaṁsa-cūḍāmaṇi
Śrī Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj
[July, 1982]

Aśvinī, Varuṇī, Kīrttikā. Kīrttikā is the name of the third daughter of Dakṣa. It was a custom in Vraja-maṇḍal to name one's daughter after one of the daughters of Dakṣa Prajāpati. So Rādhārāṇī's mother's name was Kīrttikā, and Rādhārāṇī is called *Kārttikī*, in the sense that She is born from Kīrttikā. So regarding the holy month of Kārttika, Sanātana Goswāmī has given the clue: *māsānāṁ mārḡa-śīrṣo 'ham*: Kṛṣṇa says, "Of all months, the month Mārḡa-śīrṣa (November-December) represents Me." Kārttika precedes Mārḡa-śīrṣa or Agrahāyan. So Kārttika month therefore has some reason to be conceived of as representing Rādhārāṇī. As Kṛṣṇa represents Mārḡa-śīrṣa, it can follow that the Goddess representing the preceding month, Kārttika, represents Rādhārāṇī. Kārttika month is the month of the vow known as Ūrjjā-vrata. 'Ūrjjeśvarī' is also a name of Rādhārāṇī. *Ūrjjaḥ* means 'resources.' All resources culminate in Her. She commands all resources. The *śakti*, power or resources, are commanded by Her. So the vow followed in the month of Kārttika known as Ūrjjā-vrata goes ultimately to the connection of Ūrjjeśvarī, Śrī Rādhikā, and thus Vaiṣṇavas lay stress upon the observance of Kārttika, especially with the aspiration of satisfying

Rādhārāṇī—to attain Her Service, and the Service of Kṛṣṇa.

We are also told that in that month the Gopīs observed the worship of Kātyāyanī, with the internal aim of satisfying the Devī (Goddess). *Nandagopa-sutaṁ devī patirṁ me kurute namaḥ*. That was their internal prayer to the Devī Yogamāyā: “Please manage in such a way that we can have the Service of the son of Nanda in our own hearty way.” With that prayer, the *Kārttika-vrata* was observed by them.

So we also lay some special stress on the observance of the last portion of *Cāturmmāsya*, known as *Kārttika-vrata*. And that is exclusively connected with Service of the Gopīs, Rādhārāṇī, and Kṛṣṇa; and *Śrīmad-Bhāgavatam* also comes to encourage us in the line of the Gopīs’ worship of Kātyāyanī. With that spirit within, we observe the last month of *Cāturmmāsya* more attentively.

Revealed truth

Vedaiś ca sarvvair aham eva vedyah—śrutibhir vimṛgyāṁ. *Śruti* means ‘revealed truth.’ We cannot expect to find any truth here, in this world. This world is all misunderstanding, in the field of provincial and local interest. Beyond that, nothing can be conceived here. So absolute knowledge must come from a quarter other than this world. Revealed truth is our only solace, our only support.

Veda means, ‘Know this.’ Simply, ‘Know’; no rhyme, no reason. When a mother orders her child, she does not offer any reason: “Boy, do this.” There is no rhyme, no reason, no *Nyāya*, *Śāstra* (logic or scriptural injunction), or anything of the kind. Similarly, *Veda* comes with a command, an affectionate command, “Do this—know this. I speak fact. Don’t challenge. Your challenging equipment is all futile and false, so don’t come, my child, to challenge what I say!

Please know this!” This is *Veda*.

Vedaiś ca sarvvair aham eva vedyah—“All the revealed Scriptures try to reveal Me alone—I am to be known.”

यस्मिन् ज्ञाते सर्व्वमिदं विज्ञातं भवति,
यस्मिन् प्राप्ते सर्व्वमिदं प्राप्तं भवति ॥
तद्विजिज्ञासस्व तदेव ब्रह्म ॥

*yasmin jñāte sarvvam idaṁ vijñātaṁ bhavati,
yasmin prāpte sarvvam idaṁ prāptaṁ bhavati.
tad vijijñāsasva tad eva brahma.*

“You are searching for this and that—this is all futile. Only try to know Me, and everything is known. Your searching life will be finished. There will no longer be any necessity for searching if you can know Me.”

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्व्वसंशयाः ।
क्षीयन्ते चास्य कर्म्मणि मयि दृष्टेऽखिलात्मनि ॥

(भा: ११/२०/३०)

*bhidyate hṛdaya-granthiś chidyante sarvva-saṁśayāḥ
kṣīyante cāsya karmmaṇi mayi dṛṣṭe 'khilātmani*

(Bhā: 11.20.30)

“Your quest will be fulfilled only when you come to such a stage. *Bhidyate hṛdaya-granthiḥ*: your heart is sealed. That seal will be broken. There is a knot—that will be torn. The flow will come out towards Me. The heart is in bondage. If it is untied, the easy and natural flow will come to Me. The tie is removed and the heart will flow with love towards Me. *Chidyante sarvva-saṁśayāḥ*: your searching trouble will be ended. No more search will be necessary. Always searching for better, better, better—that will be ended. *Kṣīyante*

cāśya karmmāṇi: From your previous life, your obligation to the environment will also disappear, *mayi dr̥ṣṭe 'khlātmani*: when you will find that I am everywhere. I am the party with whom you have to deal. So, I am the one who can satisfy you wholly."

Fulfilling the internal necessity

As our Guru Mahārāj said, "If there is fire, don't try to extinguish it and afterwards come to Kṛṣṇa. There is no necessity of extinguishing fire. All your internal necessity is with Kṛṣṇa. But you go to extinguish fire as though you have some necessity with the thing to be burnt? No, no. You have no such necessity. The whole world may be reduced to ashes—you won't lose anything. All your necessity is in the Divine Feet of Kṛṣṇa. He can supply, He can manage. He can give you the fullest engagement, naturally in your serving relationship with Him.

Mayi dr̥ṣṭe 'khlātmani: "Wherever you cast your glance you will see that I am there. Maybe you want to do good to others? But you will see that I am there; so your attempt to do good is not necessary. I am fully conscious of any benefit. So you can bestow nothing." He has the best interest and the best liking for everyone. He is there. So all other considerations are cancelled. "There is only you, and Myself. All others are subsidiary." Of course, this is in a general sense. Then further readjustment comes through Yogamāyā, in a Serving Group. There, another development will arise, where everything is similar but not the same.

Crossing the layer of satisfaction, there is again dissatisfaction: "I am not getting the Service of Kṛṣṇa." Not a drop to drink—only hankering, hankering, hankering. "How can I get a drop of this nectar to drink?" That will be a further

development. And Kṛṣṇa's different aspects will be unfolded to our hankering, and we will find infinite love.

Quality vs. quantity

Devotee: Is it true that by practising *Cāturmmāśya* during the month of Kārttika in the Holy Dhām, one receives the benefit of observing the entire four months?

Śrīla Guru Mahārāj: That depends on the quality of observance. One day's or a second's observance may cover the whole thing. Intensity and quality must get us relief from the 'mathematics.'

এক কৃষ্ণনামে যত পাপ হরে ।

পাতকী সাধ্য নাহি তত পাপ করে ॥

eka kṛṣṇa-nāme yata pāpa hare

pātakī sādhyā nāhi tata pāpa kare

"No sinner can commit as much sin as one Name of Kṛṣṇa can destroy."

नामोऽस्य यावती शक्तिः पापनिर्हरणे हरेः ।

तावत् कर्तुं न शक्नोति पातकं पातकी जनः ॥

(কুর্ম-পুরাণ)

nāmno 'sya yāvatī śaktiḥ pāpa-nirharāṇe hareḥ

tāvat kartturṇ na śaknoti pātakaṁ pātakī janah

(Kūrrma-purāṇa)

Still, we are requested to observe the formalities of taking one thousand Names, one lakh Names, sixteen rounds, etc. These observances are necessary for the lower order. Our attention should nonetheless focus on the quality. One Name can be infinitely more effective than crores of Names if they are only *Nāmāparādha*, or *Nāmābhāsa* (offensive, or an indirect, hazy facsimile). This must be discerned.

