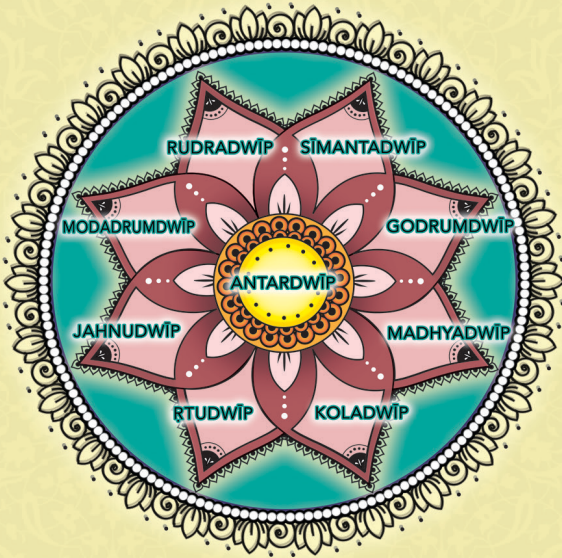


# Śrī Nabadwīp Dhām Māhātmya-Muktā-Mālā

Om Viṣṇupād  
Śrīla Bhakti Nirmal Āchārya Mahārāj





All Glory to Śrī Guru and Śrī Gaurāṅga

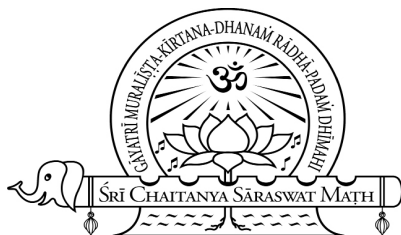
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# Śrī Nabadwīp-Dhām Māhātmya-Muktā-Mālā

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*A Pearl Necklace of Glories of  
Śrī Nabadwīp Dhām*

*Compiled based on the discourses emanating  
from the holy lotus mouth of  
Ananta-śrī-vibhūṣita Om Viṣṇupād  
Paramahaṁsa-kula-chūḍāmaṇi Viśva-vareṇya  
Śrī Śrīmad Bhakti Nirmal Āchārya Mahārāj*



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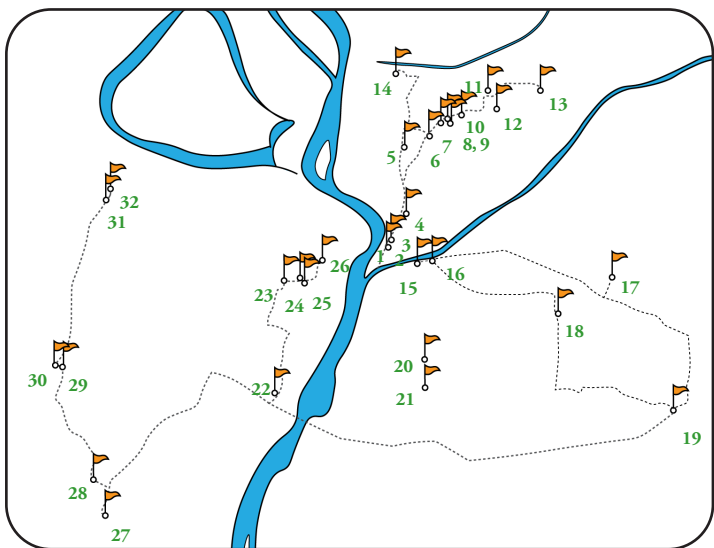
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PRESENTATION

Following the order of our beloved Śrī Gurupādpadma Om Viṣṇupād Śrīla Bhakti Nirmal Āchārya Mahārāj expressed shortly before his holy disappearance, the translation of this holy book from Bengali into English was initially completed on Śrī Nityānanda Trayodaśī, 14 February 2022. After a further revision, it was published in 2025 by the grace of Om Viṣṇupād Śrīla Bhakti Tilak Nirīha Mahārāj. Holding the desire of our Śrī Gurupādpadma on our heads, we carefully bow down at the lotus feet of all holy Vaiṣṇavs and devotees and humbly pray for your mercy as we submit this holy book to you. In the words of Śrīla Bhakti Nirmal Āchārya Mahārāj himself:

‘You should always remember Śrī Nabadwīp Dhām *parikramā*. We have printed a very good book, *Śrī Nabadwīp-Dhām Māhātmya-Muktā-Mālā*. It is written in very simple language and contains all the lectures that I myself and all the *sannyāsis* give during the *parikramā* time about the glories of Śrī Nabadwīp Dhām. When I was proofreading it, and when Bengali devotees now read it, we read this book and think, “We are in Nabadwīp Dhām *parikramā*!” Śrīla Bhaktinod Thākura’s *Śrī Nabadwīp-dhām-māhātmya* is a good book, but it is written as a poem and very hard to understand. Devotees always like easy books: they always want to read what they can understand. Even I still do not feel so eager to read *Śrī Nabadwīp-dhām-māhātmya*, but the new book *Śrī Nabadwīp-Dhām Māhātmya-Muktā-Mālā* is written in prose, and it is a very great book.’

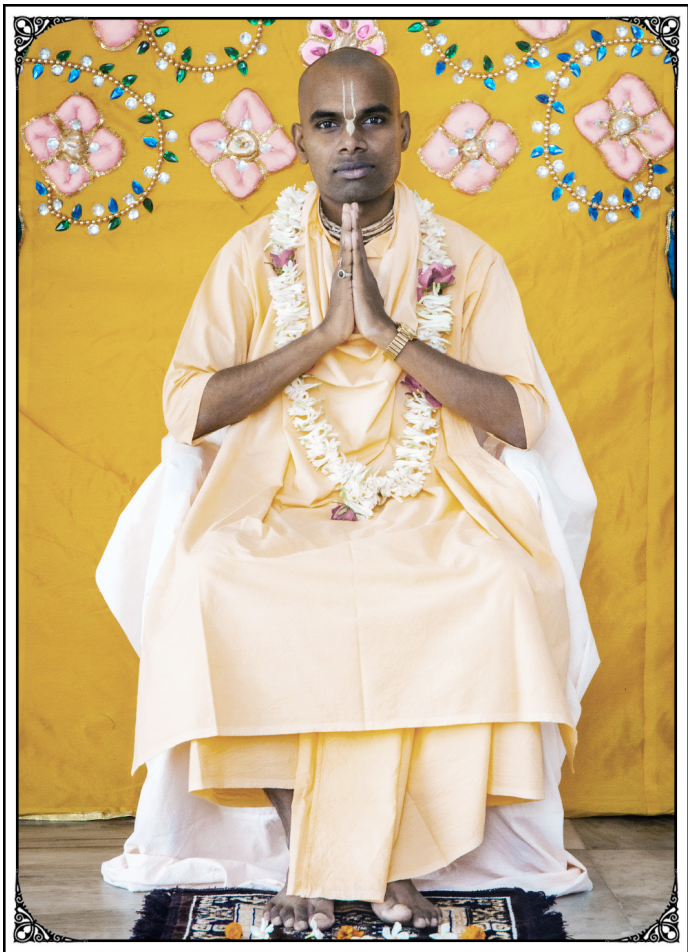




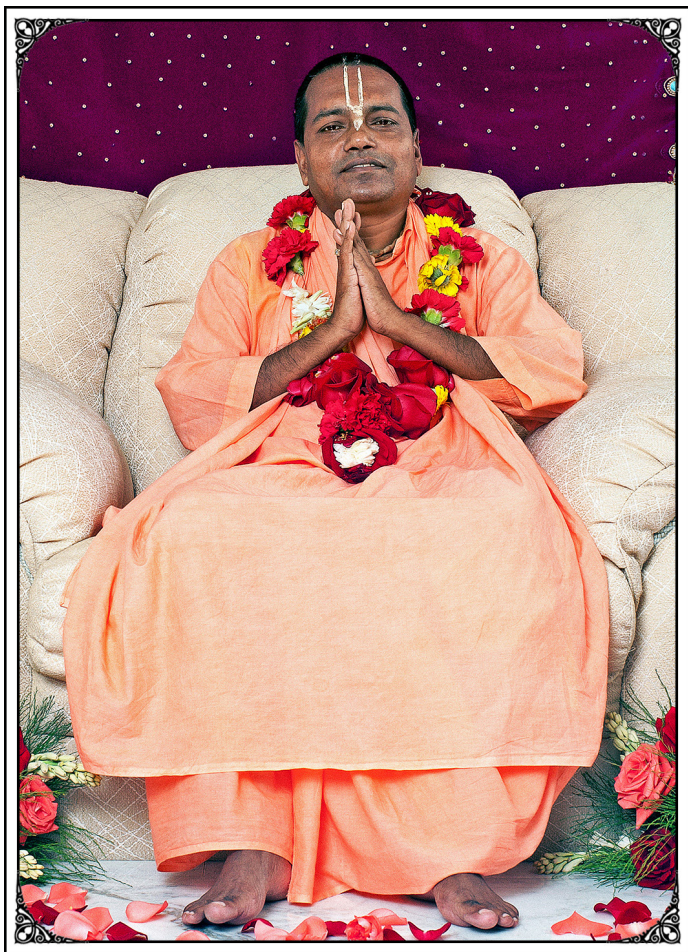
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*Om Viṣṇupād Śrīla Bhakti Tilak Nirīha Mahārāj,  
the current appointed successor Sevāite-President-Āchārya  
of Śrī Chaitanya Sāraswat Maṭh*



*Om Viṣṇupād Śrīla Bhakti Nirmal Āchārya Mahārāj,  
the successor Sevāite-President-Āchārya of Śrī Chaitanya  
Sāraswat Maṭh, the holder of the current of pure devotion  
in the line of Śrīla Rūpa Goswāmī Prabhu*

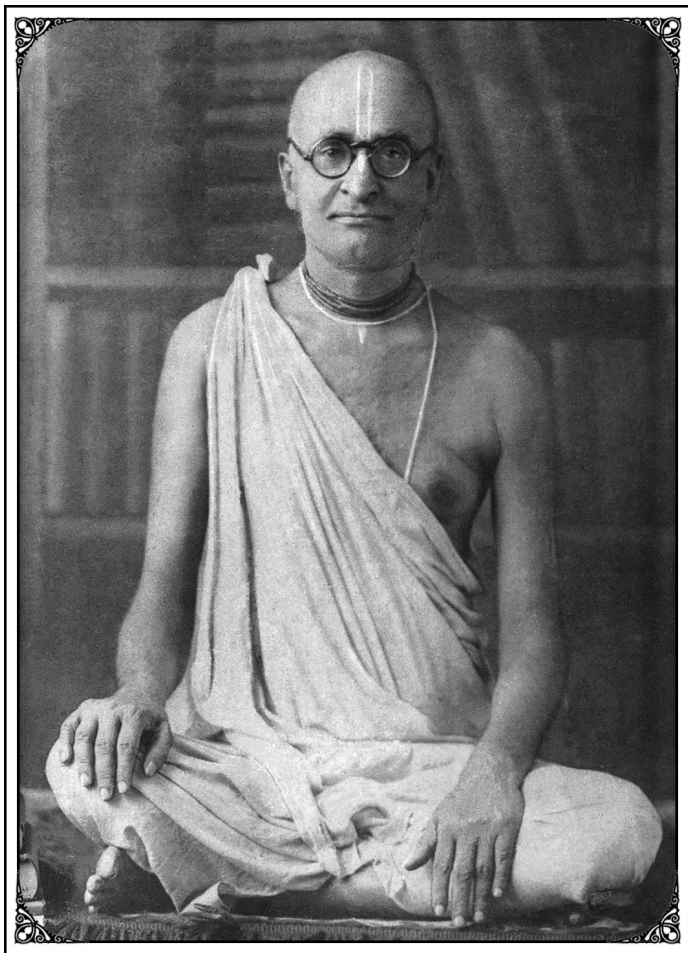


*His Divine Grace Jagad-Guru Om Viṣṇupād  
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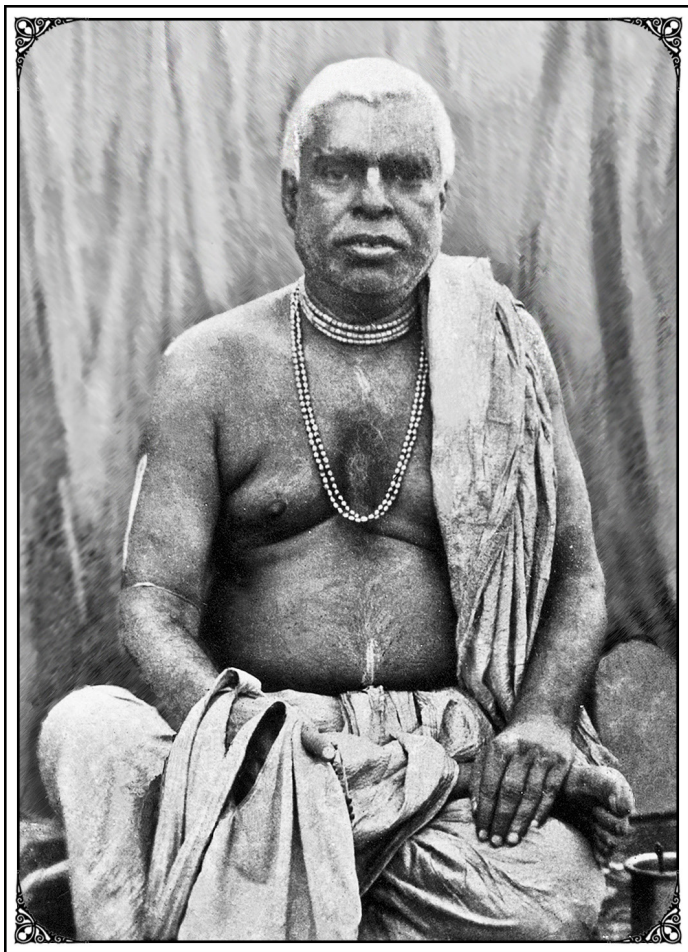




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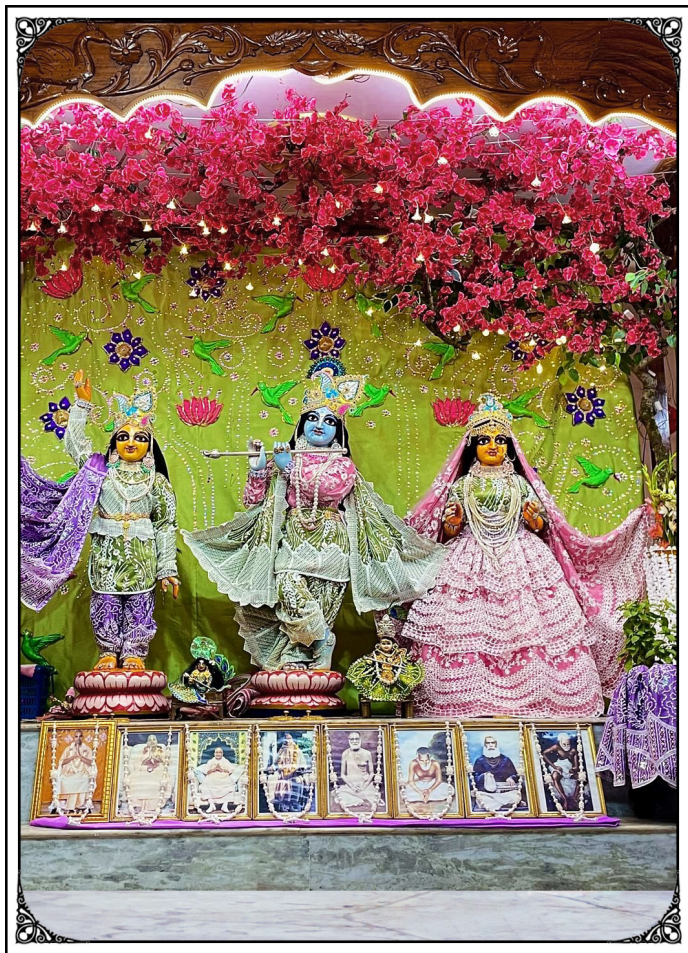


*Bhagavān Śrīla Bhakti Siddhānta Sārasvatī Ṭhākura Prabhupāda,  
the Founder-Āchārya of Śrī Gauḍīya Maṭh and the modern age  
reviver of Śrī Chaitanya Mahāprabhu's movement and conception.*



*Sach-chid-ānanda Śrīla Bhaktivinod Ṭhākura Mahāśaya,  
reviver of the current of Śrī Kṛṣṇa Chaitanya Mahāprabhu's pure  
conception; the supreme giver of Śrī Guru, Śrī Grantha, Śrī Gaura  
Dhām, the Holy Name, and Holy Devotion.*





*Their Lordships*

*Śrī Śrī Guru-Gaurāṅga-Rādhā-Madan-mohan jiu,  
Śrī Chaitanya Sāraswat Maṭh, Śrī Tārakeśwar, West Bengal*

# Brahmā–Madhva–Gauḍīya Sampradāya (Our Disciplic Succession)



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# Introduction

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# ‘Appeal on Śrī Nabadwīp Dhām Parikramā’

(By Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj)

bhramite habe nā āra e-chhāra bhuvana  
You do not have to wander any longer in this vile world.

anitya e deha-rathe chaḍiyā mṛtyura pathe  
himsra-sārddūla-pūrṇa saṁsāra-kānana  
bhramite habe nā āra e-chhāra bhuvana [1]

You do not have to wander any longer in this vile world, riding along the path of death in the chariot of this temporary body in the forest of material existence filled with ferocious tigers.

añchale añchala bādhi’ yauvanera sādha sādhi’  
‘gṛha-vrata’ nāme śudhu ha’le parichita  
janma-janmāntara dhari’ gṛha parikramā kari’  
bujhile ki māyā-bhūmi—kaṇṭaka-āvṛta? [2]

Pursuing the desires of youth and getting married, you have known the ‘vow of household life’ in name only. Continuing in this way birth after birth, circling about in household life, have you now realised that the land of Māyā is covered with thorns?

āra-o karitechha mana bhramaṇera āyojana—  
deśa hate videśete grāma-grāmāntare,  
ekhano meṭeni āsā āra-o bādhitechha vāsā—  
du’dinera pāntha-śālā—pṛthivīra pare? [3]

Moreover, your mind has made sure that you keep wandering from country to country, from village to village, but your desires have never been fulfilled. But then you still built yourself a house – a temporary hut which lasts but a few days – upon this earth?

mahāmāyā-moha-ghore āra kata-kāla ore!  
anitya o gṛhaṭīre—karabi bhramaṇa,  
dārā-putra-paribāra asāra-anitya chhāra  
bile—khāle—āstākuḍe mile ki ratan? [4]

Ah! How much longer will you keep wandering in the darkness of Mahāmāyā's illusion, staying in that temporary home? Your wife, sons and family are pointless, temporary and vile! Is it possible to find a jewel in a swamp, trench or heap of rubbish?

pāye dhari kahi sāra bhramite habe nā āra  
nāhi hethā bharasāra—eka-bindu jala,  
nāhi āsā sāntvanāra, āchhe śudhu hāhākāra  
samasta saṁsāra bharā—jalanta-anala [5]

Clasping your feet, I am telling you this main truth: you do not have to wander here any longer. There is no hope here – not a drop of water! There is no hope of any solace but only cries of distress. The entire burden of material existence is like a blazing fire.

bhramite habe nā āra saṁsāra-kānane  
ai śona gaura-jana ḍāke sarva-jane [6]

You do not have to wander any longer in this forest of material existence. Lord Gaurāṅga's devotees call everyone: 'Listen!

āya āya tvarā kari bāla-vṛddha nara-nārī  
divya-chintāmaṇi-dhāma—gaura-janma-bhūmi  
praṇayi-bhakata sane jīvanera śubha-kṣaṇe  
gaurāṅge janma-dine āya parikrami [7]

'Men and women, young and old! Hurry up, come to the divine abode of wish-fulfilling jewels, the land of Śrī Gaurāṅga's advent! Come and circumambulate it in the company of loving devotees during the most auspicious time of your life, the day of Śrī Gaurāṅga's advent.

dhāma-parikramā ka're sāṅga habe chira-tare  
ananta janama dha're brahmāṇḍa-bhramaṇa,  
dūre yābe bhava-roga khaṇḍibe sakala bhoga  
bhūloke-goloka-lābha—ḍāke gaura-jana [8]

'Circumambulate this holy abode and your wandering throughout the universe for innumerable births will come to an end, the disease of material existence will go away, all your suffering will be dispelled, and you will experience Goloka on this earth' – Gaura's devotees call out to everyone.

bhramite habe nā āra e-chhāra bhuvana [9]

You do not have to wander any longer in this vile world.

## Śrī Gaura-Dhām and Śrī Bhaktivinod

Śrī Śrīla Ṭhākura Bhaktivinod, an associate of Śrī Gaura-hari, appeared in this world to preach about Śrī Gaurāṅga Mahāprabhu's Holy Name, Holy Abode and Holy Aspiration. His appearance took place within the holy abode of Śrī Gaurāṅga Mahāprabhu, in a province near Nabadwīp. So, one time Kṣetrapāl Tārakeśwar (Lord Śiva) said to Ṭhākura in a dream, 'You are going to Vṛndāvan? But have you done the work that there is to do in Śrī Nabadwīp Dhām, near your home?'

Ṭhākura loved Śrī Gaura-dhām so much that even if you try to glorify that love with the countless mouths of Anantadeva, you will not be able to tell it to the end. When Ṭhākura Bhaktivinod came to Śrī Dhām Māyāpura, he would often say that by beholding the dust, the trees, the grass, the creepers, etc. of the *dhām*, his heart would become surcharged with unprecedented joy and excitement.

Ṭhākura saw Vraja-dhām within Gaura-dhām. He relished within the nine islands of Nabadwīp the nectar of the *aṣṭakālīya* pastimes of Śrī Gaurasundara, the chief commander of the nine types of devotion. In his book *Bhajana-Rahasya*, Ṭhākura shows that one can hear, glorify and remember the *aṣṭakālīya-līlā* of the Divine Couple of

Vraja (the pastimes of Rādhā-Kṛṣṇa taking place during the eight divisions of the day) through the *Śikṣāṣṭakam*, eight verses encapsulating the teachings of Śrī Gaura-sundar; and in his books *Śrī Nabadwīp-bhāvataṅga*, *Śrī Nabadwīp-dhām-māhātmya* and *Śrī Nabadwīp-śataka*, he indicates that the same *aṣṭakālīya-līlā* of Vraja Dhām is observed within the forests of Gaura-dhām. This is a very esoteric mystery – it is not to be spoken about in front of everyone broadly as there are very few people who are fit to hear about such things (otherwise, even if people hear about it, they will neither believe nor understand it).

Ṭhākur saw the forenoon pastimes of Śrī Gaurahari within the *kīrtan* island, Śrī Godrum; he considered Godrum to be Śrī Nandīśvar Dhām, the ‘residence of cowherds’ (*gopāvās*) or the ‘pasturing grounds’ (*goṣṭha*). That is why Ṭhākur sings in *Śrī Nabadwīp-bhāvataṅga* (verses 43–44), ‘O mind! Worship, worship the Godrum forest! Soon your eyes will behold Gaura’s treasured pastimes. By seeing those pastimes, you will easily attain the pastimes of the Divine Couple and your desires will be fulfilled. Godrum is Śrī Nandīśvar Dhām, the residence of cowherd boys, where Śrī Gaurāṅga performs various pastimes. In the morning, the Lord eats milk preparations in cowherd boys’ houses and herds cows with cowherd boys.’

Śrīla Ṭhākur Bhaktivinod would sometimes see Śrī Gokula Mahāvan in Antardwīp, Māyāpur, with the *rāsa-maṇḍala* of Śrī Vṛndāvan within in. We see an indication that Śrī Rāsa Maṇḍala is the place of daybreak pastimes: ‘Māyāpur is Śrī Gokula Mahāvan, and Pāraḍāṅgā is



considered Saṭṭikāra. Śrī Rāsa Maṇḍal of Vṛndāvan is present there, and in the future there will be joyous singing at this place' (Śrī Nabadwīp-dhām-māhātmya, Antardwīp, 88–89).

Śrīla Ṭhākur saw the midday pastimes in Madhyadwīp: 'At midday, Śrī Gaurāṅga roams all these forests with His associates, mad with divine love. Suggesting the pastimes of Kṛṣṇa, He dances there with devotees during *kīrtan* and relishes the ecstasy of Rādhā' (Śrī Nabadwīp-bhāvataṅga, 57).

Ṭhākur Śrī Bhaktivinod saw the intrinsic form of Śrī Sīmantinī Devī, whose hair parting is adorned with the pollen from the lotus feet of Śrī Gaura and who is the protectress of the island Śrī Sīmanta, as Yogamāyā Paurṇamāsī. Śrī Gaurasundar said to Pārvatī Devī, 'You are not separate from Me. You are My energy and the supreme goddess. My consort (My singular energy) has two forms: as My personal energy, you are Rādhikā, and as My external energy, Rādhā expands into you. My pastimes are not complete without you. You are certainly involved in My pastimes as Yogamāyā. In Vraja, you are eternally present as Paurṇamāsī, and in Nabadwīp, you are present as Prauḍhā Māyā with Lord Śiva, the guardian of the Dhām' (Śrī Nabadwīp Dhām Māhātmya, Sīmantadwīp, 71–74).

Ṭhākur Bhaktivinod described the Protector of the Dhām, Vṛddha Śiva, as the 'Protector' (Kṣetrapāl) of Śrī Māyāpur. When Mahāprabhu later manifests His disappearance pastime and Gaṅgā Devī covers Śrī Māyāpur (in some places almost completely), there will

be only the birthplace of Śrī Gaura and some places nearby left. When, by the wish of Śrī Gaurasundar, devotees again manifest a temple at His appearance place, Prauḍhā Māyā and Vṛddha Śiva will come again and carry out their duties according to the wish of the Lord. Later, Ṭhākur Bhaktivinod saw in a dream that the glory of Śrī Gaura-hari's service would spread widely, and it has indeed come true. Ṭhākur wrote in *Śrī Nabadwīp-dhām-māhātmya* (Antardwīp, 74): 'A wonderful temple will manifest, and the daily worship of Gaurāṅga will flourish in it.'

Later on, Ṭhākur described Ballāl Dīrghikā, which was excavated by Lakṣmaṇ Sen, as a pond of 'Vaiṣṇav Mahārāj Pṛthu', or 'Pṛthu Kuṇḍa'.

Ṭhākur Bhaktivinod called Śaraḍāṅgā 'Śrī Puruṣottama Dhām'. Seeing Vidyāvāchaṣpati's place as Dvārakā, Ṭhākur Bhaktivinod, an exalted associate of Śrī Gaura and a follower of Śrī Svarūpa-Rūpa Goswāmī, considered the verse 'Yaḥ kaumāra-haraḥ' and, subsequently, Śrī Rūpa Goswāmī's verse 'Priyaḥ so'yaṁ' and wanted to see Śrī Gaura-hari in temple of Śrīvās, which is the non-different from Śrī Vṛndāvan, on the bank of Pṛthu Kuṇḍa.

We see that Koladwīp is described in *Śrī Nabadwīp-bhāvatarāṅga* (74) as Bahulāvan, and the hill in Kuliyā is described as Giri-Govardhan in *Śrī Nabadwīp-dhām-māhātmya* (Koladwīp, 37–38): 'Fortunate souls can see this abode of ultimate joy, Koladwīp, which is non-different from Śrī Bahulāvan. Having seen the mountain-like form of Varāhadev, wise Vāsudev decided that this place would be named Koladwīp Parvat (Koladwīp Hill). Since then,

it has been known as Parvat. O Jīva! Devotees know this place to be Govardhan Hill of Vṛndāvan, which is replete with the Lord's eternal pastimes.'

Ṭhākur Bhaktivinod saw Bahulāvan in the northern part of Koladwīp (Śrī Nabadwīp-dhām-māhātmya, 11.39–42) and described the astonishing harmony and sweetness of the twelve forests of Śrī Vṛndāvan Dhām within Śrī Nabadwīp Dhām, existing here in a reversed order: 'See Śrī Bahulāvan to the north. Its effulgence shines in all directions. O Jīva, the twelve forests are not arranged here the way they are in Vṛndāvan – by the will of the Lord, their order is reversed. The Lord does what He likes, so He alone knows the reason for what He does. See the way they are arranged here. Their extraordinary reversal increases everyone's divine love.'

In Śrī Nabadwīp-dhām-māhātmya (11.43–44), Samudragāḍ is described as the city of Dvārakā: 'See here Samudragāḍ. O best of the wise, see here both Dvārakā Purī and Śrī Gaṅgāsāgar.' Ṭhākur Bhaktivinod described Champahaṭṭa within Ṛtudwīp as Khadiravan or the land of Śrī Rādhā Kuṇḍa's area (Śrī Nabadwīp-dhām-māhātmya, 11.86–87): 'Previously, there used to be a beautiful *champaka* forest here, and it was part of Khadiravan. Champakalatā Sakhī would pick *champaka* flowers here every day, string garlands and serve Rādhā and Kṛṣṇa.'

It is said in Śrī Nabadwīp-bhāva-taraṅga (78–79), 'There is a *champaka* forest in Champahaṭṭa where Champakalatā Devī picks flowers. This village in Nabadwīp is Śrī Khadiravan, a resting place of Balarām and Kṛṣṇa in Vraja. Covered with forests, Ṛtudwīp is extremely enchanting.

Here, spring and other seasons are devoted to the service of Gaura. Worshipped by all seasons, this land is an abode of joy. A manifestation of Rādhā Kuṇḍa exists here.’

In chapter 12 of *Śrī Nabadwīp-dhām-māhātmya* (verses 12–15), Ṛtudwīp is described as Rādhā Kuṇḍa: ‘Hearing the Name of Gaurāṅga, Nitāi immediately arose and said, “This is Rādhā Kuṇḍa. Here, Gaurahari and devotees would perform *kīrtan* in the afternoon. Here, the six seasons meet and enhance the beauty of Gaurāṅga’s *kīrtan* pastimes. Vraja’s Rādhā Kuṇḍa is present here in Ṛtudwīp, and devotees drink and relish divine love there. See also the beauty of Śyāma Kuṇḍa, which enchants the mind of every soul in this world, and *sakhī*’s grove by its side. Gorā would become immersed in *saṅkīrtan* here in the afternoon and satisfy everyone with the gift of divine love. Brother! We find no other place like this in the whole three worlds. Know that this is the place where devotees serve the Lord. The souls residing here attain the wealth of divine love, and their hearts become serene.”’

In *Śrī Nabadwīp-bhāvataraṅga* (80–81), Ṭhākura Bhaktivinod described appearance of Rādhā Kuṇḍa within Ṛtudwīp: ‘When will I roam Ṛtudwīp, remembering the pastimes of the Lord and beholding the beauty of its forests? The Rādhā Kuṇḍa pastimes of the Lord will then manifest before me, and I will become stunned to have this kind of *darśan*.’

Ṭhākura Bhaktivinod saw the Bhadravan forest in Jhanudwīp (*Śrī Nabadwīp-bhāvataraṅga*, 96; *Śrī Nabadwīp-dhām-māhātmya*, chapter 13), the forest Bhāṇḍīraavan in Modadrumdūp (*Śrī Nabadwīp-bhāvataraṅga*, 110),

Niḥśreyasavan in Vaikuṇṭhapur within Modadrumdwīp [*Kalyāṇ-kalpataru*] (Śrī *Nabadwīp-bhāvataraṅga*, 117), and Kāmyavan in Mahatpur (Śrī *Nabadwīp-bhāvataraṅga*, 124). In Śrī *Nabadwīp-bhāvataraṅga*, Ṭhākur Śrīla Bhaktivinod sang the glory of Nidayā as the embodiment of *sāyujya-mukti* (merging one's existence with the existence of Brahman, the impersonal aspect of the Lord). Śrī Gaurasundar granted liberation to all *jīva* souls – even Sālokya-, Sāmīpya-, Sārūpya- and Sārṣṭi-mukti went to Vaikuṇṭha (different kinds of liberation: having equal place of residence, equal association, equal bodily features and equal opulence as the Lord), but He was merciless only towards Sāyujya-mukti because devotees feel extremely averse towards her. 'Śrī Gaurāṅga Prabhu delivered everyone. He was only merciless towards me. Everyone will know the place where I will now give up my life as Nidayā ("Merciless")' (Śrī *Nabadwīp-bhāvataraṅga*, 140).

Śrīla Ṭhākur Bhaktivinod described Nabadwīp, the abode of Lord Gaurāṅga, as a place of nine kinds of devotion. Fruitive work, knowledge, *yoga*, etc. are servants waiting upon devotion here. When approached by those who are averse to the Lord, the scriptures bestow upon such persons a wicked mentality; and when approached by those who are favourable and behave gently, the scriptures bestow the gift of attachment to Lord Śrī Kṛṣṇa. So, even having read the scriptures, many still do not have faith in Śrī Gaura-dhām. 'Nabadwīp is the abode of the nine-fold practice of devotion. Here, action and knowledge always serve devotion. The scriptures feed misconceptions to the averse and feed love for Kṛṣṇa to the gentle.'

Ṭhākur Bhaktivinod also mercifully revealed in his books the various pastimes of Gaura-dhām and Vraja-dhām that he himself beheld. He wrote, ‘Nabadwīp-maṇḍal, Vraja-maṇḍal and Goloka are non-different and indivisible. They became divided only because transcendental love manifests itself in an unlimited number of peculiar mellows’ (Śrī Brahma-saṁhitā, 5.5).

In Śrī Nabadwīp-dhām-māhātmya (3.79–85), the divine forms of Nabadwīp-dhām and Vraja-dhām, as well as the chambers of the *mādhurya* and *audārya* moods that are found within Goloka, are described in the following manner: ‘Nabadwīp is the best of all abodes of the Lord. Beyond Śrī Virajā, Brahmaloka and Vaikuṇṭha is Śvetadwīp, Śrī Goloka and, lastly, Gokula Vṛndāvan, Kṛṣṇa’s abode. Lord Kṛṣṇa’s abode manifests itself in two ways: its *rasa* appears as either *mādhurya* or *audārya*. *Audārya* is fully present in *mādhurya*, and *mādhurya* is fully present in *audārya*. Still, fortunate souls know that Vṛndāvan is the place where *mādhurya* is predominant. All the Vedas say that Nabadwīp-dhām is a place where *audārya* is always predominant. There is no difference between Vṛndāvan and Nabadwīp other than the difference in their respective manifestation of *rasa*.’

Ṭhākur said in *Jaiva-dharma*, ‘These three abodes – Goloka, Vṛndāvan and Śvetadwīp – are private chambers of Paravyoma. Goloka is an abode of Kṛṣṇa’s lawful pastimes (*svakīya*, the pastimes that Kṛṣṇa performs together with His internal potency); Vṛndāvan is an abode of paramour pastimes (*pārakīya*); and Śvetadwīp is a supplementary abode of those pastimes. There is no

difference between Goloka, Vṛndāvan and Śvetadwīp – although Śrī Nabadwīp is actually Śvetadwīp, it is non-different from Vṛndāvan.’

Ṭhākura Bhaktivinod, an embodiment of Nadia, has also told us how one can get the eyes to see Śrī Gaura-dhām. If you are to receive the mercy of Śrī Gaura’s abode, you must first of all receive the mercy of Śrīla Ṭhākura Bhaktivinod. If you desire to attain the great fortune of eternal residence in the abode of Śrī Gaura, you must become a particle of dust adhering to the holy lotus feet of Śrī Bhaktivinod. If you identify yourself with the body, if you have fleshy vision, then you will not see the holy abode or be able to identify yourself with it. You can see the true holy form of the *dhām* through the vision of the Holy Name. Ṭhākura Bhaktivinod repeatedly glorified this truth: ‘According to the desire of the Lord, until and unless your illusory body leaves you, the nature of the *dhām* will not be fully revealed to you and your intelligence will not give up its conditioned nature. By the will of the Lord, here you can receive a spiritual body and become free; the covering of the net of material illusion will disappear, and you will feel unlimited joy in this eternal abode’ (Śrī Nabadwīp-bhāvataraṅga, 105–106).

Ṭhākura Bhaktivinod tells us how we must practise Kṛṣṇa consciousness (serve the Lord) in the holy abode of Śrī Gaura in Śrī Nabadwīp-bhāvataraṅga (verses 100–109). The meaning of what he says there is that worshipping Gaura-hari having given up all hopes and aspirations and having come to reside in the abode of Gaura is the way how to become liberated from material bondage and

attain Śrī Gaura's lotus feet. When such liberated souls attain Mahāprabhu's grace, they constantly see Kṛṣṇa's and Gaura's pastimes within this abode of Gaura. Being constantly immersed into the nectar of servitude to Lord Kṛṣṇa in this holy abode, pure devotees are not troubled by any worldly need, pain or material endeavours – their bodies and hearts (aspirations) are pure and transcendently fulfilled. Śrī Gaura's holy abode is eternal; there is no material illusion within it. For as long as *jīva* souls remain situated within an illusory body, they should give up slack life and serve a pure devotee with utmost caution, tolerance and patience – if they practise spiritual life in this way (constantly chanting the Holy Name, worshipping the Divine Couple, appealing for the mercy of Śrī Dhām, Śrī Nāma and Their devotees) and remain always cautious about unholy association, they will attain the mercy of Śrī Dhām, the holy abode of the Lord. Describing the holy abode of Śrī Gaura, Ṭhākura Bhaktivinod revealed his own divine form when describing his dearest Godrumdwīp, which is non-different from Śrī Rādhā Kuṇḍa – his Svānanda-sukhada-kuñja, his Mistress of Svānanda Kuñja – as well as the mood of servitude and the aspired service position pertaining to his pure nature. To serve the Supreme Lord Īśānāth having come to reside in the holy abode of the Supreme Lord (Īśākṣetra) is Ṭhākura Bhaktivinod's ultimate objective and service life.

In *Śrī Nabadwīp-bhāvataraṅga* (26–27), Śrīla Bhaktivinod Ṭhākura tells about a grove called Īśodyān that is situated in the southern part of Māyāpur, on the bank of the Jāhnavī



(Gaṅgā), not far from the confluence of the Gaṅgā and the Sarasvatī. For him, this grove evokes the memory of the pastimes that take place at Rādhā Kuṇḍa at noon, and he describes it in the following way: ‘In the southern part of Māyāpur, on the bank of the Gaṅgā, quite near its confluence with the Sarasvatī, there is a large garden known as Īsodyān. May it forever be my place of worship. Seeing the splendour of that grove where my Lord, Śrī Śāchī-nandan, performs His pastimes with devotees at midday, Rādhā and Kṛṣṇa come to mind. May all these places always appear before my eyes.’

The forest of Śrī Godrum also arouses within Ṭhākura the memory of Śrī Rādhā Kuṇḍa. At the time when he entered his eternal pastimes, the perfection of this pure transcendental position manifested in him of its own accord. We have heard about it from great souls; it is a transcendental, supra-mundane matter. This clearly proves that Gaura-hari, the Master of Śrī Dhām, sent Ṭhākura to this world to spread all possible glory of Śrī Gaura-dhām. We see that Ṭhākura’s earnest hankering within Śrī Godrum, which is non-different from Rādhā Kuṇḍa, is expressed in the following way:

“sei śrī-godruma-vana adbhūta vyāpāra  
kabe va dekhiba peye rādhā-kṛpā-sāra”

*‘This forest of Śrī Godrum is something astonishing! When will I attain the prerequisite mercy of Śrī Rādhā and get to see it?’*

(Śrī Nabadvīp-śataka, 42–43)

Ṭhākura Bhaktivinod, an exclusive follower of Śrī Gaurāṅga and the holy embodiment of Nadia, prayed

with a great hankering for the mercy of Śrī Gaura-dhām, which was all-in-all in his life. What is that mercy of Śrī Gaura-dhām? What does it take to reside in Śrī Gaura-dhām? What sort of humility do the residents of Śrī Gaura-dhām possess? And by whose mercy does one attain residence in Śrī Gaura-dhām? Praying ardently for the mercy of the servants of his servants, we would like to conclude this article by quoting Ṭhākura Bhaktivinod himself. ‘Living in my grove near Īśodyān, I will worship the Divine Couple and moon-like Śrī Gaurāṅga. Bhaktivinod, a servant of the servant of Śrī Kṛṣṇa Chaitanya Mahāprabhu, prays for residence in Nabadwīp. Yearning for the feet of Śrī Rūpa and Śrī Raghunāth, he desperately prays for the fulfilment of his desires. O residents of Nabadwīp and Vṛndāvan, please swiftly grant me a place in the Lord’s abode. It is your abode, and I am simply your servant. By serving you all, I will attain residence in the Dhām. O Nabadwīp! Please bestow your mercy upon me. Who can attain the Lord’s abode without your mercy? Please do not judge my worthiness. I have accepted the instructions of Jāhnavā and Nitāi as my all-in-all’ (Śrī Nabadwīp-bhāvatarāṅga, 163–167).

## **About Dhām Parikramā (Circumambulating a Holy Place)**

Many can ask, ‘Why is it necessary to travel to so many places? Especially since you can engage in the service of the Lord while living at home, why is it necessary to go anywhere else?’

When we stay at home, we cannot mix and associate with saintly persons, we do not get an opportunity to listen to their lectures. When we are not busy, we start doing nonsense – we spend time telling stories and gossiping about others. In saintly association, we can hear Hari-kathā. We often do wrong because we follow our judgement, but saintly association can release us from all such unwanted activities. We are always troubled by our senses, but by hearing Hari-kathā in saintly association, we can become released from the hands of all such troubles. At every moment, Māyā, the divine potency of the Lord, forces us to stay within the domain of aversion towards the Lord. The moment we lose protection, everything in our environment becomes our enemy and attacks us. Our sole protection is the holy narratives of saints. It is said in the scriptures,

**“sādhu-saṅge kṛṣṇa-nāma — ei-mātra chāi  
saṁsāra jinite āra kona vastu nāi”**

‘I only desire to chant the Name of Kṛṣṇa in the association of the saints. There is no other way to conquer material existence.’

*— By Śrīla Sarasvatī Goswāmī Prabhupāda*



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# Śrī Nabadwīp Dhām Parikramā

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*Nectarean all-auspicious discourses  
emanating from the holy lotus mouth of*

*Ananta-śrī-vibhūṣita Om Viṣṇupād  
Paramahansa-kula-chūḍāmaṇi Jagad-Guru  
Śrī Śrīmad Bhakti Nirmal Āchārya Mahārāj*

nindantaṁ pulakotkareṇa vikasan-nīpaprasūnachchhaviṁ  
prodhvikṛtya bhuja-dvayaṁ hari-harītyuchchhair-vadantaṁ muhuḥ  
nṛtyantaṁ drutamaśru-nirjharachayaḥ siñchantamūrvītaṁ  
gāyantaṁ nija-pārṣadaiḥ parivṛtaṁ śrī-gaurachandraṁ numaḥ

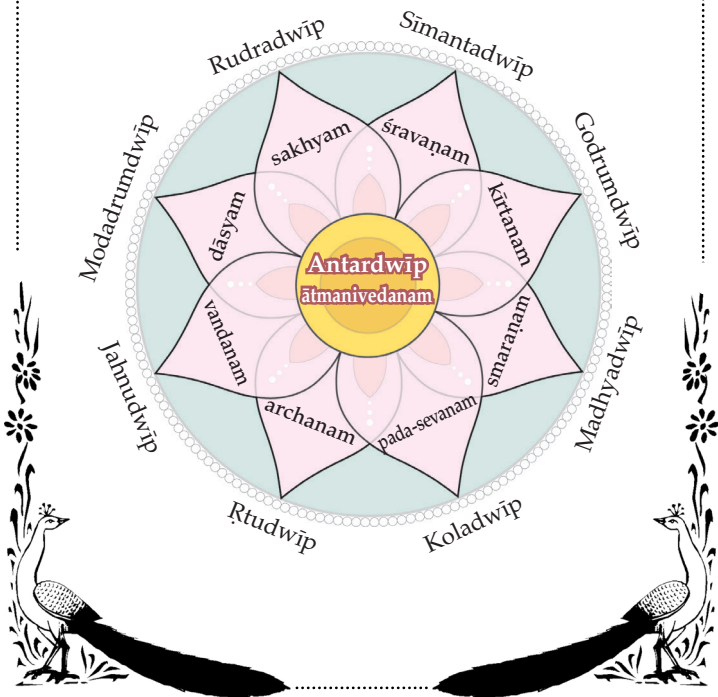
(Śrīla Prabodhānanda Saraswatī)

‘As Mahāprabhu became completely intoxicated, relishing the nectar of Śrīmatī Rādhārāṇī’s divine mood, the hairs on His body stood on end and thus His divine form would look just like a *kadamba* flower. Raising His arms and pointing towards Goloka, He would walk about and cry, “*Hari! Hari! Hari bol! Hari bol!*” When He danced, the ground would become moist from the tears falling from His lotus eyes. He is surrounded by His associates – Śrīman Nityānanda Prabhu, Śrī Gadādhara Paṇḍita, Śrī Advaita Āchārya, Śrīvāsa Ṭhākura, Nāmachārya Haridāsa Ṭhākura, Śrī Mukunda, Śrī Murāri Gupta and others. All devotees would wander throughout the length and breadth of Śrī Nabadwīp Dhām together with the Lord. We bow in obeisance at the holy lotus feet of this Śrī Gaurachandra.’