तुण्डे ताण्डविनी रतिं वितनुते तुण्डावलीलब्धये
कर्णक्रोडकडम्बिनी घटयते कर्णावुदेभ्यः स्पृहाम् ।
चेतःप्राङ्गणसङ्गिनी विजयते सर्वेन्द्रियाणां कृतिं
नो जाने जनिता कियद्भिरमृतैः कृष्णेति वर्णद्वयी ॥

(विदग्धमाधव, १/१५)

tuṇḍe tāṇḍavinī ratim vitanute
tuṇḍāvalī-labdhaye
karṇa-kroḍa-kaḍambinī ghaṭayate
karṇārvvudebhyah sprhām
cetaḥ-prāṅgaṇa-saṅginī vijayate
sarvvendriyāṇāṁ kṛtiṁ
no jāne janitā kiyadbhir amṛtaiḥ
kṛṣṇeti varṇa-dvayī

(Vidagdha-Mādhava, 1.15)

The highest section can never satisfy themselves that they have ‘reached the standard’ of taking the Name—they are paralysed from the beginning. When Yaśodā takes the Name of Kṛṣṇa, or Rādhārāṇī takes the Name of Kṛṣṇa, how many ‘volts’ are present there? The magnitude of that voltage is inconceivable to us!

अन्याभिलाषिताशून्यं ज्ञानकर्माद्यनावृतम् ।
आनुकूल्येन कृष्णानुशीलनं भक्तिरुत्तमा ॥

(सिन्धु, पूर्व १/११)

anyābhilāṣitā-śūnyam jñāna-karmādy anāvṛtam
ānukūlyena kṛṣṇānuśīlanam bhaktir uttamā

(B.r.s. Pūrva 1.11)

Anyābhilāṣa is the layer of random, fleeting desires or the whims of every individual. Within the relativity of revealed truth, the path of *karmma* which is recommended

while catering for our present stage, produces a mixture. A certain percentage of devotion may be present in us, but it is mixed with the objects of this anomalous world.

Then above *karmma* is *jñāna* (knowledge): ‘we can perceive the mortality of this world, so we should not keep any connection with such a world of death; we must rise above it, otherwise we cannot be happy.’ Both *jñāna* and *yoga* come forward with this proposal to somehow escape from the difficulty of death. To drive away death should be the be-all and end-all of life, and we must be saved from the clutches of death, the chains of mortality. But all these things are merely to get out of the negative side. The word *ādi* (etc.) signifies *yoga* and *śaithilya*, our idleness and apathy. And *ānukūlyena-kṛṣṇānuśīlanam* indicates ‘not *prātikūlya*’ or ‘not that which is undesirable,’ so cultivation of Kṛṣṇa means the Service of Kṛṣṇa. Our normal relation with our higher existence can only be that of service, not otherwise. So somehow we must take that path, and progress. To begin with it may be calculative, but it will come to an automatic stage. We will find it within ourselves—spontaneously.

A river of love

This is love, the flow of a river of love. Then service is the Service of Love. Loving service is its own food, and clothing, and shelter. Everything is there. There is no other necessity outside. Every aspect of our life is engaged, in the entire twenty-four hours. The whole—space, time, and the person—all three are fully absorbed.

The Supreme Lord is *Rasa* or Ecstasy Personified, and He has His own Group. Refugees come from one land for shelter in another, and the government takes the care to

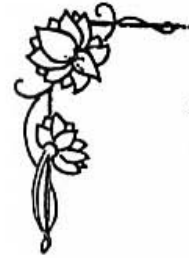
give them temporary shelter in a camp. Gradually, arrangements are made for their place of settlement in a particular district, in a suitable vocation according to their capacity. Similarly, in the absolute plane there are camps of different *Rasas*—*Sakhya*, *Vātsalya*, *Madhura*, etc., and there are also groups within those, of variegated nature. In this way the fullest adjustment is managed. Proper livelihood is also arranged, that is, engagement, or Service. When the refugees are settled, their shelter and engagement or livelihood, are all to be arranged.

यथा यथा गौरपदारविन्दे विन्देत भक्तिं कृतपुण्यराशिः ।
तथा तथोत्सर्पति हृद्यकस्माद्राधापदाम्भोज-सुधाम्बुराशिः ॥

*yathā yathā gaura-padāravinde
vindeta bhaktim kṛta-puṇya-rāśiḥ
tathā tathotsarpati hṛdy akasmād
rādhā-padāmbhoja-sudhāmbu-rāśiḥ*

“The more Devotion unto the Lotus Feet of Śrī Gaura-sundar is attained by the fortunate soul, the more the Ocean of Nectar—the Service of the Lotus Feet of Śrī Śrī Rādhikā—spontaneously wells up within his heart.”

The internal identity of Śrī Prabodhānanda Saraswatīpāda (the writer of this *śloka*) is the *Sakhī* Tuṅga-vidyā, amongst the eight principal *Sakhīs* in Vraja-maṇḍal. She became Prabodhānanda in *Gaura-līlā*. His writings are both very sweet and grand, most appealing, and hitting to the mark.



শ্রীশ্রীগুরুগৌরাঙ্গো জয়তঃ
All Glory to the Divine Master
and the Supreme Lord Śrī Kṛṣṇa Chaitanya



Living Faith

Nitya-līlā-praviṣṭa
Om Viṣṇupāda Paramahaṁsa-cūḍāmaṇi
Śrī Śrīla Bhakti Rakṣaka Śrīdhar Dev-Goswāmī Mahārāj
[December, 1982]

Devotee: When I return to England, what would be the best way for me to make spiritual advancement?

Śrīla Guru Mahārāj: To have proper connection with the *sādhū*—association. Association can help us most. This is repeatedly stated in the Scriptures. There is living association as well as *Śāstric* or Scriptural association. Most preferable is ‘living Scripture,’ which means the *sādhū*, the devotee. And that must, of course, be genuine and not imitation. A candle of small power may thrive nearby a flame of high power, but it may easily and quickly die in the proximity of an opposing element. It can’t maintain itself that way. But if the atmosphere is surcharged with heat by so many flames, it can stand and develop. We can thrive in favourable circumstances or soil. If we have to fight with the environment, then we waste our energy and we’ll have to die.

What is your age?

Devotee: Twenty-one.

Śrīla Guru Mahārāj: Are your parents living?

Devotee: Yes.

Śrīla Guru Mahārāj: Are they devotees?

Devotee: No, they’re opposed.

Śrīla Guru Mahārāj: They're Christians?

Devotee: Yes.

Śrīla Guru Mahārāj: Protestants or Catholics?

Devotee: Catholics.

Śrīla Guru Mahārāj: What is the meaning of Catholic, and Protestant? What is the difference? Ideally, at least, 'catholic' means 'very generous in faith'; and the Protestants want to calculate and measure by reason before accepting. Reason is the predominant factor with the Protestant. They were started by Martin Luther in Germany. Then, again, amongst the Protestants another subdivision appeared as the Puritans. Milton was a Puritan. The ultra-moralists were called 'Puritans.' Then another branch came from the Puritans as the Independents. Those Puritans or Independents may not remain today in their original forms, but Protestants and Catholics are still present side by side. The British Monarchy is Protestant.

'Catholic,' in the proper sense, is a good expression. How much faith in the infinite can we claim to have? There is a story of a frog. One of the children of a frog saw an elephant. The mother was not present at that time. When the mother came, it said to the mother, "I saw a very big animal."