(By Śrīla Bhakti Sundara Govinda Dev-Goswāmī Mahārāja)

# Śrī Antardwīp

(Ātmanivedanam: self-submission)



śuddha-bhakata-charaṇa-reṇu,  
bhajana-anukūla  
bhakata-sevā, parama siddhi,  
prema-latikāra mūla [1]

Pure devotees' foot dust is  
favourable to devotion. Serving  
devotees is the supreme  
fulfilment and the root of  
the creeper of divine love.

mādhava-tithi, bhakti jananī,  
yatane pālana kari  
kṛṣṇa-vasati, vasati bali',  
parama ādare bari [2]

I carefully observe all holy  
days related to Lord Mādhav –  
such days are mothers of  
devotion. With much affection,  
I take Kṛṣṇa's holy abode as  
a place of my own residence.

gaura āmāra, saba sthāne,  
karala bhramaṇa raṅge  
se saba sthāna, heriba āmi,  
praṇayi-bhakata-saṅge [3]

In the company of loving  
devotees, I will behold all  
the places my Gaura visited  
during His pastimes.

mṛdaṅga-vādyā, śunite mana,  
avasara sadā yāche  
gaura-vihita, kīrtana śuni',  
ānande hṛdaya nāche [4]

My heart always begs for  
a chance to hear the sounds of  
the *mṛdaṅga*. Hearing the *kīrtan*  
prescribed by Gaura, my heart  
dances for joy.

yugala-mūrti, dekhiyā mora,  
parama ānanda haya  
prasāda-sevā, karite haya,  
sakala prapañcha-jaya [5]

I rejoice to see the holy  
Deities of the Divine Couple.  
By honouring Their *prasād*,  
I conquer all material illusions.

ye dina gr̥he, bhajana dekhi',  
gr̥hete goloka bhāya  
charaṇa-sīdhu, dekhiyā gaṅgā,  
sukha nā sīmā pāya [6]

Any day there is devotional  
service at home, I see Goloka  
manifest itself in it. When  
I see the Ganges, the nectar  
flowing from the Lord's feet, my  
happiness knows no end.

tulasī dekhi', juḍāya prāṇa,  
mādhava-toṣaṇī jāni  
gaura-priya, śāka sevane,  
jīvana sārthaka māni [7]

Tulasī Devī pleases Lord  
Mādhav – whenever I see  
her, it soothes my heart. And  
honouring Gaura's favourite  
spinach, I consider my life  
successful.

bhaktivinoda, kṛṣṇa-bhajane,  
anukūla pāya yāhā  
prati divase, parama sukhe,  
svīkāra karaye tāhā [8]

Whatever is favourable  
to Kṛṣṇa's service, Bhaktivinod  
accepts that very happily every  
day.



## Śrī Gaṅgānagar

By great fortune and by the inconceivable mercy of our Śrī Gurupādpadma, devotees and Vaiṣṇavs, we have again got an opportunity to circumambulate this supreme Śrī Nabadwīp Dhām, as each previous year. Our first day is the *parikramā* of Śrī Antardwīp.

When Śrīman Nityānanda Prabhu circumambulated Śrī Nabadwīp Dhām together with Śrīla Jīva Goswāmī, He first showed him Śrī Gaṅgānagar, which is situated on the outskirts of Śrī Antardwīp. Following His holy lotus feet, remembering His divine words and praying incessantly for the holy foot dust of all residents of this holy abode, we also begin our Śrī Nabadwīp Dhām



*parikramā* by first entering Śrī Antardwīp. ‘*Gaura āmāra ye saba sthāne karala bhramaṇa raṅge, se saba sthāna heriba āmi prañayi-bhakata-saṅge*. In the company of loving devotees, I will behold all the places my Gaurasundar visited during His ecstatic pastimes.’

Crossing Śrī Gaṅgā Māyī, we have come to Śrī Gaṅgānagar that was founded in ancient times by Bhagīrath Mahārāj. One time, Bhagīrath Mahārāj had been performing severe austerities for many years to please Śrī Gaṅgā Devī. In the end, Śrī Gaṅgā Devī appeared before him, saying, ‘Mahārāj, I am pleased with the austerities you have performed. Tell me, what boon do you want to receive from me?’ Bhagīrath Mahārāj replied, ‘O Devī, if you could come down to the earth together with me, my relatives and all the residents of the earth would get liberation. I have no other way to accomplish this unless you come.’ Despite Bhagīrath Mahārāj’s plea, Śrī Gaṅgā Devī did not agree to come. She said, ‘I will not go there! If I come to this earth, all sinners will bath in my water, and I will become polluted and go to hell! What benefit is it to me?’ Bhagīrath Mahārāj assured her, ‘Why are you saying this, dear Mother? The Lord Himself rests in the hearts of pure *sādhus* who are devoid of any material desires or attachments – when these *sādhus* bath in your water, the Lord will remove all the sins of other people from you. You will always remain pure.’ In the end, merciful Śrī Gaṅgā Devī agreed to come with Bhagīrath Mahārāj.

Bhagīrath Mahārāj went first, blowing a conchshell, and merciful Śrī Gaṅgā Devī went behind him. When they were passing this Śrī Nabadwīp Dhām, Gaṅgā Devī

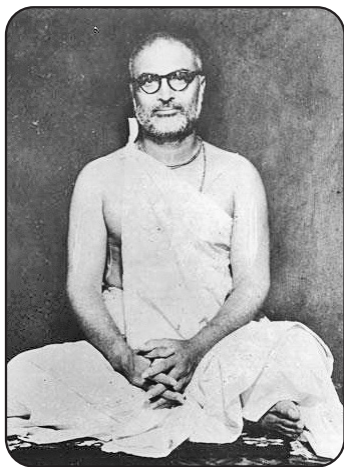
suddenly stopped. After a while, Bhagīrath Mahārāj noticed that Gaṅgā Devī was not following him anymore – feeling suddenly scared, he turned back to look for her. Finding Gaṅgā Devī, he saw that she did not want to move any further. ‘Oh no! What will happen now?’

There was no way out, so Bhagīrath Mahārāj sat down here in this Gaṅgānagar (Māyāpur) and started meditating and performing austerities again. Satisfied with his *tapasyā*, Gaṅgā Devī came to him to speak. Bhagīrath Mahārāj prayed to her, ‘O Mother, if you do not continue the way, my ancestors will never get relief. Please come with me.’ Gaṅgā Devī replied, ‘Listen to what I say, dear child. O great hero Bhagīrath! Stay here for a few days. We have come to this Śrī Nabadwīp Dhām in the month of Māgh (January/February)! When the month of Phālgun (February/March) finishes, I will again come with you. Try to understand it – I have come to the holy abode of the One whose feet I wash; therefore, I want to stay here to fulfil my deep longing. My Lord’s appearance day is on the full moon day in the month of Phālgun, and I want to observe this day. After that I will come with you, do not worry.’

So, Bhagīrath Mahārāj stayed here in Gaṅgānagar for one month. It is said in the scriptures that if you stay in Gaṅgānagar, bath in the Gaṅgā, fast and worship Śrī Gaurāṅga Mahāprabhu on the full moon day in the month of Phālgun, you will cross this material world and reach Śrī Goloka, and thousands of generations of your ancestors will also go to Śrī Goloka Dhām with you. Such is the glory of this Śrī Gaṅgānagar.

*Jay Śrīla Guru Mahārāj ki jay. Śrī Gaṅgā Devī ki jay.*

## Śrī Śrīmad Bhakti Dayita Mādhav Goswāmī Mahārāj's Śrī Chaitanya Gauḍīya Maṭh



By the mercy of our Śrī Gurupādpadma, continuing our *parikramā*, we have now come to our first holy place and stop for today – Śrī Chaitanya Gauḍīya Maṭh of Pūjyapād Om Viṣṇupād Śrī Śrīmad Bhakti Dayita Mādhav Goswāmī Mahārāj. Śrīla Bhakti Dayita Mādhav Mahārāj was a very dear godbrother of the Founder Āchārya of our Maṭh, Om

Viṣṇupād Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj. Before taking *sannyās*, Śrīla Mādhav Mahārāj's name was Śrī Hayagrīva Brahmachārī. We heard about him from the lotus mouth of our Śrīla Guru Mahārāj.

Śrīla Bhakti Dayita Mādhav Mahārāj was a very strong and strict Vaiṣṇav. We have heard that when the temple bell went off for *prasādam*, all the *brahmachārīs* would immediately come to the *prasādam* hall, and the hall was full. Seeing this, Śrīla Mādhav Mahārāj thought, 'What is this? When I give class, only five–six *brahmachārīs* are

present, but when it is *prasādam* time, there are twenty of them!’ Then, without saying a word to anyone, he came to the *prasādam* hall, sat on a *vyās-āsan* and, taking Śrī Chaitanya-charitāmṛta out, said, ‘Do not mind me. Take *prasādam* with your mouths, and I will read to you; you can listen to me with your ears.’ All the disciples became shy. Such was Śrīla Mādhav Mahārāj’s character.

There is also one story that happened before Śrīla Mādhav Mahārāj took *sannyās*. Prabhupād Śrīla Bhakti-siddhānta Saraswatī Ṭhākura had to go to Mathurā, and before travelling there, he had sent Śrīla Mādhav Mahārāj to Delhi to rent some suitable accommodation. It happened so that Śrīla Mādhav Mahārāj had to travel on the Janmāṣṭamī day. Generally, we fast the whole day until midnight on Janmāṣṭamī and take some *anukalpa prasād* (fruit, curd, potato, etc.) at night. But Śrīla Mādhav Mahārāj had to go to Delhi on that day, so Śrīla Prabhupād thought, ‘He will have to make a tedious journey. If he fasts, he will have no energy, but he has got an important duty to find a house there. He must take proper *prasādam* (rice, etc.).’ So, Śrīla Prabhupād ordered his own cook, ‘Hayagrīva is going to Delhi tomorrow, arrange for some *prasādam* for him – feed him rice, *dāl*, etc.’ The cook was surprised, ‘Prabhupād must have forgotten that it is Janmāṣṭamī (fast) tomorrow... Shall I remind him?’ Then, somewhat hesitating, the cook said, ‘Prabhupād, but it is Janmāṣṭamī tomorrow...’ Śrīla Prabhupād immediately replied, ‘I know that!! You do not need to teach me!’ Hearing Śrīla Prabhupād’s shout, the cook got scared and ran away. He arranged everything as Śrīla Prabhupād had ordered. But Śrīla Mādhav Mahārāj

was very strict – although he knew it was Śrīla Prabhupād’s order, he still hesitated and did not take rice that day. He went to the kitchen and told the cook, ‘If I have to take something, I will take some sago, *subji* and curd. Rice, *ḍāl*, etc. are not necessary.’ Śrīla Prabhupād had another famous disciple, Prof. Nisikānta Sānnyāl (Bhakti Sudhākar Prabhu), whose mood was different. If he were in the place of Śrīla Mādhav Mahārāj – if Prabhupād told him to take rice on Janmāṣṭamī – he would say, ‘Śrīla Prabhupād said I must take rice, then I must take rice!’ He was extremely adherent, submissive to Śrīla Prabhupād’s order. But Śrīla Mādhav Mahārāj hesitated, ‘It is not necessary. I am strong enough, I shall do the duty. If Śrīla Prabhupād wants me to eat something on this day, let me have some *anukalpa* (non-grain *prasādam*).’

Our Param Śrīla Guru Mahārāj also told that one day, when there was a festival at Śrī Gauḍīya Maṭh, having been busy the whole day with the arrangements of the festival, Śrīla Mādhav Mahārāj (Hayagrīva Prabhu at the time) did not get time to do his *mālā*. So, at midnight, after the festival, he went up to the roof and started doing his *mālā*. Śrīla Śrīdhara Mahārāj heard somebody chant on the roof and went upstairs to check. When he saw Śrīla Mādhav Mahārāj there, he said, ‘Prabhu, go to bed. You have to wake up early for the *maṅgal-ārati* tomorrow. How many rounds have you done?’ Śrīla Mādhav Mahārāj said, ‘Five.’ Śrīla Guru Mahārāj said, ‘It is enough. Go to bed. If you take rest, then you will get strength to do even more service tomorrow; but if you try to finish your rounds now, you will have no strength and you will not be able to do anything tomorrow.’

This is our line. Śrīla Prabhupād says that we need to engage ourselves in service. Service mood can give you everything. ‘*Etat sarvām gurau bhaktyā puruṣo hy añjasā jayet*. We cannot control our senses, but it is possible to control them easily through the service to the *guru* and Vaiṣṇavs.’ This is what all scriptures say. In Mahāprabhu’s time, all rules and regulations were very strict. Mahāprabhu said, ‘I will take *prasādam* only in the house of a millionaire (*lakṣa-pati*),’ meaning, ‘I will take *prasādam* only in the house of the person who chants one hundred thousand (*lakh*) Holy Names (sixty-four rounds) every day.’ Mahāprabhu said this, but even in those days not everybody chanted one hundred thousand Holy Names. Later, Śrīla Swāmī Mahārāj Prabhupād came and said, ‘You must chant sixteen rounds,’ but even then not everybody chanted sixteen rounds. It is necessary to chant the Holy Name, but it is necessary to chant through service:

**ataḥ śrī kṛṣṇa nāmādi na bhaved grāhyam indriyaiḥ  
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ**

‘Although Kṛṣṇa’s Name, form, qualities, pastimes, etc. cannot be grasped by material senses, they appear of their own accord on the tongues of those who have service mood.’ It is necessary to do service. Service comes first, and it must be genuine service; otherwise, your attempt can also go in a wrong way: if some ego comes to you, you will go down. You must try to satisfy your *guru* and Vaiṣṇavs without any ego, then you will get a proper result.

In his *brahmachārī* days, Śrīla Mādhav Mahārāj went for preaching with Śrīla Śrīdhara Dev-Goswāmī Mahārāj: they went together to Madras and also discovered

Śrī Ramānanda Gauḍīya Maṭh on the bank of the Godavari in Kovvur. He was always very affectionate, very loving towards Śrīla Śrīdhara Mahārāj, and he always respected him as his elder brother. Sometimes, Śrīla Mādhava Mahārāj also visited our Śrī Chaitanya Sāraswat Maṭh in Nabadwīp.

After Śrīla Prabhupād's disappearance, Śrīla Mādhava Mahārāj told Śrīla Guru Mahārāj many times that Śrīla Guru Mahārāj should take charge of Śrī Gauḍīya Maṭh, but Śrīla Guru Mahārāj did not want to do it. He said later, 'They all wanted me to become the *āchārya*, but if I had become the *āchārya*, then Mādhava Mahārāj, Keśava Mahārāj, Jājāvara Mahārāj and others would have never become *āchāryas*. Because I did not take disciples, they started taking disciples themselves. Later, Mādhava Mahārāj told me that I was not a king but rather more of a minister. He said that I could give good advice, I had the foresight, but I would not be able to work as a king.'

Śrīla Mādhava Mahārāj initially wanted to take *sannyās* from Śrīla Śrīdhara Mahārāj, but when he came to Śrīla Guru Mahārāj, he fell at his feet and said, 'Mahārāj, I wanted to beg you for *sannyās*, but I cannot give up Śrī Chaitanya Maṭh in Māyāpur, and I know that you will not come back there. That is why I cannot take *sannyās* from you. But please give me your mercy – give me my *sannyās* name.' Then, Śrīla Guru Mahārāj gave him the name Śrīla Bhakti Dayita Mādhava Mahārāj.

In front of his disciples, Śrīla Mādhava Mahārāj was always very strict in his conduct and practice because he wanted to show his disciples a very strict ideal of



a *guru* without any defect. But when he visited Śrīla Śrīdhara Mahārāj, he would act like a child, or a pet child. There was no restriction in him, even if his disciples and followers were present too. He had no independence in the association of Śrīla Śrīdhara Mahārāj. He would sleep on the floor, he would sometimes take some fried rice and *pakorās*, etc. He would become free in his dealings. But when he was separate, he was a very strict *ācārya*, observing all practices and rules so that his disciples would not mistake him to be in an enjoying mood.

I have also heard that once one of the disciples of Śrīla Mādhava Mahārāj grabbed a man by the neck and brought him to Śrīla Mādhava Mahārāj, saying, ‘Gurudev, do you see? This man is distributing leaflets with things written against you!’ Śrīla Mādhava Mahārāj said, ‘OK, OK, leave him. Let me see the paper.’ Śrīla Mādhava Mahārāj read the paper and said, ‘Oh, what he is writing is nothing. I am actually worse than that. Please, bring a packet of sweets.’ Śrīla Mādhava Mahārāj fed sweets to that man. This is what is called ‘*pratihimsā tyāji anye karabi pālana*: nurture others without vengeance’ Our *guru-varga* teach all this to us, and we must learn from their example.

Following our Gauḍīya Calendar, every year we observe Śrīla Mādhava Mahārāj’s appearance and disappearance days, and we pray at the holy lotus feet of this Vaiṣṇava Ṭhākura: wherever he may be, may he please bestow his mercy upon us.

*Jay Śrīla Bhakti Dayita Mādhava Goswāmī Mahārāj ki jay.*

parama karuṇa,                      pahũ dui jana,  
nitāi gaura-chandra  
saba avatāra-                      sāra śiromaṇi,  
kevala ānanda kanda [1]

Nitāi and Gaurachandra are two most merciful Lords. They are the best crest-jewels of all incarnations and the root of pure happiness.

bhaja bhaja bhāi,                      chaitanya-nitai,  
sudṛḍha viśvāsa kari'  
viṣaya chhāḍiyā,                      se rase majiyā,  
mukhe bala hari hari [2]

Brother, serve, serve Chaitanya and Nitāi with the strongest faith! Leave aside all material things and, immersing yourself into this nectar, chant out loud, 'Hari! Hari!'

dekha ore bhāi,                      tribhuvane nāi,  
emana dayāla dātā  
paśu-pākhī jhure,                      pāṣāṇa vidare,  
śuni' yāra guṇa-gāthā [3]

Look, brother, in all the three worlds there is no other benefactor as merciful as They are. Even birds and animals begin to shed tears and stones melt just by hearing about Their glories.

sāmsāre majiyā,                      rahili paḍiyā,  
se pade nahila āśa  
āpana karama,                      bhuñjāya śamana,  
kahaye lochana dāsa [4]

Lochan Dās says, 'Drowning in material life, I have been living as a fallen wretch never aspiring to come to Their feet. Now I am being punished for my own actions.'

## Śrī Nandan Āchārya's Bhavan

By the mercy of Śrī Gurupādpadma, we have now come to our next stop. You must all know where we have come and why we come here. This is a very important place. This is the house (*bhavan*) of Śrī Nandan Āchārya.



As you all know, Śrī Gaurāṅga Mahāprabhu appeared in this world in Śrī Māyāpur Dhām, and Śrī Nityānanda Prabhu appeared in Śrī Ekachakrā Dhām (its contemporary, official name is Birchandrapur). Śrī Gaurāṅga Mahāprabhu is a combined form of Śrī Śrī

Rādhā-Kṛṣṇa, and Śrī Nityānanda Prabhu is Lord Balarām Himself (we also sing in one of the *kīrtans*, ‘*Balarāma haila Nitāi*’: Balarām became Nitāi’). Although They assume two different forms, Kṛṣṇa and Balarām or Gaura and Nityānanda, They are in fact one, but They only manifest Themselves in two forms (*‘eka-i deha dui rūpa’*).

When Śrīman Nityānanda Prabhu was a youth of twelve years old, He left Śrī Ekachakrā Dhām in the company of a mendicant monk (*sannyāsī*) and travelled all over India, eventually reaching Vṛndāvan. There, overcome with transcendental mellows of divine love (*Śrī-Kṛṣṇa-prema*), He kept on looking for Kṛṣṇa. One day, He received a divine message from the sky saying, ‘Kṛṣṇa has now appeared as Gaurāṅga and lives in Nadia. Go there, and You will find Kṛṣṇa.’ Śrī Nityānanda Prabhu immediately left Vṛndāvan and started off for Nabadwīp. He ran there as if mad. Sometimes He would take some milk on the way, sometimes He fasted. In this fervent state, He entered Śrī Māyāpur Dhām. Where did He first come? He came to the house of Śrī Nandan Āchārya, where we are sitting now.

Śrī Nandan Āchārya Prabhu was a great, exalted devotee living on the bank of the Ganges in Nabadwīp together with his spouse, Śrī Sudevī Mātā. Seeing Śrī Nityānanda Prabhu’s sun-like radiance, although he could not recognise who He was, he worshipped Śrī Nityānanda Prabhu out of his natural devotion and humbly asked Him to stay at his house. This is how Śrī Nityānanda Prabhu came to stay at the house of Śrī Nandan Āchārya Prabhu. He spent here several days.

In the meantime, Mahāprabhu could feel that Nityānanda Prabhu had come. Not being able to tell devotees about it openly, He had to make up some excuse. At first, He told devotees, 'A great soul will come to Māyāpur in a few days.' Devotees could not really understand what Mahāprabhu meant, so they did not say anything. Later, Mahāprabhu said again, 'I had a strange dream today. I saw a chariot adorned with the flag of Balarām (featuring a palm tree) arrive at My house – a great soul got off the chariot and kept asking, "Where is the house of Nimāi Paṇḍit?" He must have certainly come to Māyāpur. Please go and find Him, bring Him here.'

In those days, Māyāpur was not what you can see now – there were not many houses, there were no grand temples or anything like that. Māyāpur was a small village with, perhaps, only ten–twelve houses. Moreover, there were not so many houses between Yogapīṭh (Mahāprabhu's home) and Nandan Āchārya's house. However, when devotees went to look for that great soul, who was Nityānanda Prabhu Himself, they could not find Him anywhere. They came back to Mahāprabhu and said that nobody had come to Māyāpur. Then, Mahāprabhu said, 'Have you not found Him? All right, then I will go Myself!'

Such was the pastime of Gaura-Nitāi. On the one hand, Śrīman Nityānanda Prabhu thought, 'My Lord must come Himself for Me – He must come Himself to bring Me!' On the other hand, Nityānanda Prabhu is so hidden and esoteric that who is actually able to find Him? Do you think that anyone and everyone can so easily get Nityānanda Prabhu's *darśan*? Can anyone and everyone

attain Nityānanda Prabhu's mercy? No. It is not so easy to find Him.

When Mahāprabhu personally went to look for Nityānanda Prabhu, He went straight to the house of Śrī Nandan Āchārya Prabhu. Curious to know who that great personality was and what was happening, all the devotees went with Him. When Mahāprabhu entered Śrī Nandan Āchārya Prabhu's house, He saw Nityānanda Prabhu sitting on the veranda. Seeing Gaura-hari, the Lord of His life (His 'Prāṇeśvar'), Nityānanda Prabhu looked at Him intently and, becoming overwhelmed with divine love for Him, fell unconscious. This was Their first meeting. Then, becoming overwhelmed with divine love, too, Mahāprabhu pulled Nityānanda Prabhu up, seated Him on His lap and embraced Him. Both began to roll on the ground, swooning with divine love and crying. All the devotees (Haridās Ṭhākura, Śrīvās Paṇḍit, Chandraśekhara Āchārya and others) were astonished to see this meeting – everyone began to chant *kīrtan* out of great joy.

After that, Mahāprabhu took Śrī Nityānanda Prabhu and all the devotees to Śrīvās Paṇḍit Prabhu's house; and from then on, Nityānanda Prabhu mostly stayed there, together with Śrīvās Paṇḍit and his spouse, Śrī Mālinī Devī. He was very much like a son to them.

We should understand that when you stay within strict adherence to Vaiṣṇavs (when you devotedly follow their instructions, with all sincerity and chastity), you can see everything; otherwise, without making any effort, without hearing anything, you will not see anything, you will not get any result.



This temple here at Śrī Nandan Āchārya's Bhavan was established by Om Viṣṇupād Śrīla Bhakti Sāraṅga Goswāmī Mahārāj, a most worshipping great Vaiṣṇav and a godbrother of our Param Guru Mahārāj, Om Viṣṇupād Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj. You should know who Śrīla Bhakti

Sāraṅga Goswāmī Mahārāj is and about our connection and relationship with him. You must remember this connection because without the knowledge of the relationship (*sambandha-jñāna*), you can develop neither the knowledge of *abhidheya* (the means to attain the goal) nor the knowledge of *prayojana* (the goal).