"How big?"

The frog puffs itself up: "So big? So big? So big?"

In this way, it puffs itself up to a bigger and bigger figure.

"No—bigger, bigger, bigger than that!"

Then the frog bursts—finished. So how catholic can we be? What capacity do we have? We are like frogs. The elephant is also a meagre thing. 'Catholic' means 'generous.' How generous can we be to contain the Whole within us? Impossible.

Only faith can give some connection. Our reason and all

our other 'weapons' must come to failure. Only faith can somewhat connect us, give us some touch. How spacious is the faith we can accommodate in our tiny selves? In the infinite, we shall have to accommodate infinite possibilities. Kṛṣṇa says, "In your conception of infinite, thousands of infinite forms are only a negligible part of Me":

अथवा बहूनैतेन किं ज्ञातेन तवाङ्गुन ।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥

(गति १०/४२)

athavā bahunaitena kiṁ jñātena tavārjjuna

viṣṭabhyāham idam kṛtsnam ekāṁśena sthito jagat

(Bg. 10.42)

You cannot imagine a connection with Him—it is only possible by His Grace. Then, the question is, how to get His Grace? Total surrender and attempt to please Him; to enter into His sympathy by fully inviting and accepting His ways, in whatever meagre way we can know to do so.

We must approach Him through His bona fide devotees. They are our wealth and ultimate resort. His devotees, His agents, are our shelter. We should only try our utmost to connect with His bona fide agents. To attain the infinite is to make the impossible possible. Being finite, we aspire after a connection with the infinite? Apparently it is impossible. Yet, it is possible, and possible only through our most humbled attitude; to directly admit that we are nothing, we are so mean. We are so mean, so small, so negligible, so meagre. When we come to realize our proper position, the law of relativity will take us to Him. He will come, out of mercy.

We shall try our best to know ourselves as sinners: "If

You take the path of justice, I have no hope. I am an infinite sinner. Only if the door of mercy is opened—only if the line of mercy is extended to me, can I have some hope. I am so mean, so low—You are so high, so noble. Only through the doorway of Your mercy, Your affection, can I approach You to enter into Your shelter.”

Śaraṇāgati—condemning one’s own self to the extreme, sincerely of course, and feeling the greatness of the Master party. “Will You graciously accept me? I am not fit to render any service to You, my Lord.” Only this kind of attitude may take us to Him. We must appeal to the mercy side. Affection, devotion. His Grace, His kindness—that subtle aspect is to be tackled by the souls, and then they may have some hope and prospect.

Mercy above justice

বিচারিতে আওবি, গুণ নাহি পাওবি,
কৃপা কর ছোড়ত বিচার।

vicārite āobi, guṇa nāhi pāobi,
kṛpā kara choḍata vicāra

(Śrīla Bhaktivinoda Thākura says) “If You come to judge, You won’t find anything in my favour, so kindly leave aside the way of judgement. In the way of justice I have no hope. If You come with mercy, then I can hope to enter into Your Domain.”

That is Devotion proper, *Śaraṇāgati*. And in Kṛṣṇa consciousness, that is the plane of mercy, love and affection. Mercy is not as intense in Vaikuṇṭha; some justice, calculation or *vidhi* is mixed there. But Vṛndāvana is the Land of mercy, love, and affection. And more, there is no want there—it is infinite; the mercy there is also infinite, so an

infinite number of culprits can be accommodated there without the slightest difficulty. There is no possibility of pollution of the atmosphere if so many nasty souls like us are accepted. It’s infinite.

Kṛṣṇa consciousness is so generous. It may be extended to the lowest, but the negotiation with Him must be sincere. Still, there is no fear of the meanness of the negotiation. There is no sinner that cannot be purified by Kṛṣṇa. The greatest sinner may be purified in a second or less. There is so much dynamic power. But we must enter into those doors of mercy and affection, not of justice. *Vicārite āobi, guṇa nāhi pāobi, kṛpā kara choḍata vicāra.*

Divine slavery

“Take me by the door of mercy, my Lord.” That is our real nature, and we should live in such an atmosphere. If we are to live in Vṛndāvana, no vanity can stand. There, all are of such a temperament. We are all dependants, parasites. We may be cast away and rejected at any moment. As slaves, the Master has all rights over us (*Kṛṣṇera nitya-dāsa*). We have to enter with the mentality of a slave: “I am His property, and He can do anything and everything with me; He has cent-per-cent lordship over me.” Such a conception is our wealth. We are always thirsty for mercy. In that plane all are fully cognizant of the fact that they are living dependent on the mercy of the Master, the Lord.

Still, we sometimes find that one party asserts itself over another, but this is arranged by Yogamāyā to accomplish the *Līlā* of Kṛṣṇa. One slave may be appointed the master of many. In a drama, a slave may play the part of a landlord, yet he’s still a slave in fact. A slave can play different parts in a drama. Such things are arranged by Yogamāyā to satisfy

Kṛṣṇa. There, a slave may also have such a unique right, according to his degree of sacrifice, self-abnegation and intensity of hankering for mercy. There may be a gradation according to progress on the negative side. We are told that one who holds the highest position thinks himself to be the lowest of all. This is the measure of negativity. He or she who is rendering the greatest service thinks, "I am most unsatisfied, I can't do any service to Kṛṣṇa. I am the worst of all the servants. I can't serve properly."

In fact, that is the qualification for rendering service to the Lord. That dissatisfaction is the capital of service. "I can't satisfy my Lord; I can't work as directed." Such a devotee is always alert in this way to the highest degree. He is always suspicious about his own self. This is the ego of the negative type—never asserting, but always self-abusing. The combination of such servitors becomes very, very sweet. The atmosphere is very sweet—no aggressors, all contributors. Famine is created artificially by hoarding, which forces the government to place a prohibition on hoarding and order all commodities fairly to the open market. With the fair, open market, opulence flourishes, and with hoarding, dearth is felt. Similarly, when all are earnestly contributing Service without any hoarding, the market is full. Any passerby will find all abundance for there is hearty contribution for Kṛṣṇa and His own. There is ample of all necessities.

Prema means that Love. That is the nature of love—die to live. There may be 'kill to live,' and 'die to live.' In the land of exploitation, everything is 'kill to live,' but here is the opposite—'die, and live'; 'give, and live,' not 'take and live.' And that is the order of that land where everyone lives happily. It may appear that they are dying, but really

we thrive there. By giving we thrive, and by taking we lose. Exploitation and devotion, or dedication, are opposite numbers. And most important is the link with the centre. This cannot be a nationalistic pursuit, or that of any similar separate group. One must have a proper connection with the centre, otherwise there will be selfishness and partiality. In national unity, religious unity, etc., there will always have to be a hitch. Religious classification which is provincial or local (*sāṃpradāyika*) will not do. The Absolute Centre is representing Love, affection, beauty, harmony, and we must connect with that to live, to give. Worldly giving is not giving at all. Giving to a *goondā* (rogue) or giving to a prostitute is only exploitation or to invest some energy for greater exploitation in the future. Not that. But give in the proper sense—to give is to 'die.' That is 'die to live,' that is dedication. And die for what? Die for the centre, the central good. Merge there. Merge yourself wholly in His interest. Then you will be happy. Consider yourself a slave to the Absolute Lord. You will be happy.

Slavery is a most contemptible thing in this world. Even to utter the word 'slave' is considered most objectionable and unthinkable, the most hateful and dishonourable connotation. But in connection with the Absolute Good it is the actual honourable position. To be reckoned as a slave to the highest good is the most honourable position: "I don't want to assert myself; to assert myself will be a loss to my own interest. The more I assert myself, the more I shall be the loser. I shall be denied His perfect decision and interference by taking my fate into my own limited hand."