Śrīla Bhakti Sāraṅga Goswāmī Mahārāj (his *brahmachārī* name was Śrī Aprākṛta Prabhu) was a prominent disciple of Śrīla Bhaktisiddhānta Saraswatī Ṭhākur. When Śrīla Bhaktisiddhānta Saraswatī Ṭhākur entered his eternal pastimes, Śrīla Bhakti Sāraṅga Goswāmī Mahārāj (Aprākṛta Prabhu at the time), although a very senior *brahmachārī* preacher, left the *brahmacharya āśram* and went back to his house in great distress. His was born in a village called Patrasayer (our Betur temple is situated nearby). After some time, Śrīla Śrīdhar Dev-Goswāmī Mahārāj come to Śrī Aprākṛta Prabhu and said, 'Prabhu, you are living a family life now, let it be, but if you stay

here, who will preach the conception of Mahāprabhu and Śrīla Prabhupād in this world? You have so much qualification for service and preaching – you *must* come back.’ Then, Śrīla Aprākṛta Prabhu said, ‘If you give me *sannyās*, I will leave my home and family and come back.’ Śrīla Śrīdhara Mahārāj agreed and gave him *sannyās* and the name Śrī Bhakti Sāraṅga Goswāmī Mahārāj. From that time, he came back to his preaching services.

Śrīla Goswāmī Mahārāj began to preach in various places. Trying to fulfil Śrīla Prabhupād’s earnest desire to spread Kṛṣṇa consciousness all over the world, Śrīla Goswāmī Mahārāj even went to London, where he kept preaching and, eventually, with much effort and having tolerated much austerity, managed to open a small centre. He also has temples in Kolkata, Jalpaiguri and other places. In his lifetime, he established twenty-four centres in various places, among which is also the temple in Imlitalā, Vṛndāvan, where Kṛṣṇa was sitting when He decided that He would steal Rādhārāṇī’s heart and halo and come as Gaurāṅga Mahāprabhu.

Śrīla Bhakti Sāraṅga Goswāmī Mahārāj always helped our Śrī Chaitanya Sāraswat Maṭh in various ways, especially during *parikramās* and with collection. Later, he finally established this temple here, at the place where the first meeting of Śrī Śrī Gaura Nityānanda Prabhu took place. Śrīla Śrīdhara Mahārāj had come here together with Śrīla Goswāmī Mahārāj to see the land, and he gave Śrīla Goswāmī Mahārāj much advice on what kind of temple to make, on the size of the *nāṭ mandir* and other aspects.



There is much that can be said about Śrīla Bhakti Sāraṅga Goswāmī Mahārāj. After taking *sannyās* in 1940, he always kept in touch with Śrīla Śrīdhara Mahārāj. Our Śrīla Gurudev, Om Viṣṇupād Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj, said:

‘Once, Śrīla Goswāmī Mahārāj gave a very special lecture. He explained that he and other great preachers were active in all directions, but they all waited to see what Śrīla Śrīdhara Mahārāj thought about the quality of their preaching style. He used the phrase *siṁha avalokana* (a lion's glance), saying, “We are preaching over the whole world, but from time to time we look back to see whether Śrīla Śrīdhara Mahārāj is happy with our preaching activities.” “*Siṁha avalokana*” means when a lion goes some distance, it stops and looks behind to check the environment, then proceeds further, then again looks behind, and so on. In this way, Śrīla Goswāmī Mahārāj described how all the preachers again and again looked towards Śrīla Guru Maharaj to see if their preaching had his approval.

‘Śrīla Goswāmī Mahārāj was the dearmost disciple of Śrīla Bhaktisiddhānta Saraswatī Goswāmī Ṭhākura – Śrīla Saraswatī Ṭhākura depended on his service. At the same time, although Śrīla Goswāmī Mahārāj takes a unique position in Gauḍīya Mission, he was very affectionate to our Śrīla Guru Mahārāj. I have never seen him go against any decision of our Guru Mahārāj; we can say he almost blindly followed whatever Guru Mahārāj decided, but he was not a blind man – he had much faith in Guru Mahārāj.’

Moreover, one year, during the circumambulation of Vṛndāvan, Śrīla Bhakti Sāraṅga Goswāmī Mahārāj

personally worshipped Śrīla Śrīdhara Mahārāj with one hundred and eight lamps, incense and other paraphernalia on the occasion of Śrīla Śrīdhara Mahārāj's appearance day. Śrīla Goswāmī Mahārāj performed this function, joined by many of his disciples and other godbrothers.

Śrīla Śrīdhara Dev-Goswāmī Mahārāj was Śrīla Bhakti Sāraṅga Goswāmī Mahārāj's godbrother and *sannyās-guru*, but it is remarkable what kind of respect he had for Śrīla Guru Mahārāj. Every year, Śrīla Goswāmī Mahārāj's disciples would arrange a very fine Vyāsa-pūjā celebration on the appearance day of Śrīla Goswāmī Mahārāj, and Śrīla Goswāmī Mahārāj would personally go to Śrī Chaitanya Sāraswat Maṭh to invite Śrīla Śrīdhara Mahārāj to come to his temple on that day. Śrīla Śrīdhara Mahārāj usually did not go to other temples, but he would always come to Śrīla Goswāmī Mahārāj's temple (this very temple where we are sitting now). Śrīla Goswāmī Mahārāj not only invited Śrīla Guru Mahārāj – he would also give whatever presentations, whatever donations or gifts he had received from his disciples on that day to his *sannyās-guru*, Śrīla Śrīdhara Dev-Goswāmī Mahārāj.

One year, showing a pastime of feeling unwell, Śrīla Śrīdhara Dev-Goswāmī Mahārāj could not come to the festival in honour of Śrīla Goswāmī Mahārāj's appearance, and that day Śrīla Goswāmī Mahārāj said, 'Śrīla Śrīdhara Mahārāj has been coming every year, and I have been getting one more year of life, but since he could not come this year, I think I will not be alive next year.' And it happened like that – a few months later, on 26 May 1964, Śrīla Goswāmī Mahārāj entered his eternal pastimes.

After him, the *āchārya* of the temple was Śrīla Bhakti Suhr̥d Akiñchan Goswāmī Mahārāj. He loved my Śrīla Gurudev very much. In 1995, when we were celebrating the grand festival in honour of Śrīla Śrīdhar Dev-Goswāmī Mahārāj's centenary anniversary, Śrīla Gurudev ordered me, 'Śrīla Bhakti Suhr̥d Akiñchan Goswāmī Mahārāj and Śrīla Bhakti Kumud Shānta Goswāmī Mahārāj wanted to come, so go to Māyāpur and bring them here.' I took a driver and brought Śrīla Shānta Mahārāj and Śrīla Akiñchan Mahārāj to our temple in the Ambassador car (the one that is still kept in our temple in Nabadwīp).

Also, my Gurupādapadma, Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj, composed the *praṇām-mantra* of Śrīla Bhakti Sāraṅga Goswāmī Mahārāj:

divyaṁ dīrgha-bhujāravinda-nayanam sārāsvatām sundaram  
tejo-dīpta-vapubudhaika-suhr̥dam karbūra-garvāpaham  
pāṣaṇḍāsura-chaṇḍa-daṇḍadalanam dambhādri-dambholikam  
vandevandya-kulābja-bhāskara-vibhumsāraṅga-gosvāminam

*'I offer my obeisance unto the beautiful follower of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, Śrīmad Bhakti Sāraṅga Goswāmī Mahārāj. He possesses a radiant form, long arms and lotus eyes. He crushes the pride of the wicked and squashes the cruel oppression of the heretics and demons. He is like a thunderbolt striking the mountain of hypocrisy. He is the sole friend of the intelligentsia and a shining sun above the lotus of the aristocracy.'*

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Coming to this temple, we must also speak about one more great Vaiṣṇav, Śrīla Bhakti Kiraṇ Gīri Mahārāj. Every year, he would lead our Maṭh's *parikramās* of Śrī Nabadwīp and Śrī Vṛndāvan Dhām. In the end, he spent his last days living here, at this Śrī Nandan Āchārya Bhavan. Although he was a prominent disciple of Śrīla Bhakti Sāraṅga

Goswāmī Mahārāj, Śrīla Bhakti Kiraṇ Gīri Mahārāj took *sannyās* from Śrīla Śrīdhara Mahārāj.

Our Gurudev, Om Viṣṇupād Jagad-guru Śrīla Bhakti Sundar Govinda Dev- Goswāmī Mahārāj, told about him:

‘Śrīmad Bhakti Kiraṇ Gīri Mahārāj is my very old friend and a very close servitor of Śrīla Bhakti Sāraṅga Goswāmī Mahārāj. He is also an affectionate *sannyās* disciple of Śrīla Guru Mahārāj. He knows me very well and has been very affectionate to me since my childhood. When I prayed to him, “I have no other way unless you join our mission for the *parikramā*,” Śrīla Bhakti Kiraṇ Gīri Mahārāj replied, “It is my duty to do it, so I must come.” From that you can understand what relationship he has with our Mission.

‘Śrīmad Bhakti Kiraṇ Gīri Mahārāj is actually the leader of our *saṅkīrtan* party of Śrī Nabadwīp Dhām *parikramā*. He gives us much enthusiasm with his service mood, and he

is very affectionate to me. He always makes us remember Śrīla Guru Mahārāj's mercy. Although he is a disciple of Om Viṣṇupād Śrīla Bhakti Sāraṅga Goswāmī Mahārāj, he took *sannyās* from our beloved Guru Mahārāj because he knows the mood of his *gurudev* (he distributes his mercy all over the world) and he knows how much affection and respect his *gurudev* had for our Guru Mahārāj.

‘Every year, Śrīmad Bhakti Kiraṇ Giri Mahārāj joins our temple for the service of Śrīla Guru Mahārāj during Śrī Nabadvīp Dhām *parikramā* and comes at other times, too. He inspires me a lot in the service to my Guru Mahārāj, and he is my very good friend. People like to say, “He is my friend”, “He is my friend”, but what does a real friend mean?

sei se parama bandhu sei pitā-mātā  
 śrī-kṛṣṇa-charaṇe yei prema-bhakti-dātā  
 aneka janme pitā-mātā sabe pāya  
 kṛṣṇa-guru nāhi mile bhajaha hiyāya

*‘Those who give divine love for the holy lotus feet of Śrī Kṛṣṇa are my greatest friends – they are my father and my mother. Everybody gets a father and a mother in many births, but it is not in every birth that you can worship Śrī Kṛṣṇa and Śrī Guru in your heart.’*

*(Śrī Chaitanya-maṅgala, Madhya)*

‘Our real friends are those who give us real inspiration to serve the Lord, to serve our *guru* and Vaiṣṇavs. In this way, I can say that Śrīmad Bhakti Kiraṇ Giri Mahārāj is my real friend: he always gives me enthusiasm to serve Śrīla Guru Mahārāj. He is very humble and always tries to

satisfy Śrīla Guru Mahārāj. Bowing down at his holy lotus feet, I always pray to him, “Please give me your mercy so that I can serve my Lord, Śrīla Guru Mahārāj.” I bow down at his lotus feet and pray that he must be merciful to me, that he must always be with me until my death.’

Śrīpād Giri Mahārāj fulfilled this desire of our Śrī Gurupādpadma – he came to our Nabadwīp Temple (in Koladwīp) at the time when Śrīla Gurudev showed the pastime of leaving this world. Six years later, in 2016, he himself left us all and entered his eternal pastimes...

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Coming to this supremely worshipping place, we humbly pray that wherever these exalted great Vaiṣṇavs are now, may they mercifully cast a glance upon the fallen, lowly souls like us, may they give us the right and qualification to do service and always keep us engaged in any small service to our Śrī Gurupādpadma.

*Jay Śrī Nandan Āchārya’s Bhavan ki jay.*

*Śrī Nandan Āchārya Prabhu ki jay.*

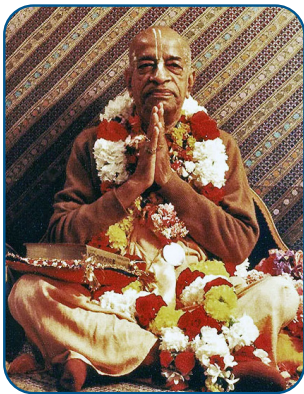
*Śrī Śrī Gaura Nityānanda Prabhu ki jay.*

*Oṃ Viṣṇupād Śrīla Bhakti Sāraṅga Goswāmī Mahārāj ki jay.*

*Oṃ Viṣṇupād Śrīla Bhakti Suhṛd Akiñchan Goswāmī Mahārāj ki jay.*

*Parama-pūjyapād Śrī Śrīmad Bhakti Kiraṇ Giri Mahārāj ki jay.*

## Śrīla Bhaktivedānta Swāmī Mahārāj Prabhupād's Mission



By the mercy of Śrī Gurupādpadma, leaving Śrī Nandan Āchārya's Bhavan, we have now arrived at the headquarters of ISKCON (International Society for Kṛṣṇa Consciousness) and the *puṣpa-samādhi-mandir* of Śrīla A.C. Bhaktivedānta Swāmī Mahārāj Prabhupād in Śrī Dhām Māyāpur.

Om Viṣṇupād Śrīla Abhay Charaṇāravinda Bhaktivedānta Swāmī Mahārāj Prabhupād laid a channel to the West, and so many devotees are now coming through that channel. But for his mercy we would not have been able to conceive today that anything like this could be possible. We feel very happy to be getting the association of international devotees now.

You have all heard that Śrīman Mahāprabhu made the following prediction:

**“pṛthivīte yata āchhe nagarādi grāma  
sarvatra prachāra haibe mora nāma”**

*‘My Name will be preached about in every village and town on this earth.’*

Bhagavān Śrīla Bhaktisiddhānta Saraswatī Ṭhākur Prabhupād tried in many ways to spread the nectar of Śrī Kṛṣṇa-kathā and the Hare Kṛṣṇa *mahā-mantra* in the West and East – he had sent many disciples abroad, but they were not particularly successful. However, Prabhupād Śrīla Bhaktisiddhānta Saraswatī Ṭhākur had a disciple upon whom he bestowed special mercy – this great soul and exalted Vaiṣṇav is Śrīla A. C. Bhaktivedānta Swāmī Mahārāj Prabhupād. Śrīla Swāmī Mahārāj preached all over the world and succeeded in conquering all Western and Eastern countries through Kṛṣṇa consciousness.

Śrīla Swāmī Mahārāj met our Param Guru Mahārāj (Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj) for the first time in Allahabad when Śrīla Guru Mahārāj went there for preaching. Both had not yet taken *sannyās* at that time – Śrīla Guru Mahārāj was a *brahmachārī*, and Śrīla Swāmī Mahārāj was a *gṛhastha*. After their meeting, they very soon developed a very close friendship.

When Prabhupād Śrīla Bhaktisiddhānta Saraswatī Ṭhākur entered his eternal pastimes and some time later our Param Guru Mahārāj established Śrī Chaitanya Sāraswat Maṭh in Śrī Nabadwīp Dhām, Śrīla Swāmī Mahārāj Prabhupād invited Śrīla Guru Mahārāj to stay at his house at 7–8 Sitakanta Banerjee Lane in Kolkata. Śrīla Guru Mahārāj accepted the invitation and stayed there for eight or ten years with our Gurupādpadma, Om Viṣṇupād Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj. During this time, Śrīla Guru Mahārāj would often participate in various preaching programmes in Kolkata together with Śrīla Swāmī Mahārāj.



Śrīla Swāmī Mahārāj Prabhupād was always very enthusiastic to preach Kṛṣṇa consciousness. Sometimes, he would also take our Śrī Gurupādpadma for preaching – he would tell Śrīla Gurudev (at that time Śrīla Swāmī Mahārāj was a *gṛhastha*, and Śrīla Gurudev a *brahmachārī*), ‘Gaurendu, you are wearing saffron clothes, so you will sit on the *vyāsa-āsan* and read *Bhāgavatam*, and I will sit on the ground and give explanation.’ Sometimes, Śrīla Swāmī Mahārāj would also take Śrīla Śrīdhara Mahārāj for preaching. In whichever possible way, wherever there was any opportunity to preach, Śrīla Swāmī Mahārāj always wanted to preach. Although he was a *gṛhastha*, he would go door to door, trying to preach.

I have heard from my Śrī Gurupādpadma that when he stayed in Kolkata with Śrīla Swāmī Mahārāj, he would sometimes go begging door to door. One day, somebody asked him, ‘Why are you worshipping Kṛṣṇa and not Kālī?’ Gurudev was a new *brahmachārī* at that time, so he did not think of any reply, but when he came back home and asked Śrīla Swāmī Mahārāj about it, Śrīla Swāmī Mahārāj smiled and said:

‘Gaurendu, could you not say something in reply to that gentleman? Why did you not tell him what Kālī’s worship gives? If you worship Kālī, what will you eat and who will be your friends? Have you seen Mā Kālī’s *muṇḍa-mālā* (a garland of heads)? Are there any Vaiṣṇava *tilaks* (forehead marks) on this garland? None! All *tilaks* are *asura tilaks* (marks of demons)! And how does Mā Kālī live? Your Mā Kālī lives naked – she attracts you by showing you her tongue, and although you are her son,

you run to enjoy with her. But as soon as you come close to her, she grabs you by the hair, cuts off your head and puts it on her neck as a garland, or sometimes throws it to jackals and ghosts! She always runs in all directions, and her husband, Sivjī Mahārāj, has to fall at her feet to stop her! This is your mother for you. But if you worship Lord Kṛṣṇa, you will get so many nice things, such as the bank of the Yamunā, beautiful forests, groves, gardens, fragrant flowers, sweets, nectar. It is a transcendental environment. There, you will eat curd, cheese, condensed milk, *laddus*, *luchi*, transcendental fruit and other delicious things – you will get there all these nice things, and you will play, dance, chant and enjoy *rāsa-līlā* with Lord Kṛṣṇa. And if you worship Kālī, you will go to the cremation *ghaṭ*, where dead bodies are burnt. You will see there many jackals, witches and demons – and getting a form like them, you, too, will dance drinking blood of demons and liquor. The choice is yours, so do as you like.’

Such was Śrīla Swāmī Mahārāj’s preaching. ‘I am giving you an alternative. If you go in this direction, you will get this; and if you go in that direction, you will get that. If you like to drink blood and wine, if you like witches and ghosts, then go ahead and worship Kālī.’

Apart from that, when Śrīla Śrīdhara Dev-Goswāmī Mahārāj stayed in Śrīla Swāmī Mahārāj’s house, they spent much time together every day, discussing Kṛṣṇa consciousness. Many years later, having witnessed their spirited conversation and not being able to understand the language (they were speaking in Bengali), one of the foreign devotees asked Śrīla Swāmī Mahārāj,

‘Prabhupād, what were you talking about?’ In reply, Śrīla Prabhupād only said, ‘If I tell you, you will faint!’ Such was the relationship between Śrīla Swāmī Mahārāj and our Śrīla Guru Mahārāj.



Śrīla Prabhupād Bhaktisiddhānta Saraswatī Ṭhākura had a very clear desire – he wanted to spread *Kṛṣṇa-kathā* and Mahāprabhu’s message and prediction door to door all over the world. When Śrīla Swāmī Mahārāj first came to Śrīla Prabhupād, Śrīla Prabhupād looked at him and said, ‘You are an educated person. You can preach Mahāprabhu’s message to the English-speaking world. You can preach in the West.’ Śrīla Swāmī Mahārāj always remembered these words and was extremely enthusiastic to preach. In the end, he felt such a deep inspiration to fulfil the desire of his *gurudev* that he decided to leave his family and take *sannyās*.

At first, Śrīla Swāmī Mahārāj came to Śrīla Śrīdhara Dev-Goswāmī Mahārāj to ask him for *sannyās*, but Śrīla

Guru Mahārāj said, ‘Prabhu, I have some relationship with your family. If I give you *sannyās*, they will hate me because I stayed at your house comfortably and they will say that now I am taking the husband away from the family. They will all accuse me of breaking the family. It does not look good, and it will be inauspicious for you also. Besides, we are friends – if you take *sannyās* from me, how can I think of you as my disciple? You will also be unable to give me respect as your *sannyās-guru*. Here is what I suggest though. Go to Vṛndāvan, stay there for six months or a year, and then you can take *sannyās* and leave. In this case, nobody will blame me.’ But Śrīla Swāmī Mahārāj did not agree. He said, ‘No, Mahārāj. I cannot wait for so long. I want to take *sannyās* now and go abroad right away.’ Then, Śrīla Śrīdhara Mahārāj said, ‘Then go to Śrīpād Keśava Mahārāj. I will tell you your *sannyās* name, and as for the *mantra*, I have given it to him, so you can take *sannyās* from him. It will be good – then you can maintain the same relationship with me as before.’ Śrīla Swāmī Mahārāj did so.

After taking *sannyās*, Śrīla Swāmī Mahārāj went to Vṛndāvan and stayed at the Rādhā-Dāmodara temple, where he translated *Śrīmad Bhāgavatam* into English. Some time later, he felt a strong inspiration to go abroad. Before leaving, he asked Śrīla Śrīdhara Mahārāj for his blessing. He sent a letter to him, saying, ‘Mahārāj, please bestow your mercy on me. I am going abroad. Please give me your blessing so that I can preach there.’ Then, in 1965, despite his age – he was sixty-nine years old(!) at that time – Śrīla Swāmī Mahārāj travelled to America

virtually empty-handed, with almost no money. He only had some clothes and a trunk full of scriptures with him. Tolerating all danger and austerity, Śrīla Swāmī Mahārāj started preaching in the US. We have heard that he would sit alone under a tree in some park, play *kartāls* and chant the *mahā-mantra*, and all the hippies would flock and dance around him. Gradually, some people noticed him and started coming regularly to hear *Kṛṣṇa-kathā* from him. In this way, through much struggle and relentless effort, in full surrender at the lotus feet of Lord Śrī Kṛṣṇa, Śrīla Swāmī Mahārāj conquered foreigners' minds and succeeding in planting the seeds of devotional creepers in their soil. When my Śrīla Gurupādpadma, Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj, heard how much austerity Śrīla Swāmī Mahārāj had to tolerate there and how he manifested his *paramahansa* mood (the highest transcendental devotional mood), he said, '*I want to break my head at Śrīla Swāmī Mahārāj's lotus feet!*'

One time, when Śrīla Swāmī Mahārāj was preaching abroad, he fell very sick. Feeling apprehensive, he sent a letter to Śrīla Śrīdhara Dev-Goswāmī Mahārāj, asking, 'Mahārāj, I have left Vṛndāvan, and I am so far away now. Having fallen sick recently, I am thinking I may not survive this time. What should I do now? Should I return to India or stay here? I will do as you say.' Śrīla Śrīdhara Mahārāj wrote in reply, 'Mahārāj, you are not an ordinary person. You are preaching in the West, and it is your great fortune. You have done what many great Vaiṣṇavs have tried but have been unable to do before! So, wherever you are, you are always in Vṛndāvan. Do not worry. Besides,

you are actually turning the West into Vṛndāvan through your good association and *Hari-kathā*.' When Śrīla Swāmī Mahārāj read this, he felt peaceful and did not return to India at that time.

A few years later, when Śrīla Swāmī Mahārāj decided to return to India together with a few foreign disciples, he sent letters to all his godbrothers informing them of his return, but nobody wanted to accept him at that time – everybody had a strict brahmanical mentality and thought that because he had gone to the *mlechha* countries, he probably had become a *mlechha* himself. Therefore, nobody wanted to keep any connection with him. However, when Śrīla Śrīdhara Mahārāj heard the news about Śrīla Swāmī Mahārāj's forthcoming arrival, he became very excited and happy – he told Śrīla Govinda Mahārāj, 'Gaurendu, immediately send him a reply. Say that he can stay here, and try to arrange a proper reception in Nabadwīp in honour of his arrival.' Śrīla Gurudev arranged everything, and all the godbrothers from Gauḍīya Maṭh also came there because the reception had been organised by Śrīla Śrīdhara Mahārāj: everybody held Śrīla Śrīdhara Mahārāj in very high esteem, so when they saw that Śrīla Guru Mahārāj praised Śrīla Swāmī Mahārāj, they too started to praise him.

You all know how Śrīla Śrīdhara Mahārāj lived and what his nature was like. He slept on a broken bed, wore clothes that must have had a hundred stitched holes. Śrīla Guru Mahārāj was very simple. When he heard that Śrīla Swāmī Mahārāj was coming from the West, he became excited and cleaned his room and bed,

thinking, ‘Śrīla Swāmī Mahārāj is going to here, he will sleep on this bed!’ However, when Śrīla Swāmī Mahārāj came to our Śrī Chaitanya Sāraswat Maṭh temple in Śrī Nabadwīp Dhām and saw that Śrīla Guru Mahārāj had prepared his room for him, he said to our Gurudev (Śrīla Govinda Mahārāj, at that time his name was Gaurendu Brahmachārī), ‘Gosh, this is Śrīla Śrīdhara Mahārāj’s bed! Am I to stay in the room that I pay my obeisance to? It is impossible! I will not sleep on my Master’s bed. What to speak of sleeping on this bed, I cannot even sit on it! Listen, Gaurendu, where is your room? I will stay with you!’ So, Śrīla Swāmī Mahārāj spent some days in our Maṭh, living together with our Gurudev.

When Śrīla Swāmī Mahārāj returned from the West, he first met with Śrīla Śrīdhara Mahārāj and told him everything: how he preached, how the preaching was spreading in the West, etc. Śrīla Śrīdhara Mahārāj was very pleased to hear it.

After that, Śrīla Swāmī Mahārāj bought this land in Śrī Dhām Māyāpur and established here the headquarters of ISKCON. This Śrī Chandrodaya Mandir was inaugurated in 1973.

Śrīla Swāmī Mahārāj had invited all his godbrothers to the inauguration, and Śrīla Śrīdhara Mahārāj came to the inauguration ceremony with Śrīla Govinda Mahārāj (Gaurendu Brahmachārī at the time) and Śrīla Kṛṣṇa Dās Bābājī Mahārāj. When they came there, Śrīla Gurudev asked Śrīla Swāmī Mahārāj, ‘Mahārāj, you have invited us to the inauguration of the temple, but I cannot see any *yajña* (fire sacrifice)...’ Śrīla Swāmī Mahārāj replied, ‘What

need is there for a *yajña*? Śrīla Śrīdhara Mahārāj has come, so the temple is already inaugurated!’ He gave Śrīla Guru Mahārāj so much respect. That day, during the lecture, Śrīla Swāmī Mahārāj requested Śrīla Śrīdhara Mahārāj to speak some *Hari-kathā*, but Śrīla Śrīdhara Mahārāj said, ‘I am not feeling very well today, so Gaurendu Prabhu will say something on my behalf.’

During his lecture, Śrīla Gurudev recited a peculiar *śloka*:

kam-prati kathayitum īse sam-prati ko vā pratītim āyātu  
go-pati-tanayā-kuñje gopa-vadhūṭi-viḍhaṁ brahma

*‘Whom shall I tell and who will believe it if I say that the Supreme Personality of Godhead (Param Brahma) performs His pastimes running behind cowherds’ wives, enjoying their company in the groves on the banks of the Yamunā?’*

(Śrī Chaitanya-charitāmṛta, 2.19.98)

He said, ‘Whom shall I tell and who will believe it if I say that the Supreme Lord is playing in a jungle with some milkmaids? In the same way, whom shall I tell that our Abhay Bābū, whom we all know as a simple householder, has now become a great Jagad-Guru (worldwide *guru*) and is spreading Kṛṣṇa consciousness all over the world? He has done impossible work!’ As soon as Śrīla Kṛṣṇa Dās Bābājī Mahārāj heard this *śloka* and understood what Śrīla Gurudev was going to say, he jumped up and cried, ‘*Hari bol! Hari bol!*’ That day, hearing Śrīla Gurudev’s lecture, everybody was very pleased, and at the end, Śrīla Swāmī Mahārāj also said about our Śrīla Gurudev, ‘He is my dearest son!’



Śrīla Śrīdhara Mahārāj said about Śrīla Swāmī Mahārāj: ‘Our Śrīla Swāmī Mahārāj has done a miracle! What Śrīla Bhaktivinod Ṭhākura conceived and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupād tried, according to his conception, to put into action, we find that those revelations have been fulfilled through Śrīla Swāmī Mahārāj in his last days. We are happy, we are glad, we are proud of Śrīla Swāmī Mahārāj! Moreover, it is not a small thing that Mahāprabhu’s grace has been spread all over the world through Śrīla Swāmī Mahārāj. I have gradually come to realise that he is a *śaktyāvesa avatāra* – some divine potency has descended unto him. Ordinary things can be spread, but it is not an ordinary deed to distribute such things of the highest quality so extensively all over the world. Some divine potency came down to him. It is very rare to find such a saint amongst millions of Vaiṣṇavs, but I can see that by his grace this greatest gift is now being thrown around all over the world without any restriction. We see transcendental *vaiṣṇava* perfection in him, and this is all inconceivable. Mahāprabhu said, “*Prthivīte āchhe yata nagarādi grāma sarvatra prachāra haibe mora Nāma*. My Name will be preached about in every village and town on earth,” and this was Śrīla Swāmī Mahārāj’s intent. He has always been very affectionate and kind towards me; this is my great fortune.’

In the end, the Lord fulfilled His devotee’s desire – it was Śrīla Swāmī Mahārāj’s heart-felt desire to leave his body in Vṛndāvan. In the end, he had grown very weak. He was lying on his bed when suddenly he threw his arms

in the air and shouted, ‘Hare! Hare Kṛṣṇa!!’ and after that entered his eternal abode and eternal pastimes...

We all pray at the holy lotus feet of this Śrīla Swāmī Mahārāj that even now, when he is in his abode in Goloka Vṛndāvan, he may bestow his mercy upon us so that we could serve devotees by his grace. We do not know how long, how many more days we will be alive in this world, but we only pray, ‘Please, give us some mercy, please give us some place at your holy lotus feet.’ Everybody must pray for Śrīla Swāmī Mahārāj’s mercy.

*Om Viṣṇupād Śrīla Bhaktivedānta Swāmī Mahārāj Prabhupād ki jay.*

*Śrī Nabadwīp Dhām parikramā ki jay.*

*Śrī Dhām parikramā-pālankārī bhakta-vṛnda ki jay.*

— • • • —



(ohe) vaiṣṇava ṭhākura,      dayāra sāgara,  
e dāse karuṇā kari'  
diyā pada-chhāyā,      śodha he āmāre,  
tomāra charaṇa dhari [1]

O Vaiṣṇav Ṭhākur! You are an ocean of mercy; please be merciful to this servant – grant me the shade of your feet and purify me. I am clasping your feet.

chhaya vega dami',      chhaya doṣa śodhi,  
chhaya guṇa deha dāse  
chhaya sat-saṅga,      deha he āmāre,  
basechhi saṅgera āse [2]

Please subjugate my six urges [*speech, mind, anger, tongue, stomach, genitals*], rectify my six defects [*greed, doing what is unfavourable to devotion, idle talks, attachment to inferior rules, material association, fickle-mindedness*] and bestow the six good qualities [*enthusiasm, faith, patience, doing what is favourable to devotion, avoiding bad association, following sādhus' practices*] upon this servant. Please grant me six kinds of good association [*giving devotees gifts, taking gifts from devotees, confiding in devotees, enquiring from devotees, taking prasāda, feeding devotees prasāda*]. I am waiting, hoping to attain this association.

ekākī āmāra,      nāhi pāya bala,  
hari-nāma-saṅkīrtane  
tumi kṛpā kari,      śraddhā-bindu diyā,  
deha kṛṣṇa-nāma-dhane [3]

Alone I am not getting the strength to chant the Lord's Name. Please give me a drop of faith and bestow upon me the treasure of Kṛṣṇa's Name.

kṛṣṇa se tomāra      kṛṣṇa dite pāra  
tomāra śakati āchhe  
āmi ta kāṅgāla      'kṛṣṇa kṛṣṇa' bali  
dhāi tava pāchhe pāchhe [4]

Kṛṣṇa is yours, so you have the power to give Him. I am very poor – calling out, 'Kṛṣṇa! Kṛṣṇa!' I am running behind you.

hari-bala hari-bala hari-bala bhāi re  
hari-nāma āṇiyāchhe gaurāṅga nitāi re [1]  
(modera duḥkha dekhe re)

Chant the Lord's Name! Chant the Lord's Name! Brother, chant the Lord's Name! Gaurāṅga and Nitāi have brought this Holy Name (seeing our misery).

hari-nāma binā jīvera anya dhana nāi re  
hari-nāme śuddha ha'la jagāi mādhai re [2]  
(baḍa pāpī chhilo re)

Except for this Holy Name, *jīva* souls have nothing to treasure. Jagāi and Mādhai became pure by chanting this Holy Name (although they were great sinners!).

michha māyā-baddha ha'ye jīvana kāṭai re  
(āmi āmāra bale re)  
āśā-baśe ghure ghure āra kothā yāi re [3]  
(āśāra śeṣa nāi re)

I spend my life in illusory bondage of Māyā (considering that I belong to myself). Full of hopes, I have been travelling everywhere, but where am I to go now? (There is no end of such hopes!)

hari bale deo bhāi āśāra mukhe chhāi re  
(niraśa ta sukha re)  
bhoga-mokṣa-vāñchhā chhāḍi' hari-nāma gāi re [4]  
(śuddha-sattva ha'ye re)

Brother, chant the Holy Name! Throw ash into the face of all such hopes! (There is no hope for happiness!) Chant the Holy Name of the Lord without desiring enjoyment or liberation. (Establish yourself in pure goodness!)

nā cheyeo nāmera guṇe o-saba phala pāi re  
(tuchhha phalera prayāsa chheḍe re)  
vinoda bale yāi la'ye nāmera bālāi re [5]  
(nāmera bālāi chheḍe re)

The Holy Name's inherent quality is such that you can get all those results without even wishing for them. (Stop striving for such trifle gain!) Vinod says that aspiring after such things is only an offence to the Holy Name. (Give up offences to the Holy Name!)

## Śrī Bārakoṇā Ghāṭ and Śrī Mādhāi Ghāṭ

As we continue our *parikramā* of Śrī Antardwīp, we have now, by the mercy of Śrī Gurupādpadma, come to Śrī Mādhāi Ghāṭ. There is also Śrī Bārakoṇā Ghāṭ nearby (since the current of the Ganges changed, it has existed in a hidden way), and near Śrī Bārakoṇā Ghāṭ is the house of Śrī Śachī Mātā and Śrī Jagannāth Miśra. Many very special pastimes of Mahāprabhu took place here.

In the time of Mahāprabhu, Nabadwīp was a renowned place of education (it was often called the ‘Oxford’ of India). One time, an old *paṇḍit* called Keśav Kāśmīrī, who had conquered all great scholars of Kashmir and Kasi, came here desiring to conquer Nabadwīp. When he arrived, he heard from the prominent *māyāvādīs* and *gosāñīs* that Nimāi Paṇḍit was the most erudite scholar among all scholars of Nabadwīp and that everybody came to Him if they wanted to learn something.

At that time, Mahāprabhu Nimāi Viśvambhar was only a sixteen-year-old youth, and He was teaching Sanskrit primary grammar. One day, He went with His pupils to the bank of the Ganges and started discussing some grammar points. Seeing Nimāi’s extraordinary radiance from afar, Digvijayī Paṇḍit (*‘digvijayī’* means ‘one who has conquered all scholars’) came up to Him to talk. Nimāi

treated Digvijayī Paṇḍit with much respect – He gave him a seat on a raised platform and said, ‘We are very fortunate that you have come to us today. You have conquered so many places, there is no scholar who could match you.’ Hearing Nimāi’s sweet words, Digvijayī Paṇḍit became even prouder.

‘Everybody says You are a great *paṇḍit*,’ he said to Nimāi. ‘What do You teach?’

‘Nothing special,’ Nimāi replied. ‘Actually, I have not studied anything, so I am only teaching Sanskrit primary grammar.’

‘Primary grammar of Sanskrit? But this is nothing! Have You not read the Vedas and the *Vedānta*?’

‘My *guru* never ordered Me to study all this,’ Nimāi explained. ‘Considering Me a fool, My *guru* told Me to engage in *Hari-kīrtan* – he told Me to always chant and dance. So, apart from that, I do not know anything.’

kibā mantra dilā, gosāñi, kibā tāra bala  
japite japite mantra karila pāgala

*‘What mantra have you given Me, Gosāi? What sort of power does it possess? I have been chanting this mantra, and it has made Me mad!’*

(Śrī Chaitanya-charitāmṛta, 1.7.81)

‘All right,’ Digvijayī Paṇḍit said then, ‘but everybody praises You, and even I have heard Your name.’

‘People are affectionate to Me, that is why they say many things.’ Then, Nimāi Paṇḍit folded His palms and said, ‘Prabhu, can I ask you something? As we are sitting here on the bank of the Ganges, can you say something in glorification of the Ganges?’

‘I can, but how will You be able to understand the glories of the Ganges? You are just a primary-grammar teacher! You have not even read the Vedas and the *Vedānta*!’

‘Well, I will try,’ Nimāi replied humbly.

Then, Digvijayī Paṇḍit started to recite *śloka*s at a lightening speed. Having recited a hundred *śloka*s, he stopped, and Nimāi Paṇḍit said, ‘We cannot understand everything, but if you could explain to us the meaning of one–two *śloka*s, perhaps, we will understand something.’

Digvijayī Paṇḍit decided to test Nimāi Paṇḍit, so he asked Him, ‘I have recited many verses, which verse’s meaning would You like to hear?’

‘This one,’ said Nimāi and recited the verse:

mahattvaṁ gaṅgayāḥ satatamidamābhāti nitarām  
yadeṣā śrī-viṣṇoś-charaṇa-kamalotpatti-subhagā  
dvitīya-śrī-lakṣmīr iva suranair archchya-charaṇā  
bhavānī-bharturyā śirasi vibhavaty-adbhuta-guṇā

*‘The greatness of Mother Ganges always exists brilliantly. She is most fortunate because she emanates from the lotus feet of Supreme Lord Viṣṇu. She is a second goddess of fortune and, therefore, is always worshipped by both demigods and humans. Endowed with all wonderful qualities, she flourishes on the head of Lord Śiva.’*

(Śrī Chaitanya-charitāmṛta, 1.16.41)

Digvijayī Paṇḍit was taken aback, ‘I spoke those verses at a lightening speed, how could You remember this particular verse?!’

“prabhu kahe, devera bare tumi ‘kavi-bara’  
aichhe devera bare keha haya ‘śruti-dhara’”

*Prabhu said, ‘By the mercy of the Lord, you are known as a great poet; similarly, by the mercy of the Lord, somebody else can also be blessed with great memory (can remember everything by hearing it just once).’*

*(Śrī Chaitanya-charitāmṛta, 1.16.41)*

‘You have got a boon from Saraswatī Devī,’ Nimāi Paṇḍit replied, ‘and I have also got a boon from her – I can remember everything just by hearing it once.’

Annoyed, Digvijayī Paṇḍit explained the meaning of the verse, but his explanation was full of *māyāvād* conception. Nimāi Paṇḍit said, ‘We are fortunate to hear the explanation of the verse’s meaning, but could you tell us about the merits and faults in the composition of this verse?’

Getting even more annoyed, Digvijayī Paṇḍit cried out, ‘Faults?! There are no faults in this verse! All that I have said is correct!’

‘Yes, of course,’ Mahāprabhu replied, ‘but even great scholars can make a mistake. I see that there is some mistake in the verse.’

‘If You see it, then You say what it is.’

‘If you do not become angry, I will say it.’ Then, Mahāprabhu explained everything, and He explained everything in such a way that Digvijayī Paṇḍit’s head drooped.

The pupils began to laugh, but Mahāprabhu scolded them, ‘Hey, what are you doing? Stop it! Stop it!’ and then said to Digvijayī Paṇḍit humbly, ‘Prabhu, please do not take My offence; please forgive Me. They do not understand anything. You are a great scholar, but, perhaps,



you are not feeling well today, or you are not in the mood. Come tomorrow, we can meet and talk again.'

Returning to his room at night, Keśav Kāśmīrī did not eat anything. He kept thinking, 'I have come to Nabadwīp to defeat all scholars, but I have been defeated by a small boy! O Devī! What offence have I made to you? You have told me that nobody in this world would be able to defeat me!' With these thoughts in his mind he went to rest, and at night Saraswatī Devī appeared to him in a dream and said, 'O Digvijayī Paṇḍit, O Keśav Kāśmīrī! Wake up! I have come to see you. Do you know who defeated you today? Do you know who He is? Did you recognise Him? What I told you is true – nobody in this world can defeat you; but He is not a man of this world. He may look like an ordinary man, but He is actually the Lord Himself!'

**īśvaraḥ paramaḥ kṛṣṇaḥ sach-chid-ānanda-vigrahaḥ  
anādir ādir govindaḥ sarva-kāraṇa-kāranam**

*'Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.'*

*(Śrī Brahma-saṁhitā, 5.1)*

'He is my Lord, my Master! You have become my disciple, and now you have got the highest teachings from Him. Go to Him again tomorrow and apologise.'

The next day, when Mahāprabhu was going to bath in the Ganges, Digvijayī Paṇḍit saw Nimāi and cried out to Him from afar, 'Prabhu! Wait! Hold on!' Catching up with Nimāi, Digvijayī Paṇḍit clasped His feet. Mahāprabhu said, 'Kāśmīrī! Is that you? You are a world-renowned paṇḍit, why are you touching My feet?! What are you

doing?’ Digvijayī Paṇḍit pleaded, ‘Prabhu, please do not deceive me any more. I could not recognise You before, but Saraswatī Devī, from whom I have learnt everything, has told me who You are. Please forgive my offence, I am surrendering at Your holy lotus feet. Please accept me.’

This is how Mahāprabhu rescued Digvijayī Paṇḍit here, at this very Bārakoṇā Ghāṭ. Also, the place where we are sitting right now is called Śrī Mādhāi Ghāṭ, and one very famous pastime took place here.

When Mahāprabhu began preaching, He first appointed Śrīman Nityānanda Prabhu and Śrīla Haridās Ṭhākur as His generals in the preaching field. He instructed them:

“śuna śuna nityānanda, śuna haridāsa  
sarvatra āmāra ājñā karaha prakāśa  
prati ghare ghare giyā kara ei bhikṣā  
‘bala kṛṣṇa, bhaja kṛṣṇa, kara kṛṣṇa śikṣā’  
ihā bai āra nā balibā, balāibā  
dina-avasāne āsi’ āmāre kahibā”

*‘Listen, listen, Nityānanda! Listen, Haridās! Make My order known everywhere – go to each and every house and beg everyone, “Say Kṛṣṇa, worship Kṛṣṇa, learn about Kṛṣṇa!” Do not speak or hear about anything except that. In the evening, come to Me and tell Me the news.’*

*(Śrī Chaitanya-bhāgavata, 2.13.8-10)*

‘Listen, Nitāi! Listen, Haridās!’ Mahāprabhu said. ‘I am ordering you to go door to door and tell people about Kṛṣṇa. Tell people to chant the Holy Name of Kṛṣṇa, tell them to accept the teachings of Lord Kṛṣṇa. And at night, come back to Me and tell Me what has happened during the day.’

Following this order, Nityānanda Prabhu and Haridās Ṭhākur started preaching house to house in Nadia.

In the meantime, there were two sinful drunkard brothers, Jagāi and Mādhāi, who had been roaming around different places. One day, they came to Nabadwīp and decided to stay at the *ghāṭ* where Mahāprabhu usually bathed. At night, when Mahāprabhu chanted *kīrtan* at the house of Śrīla Śrīvās Paṇḍit, they could hear the sounds of the chanting and would start dancing, singing and drinking even more.

One night, Nityānanda Prabhu was passing by that *ghāṭ*, and this was when He saw them for the first time. The next day, He told Haridās Ṭhākur, ‘Haridās, you know, there are two drunkards living at the *ghāṭ* of our Lord. Everyone is scared to even look at them, but if we come to them and tell them to chant the Holy Name of Kṛṣṇa, then everyone will think, “Look, Jagāi and Mādhāi are chanting the Holy Name!” and they will become even more enthusiastic to chant the Holy Name of Lord Kṛṣṇa!’

Śrīla Haridās Ṭhākur agreed, and Nityānanda Prabhu immediately rushed to the *ghāṭ* – He ran so fast that Haridās Ṭhākur, who was already quite old at that time, could not keep up with Him. Looking behind, Nityānanda Prabhu kept calling him, ‘Haridās! Are you coming? Come, come!’ Haridās Ṭhākur replied, ‘I am coming, I am coming. You go first, I am coming behind You.’ When people on the street saw where Nityānanda Prabhu and Haridās Ṭhākur were heading, they warned them, ‘Be careful! Where are you two going? They are horrible and dangerous people! Do not go there! They will kill you!’

Starting to feel uneasy, Haridās Ṭhākur said, ‘Nitāi, have You heard what these people are saying?’ But Nityānanda Prabhu did not care. He only said, ‘Do not be afraid! Come with Me!’

When they reached the *ghāṭ*, they approached Jagāi and Mādhāi. Seeing both brothers stark drunk, Nityānanda Prabhu, the rescuer of the fallen and mercy incarnate, said, ‘Brothers! Say, “Kṛṣṇa”!’ The brothers got angry and threatened Nityānanda Prabhu, ‘Who are You? Get out of here! Otherwise we will kill You!’

By this time, Haridās Ṭhākur had caught up with Nityānanda Prabhu, but hearing these words, he quickly ran away. Nityānanda Prabhu left, too, and later He asked Haridās Ṭhākur, ‘Why did you run away?? We must go there again tomorrow!’

The next day, they again went to that *ghāṭ*. Nityānanda Prabhu again asked Jagāi and Mādhāi, ‘Please say “Kṛṣṇa” just one time!’ Swearing at Nityānanda Prabhu, Jagāi and Mādhāi were going to strike Him, but Nityānanda Prabhu was not afraid. He repeated, ‘I am clasping your feet – please chant the Holy Name of Kṛṣṇa!’ Then, Mādhāi became furious and hurled a piece of a broken clay pot at Nityānanda Prabhu. Struck by the piece of clay, Nityānanda Prabhu’s head began to bleed. When Haridās Ṭhākur saw blood falling from Prabhu’s head, he fled again, but this time he ran to Mahāprabhu and told Him what had happened: ‘Prabhu, You have ordered Nitāi to preach the Holy Name of Kṛṣṇa everywhere, but do You know what has happened just now? That drunkard Mādhāi has beaten Nitāi! Nitāi’s head is bleeding so much!’

Mahāprabhu was enraged when He heard this. He started calling His Sudarśan-chakra – calling again and again, ‘*Chakra, chakra, chakra!*’ He ran to the *ghāṭ*. In the meantime, even having been beaten, Nityānanda Prabhu was not afraid – He simply laughed and again begged Mādhāi to chant the Holy Name of Kṛṣṇa.