Depend on Him—learn to believe in Him

So depend on Him as much as you can. Learn to believe

in Him, the Absolute Good. You are afraid of believing in your neighbour. You have earned such a position by your own previous action. Your intellect is always keenly alert to being robbed by your neighbour, only because of your previous *karmma*. Doubt and suspicion cause you to think, "I'm being exploited by the environment, I'm being robbed." To be always alert with such suspicion is a most miserable and intolerable life. So we have to become good enough to have a cottage in that soil where none deceives his neighbour, where one always opens his heart to his neighbour in that Kingdom of Kṛṣṇa.

We should not rely on the future. We do not know where we shall be hurled to at any moment, by the course of the different currents of the environment. So act in the living present, believe only the present. Try to make the most of the present. The future is not in your hand. It depends on the resultant of so many actions, forces and currents in the world outside. Where and how it will take us is unknown, so we must try to utilize the chance of the present. Don't bother retaining the previous incidents of your life.

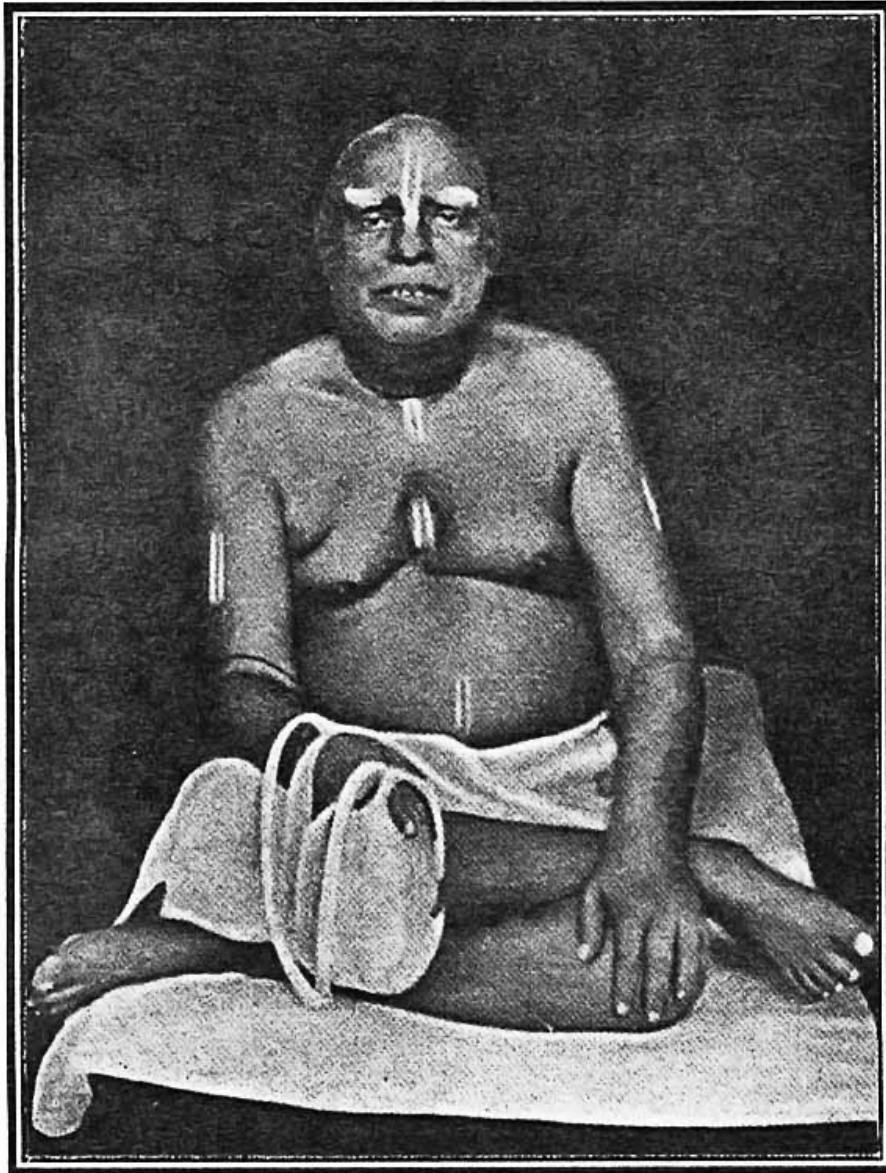
Heart within and God overhead

Act in the living present, with heart within—with sincerity—and with God overhead; the ultimate reality must be Good Absolute. Accept a life of this type. *Na hi kalyāṇa-kṛt kaścīd durgatīm tāta gacchati*: if you be sincere, well-meaning, no one will be able to defeat you. Your victory is assured.

With spirit we have to take the Name Divine. With the help of the Divine Sound we can approach that soil. The absolute sound is assertive. It contains Divinity. That sound

will gradually guide us, but we must follow the direction sincerely. The Name appears in a most concise form, but as much as we progress we shall see the broadness of that sound, what it contains in its substance—Figure, Colour, Appearance. The sound will produce the Appearance as food for the eye; then Attributes as food for the mind; then *Parikara*, the Entourage, for our movement. It will show a soil where can live and move, and then *Līlā* or Pastimes, which is the product and object of that movement. As in a big organization we find that money is the product—so many labourers are moving so many parts of machinery in the factory only for the result—money, we shall similarly find that *Līlā* means movement with intrinsic satisfaction. It is not only that movement is the cause of satisfaction, but automatically every movement means the wave of Love, the wave of Joy, the wave of Ecstasy. The whole movement is that of Joy, Ecstasy, Happiness. *Līlā* means that. In *Śrī Brahma-saṁhitā* it is said, *nāṭyaṁ gamanam*. Ordinary movement is a general thing, but as dancing, movement contains joy. *Kathā gānaṁ*: speaking becomes singing; in the sound wave there is sweetness all through, within and without. Sweet, sweet, sweet, sweet. Charm, beauty, sweetness, love, affection—all these come to give some conception of that highest soil that Kṛṣṇa consciousness promises to take us to.





Om Viṣṇupāda
Śrī Śrīla Saccidānanda Bhaktivinoda Ṭhākura

শ্রীশ্রীগুরুগৌরাসৌ জয়তঃ
All Glory to the Divine Master
and the Supreme Lord Śrī Kṛṣṇa Chaitanya

শ্রীদশমূল

Śrī Daśa-mūla

The Ten Fundamental
Divine Principles

By Om Viṣṇupāda Śrī Śrīla Bhaktivinoda Ṭhākura
[The Nineteenth Century Pioneer of Exclusive Devotion]

Rendered into English by
Tridaṇḍibhikṣu Śrī B.A. Sāgar Mahārāj

आम्नायः प्राह तत्त्वं हरिमिह परमं सर्वशक्तिं रसाब्धिं
तद्भिन्नांशांश्च जीवान् प्रकृतिकवलितान्स्तद्विमुक्तान्श्च भावात् ।
भेदाभेद-प्रकाशं सकलमपि हरेः साधनं शुद्धभक्तिं
साध्यं यत्प्रीतिमेवेत्युपदिशति हरिगौरचन्द्रो भजे तम् ॥ १ ॥

āmnāyaḥ prāha tattvaṁ harim iha paramaṁ
sarvva-śaktiṁ rasābधिṁ
tad bhinnāṁśāṁś ca jīvān prakṛti-kavalitāṁś
tad vimuktāṁś ca bhāvāt
bhedābheda-prakāśaṁ sakalam api hareḥ
sādhanaṁ śuddha-bhaktiṁ
sādhyaṁ yat prītiṁ evety upadiśati harir
gauracandro bhaje tam [1]