We sing in one of the *kīrtans*, ‘*Mār kheyē-o Nām prema yāche!* Even when He is beaten, He keeps bestowing the gift of transcendental love for the Lord!’ So much blood was falling from His head, but He did not say anything – He only kept saying, ‘Say “Kṛṣṇa”! Please chant the Holy Name of Kṛṣṇa! Say “Hare Kṛṣṇa”!’ Clasp everyone’s feet, Śrī Nityānanda Prabhu distributed the Holy Name of Kṛṣṇa, begging everyone, ‘Take it! Take it! You can buy Me if you take this Holy Name of Kṛṣṇa!’ He would chant:

**bhaja gaurāṅga, kaha gaurāṅga, laha gaurāṅger nām re  
ye jana gaurāṅga bhaje, sei āmār prāṇ re**

*‘Worship Gaurāṅga, speak about Gaurāṅga, chant Gaurāṅga’s Name! Those who worship Gaurāṅga are My heart and soul!’*

Hearing Nityānanda Prabhu’s words, Mādhāi was so enraged that he was about to strike Him again, but this time Jagāi caught hold of his hand and said, ‘Leave it, brother. It is no use beating a *sannyāsī*.’

By this time, Mahāprabhu came running with His Sudarśan-chakra. Seeing Sudarśan-chakra next to Him, Nityānanda Prabhu stopped Him, ‘My Lord, You have promised that You will not fight with weapons in Kali-yuga. You have promised that You will spread only love and affection. Please do not be angry. Yes, Mādhāi has hit

Me, but Jagāi has saved Me! Please rescue these two! There is no one else in this world who can save them!’

Seeing Mahāprabhu’s anger, the two sinners began to tremble, but when Mahāprabhu heard that Jagāi had saved Nitāi, He at once became very pleased. Embracing Jagāi all of a sudden, Mahāprabhu gave him pure loving devotion and showed him His four-armed form. When Jagāi saw this transcendental form of the Lord, he became overwhelmed with divine love and, falling at the holy lotus feet of Mahāprabhu, began to roll on the ground and cry.

Mādhāi saw his brother’s state, and his mood changed, too. He at once fell at Mahāprabhu’s holy lotus feet and apologised. But Mahāprabhu said to him, ‘Because you have hit Nityānanda Prabhu, I will not accept you. Nitāi’s body means to Me more than My own body, so if anyone commits an offence at His lotus feet, I can never accept this person.’ Mādhāi began to weep, ‘What will become of me then, Prabhu? If You do not bestow Your mercy upon me, how can I ever be rescued in this world?’

Then, Śrīman Mahāprabhu, the saviour of the fallen, spoke again. ‘Clasp Nitāi’s holy feet and ask Him to forgive your offence, then you will be rescued.’ Mādhāi immediately fell at Nityānanda Prabhu’s holy lotus feet and begged Him to forgive his offence. In response to that, Nityānanda Prabhu declared, ‘If I have any *sukṛti* from any of My previous births, I am giving all this *sukṛti* to Mādhāi!’ Then, Nityānanda Prabhu pulled Mādhāi up, and as He embraced him, He entered his body. Seeing this astonishing pastime, everyone started to loudly chant the Lord’s Names.

This is how Jagāi and Mādhāi were rescued. From that time on, both brothers became great devotees. Receiving Nityānanda Prabhu's and Mahāprabhu's mercy, they started to chant the Holy Name every day. They felt very much ashamed because they always remembered their previous sins. Especially Mādhāi cried a lot, remembering his offence of striking Nityānanda Prabhu and making blood fall from His holy body.

One day, Mādhāi fell at the holy lotus feet of Nityānanda Prabhu and again begged Him to forgive his offence. Śrī Nityānanda Prabhu is supremely merciful – He hugged Mādhāi, pressing him to His chest, and said: 'Listen, do something for Me. Make a proper *ghāṭ* here and serve this place.'

Following the order of Nityānanda Prabhu, Mādhāi established here a *ghāṭ* (a bathing place with nice steps to enter the water and other amenities) and cleaned it every day. Not only that, when people came here to bath in the Ganges, he would come to everyone and beg them to forgive his offence. In olden days, there were no bathrooms, so everyone would pass stool somewhere on the bank and then bath in the Ganges – Jagāi and Mādhāi would personally sweep the *ghāṭ* and clean all stool every day. It is written in *Śrī Chaitanya-bhāgavata* (2.15.92–98):

“parama kaṭhora tapa karaye mādhai  
 ‘brahmachārī’ hena khyāti haila tathāi  
 niravadhi gaṅgā dekhi’ thāke gaṅgā-ghāṭe  
 svahaste kodāli lañā āpaneī khāṭe  
 ādyāpiha chinta āchhe chaitanya-kṛpāya  
 ‘mādhai ghāṭa’ bali’ sarva-loke gāya

*‘Mādhāi performed severe penance and became known as Mādhāi Brahmachārī. He always beheld the Ganges and stayed at the ghāt on the bank of the Ganges. With a spade, he cleaned the place with his own hands. By the mercy of Śrī Chaitanya Mahāprabhu, this place is still present in this world, glorified by everyone as Mādhāi Ghāṭ.’*

There is one more very important thing. Mādhāi was a terrible drunkard, he could steal, he could kill, but he had one very good quality – he never committed a *vaiṣṇav-āparādh*. You may wonder, ‘But he has beaten Nityānanda Prabhu! Is that not an offence?’ It is, but if he had not struck Śrīman Nityānanda Prabhu, how would he have been rescued? Moreover, if Mādhāi had not struck Nityānanda Prabhu, Nityānanda Prabhu’s glory would not have been revealed in this world.

Coming to this *ghāṭ*, we must all pay our obeisance here and pray that such vile and sinful souls as we are (‘*Jagāi Mādhāi haite muñi se pāpiṣṭha, puriṣera kīṭa haite muñi se laghiṣṭha* – I am more sinful than Jagāi and Mādhāi, I am more insignificant than a worm in stool!’) could somehow one day receive the causeless mercy of Nityānanda Prabhu and service to His devotees. This is our only hope.

*Jay Śrī Jagāi Mādhāi Prabhu ki jay.*

*Jay Śrīman Nityānanda Prabhu ki jay.*

*Śrī Bārakoṇā Ghāṭ and Śrī Mādhāi Ghāṭ ki jay.*





*Śrī Yogapīṭh Temple*

jaya śachī-nandana,                  sura-muni-vandana,  
bhava-bhaya-khaṇḍana jaya he  
jaya hari-kīrtana,                  nartanā vartana,  
kali-mala-kartana jaya he [1]

All glory to Śaśhī's son, who is worshipped by demigods and sages and who destroys all fear of material existence! Glory to Him! He inaugurated the dancing and chanting of the Lord's Names and removed the contamination of Kali! Glory to Him!

nayana-purandara,           viśvarūpa sneha-dhara,  
                viśvambhara viśvera kalyāṇa  
jaya lakṣmī-viṣṇupriyā,     viśvambhara-priya-hiyā,  
                jaya priya kiṅkara īśāna [2]

He is the King of everyone's eyes, He is affectionate to His brother, Viśvarūp, and He maintains the whole world bestowing benediction onto all creation. Glory to Śrī Lakṣmīpriyā Devī and Śrī Viṣṇupriyā Devī, who are dear to Viśvambhar's heart! Glory to His dear servant Īśān!

śrī-sītā-advaita-rāya, mālinī-śrīvāsa jaya,  
jaya chandraśekhara āchārya  
jaya nityānanda rāya, gadādhara jaya jaya,  
jaya haridāsa nāmāchārya [3]

Glory to Śrī Sītā and Śrī Advaita! Glory to Mālinī and Śrīvās! Glory to Chandrasekhar Āchārya! Glory to Nityānanda Rāy! Glory to Gadādhara! Glory to the nāmācārya, Haridās Thākura!

murāri mukunda jaya,      premanidhi mahāśaya,  
jaya yata prabhu pāriṣada  
vandi sabākāra pāya,      adhamere kṛpā haya,  
bhakti sapārsada-prabhupāda [4]

Glory to Murāri, Mukunda and Premanidhi (Puṇḍarik Vidyānidhi)! Glory to all associates of the Lord! I am offering obeisances at everyone's feet and praying that they may mercifully grant this lowly soul devotion to the holy feet of my Master and all His associates.

## Śrī Yogapīṭh

### (1) The crown-jewel abode of Śrīman Mahāprabhu

Continuing our Śrī Nabadwīp Dhām *parikramā*, we have now come to Śrī Yogapīṭh, the birthplace of Śrīman Mahāprabhu. You will see a *neem* tree just next to the temple – this is the very tree under which Mahāprabhu appeared from the womb of Śrī Śachī Mātā at the house of Śrī Jagannāth Miśra. There is a peculiar expression found in Śrī *Chaitanya-charitāmṛta*, ‘Śachī-garbha-sindhau harīnduḥ. The moon-like Lord arose from the ocean of Mother Śachī’s womb.’ Taking shelter of Śrī Jagannāth Miśra and Śachī Mātā, Śrīman Mahāprabhu appeared at this place. Because He appeared under a *neem* tree, He was named Nimāi; the astrologer, who came to make the chart for the newborn baby, gave Him the name Viśvambhar; and later, after taking *sannyās*, His name became Śrī Kṛṣṇa Chaitanya.

Śrī Nabadwīp Dhām *parikramā* was first made by Śrīman Nityānanda Prabhu in the company of Śrīla Jīva Goswāmī Prabhu. Śrīla Bhaktivinod Ṭhākur describes it in Śrī *Nabadwīp-dhām-māhātmya* in this way:

Śrīla Jīva Goswāmī Prabhu, a beautiful young boy, possessing a truly astonishing degree of renunciation, left home and went to Śrī Nabadwīp Dhām. Walking with tears in his eyes, he kept saying, ‘O Gaurāṅga! O Nityānanda!

When will You bestow Your mercy on me? When will I get Your *darśan*? O Nabadwīp! When will I get to see this crown jewel of all abodes?’

Walking in this way, when he finally saw Nabadwīp from afar, he fell on the ground in a prostrate obeisance and nearly lost consciousness. Composing himself, he woke up and continued his way. When he entered Śrī Nabadwīp Dhām, he first came to Śrī Bārakoṇā Ghāṭ. There, he asked somebody, ‘Prabhu, where is Nityānanda Prabhu?’ Surprised to see Śrīla Jīva Goswāmī’s half-mad state, the man quickly took him to Nityānanda Prabhu. Beholding all the devotees for the first time, Śrīla Jīva Goswāmī Prabhu at once fell on the ground offering obeisances at their holy lotus feet. When he got up, he said, ‘When you, Vaiṣṇavs, show kindness and compassion to me, I will get the lotus feet of Śrī Nityānanda Prabhu – all scriptures say this. So, today this lowly soul has attained Śrī Nityānanda Prabhu’s mercy!’ Seeing Śrīla Jīva Goswāmī’s extraordinary devotional mood, some devotees came forward and placed the dust from his feet on their heads. Then, Śrīla Jīva Goswāmī Prabhu was taken to Śrīman Nityānanda Prabhu. Seeing Nityānanda Prabhu’s transcendental form, Śrīla Jīva Goswāmī Prabhu fell unconscious on the ground. Nityānanda Prabhu is omniscient, so He knew everything – seeing and recognising who it was, Nityānanda Prabhu, very tall and strong, felt so happy that He picked up Śrīla Jīva Goswāmī Prabhu in His arms and began to dance with him! All the devotees then started chanting *kīrtan* out of joy. After a while, when the *kīrtan* stopped, Śrīla Jīva Goswāmī Prabhu introduced himself, and Śrī Nityānanda Prabhu gave him very much mercy.

That day, Śrīla Jīva Goswāmī Prabhu stayed at Śrīvās Paṇḍit's house (Śrīvās-āṅgan), and in the evening, when he found Nityānanda Prabhu sitting alone, he again came to Him and offered Him his obeisance. Nityānanda Prabhu seated him next to Himself, and then Śrīla Jīva Goswāmī Prabhu asked the Lord with folded palms, 'Prabhu, could You please describe the glory of Śrī Nabadwīp Dhām?'

'Listen, Jīva,' Nityānanda Prabhu replied, 'I will tell you something very secret; please do not tell anyone what you will hear. What I am about to tell you will be revealed later.' Saying this, Śrī Nityānanda Prabhu began to speak about the nature of Śrī Nabadwīp Dhām: 'Jīva, this Nabadwīp Dhām is the gist, the very heart of all holy places. Crossing the holy Virajā River, there is Brahmā-loka, then Vaikuṇṭha, Śvetadwīp, Śrī Goloka, and, finally, within Goloka, there is Gokula Vṛndāvan, which is the planet of Lord Śrī Kṛṣṇa Himself. This planet is manifest in two moods, as *mādhurya* (sweetness) and as *audārya* (magnanimity). Although the mood of *audārya* is fully present within *mādhurya* and the mood *mādhurya* is fully present within *audārya*, the mood of *mādhurya* is predominant in Śrī Vṛndāvan Dhām and the mood of *audārya* is predominant in Śrī Nabadwīp Dhām. Apart from that, there is no difference between Vṛndāvan and Nabadwīp.

'O Jīva! These sixteen *kroś* (thirty-two miles) of Nabadwīp Dhām are non-different from Vṛndāvan Dhām and are comprised of nine islands – forming eight petals around the core, they float on the surrounding water. Thus, Māyāpur is situated in the centre of Antardwīp,

which forms the core surrounded by the eight petals, or islands. Within Māyāpur, there is an eternal abode called Yogapīṭh, where Śrī Chaitanya Mahāprabhu manifests His eternal pastimes. The circumference of this Yogapīṭh is six miles, and its diameter is two miles.

‘The glory of Yogapīṭh is absolutely exceptional – no other place, no other holy place of pilgrimage on this earth can ever compare to Yogapīṭh. By the will of the Lord, the waters of the Ganges will very soon conceal this holy abode – it will almost entirely become hidden, but after some time, also by the will of the Lord, this crown-jewel abode will become manifest again. If a place is an eternal abode, it can never become extinct – even if it becomes hidden for the time being, it eventually re-emerges again. My Lord is eternally present in Māyāpur, on this eastern bank of the Ganges. People say that when Viśvambhar took *sannyās*, He left Nabadwīp and went elsewhere, but actually My Gaurāṅga Mahāprabhu has never left the village of Māyāpur.’

Many people think that Mahāprabhu left Nabadwīp and went to some other place; many say that Kṛṣṇa left everyone and went to Mathurā. Kṛṣṇa may have left for Mathurā, but Vṛndāvan-Kṛṣṇa never leaves Vṛndāvan: Vraja-Kṛṣṇa always stays in Vraja.

adyāpiha sei līlā kare gaura-rāya

kona kona bhāgyavāna dekhibāre pāya

*‘Gaura Rāy to this day performs His pastimes, and some fortunate souls can see that.’*

Śrī Nityānanda Prabhu continued explaining to Śrīla Jīva Goswāmī Prabhu, ‘People look with their material

eyes and see this holy land as material, but Māyā always keeps the transcendental form of holy abodes concealed. There is no influence of Māyā in real Nabadwīp – no conception of time, space or any other garbage can ever touch it. Living in illusory bondage and existing through material activities, conditioned souls enter Nabadwīp as an ordinary material place, but when, by the influence of saintly association, transcendental love for the Lord awakens within a soul, this soul will easily be able to see the supra-mundane abode (transcendental place, time, places, objects, etc.) with its own eyes.’

This unparalleled Śrī Nabadwīp Dhām, including Śrī Māyāpur Dhām, was given to us by Śrīla Bhaktivinod Ṭhākur. Before 1888, everyone thought that Mahāprabhu’s birthplace had been lost in the Ganges. It is true that from time to time the current of the Ganges can take some land, but at the same time the Ganges can also return the land. So, at first Mahāprabhu’s birthplace was indeed taken by the Ganges, but later she returned this land. Just as America existed before Columbus discovered it (somebody only went there and ‘discovered’ it, but nobody actually created or established it); similarly, Mahāprabhu’s birthplace also existed but in a concealed way. So, we are very much indebted to Śrīla Bhaktivinod Ṭhākur for revealing Lord Śrī Gaurasundar’s eternal abode and making it manifest again.

When Śrīla Bhaktivinod Ṭhākur lived at Svānanda-sukhadā-kuñja in Godrumdwīp (his house and *bhajan-kuṭīr*), one day he was chanting the Holy Name on the roof of his house. His habit was always such that he would go to

bed early in the evening and wake up at midnight to write scriptures and chant the Holy Name. That day, standing on the roof and chanting, he suddenly saw some strange light. The next day he went to the place where he had seen the light and saw there a wild field with many Tulasī trees growing everywhere. He asked someone the name of the place, but nobody could tell it – the place had suddenly emerged from the Ganges. Neither did any one know who the owner of that place was. Śrīla Bhaktivinod Ṭhākur was only told that people had tried to cultivate the land but to no avail because only Tulasī trees grew there.

Śrīla Bhaktivinod Ṭhākur wondered, ‘Why does Tulasī grow here?’ Returning to Nabadwīp, he went to Śrīla Jagannāth Dās Bābājī Mahārāj (he was 137 years old at that time!) and asked him, ‘Prabhu, I have found a very unusual place. Can you please come with me to see it?’ Because of his very old age, Śrīla Jagannāth Dās Bābājī Mahārāj could not walk, so his servant placed him into a basket and carried him on his head. When Śrīla Jagannāth Dās Bābājī Mahārāj came to the place that Śrīla Bhaktivinod Ṭhākur had discovered, he jumped out of the basket and began to dance! He kept crying, ‘Yes! I have found it! This is the Lord’s birthplace! This is Yogapīṭh!’

Later, Śrīla Bhaktivinod Ṭhākur had to face much opposition. All the *bābājī sampradāyas* filed a court case claiming that Yogapīṭh was not the actual birthplace of Mahāprabhu. They lost their case, and Śrīla Bhaktivinod Ṭhākur proved in High Court(!) that this place is the real Yogapīṭh. This is how Śrīla Bhaktivinod Ṭhākur revealed Mahāprabhu’s birthplace.



## (2) Appearance of Śrī Gaura

*In 1955, our Śrī Gurupādpadma Om Viṣṇupād Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj wrote a very beautiful editorial article in our Śrī Chaitanya Sāraswat Maṭh's magazine Śrī Gauḍīya Darśan (Year 1, Issue 9), called Appearance of Śrī Gaura. We would like to present this article here.*

The pious land of India bearing the holy footprints of the holy Lord and His devotees is the land of religion on this earth. Among the seven cities within India that can grant liberation is Śrī Māyāpur that is situated within Śrī Dhām Nabadwīp, which is non-different from Śrī Mathurā Maṇḍala. That is why Śrīla Vṛndāvan Dās Ṭhākur wrote:

**“navadvīpa hena grāma tribhuvane nāi  
yāhā avatīrṇa hailā chaitanya gosāi”**

*‘There is no place within the entire three worlds that could compare to Nabadwīp, the appearance place of Lord Chaitanya.’*

*(Śrī Chaitanya-bhāgavata, 1.2.55)*

Actually, there is no other place in this world that could compare to or exceed the supremacy of Śrī Nabadwīp because Śrī Gaura-hari, an ocean of pure compassion and mercy, appeared in this place destroying the darkness of this world and freely distributed transcendental love for the Lord (which is very rare to attain even for demigods) to anyone and everyone, including even the lowest and the meanest, without considering whether they were worthy or unworthy, fit or unfit. Therefore, the glory of Nabadwīp is truly unparalleled in this world.

Almost five hundred years ago [as of 1955], the city of Śrī Nabadwīp was renowned all over the world as the main holy place where people would come to receive education. The scriptures on logic and argument that had been brought from Mithila were nourished through the intellectuals of Nabadwīp, spreading the scent of their fame. Renounced monks and educated professors from Varanasi and other cities in North India would arrive here to study logic and the *Vedānta*. Many students from Kasi and other cities in South India would also come to the city of Nabadwīp to seek education.

“nānā-deśa haite loka nabadvīpe yāya  
navadvīpe paḍile se vidyārāsa pāya  
ataeva paḍuyāra nāhi samuchchaya  
lakṣa koṭi adyāpaka—nāhika niśchaya”

*‘People came to Nabadwīp from various places. When they studied in Nabadwīp, they got the taste for knowledge. Therefore, it is impossible to count its students; there were millions and millions of teachers. It is impossible to say how many for sure.’*

(Śrī Chaitanya-bhāgavata, 1.2.60)

So, as a result of their stay in Nabadwīp, the students from all these various places became expert scholars, adept in many kinds of scriptures; and when they became expert in all scriptures, they would leave and go on a holiday. Because many various scriptures were taught in Nabadwīp and there were countless teachers available here, the number of students was also inestimable. What can one say? In those days, ‘even young boys [who had studied in Nabadwīp] would challenge and baffle

great scholars.’ Everybody considered themselves great professors. Moreover, if somebody had not studied or taught in Nabadwīp, their scholarship would not be acknowledged or established in the intellectual society.

In terms of opulence, Śrī Nabadwīp rightfully deserved its fame as a place of incomparable splendour. Śrī Nabadwīp was the place of residence of all wealthy people who received the grace of Lakṣmī Devī. Firstly, it is situated on the bank of the Ganges; secondly, it was a great place of education; and, above all, it was a great holy place of pilgrimage, Śrī Māyāpur. Therefore, many rich people from all over India and other countries would come to live here. Śrīla Vṛndāvan Dās Ṭhākura wrote:

“navadvīpa-sampatti ke varṇibāre pāre  
eko gaṅgā-ghāṭe lakṣa loka snāna kare”  
“ramā drṣṭipāte sarvaloka sukhe vaise”  
“avataribena prabhu—jāniyā vidhātā  
sakala sampanna kari thuilena tathā”

*‘Who can describe the wealth of Nabadwīp? Hundreds of thousands of people at a time would bath at the ghāṭ on the bank of the Ganges. By the merciful glance of the goddess of fortune Ramā, everyone lived here very happily. Knowing that the Lord would appear here soon, the Supreme Lord of Providence, Vidhātā, who controls the entire creation, arranged everything here perfectly.’*

(Śrī Chaitanya-bhāgavata, 1.2.57, 62, 56)

Actually, when some place is famous as a place of residence for countless people, famous for its assemblies of rich *sampradāyas* from all kinds of places, and as a great place of pilgrimage and a great place of education, it

goes without saying that this place is great. At the same time, however, there was no limit to the sadness that pure devotees felt in their hearts. Although this holy abode is very beautiful in all respects, what everyone did there was simply wasting time on mundane pleasures. How could pure devotees feel happy to see this situation? Everybody was intoxicated with the wine of their wealth, beauty, followers and knowledge, proud of their mundane scholarship. Seeing this land filled with the havoc of material gain, worship and fame, devotees became deeply perturbed. When people are intoxicated with material happiness and waste their time relishing mundane ('village') life and judge about everything through the prism of sense-gratification, it is unbearable for devotees. Śrīla Vṛndāvan Dās Ṭhākura wrote:

'The whole material world was devoid of devotion to Śrī Śrī Rādhā-Kṛṣṇa. Those were the first signs of the behaviour that would predominate in the Age of Kali. All that people knew and believed in was staying awake and singing songs in praise of the goddesses Maṅgala and Chaṇḍī. Some people worshipped the goddess Viṣahari out of pride – they made an idol and offered a lot of riches to it. Everyone in the world wasted time on worrying about their sons and daughters and on squandering their wealth. People never spoke about the religion of the present age (*Kṛṣṇa-kīrtan*) and never spoke about anyone's good qualities without finding faults in them. You would never hear the Holy Name of the Lord from the mouths of even very strict and proud ascetics. Only those who had very much *sukṛti* would chant the Names of Govinda and

Puṇḍarikākṣa when bathing in the Ganges. Even when people taught *Śrīmad Bhagavad-gītā* or *Śrīmad Bhāgavatam*, they never mentioned devotion in their explanation. Seeing the world swooned in this way by the illusory potency of the Supreme Lord, devotees became extremely sad. Seeing the whole material world around them devoid of devotion to the Supreme Lord, all devotees' hearts plunged into anguish. Some wanted to give up their bodies out of pain, some shed tears, sighing heavily and chanting Kṛṣṇa's Name. They lost all appetite – even when they ate nice meals, they felt no taste for anything. Seeing the behaviour of the people around them, they felt sad.'

Amidst this averse and undevotional situation in the society, there lived Śrī Advaita Āchārya, who was the most blessed, the most respectable and the foremost leader among all Vaiṣṇavs. Śrī Advaita Prabhu moved to Śrī Māyāpur and manifested here pastimes of preaching about the worship of Lord Kṛṣṇa, desiring to bring eternal spiritual benefit to everyone who had turned away from the Lord. The plight of the souls averse to the Supreme Lord gave much pain to his heart, and all the devotees who assembled at his house every day shed tears as they shared their deep sadness. One day, overcome with pity for all souls, Śrī Advaita Prabhu himself, who is an ocean of mercy, roared and promised:

“āniyā vaikunṭhanātha sākṣāt kariyā  
nāchiba gāhiba sarva-jīva uddhāriyā”

*‘I will bring the Lord of Vaikuṇṭha, and I will dance and chant when He comes and all souls become rescued!’*

(Śrī Chaitanya-bhāgavata, 1.2.93)

Śrī Advaita Āchārya's glory was not unknown to the devotees, so when they heard his promise, they became very joyful and supported him. In the meantime, Śrī Advaita Āchārya started to continuously offer Ganges water on Tulasī leaves and incessantly and earnestly call out to the Supreme Lord, who resides and enjoys His eternal pastimes in Goloka, asking Him to come. It made the Lord's throne shake. Devotees were always busy calling out to the Lord, and they abstained from all comforts and worldly pleasures. As the result, seeing the unhappiness of His devotees, the compassionate Lord began to prepare His advent in this world.

There is, perhaps, one more thing that actually goes without saying. When the Lord appears, His associates and holy abode appear along with Him; therefore, before the Lord's appearance, Śrī Nityānanda Prabhu, who takes care of arranging all necessities for the Lord, also appeared in Rāṅhdeś, bestowing the supreme benefit upon all souls.

\* \* \*                      \* \* \*                      \* \* \*

Śrī Māyāpur is situated in the centre of Śrī Nabadwīp Dhām, that is why it is called '*antar-dwīp*' ('inner island'). In this Antardwīp, there lived Śrī Jagannāth Miśra, a greatest scholar and a shelter of pure goodness and nobility. Śrīla Vṛndāvan Dās Ṭhākur wrote:

'There was a great personality called Śrī Jagannāth Miśra living in Nabadwīp. He was just as expert in following his prescribed religious duties as Vasudev, the father of Lord Śrī Kṛṣṇa. Nothing could compare to his magnanimous character and the extent of his brahmanical qualities. Whether as Kaṣyapa, Daśaratha, Vasudev or

Nanda, Śrī Jagannāth Miśrachandra was unparalleled in all respects. His spouse, Śrī Śachī Devī, is a great and devoted wife; she is the mother of the entire world and the very embodiment of devotion to the Supreme Lord.’

When, having first lost eight daughters, this supremely pure *brāhmaṇ* couple finally had a son, Śrī Viśvarūp, who was adorned with unearthly beauty, they worshipped the Lord with extreme joy. Day by day, Viśvarūp also increased the joy of his parents as he grew resembling a moon on a bright fortnight. This plunged-into-darkness world began to gain the strength of an auspicious planet. In 1485, one very special day, Śrī Jagannāth Miśra saw a very soft, loving divine light enter his heart and then, re-emerging from his heart, enter the heart of Śrī Śachī Devī. Śrī Jagannāth Miśra became thrilled with joy. From that day, Śachī Devī also radiated miraculous effulgence, resembling a goddess. When Śrī Miśradev told her about it in a great joy, she shared with him that she was even more surprised, ‘I also see that so many beautiful gods are watching over me, singing praises from the sky. All four directions are filled with joy, and various effulgent people keep coming and going, and so on.’ Hearing her words, Miśra replied happily, ‘It looks like some great personality must be about to take birth.’ Following that, they started to worship the Supreme Lord even more assiduously.

\* \* \*                      \* \* \*                      \* \* \*

The evening of the full moon in the month of Phālgun (18 February) in 1486 is the birth day of Śrī Gaura-hari. Firstly, it was a charming spring evening; secondly, it was a full-moon day; and, on top of it, that day was also

a lunar eclipse. On the bank of the Ganges, on the streets and at the *ghāṭs* of the city – there were throngs of people everywhere; everyone was jostling and shoving. Seeing it, you would think that there was probably no living soul left anywhere else in the entire fourteen worlds. Everyone was overflowing with happiness and overwhelmed with the joy of the Lord's Names being chanted in every direction. It was as if all highly auspicious constellations of the universe arose all at once, enhancing the beauty of Nabadwīp. Hearing the unprecedented chanting of the Holy Names, many devotees also gathered on the banks of the Ganges. When devotees saw that the flood of Holy Names chanted due to the lunar eclipse had removed all inauspicious signs, their happiness knew no bounds. Standing on the bank of the Ganges, everyone thought, 'Where have so many people come from?! There have been other eclipses before, but so many people, so much chanting of the Holy Names – such intoxication has never been seen before, has never been even heard of before!!' Everyone felt very happy, although nobody could understand why; but, anyway, even then, everyone liked what was happening very much. Even Muslim people laughed and chanted 'Hari! Hari!' together with Hindus, teasing them. Everyone in ten directions rejoiced, as did the very water of the river.

**“simha rāśī, simha lagna, uchcha graha-gaṇa  
ṣaḍ-varga, aṣṭa-varga, sarva sulakṣaṇa”**

*‘The moon was in the Leo zodiac, Leo was the ascendant, several planets were strongly positioned, and other astrological signs showed all-auspicious influences.’*

*(Śrī Chaitanya-charitāmṛta, 1.13.90)*



Garbing herself into all these astrologically favourable signs, the moon (the supremely auspicious queen of the evening) started singing about the coming of the Lord.

**“henai samaya sarva jagata-jīvana  
avatīrṇa hailena śrī-śachī-nandana”**

*‘At this very time, Śrī Śachīnandan (the son of Śrī Śachī Devī), the very life of the entire world, appeared.’*

Śrīla Rūpa Goswāmīpād sang:

**“hariḥ puraṭasundara-dyuti-kadamba-sandīpitaḥ  
sadā hr̥daya-kandare sphuratu vaḥ śachī-nandana”**

*‘May the son of Śrī Śachī Devī, resplendent with the radiance of molten gold, always appear in the core of your hearts.’*

Śrī Jagannāth Miśra thought, ‘The happiness in Śachī’s room has no limit!’ Flooding the entire world with Holy Names, a spotless full moon has arisen today, that is why even Chandradev (the God of Moon), appearing in the sky today, covered his face out of shame. And why would he not? The abode of extremely soft and loving mercy emanating from this Golden Moon’s toenails puts the coolness of millions of moons to shame – this is that Śrī Gaurachandra who has arisen today!! Flowers were being showered in all fourteen directions. Beating kettledrums to the sound of millions of conchshells, demigods started to dance. Dharaṇī Devī (Mother Earth) chanted ‘Jay! Jay!’ throughout the creation, declaring the news of Śrī Gaurahari’s advent. Devotees could as if clearly feel that their hearts’ hankering had been fulfilled. Making the sweet sounds of conchshells, bells, drums and *karatāls* even sweeter, the sounds of chanting, ‘Jaya Śachī-nandan! Jay

*Gaura-hari!* Glory to the son of Śāchī! Glory to the Golden Lord!’ could as if be heard in the background.

Everything about this Gaura-hari is eternal – His Name is eternal, His form is eternal, His qualities, pastimes, associates and features are all eternal. His appearance is eternal, and His disappearance is also eternal. The Supreme Lord forever enjoys these eternal pastimes in fortunate souls’ hearts radiating pure goodness. The tiny human intellect cannot grasp all this, that is why the Supreme Lord appears as an *āchārya*, although He is transcendental and belongs to the realm of inconceivable oneness and difference (*achintya-bhedābheda siddhānta*). It is by the mercy of *sādhus* and *gurus* that it is possible to know the glory of Śrī Chaitanyadev, who is an eternally pure and completely liberated extreme manifestation of transcendental existence – such fortunate souls (recipients of this great mercy) can perceive in their hearts the appearance of Gaurachandra, who is Kṛṣṇa Himself, garbed into the heart and halo of Śrīmatī Rādhārāṇī, and come to experience great happiness. For such souls,

adyāpiha sei līlā kare gaura-rāya

kona kona bhāgyavāna dekhibāre pāya

*‘Gaura Rāy to this day performs His pastimes, and some fortunate souls can see that.’*

This statement is expressed very clearly and radiantly.

“anarpita-chariṁ chirāt karuṇayāvatīrṇaḥ kalau

sampayitum-unnatōjjvala-rasāṁ sva-bhakti-śriyam

hariḥ puraṭasundara-dyuti-kadamba-sandīpitaḥ

sadā hṛdaya-kandare sphuratu vaḥ śāchī-nandana”

*‘May the son of Śrī Śachī Devī, resplendent with the radiance of molten gold, always appear in the core of your hearts. He descended in the Age of Kali to bestow the wealth of devotion to His own self, the highest transcendental paramour relationship with the Lord which had never been granted before.’*

### (3) Śrī Māyāpur Dhām, land of miraculous pastimes

There are many pastimes that took place here in Māyāpur Dhām, and at Śrī Yogapīṭh in particular. If you read Śrī Chaitanya-charitāmṛta, and especially Śrī Chaitanya-bhāgavata, you can find all the pastimes of Śrī Gaurasundar there.

śrī kṛṣṇa-chaitnaya-dayā karaha vichāra  
vichāra karile chitte pābe chamatkāra

*‘Just think about the mercy of Śrī Kṛṣṇa Chaitanya! If you think about it, you will be deeply astonished.’*

When Nimāi was three years old, a brāhmaṇ who had been travelling to various holy places all over India came to Śrī Jagannāth Miśra’s house one day. The name of this brāhmaṇ is not written anywhere, but some say that it could be Śrīla Mādhavendra Purīpād.

The brāhmaṇ came to Śrī Śachī Mātā and Śrī Jagannāth Miśradev and said, ‘Please accept my obeisance. Can you give me some alms?’

‘Yes, of course. You have come at an odd time, and the cooking has not been done yet,’ replied Jagannāth Miśra with folded palms. ‘But I cannot let you leave without having anything. Could you please cook something and offer it to the Lord?’

‘All right, let it be so,’ the *brāhmaṇ* agreed and went to the kitchen to cook. After cooking, he went to offer the *bhoga* to the Deities. Placing the offering in front of the Deities, he started to recite the *mantras* that are usually recited when offering *bhoga*. As he recited the *mantras*, he suddenly saw that Nimāi had come and was putting the Deities’ *bhoga* into His mouth! Surprised, the *brāhmaṇ* shouted, ‘Hey, where have You come from, naughty boy?! What are You doing? You are spoiling the Deities’ offering!’ Nimāi fled from the room without saying a word.

Hearing the noise, Jagannāth Miśra came to the *brāhmaṇ* and asked him what had happened. The *brāhmaṇ* explained, ‘I was making the offering when your small son came and started eating from the plate! He has run away!’ Jagannāth Miśra was amazed, ‘But we offer *bhoga* every day, He has never behaved like that before!... Please do not mind Him. I have made an offence. You are our guest, Lord Nārāyaṇ – you have come today to our house, so please do not leave without eating anything. Could you please cook again? I will watch over Nimāi.’

The *brāhmaṇ* agreed and went to cook again. When he finished cooking for the second time and went to offer the *bhoga* to the Lord, Jagannāth Miśra stood on guard in front of the door. Offering the *bhoga* to the Lord, the *brāhmaṇ* prayed, ‘O Lord! I am giving You food at this odd time, please forgive my offence.’ Suddenly, Nimāi came there again and ate the *bhoga*! The *brāhmaṇ* cried, ‘What is this?! You again?!’

Hearing the shouting, Jagannāth Miśra came inside the room and asked, ‘What has happened? What is wrong?’

‘Your son has come again!’ said the *brāhmaṇ*.

‘What?!’ Jagannāth Miśra became angry and chased Nimāi out of the room. And Nimāi was so naughty! He again ran away, but this time He ran to a neighbour’s house and locked the door. Jagannāth Miśra took a stick and went after Him, ‘Open the door! Open up!’ Hearing His father’s angry voice, Nimāi shivered with fear, ‘Father will beat Me!’

Just look at this: He, whom the entire three worlds are shivering with fear for is now shivering with fear for His parent! Such is the relationship that the Lord has with His devotees who possess parental devotion.

ye yathā mām prapadyante tāms tathaiva bhajāmy ham  
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ

‘As you serve Me, so will I serve you – howsoever people worship Me, I accordingly fulfil their desires.’

(Śrīmad Bhagavad-gītā, 4.11)

So, the *bhoga* was spoilt(?) for the second time. Śachī Mātā and Jagannāth Miśra began to cry, ‘O Lord! We have a guest at home, but our child is so naughty! What will happen now?’ In the meantime, Viśvarūp, the elder son of Śachī Mātā and Jagannāth Miśra, came home. Seeing the hubbub at home, he asked his parents, ‘What has happened here? Why is everyone crying? What is wrong?’ Śachī Mātā and Jagannāth Miśra said, ‘This respectable *brāhmaṇ* has come to our house, but we have made such a big offence!’ Then, the *brāhmaṇ* explained to Viśvarūp, ‘I have cooked twice already, but your younger brother is very naughty – every time He comes, eats the Deities’ *bhoga* and runs away!’

‘Oh, I see’, Viśvarūp said. ‘Prabhu, please do not mind it. I am His elder brother, He is afraid of me, so I will guard the door this time – you will see, He will get scared and will not come.’

So, the *brāhmaṇ* cooked for the third time. Nimāi went to sleep in Śachī Mātā’s room, and everyone was sure that this time everything would be all right. In the meantime, the evening passed and the night came – having finished his cooking, the *brāhmaṇ* again went to offer the *bhoga* to the Deities. Closing his eyes, he prayed to the Lordships and started reciting the *mantras*. Having recited the *mantras* for some time, he prayed, ‘O Lord! I have made an offence at Your holy feet. I am giving You an offering deep at night... I have kept You fasting the whole day... Please forgive my offence.’ When he finished reciting all the *mantras* and again opened his eyes, he saw that the plate was empty – Nimāi had come and eaten everything again! The *brāhmaṇ* scolded Him, ‘Naughty boy! You again?!’

Then, Nimāi finally said, ‘Listen, you keep on calling Me – you called Me at noon, you called Me in the afternoon, and you were calling Me again just now. It is deep night now, and I was fast sleep on My mother’s lap! I have not eaten anything the whole day! You keep calling Me, but you are not giving Me anything to eat! Instead of feeding Me, you chase Me away! Famished, I fell asleep on My mom’s lap, but then you suddenly call Me again, and when I come, you are asking Me, “Where have You come from?! Go away!” You say that I am naughty, but do you think I am not hungry? Must I not eat anything? Why do you keep calling Me and chasing Me away like this?!’

The *brāhmaṇ* was nonplussed, ‘What are You saying? Why would I call You?’

‘Oh, so you have not called Me? Then who were you calling?’

‘The Lord, of course! I am calling the Supreme Lord, Nārāyaṇ, Viṣṇu!’

‘Oh, so you are calling the Lord, not Me?’

Then, Nimāi suddenly showed the *brāhmaṇ* His four-armed form, holding a conch, a disc, a club and a lotus. He said, ‘You were calling Nārāyaṇ, but I am Nārāyaṇ! I let you see Me in Satya-yuga, I let you see Me in Tretā-yuga, I let you see Me in Dvāpar-yuga. You are very fortunate because even now in Kali-yuga I am letting you see Me, but you must not tell anyone about it.’

Hearing the Lord’s words and seeing the Lord’s form, the *brāhmaṇ* attained divine love for Kṛṣṇa and could not leave Nabadwīp after that – he secretly stayed in Nabadwīp Dhām in a place near Yogapīṭh, and every day when he went begging, he would come to see Nimāi...

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Appearing in this world, Śrīman Mahāprabhu rescued people of all sorts. One time, He rescued thieves by tricking them. This pastime happened in Nimāi’s childhood, too.

When Nimāi appeared, many people would come to Jagannāth Miśra’s home with various gifts, so Śāchī Mātā would decorate Nimāi’s arms with armlets, hang a golden locket on His neck, put anklebells on His feet, etc.

One day, two thieves saw those ornaments on Nimāi and became very greedy. When Nimāi went outside to play,

the thieves started to plan how to steal those ornaments. One thief said, 'I will take the anklets!' The other thief said, 'And I will take the armlets!'

They came close to Nimāi and gave Him a sweet, saying, 'Come here, darling, come. Let us take You home.'

Seeing the sweet, Nimāi smiled and climbed on the shoulders of one of the thieves. The thieves were speaking sweetly to Nimāi as they carried Him away. Meanwhile, they thought to themselves, 'Where shall we take Him? We can go to the bamboo grove, take all the ornaments off and leave Him there!'

As they were carrying the baby and thinking about all this, they suddenly realised that they had lost their way! They could neither find the bamboo grove nor their own house. Hour after hour they kept roaming round and round – they had walked so much that they were finally completely exhausted and bewildered. Then, they suddenly found themselves approaching the house of Jagannāth Miśra, bringing Nimāi back to His home!

In the meantime, everyone noticed that Nimāi was not around and began to look for Him – anxious, everyone wondered, 'What is this? Who has taken Nimāi?' The thieves left Nimāi amidst the excited crowd and ran away. Nimāi at once called out to Śachī Mātā, and when she saw her son, she sighed with relief and said, 'Who has brought my son? I want to reward them!'

Do you think the thieves would stay there? The thieves ran away, but the Lord had bestowed His mercy upon them – they carried the Lord Himself(!) on their shoulders. When somebody touches the Lord, when



somebody chants the Lord's Name, when somebody chants the glories of the Lord, when somebody serves the Lord, they will never have to live in this world – they will never have to suffer from birth, death, old age and disease, and they will not have to keep coming to this world again and again – such fortunate souls go back to the domain of the Lord.

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Sometimes, Nimāi played pranks on the *brāhmaṇs*, and, not being able to tolerate His practical jokes, everyone would come to Jagannāth Miśra and Śachī Mātā to complain about the bad behaviour of their naughty son.

Somebody said, 'He starts kicking water on people while they are bathing in the river! He spits water at others! We try to catch Him, but nobody can catch Him!'

Somebody said, 'I was sitting and meditating on the bank of the Ganges, and Nimāi threw water on me!'

Somebody said, 'He steals our clothes or mixes our clothes with women's clothes! He has no shame!'

Somebody else said, 'I kept an offering in front of the *āsan* of the Deity and went to bath in the Ganges, but Nimāi came and sat on the *āsan* like a king, eating all my offering! I scolded Him, but He says, "What is the problem? I am Nārāyaṇ in this Kali-yuga! So, you are very fortunate – He whom you have offered all this *bhoga* has come and taken all your offering!'"

Somebody else said, 'I was standing in the Ganges, reciting *gāyatrī*, when suddenly Nimāi crept up to me and pulled me by the legs, dunking me underwater!'

Somebody said, 'He is always stealing my *Bhagavad-gītā*!'

Somebody else said, 'He is always stealing my *dhoti*!'

Somebody said, 'He throws water into the ears of my little child!'

And the biggest complaint came from the girls. Sometimes, small girls of nine-ten or twelve-fourteen would worship the Ganges by making nice offerings of choice rice, bananas and other good ingredients. All girls did this worship properly, with very much effort, following all the rules and regulations, but Nimāi would come to the Ganges and sometimes throw water into their faces or sometimes block their way, saying, 'Where are you all going? Worship Me!' (What does it mean? If you worship the Supreme Lord, then all kinds of worship are automatically accomplished!)

The girls who were a little older said, 'Hey Nimāi! What is wrong with You? In this village, we are all Your elder sisters. Why are You so naughty with Your elder sisters?' Nimāi would then scatter all the pots that they had brought for the worship and say, 'What will you get by worshipping Gaṅgā? Better worship Me! I am hungry now, give this *prasād* to Me!'

The girls became annoyed and went away in another direction, but Nimāi shouted behind them, 'If you do not give Me anything, you will get an old man as a husband and live with his other seven wives!' Hearing this, the girls became scared and quickly said, 'O Lord, what kind of curse has He given us? Quick, give everything to Him!'

Hearing all these stories, Śachī Mātā spoke sweetly to everyone, trying to comfort them. But one time, Jagannāth Miśra became very angry and went to the Ganges to

punish Nimāi. Seeing His furious father coming to the Ganges, somebody warned Nimāi about it, and Nimāi told His friends, 'If Father comes and asks about Me, tell him that I have not come to bath yet!' Then, Nimāi went back home taking another road. On the way, He smeared some dust on His body and sprinkled some ink on His face – He turned up at home in this dirty state, pretending that He had just come back from school.

When Jagannāth Miśra came to the Ganges, he heard from the boys that Nimāi had not come yet, but the *brāhmaṇs* who had come to complain earlier that day said that Nimāi had run away in fear of His father. Seeing Jagannāth Miśra's anger, they said, 'There is no one in this world as fortunate as you are! You are extremely fortunate to have got such a son. Even if Viśvambhar commits millions of offences, we will still always keep Him in our hearts!'

Hearing the words of the *brāhmaṇs*, Jagannāth Miśra softened up and said, 'He is your son, too, so please forgive His offences...' Having spoken sweetly to everyone, Jagannāth Miśra then went back home. When he came home, he took Nimāi on his lap and hugged Him, forgetting all about these external events.

Later, when Nimāi again went to bath in the Ganges, Śachī Mātā and Jagannāth Miśra spoke to each other, 'This Viśvambhar is probably not an ordinary person! Seeing His pastimes, we feel as if Lord Kṛṣṇa Himself has taken birth in our house!'

In this way, Nimāi performed many pastimes together with His devotees. At this holy house here in Yogapīṭh, He

also performed the pastime of marriage – Śrī Lakṣmīpriyā, and later Śrī Viṣṇupriyā Devī, became His spouses. So many things happened here. In the end, when Nimāi Viśvambhar was twenty-four years old, He decided to take *sannyās*. On His last night at this house, when all devotees had assembled here in the evening, He gave everyone His ultimate instruction:

“yadi āmā’-prati sneha thāke sabākāra  
tabe kṣṇa-vyatirike nā gāibe āra  
ki śayāne, ki bhojane, kibā jāgaraṇe  
aharniśa chinta kṣṇa, balaha vadane”

*‘If you love Me, then do not speak about anything except Kṣṇa. Whether you are sleeping, eating or waking up, incessantly think about Kṣṇa and chant the Name of Kṣṇa with your mouths.’*

(Śrī Chaitanya-bhāgavata, 2.28.27–28)

So, when we come here, we must always remember,

“gorāra āmi, gorāra āmi” mukhe balile nāhi chale  
gorāra āchāra, gorāra vichāra la-ile phala phale  
loka dekhāna gorā bhajā tilaka mātra dhari  
gopanete atyāchāra gorā dhare churi

*‘Just saying, “I am Gorā’s! I am Gorā’s!” will not do. Only when you follow Gorā’s practice and Gorā’s conception will you get the proper result. You put on tilaks and show the whole world that you serve Gorā, but secretly you do outrageous things. Gorā will catch you, thief (hypocrite)!’*

(Śrī Śrī Prema-vivarta, 8.6–7)

You wear the *tilaks* and neckbeads to show others that you practise Kṣṇa consciousness, but secretly you engage in activities that are unfavourable to devotion. This is

wrong. We must practise Kṛṣṇa consciousness properly – we must follow all spiritual rules and regulations, we must always keep ourselves engaged in the service that was given to us by our *gurudev*.