Analysis: *iha* (In this world) *āmnāyaḥ* (the voice of *Veda*, attainable through the Divine Succession of Gurus) *prāha harim* (declares Śrī Hari) *paramaṁ tattvaṁ* (the Supreme Truth), *sarvva-śaktim* (replete with all potencies), *rasāb-dhim* (the Nectarine Ocean of all Mellows); [*tathā*] (thus) *jīvān ca* (all the *jīvas* also) *tad bhinnānśān* (His distinct spiritual particles) *prakṛti-kavalitān* (are swallowed by *Māyā*) *tad vimuktān ca* (or liberated from *Māyā*) *bhāvāt* (by *Bhāva*, that is, *Bhāva-bhakti*); *sakalam api* (indeed, the entire creation, both spiritual and material) *bhedābheda-prakāśaṁ* (is an inconceivably one and different manifestation) *hareḥ* (of Śrī Hari); [*āmnāyaḥ prāha*] (the *Vedas* declare) *śuddha-bhaktim* (Pure Devotion) *sādhanaṁ* (the singular Means), *yat prītim eva sādhyam* (Love for Śrī Kṛṣṇa, the End). *iti* (Such a message of the *Vedas*) *hariḥ gauracandraḥ* (the Supreme Lord Śrī Hari Gaurachandra) *upadiśati* (teaches us); *taṁ bhaje* (I serve that Supreme Lord Śrī Gaurachandra with all my heart). [1]

Translation: (1) The Supreme Holy Teachings are the *Vedas* received in the bona fide Divine Succession of Spiritual Masters. The Divine Authority is the *Vedas* and allied Scriptures headed by *Śrīmad-Bhāgavatam*, *Smṛti*, and others. By that Authority it is established that: (2) Śrī Hari [Kṛṣṇa] is the Supreme Truth, (3) He is replete with all Potencies, and (4) He is the Nectarine Ocean of all Divine Ecstasy. (5) The individual souls are His distinct spiritual particles. (6) Some of them are captivated by *Māyā* and (7) some of them are liberated from *Māyā*. (8) The entire creation, both spiritual (*cit*) and mundane (*acit*), is an inconceivable simultaneously different yet identical manifestation of the Supreme Lord Śrī Hari. (9) Devotion

(*Bhakti*) is the singular Means to attain to (10) Love for Śrī Kṛṣṇa—the singular Supreme Ultimate Objective. I serve with all my heart the Supreme Lord Śrī Gaurachandra, who graciously teaches us these Ten Fundamental Divine Principles. [1]

स्वतःसिद्धो वेदो हरिदयितवेधःप्रभृतिः

प्रमाणं सत्प्राप्तं प्रमितिविषयांस्तान्नवविधान् ।

तथा प्रत्यक्षादि-प्रमितिसहितं साधयति नो

न युक्तिस्तर्काख्या प्रविशति तथा शक्तिरहिता ॥ २ ॥

svataḥ siddho vedo hari-dayita-vedhaḥ-prabhṛtitaḥ
pramāṇaṁ sat-prāptaṁ pramiti-viṣayāṁś tān nava-vidhān
tathā pratyakṣādi-pramiti-sahitaṁ sādhyati no
na yuktis tarkākhyā praviśati tathā śakti-rahitā [2]

Analysis: *hari-dayita-vedhaḥ-prabhṛtitaḥ* [*prāptaḥ*] (Received in the Divine Succession of Gurus headed by Lord Brahmā, the recipient of Śrī Hari's Grace), *svataḥ siddhaḥ vedaḥ* (the Innately Perfect or self-evident *Veda*), *pratyakṣādi-pramiti-sahitaṁ sat-prāptaṁ pramāṇaṁ* (the Perfect and Eternal Authority, properly assisted by direct perception, verbal evidence and inference) *naḥ* (in our relativity) *sādhyati* (establishes) *tathā* (thus) *nava-vidhān* (nine kinds of) *tān pramiti-viṣayān* (truths to be known); *tarkākhyā yukti* (argumentative logic) *na praviśati* (cannot enter) *tathā* (that thought) *śakti-rahitā* (being impotent). [2]

Translation: Those Supreme Sacred Teachings are the Perfect *Vedas* received in the line of Lord Brahmā, the beloved servitor of the Supreme Lord Hari and the fit recipient of His Grace. Assisted by our favourable perception, aural reception and inference, those Supreme Teachings establish beyond all doubt the Nine Truths (2–10 above).

Common logic can never approach the inconceivable, so argument cannot enter into this line of thought. [2]

हरिस्त्वेकं तत्त्वं विधिशिवसुरेशप्रणमितो
यदेवेदं ब्रह्म प्रकृतिरहितं तत्तनुमहः ।
परात्मा तस्यांशो जगदनुगतो विश्वजनकः
स वै राधाकान्तो नवजलदकान्तिश्चिदुदयः ॥ ३ ॥

*haris tv ekaṁ tattvaṁ vidhi-śiva-sureśa-praṇamito
yad evedaṁ brahma prakṛti-rahitaṁ tat tanu-mahaḥ
parātmā tasyāṁśo jagad anugato viśva-janakah
sa vai rādhā-kānto nava-jalada-kāntiś cid udayaḥ [3]*

Analysis: *hariḥ* (Śrī Hari) *tu* (only), *vidhi-śiva-sureśa-praṇamitaḥ* (prostrated unto by Brahmā, Śiva and Indra) *ekaṁ tattvaṁ* (is the singular Supreme Truth); *yad brahma* (*Brahman*, which is) *prakṛti-rahitaṁ* (devoid of potency), *idam eva* (that is) *tat tanu-mahaḥ* (the brilliance of Śrī Hari's Form); *parātmā* (the Supersoul) *viśva-janakah* (Creator of the universe) *jagad anugataḥ* (who has entered the universe) *tasyāṁśah* (is only a Plenary Portion of Śrī Hari); *sah* (that Śrī Hari) *nava-jalada-kāntiḥ* (of the hue of a fresh raincloud) *cid udayaḥ* (of Divine Form) *rādhā-kāntaḥ* (is the beloved of Śrī Rādhā). [3]

Translation: Śrī Hari, unto whom Brahmā, Śiva and Indra offer their prostrate obeisances, is the Singular Supreme Truth. The non-differentiative neutral *Brahman* is simply the brilliance of Śrī Hari's Form. The Supersoul, *Paramātmā*, the universal Creator who has entered the universe, is just a Plenary Portion of Śrī Hari. That Śrī Hari, His bodily hue of the fresh raincloud, is our Divine Darling of Śrī Rādhā. [3]

पराख्यायाः शक्तेरपृथगपि स स्वे महिमनि
स्थितो जीवाख्यां स्वामचिदभिहितां तां त्रिपदिकाम् ।
स्वतन्त्रेच्छः शक्तिं सकलविषये प्रेरणपरो
विकाराद्यैः शून्यः परमपुरुषोऽयं विजयते ॥ ४ ॥

*parākhyāyāḥ śakter aprthag api sa sve mahimani
sthito jīvākhyāṁ svām acit abhihitāṁ tāṁ tripadikām
svatantricchaḥ śaktiṁ sakala-viṣaye preraṇa-paro
vikārādyaiḥ śūnyaḥ parama-puruṣo 'yaṁ vijayate [4]*

Analysis: *sah* (That Supreme Personality), *aprthag api* (despite being non-different) *parākhyāyāḥ śakteḥ* (from the Transcendental Potency) *sthitaḥ* (is situated) *sve mahimani* (in His Intrinsic Glorious Form) *svatantra icchaḥ* (in His Sweet Will), *preraṇa-paro* (perpetually casting forth) *sakala-viṣaye* (into all matters) *tāṁ śaktiṁ* (that Potency) *tripadikām* (of threefold nature), *jīvākhyāṁ* ([viz.] the *Jīva* Potency), *svām* (His Personal Divine Potency) *acit abhihitāṁ* ([and] the *Māyā* Potency, known as mundane); *ayaṁ parama-puruṣaḥ* (this Supreme Personality), *vikārādyaiḥ śūnyaḥ* (immutable), *vijayate* (ever presides in His Glory). [4]

Translation: Although He is inseparable from His inconceivable Divine Potency, He remains independent by His Sweet Will. He perpetually activates all that be by His Divine Potency in three ways: (i) the Potency of the innumerable distinct spiritual particles or souls, (ii) His Personal Potency, and (iii) the illusory Potency (*Māyā*). Despite doing all this, He is Personally in all respects eternally resplendent as the Immutable Supreme Truth, the Supreme Personality of Godhead. [4]

स वै ह्लादिन्याश्च प्रणयविकृतेर्ह्लादिनरत-
स्तथा संविच्छक्तिप्रकटितरहोभावरसितः ।
तया श्रीसन्धिन्या कृतविशदतद्धामनिचये
रसाम्बोधौ मग्नो ब्रजरसविलासी विजयते ॥ ५ ॥

*sa vai hlādinyāś ca praṇaya-vikṛter hlādana-ratas-
tathā saṁvic-chakti-prakaṭita-rahobhāva-rasitaḥ
tayā śrī-sandhinyā kṛta-viśada-tad-dhāma-nicaye
rasāmbhodhau magno vraja-rasa-vilāsī vijayate [5]*

Analysis: *sa vai* (Indeed, that Supreme Personality), *hlādana-rataḥ* (always deeply absorbed) *praṇaya-vikṛteḥ* (in the Loving Emotion) *hlādinyāś ca* (of the *Hlādinī* Potency), *tathā* (and thus), *saṁvit-śakti-prakaṭita-rahobhāva-rasitaḥ* (of the Nature of being ever Ecstatic by His Heart's Love made manifest by the *Samvit* Potency), *vraja-rasa-vilāsī* (the Enjoyer of the Ecstatic Pastimes of Vraja) *kṛta-viśada-tad-dhāma-nicaye* (in Śrī Hari's Holy Abodes, headed by Śrī Vṛndāvana, manifest) *tayā śrī-sandhinyā* (by that Illustrious *Sandhinī* Potency), [*kṛṣṇaḥ*] (*Kṛṣṇa*), *magnaḥ* (merged) *rasāmbhodhau* (in the ocean of Ecstasy), *vijayate* (presides in His Grace). [5]

Translation: The Personal Potency of the Supreme Lord is comprised of three basic Potencies: *Hlādinī*, the Ecstatic; *Samvit*, the Perceptual; and *Sandhinī*, the Existential. Śrī Kṛṣṇa's Heart is always deep in the Loving Emotion of His Ecstatic Potency, and His Intrinsic Nature is to be ever newly Ecstatic by His Internal Emotion made manifest by His Perceptual Potency. In His Holy Abodes headed by Śrī Vṛndāvana which are manifest by His Existential Potency, Śrī Kṛṣṇa—that Whimsical Enjoyer of the sweetness of His Vraja Pastimes—presides graciously, merged in the eternal ocean of Joy. [5]

स्फुलिङ्गा ऋद्धाग्नेरिव चिदणवो जीवनिचया
हरेः सूर्यस्यैवापृथगपि तु तदभेदविषयाः ।
वशे माया यस्य प्रकृति-पतिरेवेश्वर इह
स जीवो मुक्तोऽपि प्रकृतिवशयोग्यः स्वगुणतः ॥ ६ ॥

*sphuliṅgā ṛddhāgner iva cid-aṇavo jīva-nicayā
hareḥ sūryasyaivāpṛthag api tu tad-bheda-viśayāḥ
vaśe māyā yasya prakṛti-patir eveśvara iha
sa jīvo mukto 'pi prakṛti-vaśa-yogyāḥ svaguṇataḥ [6]*

Analysis: *sphuliṅgā iva* (Like sparks) *ṛddhāgneḥ* (from a blazing fire) *jīva-nicayāḥ* (the unlimited *jīvas* or souls), *cid aṇavo* (of the nature of atoms of consciousness) *sūryasya eva hareḥ* (of the sun of all consciousness, Śrī Hari), *apṛthag api* (despite being inseparable) *tu* (yet) *tad bheda-viśayāḥ* (eternally separate from Śrī Hari), *iha* (in this world) *yasya vaśe [asti]* (whose subordinate is) *māyā* (the *Māyā* Potency) [*parantu yaḥ svayaṁ*] (yet who is Personally) *prakṛti-patiḥ īśvaraḥ* (the Lord of material nature); *sa jīvaḥ* (that *jīva*) (despite being liberated) *prakṛti-vaśa-yogyāḥ* (is prone to be subjugated by the *Māyika* or Illusory Potency) *svaguṇataḥ* (by dint of his nature). [6]

Translation: As sparks are situated on the periphery of blazing fire, similarly, the unlimited souls, who are atomic particles of consciousness, are as rays of the original sun of consciousness, Śrī Hari. Despite being inseparable from Śrī Hari, those unlimited souls are eternally separate. The eternal distinction between the Lord and the soul is this: that Person who by His specific Nature is the Master of Material Nature—He is the Lord; and one who, even in his liberated state is by nature prone to be subjugated by the Illusory Nature—he is the *jīva*. [6]

स्वरूपार्थेर्हीनान्निजसुखपरान् कृष्णविमुखान्
हरेर्मायादण्ड्यान् गुणनिगडजालैः कलयति ।
तथा स्थूलैर्लिङ्गैर्द्विविधवरणैः क्लेशनिकरै-
र्महाकर्मालानैर्नयति पतितान् स्वर्ग-निरयौ ॥ ७ ॥

*svarūpārthair hīnān nija-sukha-parān kṛṣṇa-vimukhān
harer māyā-daṇḍyān guṇa-nigaḍa-jālaiḥ kalayati
tathā sthūlair liṅgair dvividha-varaṇaiḥ kleśa-nikarair
mahākarmmalānair nayati patitān svarga-nirayau [7]*

Analysis: *svarūpārthair hīnān* (Those who have forgotten their intrinsic nature), *kṛṣṇa-vimukhān* (who are averse to Śrī Kṛṣṇa) *nija-sukha-parān* (for their selfish pleasure), *māyā-daṇḍyān* (deserve to be punished by the Māyā Potency) *hareḥ* (of Śrī Hari) [*ataeva*] (therefore) *kalayati* ([Māyā] captivates them) *guṇa-nigaḍa-jālaiḥ* (by the chains of *sattva*-, *raja*- and *tamo-guṇa*), *tathā* (and thus) *dvi-vidha-varaṇaiḥ* (by the two types of coverings) *sthūlair liṅgaiḥ* (of the gross and subtle bodies), *kleśa-nikaraiḥ* (by multiple tribulations), *mahākarmmalānaiḥ* (by severe bondage in *karma*), *nayati patitān* (takes the fallen souls) *svarga-nirayau* (to heaven and hell). [7]

Translation: By his innate nature, the soul is Kṛṣṇa's faithful servant. The fallen souls have forgotten that innate nature, and, bent on fulfilling their selfish pleasures have become averse to Śrī Kṛṣṇa. They deserve punishment, and the Māyā Potency of the Lord takes them captive in the chains of the illusory modes of illumination, activation and stultification, and leads them to heaven and hell by binding them within the dual envelopes of the gross and subtle bodies, afflicting them with multifarious worldly tribulations by the force of overwhelming karmmic (reactionary) bondage. [7]

यदा भ्रामं भ्रामं हरिसगलद् वैष्णवजनं
कदाचित् संपश्यंस्तदनुगमने स्याद्रुचियुतः ।
तदा कृष्णवृत्त्या त्यजति शनैर्कैर्मायिकदशां
स्वरूपं विभ्राणो विमलरसभोगं स कुरुते ॥ ८ ॥

*yadā bhrāmaṁ bhrāmaṁ hari-rasa-galad-vaiṣṇavajanaṁ
kadācit saṁpaśyaṁs tad-anugamane syād ruci-yutaḥ
tadā kṛṣṇāvṛtṭyā tyajati śanakair māyika-daśāṁ
svarūpaṁ vibhraṇo vimala-rasa-bhogaṁ sa kurute [8]*

Analysis: *yadā* (When) *bhrāmaṁ bhrāmaṁ* (wandering hither and thither), *kadācit* (at some time) *saṁpaśyaṁ* (seeing) *hari-rasa-galad-vaiṣṇava-janaṁ* (a Vaiṣṇava whose heart is melted in the Joy of Love for Śrī Hari) *ruci-yutaḥ* *tad anugamane* (the desire to follow that Vaiṣṇava) *syāt* (becomes possible), *tadā* (then) *kṛṣṇāvṛtṭyā* (by continuously chanting the Holy Name and Glories of Kṛṣṇa) *saḥ* (that *jīva*) *śanakaiḥ* (gradually) *tyajati* (loses) *māyika-daśāṁ* (his illusory situation), *vibhraṇaḥ* (gaining) *svarūpaṁ* (his own form), *vimala-rasa-bhogaṁ kurute* (and revels in the Nectar of Kṛṣṇa's Divine Service). [8]

Translation: After wandering throughout the higher and lower species of life, when he is blessed with a holy glimpse of a Vaiṣṇava whose heart is melted in the Joy of Love for the Supreme Lord Hari, the attraction to live the life of following in the wake of the Vaiṣṇava is born for the conditioned soul. Continuously chanting the Holy Name and Glories of Lord Kṛṣṇa, his life of illusory existence is gradually dispelled. He soon attains to his own intrinsic form and becomes eligible to revel in the Joy of the unadulterated Service of Śrī Kṛṣṇa. [8]

हरेः शक्तेः सर्वं चिदचिदखिलं स्यात् परिणति-
 विवर्त नो सत्यं श्रुतिमतविरुद्धं कलिमलम् ।
 हरेर्भेदाभेदौ श्रुतिविहिततत्त्वं सुविमलं
 ततः प्रेम्णः सिद्धिर्भवति नितरां नित्यविषये ॥ ९ ॥

*hareḥ śakteḥ sarvvaṁ cid-acid-akhilam syāt pariṇatir
 vivarttaṁ no satyaṁ śruti-mata-viruddhaṁ kalimalam
 harer bhedābhedaḥ śruti-vihita-tattvaṁ suvimalam
 tataḥ premṇaḥ siddhir bhavati nitarāṁ nitya-viṣaye [9]*

Analysis: *cid-acid-akhilam sarvvaṁ* (All that be, both conscious and unconscious) *pariṇatir syāt* (is a transformation) *hareḥ śakteḥ* (of Śrī Hari's Potency); *vivarttaṁ* (the Māyāvādī theory, *Vivarttavāda*) *satyaṁ no* (is false); [*tat*] (that theory) *kalimalam* (is dirt of the Kali-yuga) *śruti-mata-viruddhaṁ* (contrary to the Teachings of the *Vedas*); *hareḥ* (Śrī Hari's) *bhedābhedaḥ* (Principle of simultaneous distinction and non-distinction) *suvimalam* (is the perfectly pure) *śruti-vihita-tattvaṁ* (Principle recognized by *Veda*); *tataḥ* (from that Principle) *nitarāṁ* (extreme) *siddhiṁ* (perfection) *premṇaḥ* (of Love) *nitya-viṣaye* (for the Eternal Objective) *bhavati* (ensues). [9]

Translation: The entire Creation, conscious and unconscious, is a transformation of Śrī Kṛṣṇa's Potency. *Vivartta-vāda*, the theory of illusion, is fallacious—a contamination of the age of Kali, contradictory to the Wisdom of the *Veda*. The perfectly pure Principle recognized by the *Veda* is the Principle of inconceivable simultaneous distinction and non-distinction, known as *Acintya-bhedābheda-tattva*. From that Axiomatic Teaching, the perfection of Love for the Supreme Truth is ever realized. [9]

श्रुतिः कृष्णाख्यानं स्मरण-नति-पूजाविधिगणा-
 स्तथा दास्यं सख्यं परिचरणमप्यात्मददनम् ।
 नवाङ्गानि श्रद्धापवितहृदयः साधयति वा
 व्रजे सेवालुब्धो विमलरसभावं स लभते ॥ १० ॥

*śrutiḥ kṛṣṇākhyānaṁ smaraṇa-nati-pūjā-vidhi-gaṇāś
 tathā dāsyam sakhyam paricaraṇam apy ātmadadanam
 navāṅgāni śraddhā-pavita-hṛdayaḥ sādhayati vā
 vraje sevā-lubdho vimala-rasa-bhāvaṁ sa labhate [10]*

Analysis: *śrutiḥ* (Hearing), *kṛṣṇākhyānaṁ* (singing the Glories of Śrī Kṛṣṇa), *smaraṇa-nati-pūjā-vidhi-gaṇāś* (remembering, praying, worshipping, etc., as enjoined in the Scriptures), *tathā* (thus) *dāsyam* (servitude), *sakhyam* (friendship), *paricaraṇam* (personal attendance), *ātmadadanam* *api* (up to self-giving); *navāṅgāni sādhayati vā* (practising the nine integral limbs of Devotion), *śraddhā-pavita-hṛdayaḥ* (with the heart sanctified by faith) *saḥ* (the soul) *vraje sevā-lubdhah* (hankering for Service in Vraja) *vimala-rasabhāvaṁ labhate* (attains the Holy Joyous Loving Emotion). [10]

Translation: Hearing, chanting, remembering, praying, worshipping, serving, befriending, attending the Lotus Feet of the Lord and offering one's very self—cultivating these ninefold integral limbs of Devotion with a heart sanctified by faith, the soul becomes filled with the deep aspiration for Divine Service in Śrī Vṛndāvana and attains the nectar of Pure Love Divine for Kṛṣṇa. [10]

स्वरूपावस्थाने मधुररसभावोदय इह
 व्रजे राधाकृष्ण-स्वजन-जन-भावं हृदि वहन् ।
 परानन्दे प्रीतिं जगदतुलसम्पत्सुखमहो
 विलासाख्ये तत्त्वे परमपरिचर्यां स लभते ॥ ११ ॥

*svarūpāvasthāne madhura-rasa-bhāvodaya iha
vraje rādhā-kṛṣṇa-svajana-jana-bhāvaṁ hṛdi vahan
parānande prītiṁ jagad-atula-sampat-sukham aho
vilāsākhye tattve parama-paricaryāṁ sa labhate [11]*

Analysis: *iha* (While still living in this world), *svarūpāvasthāne* (when established in one's intrinsic form), *madhura-rasa-bhāvodaye* (when *Bhāva*, the Dawning of Love in *Madhura-rasa* is aroused), *saḥ* (that *jīva* practising Pure Devotional Service), *vraje rādhā-kṛṣṇa-svajana-jana-bhāvaṁ* (the deep aspiration to render Divine Service in the wake of the Personal Associates of Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana) *vahan* (having become infused) *hṛdi* (within his heart), *prītiṁ* (Love) *parānande* (for the Supreme Transcendental Ecstatic Truth), *jagad-atula-sampat-sukham-aho* (the great treasure of Joy unparalleled in the entire world), *parama-paricaryāṁ* (the acme of Personal Divine Service) *vilāsākhye tattve* (unto the Truth known as 'playful'), *labhate* ([he] does attain). [11]

Translation: When the soul's Practice in Devotion (*Sādhana-Bhakti*) becomes fully mature and he is established in his intrinsic form, the Dawning of Love in Divine Consortherhood appears in his heart by virtue of the Ecstatic Potency—a deep aspiration to follow in the wake of the Personal Associate-Servitors of Śrī Śrī Rādhā-Kṛṣṇa in Vraja awakens in the innermost regions of his heart. Gradually his heart is captured by the Divine Ecstasy Personified, and he attains the Supreme Joy, unparalleled in the entire world—the zenith of Personal Service unto the One known as the Playful Sweet Absolute.

There is no greater attainment for the *jīva*. [11]

प्रभुः कः को जीवः कथमिदमचिद्विश्वमिति वा
विचार्यैतानर्थान् हरिभजनकृच्छास्त्रचतुरः ।
अभेदांशां धर्मान् सकलमपराधं परिहरन्
हरेर्नामानन्दं पिबति हरिदासो हरिजनैः ॥ १२ ॥

*prabhu kaḥ ko jīvaḥ katham idam acid-viśvam iti vā
vicāryaitān arthān hari-bhajana-kṛc-chāstra-caturāḥ
abhedāṁśāṁ dharmmān sakalam aparādhaṁ pariharan
harer nāmānandaṁ pibati hari-dāso hari-janaiḥ [12]*

Analysis: *prabhuḥ kaḥ* (Who is the Lord)? *jīvaḥ kaḥ* (who is the *jīva*)? *katham vā* (and what is) *idam acid-viśvaṁ* (this material world)? *vicārya* (Considering) *etān arthān* (all these matters) *hari-bhajana-kṛt* (the ever earnest to serve Śrī Hari) *śāstra-caturāḥ* (Scripturally adept) *hari-dāsaḥ* (servitor of Śrī Hari, established in his intrinsic form) *pariharan* (giving up) *abhedāṁśāṁ* (desire for 'oneness with the Absolute'), *dharmmān* (all religiosity and irreligiosity, duty and non-duty) *sakalam aparādhaṁ* (and all kinds of offences), *pibati* (drinks) *hari-janaiḥ* (in the company of the pure devotees) *nāmānandaṁ* (the Joy of Śrī Harināma, the Holy Name of the Lord). [12]

Translation: 'Who is Kṛṣṇa? And who am I, the soul? And what are the unconscious and conscious worlds?'

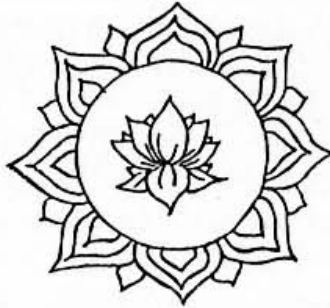
Deliberating on these matters, the person who is ever earnest in his Service to the Lord Hari, and who is adept in the purports of Scriptures, abandons the desire for oneness with the Absolute, all 'do's and don'ts' of the world, and all kinds of offences—and in his innate nature of Servitor of Hari he ever drinks the Nectar of the Holy Name in the company of the Holy. [12]

संसेव्य दशमूलं वै हित्वाऽविद्यामयं जनः ।
भावपुष्टिं तथा तुष्टिं लभते साधुसङ्गतः ॥ १३ ॥

*saṁsevyā daśa-mūlaṁ vai hitvā 'vidyāmayam janah
bhāva-puṣṭim tathā tuṣṭim labhate sādhu-saṅgataḥ [13]*

Analysis: *saṁsevyā* (Following) *daśa-mūlaṁ* (these ten Basic Principles), *vai* (indeed), *janah* (the *jīva*), *hitvā* (destroying) *avidyāmayam* (the disease of ignorance), *labhate* (attains) *bhāva-puṣṭim* (nourishment of devotional heart) *tathā puṣṭim* (and satisfaction) *sādhu-saṅgataḥ* (from the association of genuine devotees). [13]

Translation: Embracing these Ten Root Principles, the soul deals the death blow to the malady of nescience; his devotional heart is nourished and satisfied in the holy association of the devotees. [13]



श्रीश्रीगुरुगौराङ्गो जयतः

Chaatak



Song-bird weeps, gazing upward
Unto the cloud
'O my friend, a drop of water
Be unto me allowed?'

I cannot think to drink
Waters from below,
Just a drop of your sweet nectar
Could it kindly flow?

I have waited, blazing sun
All summer long,
Yet I never cease, my friend,
Singing of my song.

I have braved wind and cold
Watching you on high;
Soon, I know you'll surely send
Your nectar from the sky.

When the blossoms bloom on branch
I sing my song with glee:
'Sweet water, sweet water
Send one drop to me.'

Now the leaves of trees do fall
Unto the ground;
Still I know you ever hear
My little humble sound.

O dark cloud up above
Blackish-blue in hue,
I have ne'er beheld such beauty
As I see in you.

You were born, O beloved,
Life of life to give;
Without your sweet shower of grace
I could never live.

You can send a thunderbolt
Down from the blue;
I will always sing my song
Lovingly to you.

You can inundate the world
With a fierce deluge;
Yet I know none but you
As my only refuge.

I am just a tiny bird
Sitting in a tree
But you're so great and high
You'll give your grace to me.

Song-bird weeps, gazing upward
Unto the cloud
'O my friend, a drop of water
Be unto me allowed?'

श्रील प्रभुपाद-प्रणति

निखिल-भुवन-माया-छिन्नविच्छिन्नकर्त्री,
विबुधबहुल-मृग्या-मुक्ति-मोहान्त-दात्री ।
शिथिलित-विधि-रागाराध्य-राधेश-धानी,
विलसतु हृदि नित्यं भक्तिसिद्धान्त-वाणी ॥

गौराङ्गैक-गतिर्व्रजाश्रितमतिः श्रीगौरधामस्थितिः
सच्छास्त्रैकवृतिः कुसङ्गविरतिर्दुःस्थव्यथा-निष्कृतिः ।
श्रीरूपैकरतिः सनातन-नतिः श्रीजीवतेजस्ततिः
श्रीसिद्धान्तसरस्वती विजयते गौडीय-गोष्ठीपतिः ॥
गौडे गाङ्गतटे नवव्रज-नवद्वीपे तु मायापुरे
श्रीचैतन्यमठ-प्रकाशकवरो जीवैक-कल्याणधीः ॥
श्रीसिद्धान्तसवस्वतीति-विदितो गौडीय-गुर्व्वन्वये
भातो भानुरिव प्रभातगगने रूपानुगैः पूजितः ॥

श्रील गदाधर-प्रार्थना

नीलाम्बोधितटे सदा स्वविरहाक्षेपान्वितं बान्धवं
श्रीमद्भागवती कथा मदिरया सञ्जीवयन् भाति यः ।
श्रीमद्भागवतं सदा स्वनयनाश्रूपायणैः पूजयन्
गोस्वामिप्रवरो गदाधरविभुर्भूयात् मदेकागतिः ॥

ऋक्-तात्पर्यम्

तद्विष्णोः परमं पदं श्रुतिमतं मुह्यन्ति यत् सूरयः
द्रष्टा चक्षुरिव प्रसारित-महासूर्येव दिव्याततम् ।
धाम्ना स्वेन सदा निरस्त-कुहकं सत्यं परं शब्दितं
ज्योतिःप्रीतितनुं हिरण्यपुरुषं पश्यन्ति तं सूरयः ॥

—श्रील श्रीभक्तिरक्षक श्रीधर देवगोस्वामी महाराज