We have not got any scripture from Mahāprabhu, but we can get the highest advice in our lives from the advice He spoke and from His *Śikṣāṣṭaka*:

trṇād api sunīchena taror iva sahiṣṇunā  
amāninā mānadena kīrtanīyaḥ sadā hariḥ

*‘Those who are humbler than a blade of grass, more tolerant than a tree, who give honour to others without desiring honour for themselves are qualified to always chant the Holy Name.’*

grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe  
bhāla nā khāibe āra bhāla nā paribe  
amānī mānada hañā kṛṣṇa-nāma sadā la’be  
vraje rādhā-kṛṣṇa sevā mānase karibe

*‘Do not listen to village talks, do not listen to village news. Do not eat fancy food, do not wear fancy clothes. Do not expect honour to yourself, offer all respect to others. Always chant the Holy Name of Kṛṣṇa and serve Rādhā-Kṛṣṇa in your mind.’*

Do not cheat yourselves – do not put on a show. People sing (in a popular Bengali folk song), ‘Oh, if you give up Golden Gaura, you will never get Him back, but I have kept You in my heart and will never give You up!’ Saying this lip-deep will not do: you must love Gaura *with your heart*. Love comes from the heart. When you love somebody only to impress others, this is not love. Real love must come from the heart.

So, we pray to you all: whether you live in any house or in a jungle, please always remember Mahāprabhu's birthplace, Mahāprabhu's devotees, Mahāprabhu's divine message and His miraculous pastimes.

*Śrī Nimāi Viśvambhar ki jay.*

*Śrī Jaganāth Miśradev, Śrī Śachī Mātā ki jay.*

*Śrī Yogapīṭh, Śrī Māyāpur Dhām ki jay.*

*Śrī Nabadwīp Dhām parikramā ki jay.*



kabe habe bala, se dina āmāra  
(āmāra) aparādha ghuchi', śuddha nāme ruchi,  
kṛpā-bale habe hṛdaye sañchāra [1]

Tell me, when will that day be mine? When, by mercy, will my offences go away? When will I get taste for the pure Holy Name?

trṇādhika hīna, kabe nije māni,  
sahiṣṇutā-guṇa hṛdayete āni'  
sakale mānada, āpani amānī,  
haye āsvādiba nāma-rasa-sāra [2]

When will I feel lower than a blade of grass, when will I bring the quality of tolerance to my heart, become eager to honour everyone without any desire for honour from anyone and relish the essence of the Name's nectar?

dhana jana āra, kavita sundarī,  
baliba nā chāhi deha-sukha-karī  
janme janme dāo, ohe gaura-hari,  
ahaitukī bhakti charaṇe tomāra [3]

When will I say that I do not want any wealth, friends, family, poetic gift or any other sources of bodily happiness? O Gaura-hari! Please let me have unconditional devotion to Your holy feet birth after birth!

(kabe) karite śrī-kṛṣṇa- nāma uchchāraṇa,  
 pulakita deha gadagada vachana  
 vaivarnya-vepathu, habe saṁghaṭana,  
 nirantara netre ba'be aśrudhāra [4]

When will my hair stand on end, my voice falter, my complexion turn pale, my body tremble, and tears pour incessantly from my eyes as I loudly chant the Holy Name of Lord Śrī Kṛṣṇa?

kabe navadvīpe, suradhunī-taṭe,  
 'gaura-nityānanda' bali' niṣkapaṭe  
 nāchiyā gāiyā, beḍāiba chhuṭe,  
 bātulera prāya chhāḍiyā vichāra [5]

When will I wander along the banks of the Ganges in Nabadwīp, calling out with all sincerity, 'Gaura-Nityānanda!', dancing, singing and running about without any thinking, as though mad?

kabe nityānanda, more kari' dayā,  
 chhāḍāibe mora viṣayera māyā  
 diyā more nija- charaṇera chhāyā,  
 nāmera hāṭete dibe adhikāra [6]

When will Nityānanda be merciful to me and make me leave all material attachment? When will He place me in the shade of His lotus feet and grant me a place at the marketplace of the Name?

kiniba luṭiba, hari-nāma-rasa,  
 nāma-rase mātī' haiba vivaśa  
 rasera rasika- charaṇa-paraśa,  
 kariyā majiba rase anibāra [7]

When will I buy and jubilantly scatter around the nectar of the Lord's Name? When will I become intoxicated and swoon with that nectar? When will I, coming in touch with the lotus feet of those who relish it, dive into that nectar again and again?

kabe jīve dayā, haibe udaya,  
 nija sukha bhulī' sudīna-hṛdaya  
 bhakativinoda, kariyā vinaya,  
 śrī-ājñā-ṭahala karibe prachāra [8]

When will compassion for all souls arise in Bhaktivinod? When will he forget his own happiness and wander house to house preaching the divine order with a meek and humble heart?

## Śrīvās Aṅgan

About three hundred meters south-east of Śrī Yogapīṭh, there is a house, or '*aṅgan*', of Śrī Śrīvās Paṇḍit. It is said in the scriptures that Mahāprabhu always stays in four places: at the kitchen of Śrī Śachī Mātā, wherever Śrīman Nityānanda Prabhu is dancing, at the house of Śrīvās Paṇḍit and at the house of Śrī Rāghav Paṇḍit.

There were four brothers living at Śrīvās Paṇḍit's *aṅgan*: Śrīvās, Śrīrām, Śrīpati and Śrīnidhi. Among all of them, Śrīvās Paṇḍit has particularly strong devotion, attraction and affection for Mahāprabhu. Śrīvās Paṇḍit





has had a very intimate and profound relationship with Śrīman Mahāprabhu since the day Śrīman Mahāprabhu appeared in Śrī Nabadwīp Dhām.

### Chāpāl Gopāl's Fate

Once, Mahāprabhu spent a whole year chanting daily nocturnal *saṅkīrtan* here, at the house of Śrīvās Paṇḍit at Śrī Māyāpur Dhām, Śrī Nabadwīp. Not everybody was allowed to enter these esoteric *kīrtans*, and on the order of Mahāprabhu, Śrīvās Paṇḍit would close the door at night and only then start the *kīrtan*.

Some naughty outside people often got drunk and harassed devotees. When Śrīvās Paṇḍit was inside his house chanting *kīrtan*, some bad people would eat meat, drink alcohol, etc. and then come to Śrīvās Paṇḍit's house, throw bones and empty bottles in front of his door and go away. They thought, 'Everybody will see that this man chants *kīrtan* and speaks Hari-kathā the whole day, but at night he drinks alcohol! His reputation will be ruined!' Śrīvās Paṇḍit would say nothing; he tolerated everything silently and did not do anything against them in return.

However, one night a *brāhmaṇ* called Chāpāl Gopāl came to Śrīvās Paṇḍit's house and did a very naughty thing: he left some items for Durgā worship (sindoor, red sandalwood, turmeric, rice powder, etc.) and a bottle of wine in front of Śrīvās Paṇḍit's door. In the morning, Śrīvās Paṇḍit woke up and saw the things in front of his door. He called all the senior neighbours and said, 'Look! Look! Just see how senile I have become! What a scrape

I have got myself into! I have been chanting *kīrtan* and drinking wine today!’ All the senior neighbours said, ‘No, no! You are such a noble Vaiṣṇav. Who could have thought of such a mischief? Who did this? They have made such a big offence, what will become of them as the result?’

Three days later, this Chāpāl Gopāl came down with leprosy. He had to leave Māyāpur and live alone on the bank of the Ganges.

One day, when Mahāprabhu was going to bath in the Ganges, Chāpāl Gopāl stopped Him on the way and said, ‘Sir, You rescue everyone, You bestow Your mercy upon everyone, You are everyone’s near and dear – can You please rescue me, too?’

Hearing his words, Mahāprabhu became very angry. ‘You have made an offence at the lotus feet of Śrīvās Paṇḍit! I will continue feeding you to insects birth after birth! Stay in the most terrible realms of hell for ten million births!’ Saying this, Mahāprabhu went away. He did not give His mercy to this sinful heretic.

Several years later, when Mahāprabhu returned to Kuliyā after taking *sannyās*, Chāpāl Gopāl surrendered at the lotus feet of Mahāprabhu, and Mahāprabhu told him, ‘I cannot forgive you. If you ask forgiveness for your offence at the lotus feet of Śrīvās Paṇḍit, then your offence will be removed and your disease will come right, too.’

hari-sthāne aparādhe tāre harināma

tomā-sthāne aparādhe nāhika eḍāna

*‘If you commit an offence again the Lord, the Holy Name can save you; but if you commit an offence against a devotee of the Lord, nothing can save you then.’*

If you commit an offence at the lotus feet of the Supreme Lord, you can get a relief from it, but if you make an offence at the lotus feet of a Vaiṣṇav, you will never get any relief. Therefore, we must always think and be careful not to make any offence at the holy feet of Śrī Guru and Vaiṣṇavs. We must always pay obeisance at the holy feet of Śrī Guru and Vaiṣṇavs and never look for faults in them.

### **Mukunda Datta's Exclusive Faith**

One day, Mahāprabhu was doing *kīrtan* at the house of Śrīvās Paṇḍit (here, at Śrīvās-āṅgan). Overwhelmed with divine love for the Lord, He said to the devotees all of a sudden, 'Look Me in the eye and tell Me what you want. Today I will fulfil all your desires.' Devotees became very happy and asked for various boons. Mahāprabhu called out each of them by their name and blessed them, 'You will get mercy', 'You will get mercy', and so on. However, there was one person whose name Mahāprabhu did not call out. It was Śrī Mukunda Datta Prabhu. Although he was a very good *kīrtan* singer, Mahāprabhu did not mention his name. At this time, Mukunda Datta was sitting behind a curtain at the house of Śrīvās Paṇḍit, waiting, 'When will Prabhu tell my name?' Feeling shy, he could not come out in front of Mahāprabhu. In the end, Śrīvās Paṇḍit asked Mahāprabhu, 'Prabhu, You have given Your mercy to everyone today, but why have You not mentioned Mukunda's name? He is sitting over there, but he will not come forward himself unless You tell his name.' Mahāprabhu replied, 'I will not tell his name because he is a *khaḍḍajāṭhiyā*!'

What does ‘*khaḍajāṭhiyā*’ mean? Mukunda Datta is sometimes humility personified, holding straw (*khaḍa*) between his teeth (showing himself to be as meek as a cow), and sometimes he also attacks Mahāprabhu. So, he is such that, on the one hand, he is seated at Mahāprabhu’s feet, but, on the other hand, he is also sitting on Mahāprabhu’s neck. Whenever he gets into a scrape, he is a vehement follower of Mahāprabhu, but at other times he can criticise Mahāprabhu. Mukunda would go to all *sampradāyas*, and wherever he went, he would mix with everyone and start saying nonsense. That is why Mahāprabhu said, ‘When he goes to other *sampradāyas*, he strikes My body with a stick (*jāṭhi*). When someone says that there is something higher than devotion, they strike Me with a stick. I do not feel it is necessary to give him any boon! Because he has made an offence against Devotion (Bhakti Devī), he cannot see Me.’

Sitting behind the curtain, Mukunda heard what Mahāprabhu had said. He thought, ‘Gosh, I am so unfortunate. I will go and commit suicide today. If I am not able to get the *darśan* of the Lord, this life is useless. I always sing for Mahāprabhu, He is the Lord of my very being, my Prāṇanāth. How can I live without him? If He does not like me, if He does not bestow His mercy on me, then what will I live for?’ Then, Mukunda called Śrīvās Paṇḍit and said with tears in his eyes, ‘Thākur, please go to the Lord and ask Him when I will be able to see Him.’

Seeing Mukunda’s state, all the devotees became very sad. Śrīvās Paṇḍit came to Mahāprabhu and asked, ‘Prabhu, will Mukunda never get Your mercy then?’

‘He will. He will get mercy after ten million births. He will have to come back to this world ten million times, and after that he will get mercy.’

Śrīvās Paṇḍit thought, ‘We are doomed! Mukunda sings *kīrtans* so beautifully, Mahāprabhu becomes very happy when He hears him sing, and if it takes *him* ten millions births, then what is our situation?’

However, hearing Mahāprabhu’s harsh words, Mukunda suddenly threw off his clothes and started to dance naked! He kept saying, ‘I will come to the Lord! I will come to the Lord! Even if it takes me ten million births, but one day I will come to Him!’

Everyone was astonished to see him, thinking, ‘Prabhu said that he would get mercy after ten millions births, but he is dancing and rejoicing! What sort of *sādhū* is he?’

Seeing Mukunda’s behaviour, Mahāprabhu became very pleased and told Śrīvās Paṇḍit, ‘All right, call him now, tell him to come here!’

Śrīvās Paṇḍit went to call Mukunda, but Mukunda said, ‘No, no. Prabhu said that I would get His *darśan* in ten million births – if I come to Him now, I will not be able to get His *darśan*; what I see will be only illusion.’

When Śrīvās Paṇḍit told Mahāprabhu what Mukunda had said, Mahāprabhu became even more pleased. He said, ‘Excellent! How strong his faith is! Tell him that his ten million births have already finished – he does not have to wait any longer. Bring him here at once!’

Then, Mukunda came and, feeling overwhelmed with divine love for Lord Kṛṣṇa, fell at the holy lotus feet of Mahāprabhu. Mahāprabhu said to him, ‘Get up, my

Mukunda, get up! You have committed no offence. You heard what I said and you believed it – I will forever remain bound to you within your heart. You are My dear singer, and you must always stay with Me. I was only joking with you.’ Hearing this, Mukunda felt extremely contrite and condemnable and began to cry.

We must have this kind of faith, too. We must have the strongest faith in what Mahāprabhu says, in what Kṛṣṇa says in *Śrīmad Bhagavad-gītā*. We do not actually know Mahāprabhu, we do not know Kṛṣṇa, but we know our *gurudev*, therefore if we serve our *gurudev* (not for our own interests but only for the interest of *gurudev*), if we become surrendered to *gurudev*, then we can get mercy. You must not think or worry about yourselves – if you think about Kṛṣṇa, Kṛṣṇa will look after you. It is necessary to believe in this.

### Fortunate Duḥkhī

One day, Mahāprabhu came to the house of Śrīvās Paṇḍit together with Śrī Nityānanda Prabhu. Mahāprabhu always came there and danced during *kīrtan* in the mood of a devotee. However, that day His mood was different – that day He did not hide His transcendental identity of the Supreme Lord. He sat upon the worshipping seat prepared for the worship of Lord Viṣṇu, and to bestow His special mercy upon the devotees, declared, ‘Today will be My *abhiṣek* (holy auspicious bathing).’ Śrīvās Paṇḍit then quickly called a maidservant Duḥkhī who served at his house and told her to go to the Ganges and bring water. In those days, there were no tube-wells, so everyone went

to a pond or the Ganges to bring water. Ordered to fetch water, Duḥkhī started bringing water from the Ganges. While Mahāprabhu danced and chanted *kīrtan* in great joy, Duḥkhī did nothing else: she only kept going to the Ganges, tears flowing from her eyes. She scooped water into a clay pot and carried it back to the house of Śrīvās Paṇḍit for Mahāprabhu's *abhiṣek*. When she came home with the water, she tearfully looked at Mahāprabhu dancing and after a short while again went to the Ganges to bring more water. She was not tired, she felt no distress; rather, her heart was constantly overflowing with jubilation. She kept going back to the Ganges again and again, bringing water and keeping all the clay pots in the house in a row.

As she fetched more and more water, she thought, 'I bring water every day, but today this water is for the bathing of the Lord Himself! How fortunate I am!'

Noticing this exclusive, one-pointed intense desire and tireless service of Duḥkhi, Mahāprabhu was extremely satisfied. One day He asked Śrīvās Paṇḍit, 'Śrīvās, who brings Ganges water here every day?'

Śrīvās Paṇḍit said, 'A maidservant, Duḥkhī, brings all water.'

'Call her, tell her to come here.'

Śrīvās Paṇḍit called Duḥkhī. When she came in, she began to cry again. Mahāprabhu asked her, 'Why are you crying? Why are you so sad [duḥkhī]?'

Śrīvās Paṇḍit said, 'She is crying out of joy! Every time she sees You, she starts crying out of joy.'

Mahāprabhu asked her, 'Really? What is your name?'

'Duḥkhī,' the girl replied.

‘Who said that your name is Duḥkhī [sad]? From today your name will be Sukhī [happy]!’

This is how she attained Mahāprabhu’s mercy. She got it through service: she had no education, she had no wealth, she did not even go to school, she did not know anything, but she came to the Supreme Lord through her simple-hearted service.

Another time, a tailor who made clothes for Śrīvās Paṇḍit attained Mahāprabhu’s mercy, although he was Muslim by birth. One day, coming to Śrīvās Paṇḍit’s house, Mahāprabhu started calling everybody, ‘Come everybody, come! Please come whoever is there!’ At that time the tailor came to Śrīvās Paṇḍit’s house and saw Mahāprabhu. He became so blissfully happy that he started to cry, thinking, ‘Oh, why was I born in a Muslim family?! Why was I not born in a Hindu family? Had I been born in a Hindu family, I could serve Mahāprabhu!’ Just by seeing Mahāprabhu that tailor received His mercy. Such is the result of having a simple heart and strong faith.

### **‘Nārāyaṇī, the Recipient of Gaurāṅga’s Remnants’**

There was one more person at the house of Śrīvās Paṇḍit who received Mahāprabhu’s mercy in a very astonishing way. It was a small girl called Nārāyaṇī, a niece of Śrīvās Paṇḍit. She received Mahāprabhu’s blessing in her early childhood.

One day, Mahāprabhu was taking *prasādam* at the house of Śrīvās Paṇḍit when Nārāyaṇī suddenly came in front of Mahāprabhu with an outstretched hand. She was about



three or four years old at that time. Mahāprabhu gave her some *prasād* and said, 'Now cry and chant "Kṛṣṇa!"' Affected by the order of Mahāprabhu, Nārāyaṇī started to cry and chant, 'Kṛṣṇa! Kṛṣṇa!'

Another time, some neighbours heard Śrīvās Paṇḍit chant *kīrtan* with devotees late at night. Becoming jealous and annoyed, they started complaining, 'It is so late, we cannot sleep! All day and night they do their *kīrtan*! They must stop it; otherwise, we will have to beat Nimāi and we will break Śrīvās's house and throw it into the Ganges!'

Hearing their angry words, Śrīvās Paṇḍit stopped *kīrtan* from the next day, but that day Śrīman Mahāprabhu came to his house and asked, 'Śrīvās, what has happened? Why did you stop *kīrtan*?'

Śrīvās Paṇḍit replied, 'First come in, do not worry about it. Take a seat.'

'Why must I sit? Why has the *kīrtan* stopped? Speak up.'

'Do not get excited, sit. Neighbours are saying that they will break the house and throw it into the Ganges. I do not care about it, but they also say that they will raise their hands on You. How can I let anyone touch You?'

Mahāprabhu replied, 'Oh, is that so?' Then, He showed His transcendental power: He put His hand on Nārāyaṇī's head and blessed her, 'May you get devotion to Lord Śrī Kṛṣṇa!' Nārāyaṇī at once cried, 'O Kṛṣṇa! O Gaura!' and started rolling on the ground. After that, Mahāprabhu said to the devotees, 'So, do you believe it now, or do you still think that anyone can break your house?'

Everyone then believed Mahāprabhu and never stopped *kīrtan* again.

On account of all this, Nārāyaṇī became renowned as ‘Nārāyaṇī, the Recipient of Gaurāṅga’s Remnants.’ A few years later, they arranged her marriage into the paternal house of Mālinī Devī in Mamgachi. The name of her husband is not mentioned anywhere in the scriptures; however, soon after her marriage she begot a son, an exalted Vaiṣṇav called Śrīla Vṛndāvan Dās Ṭhākur. Such was her fortune.

### About Śrī Mālinī Devī

As we mentioned Śrī Mālinī Devī, we can remember some pastimes related to her that also took place here.

One time, Nimāi’s elder brother, Viśvarūp Prabhu, came to the house of Śrīvās Paṇḍit. He was about thirteen or fourteen years old at that time. He came to Śrīvās Paṇḍit to ask for his help, ‘Prabhu, I need one book, and I was hoping that you might have it.’ (At that time, Muslim people burnt Hindu scriptures, so it was not easy to find scriptures.) Śrīvās Paṇḍit replied, ‘I have sent the book you need to Tripura [Hindu area].’ Then, Mālinī Devī came into the room. Seeing Viśvarūp, she showed much affection to him. Śrīvās Paṇḍit told her sadly, ‘Viśvarūp came to ask me for help, but I could not help him.’ Mālinī Devī said suddenly, ‘How will *you* help him? You are always busy with *kīrtan*! You only know to go to Advaita Āchārya’s class. What to speak of helping others, you cannot even take care of your own family! So, how will you be able to help others? You are not a family man!’ Mālinī Devī scolded Śrīvās Paṇḍit in this way in front of Viśvarūp. Viśvarūp felt shy to hear her hot-headed words, but Śrīvās Paṇḍit

said to him, ‘Have you heard it, Viśvarūp? What did I say and what is she saying to me? Now you see what it is like to live a family life. This family life is a big headache! Never get married!’ Actually, at that time they had already heard the news about Viśvarūp’s marriage – his parents had already found a girl for him; but Viśvarūp always remembered Śrīvās Paṇḍit’s words and in the end, a few days later, ran away from home and took *sannyās*. That kind of mood came to him.

Mālinī Devī always treated all devotees, especially Śrī Nityānanda Prabhu, with motherly affection. One time, when Nityānanda Prabhu came to Śrīvās Paṇḍit’s house, Mālinī Devī was busy with *pūja* and *archan* when suddenly a crow flew in through the window and took one of the Deities’ pots! Mālinī Devī started to cry out of fear, thinking, ‘If Śrīvās Paṇḍit gets to know about it, he will scold me!’ Nityānanda Prabhu asked her, ‘What has happened, Mother?’ Mālinī Devī explained what had happened, and Nityānanda Prabhu reassured her, ‘Do not worry, I will return the pot.’ Then, Nityānanda Prabhu smiled and called out to the crow, ‘Hey, listen here, crow! Give the pot back!’ Mālinī Devī saw that the crow came back, kept the pot in the room and flew away. She thought, ‘Nītāi is not an ordinary man!’ Astonished, she started praising Lord Nityānanda Prabhu, but hearing her words, Nityānanda Prabhu only smiled and said, ‘Mother, I am hungry.’ Overwhelmed with divine parental affection, Mālinī Devī started to feed Him. Nityānanda Prabhu did not take *prasād* with His own hand – Mālinī Devī always fed Him like a mother.

Nityānanda Prabhu always saw Śrīvās Paṇḍit and Mālinī Devī as His father and mother, and they always treated Him as their own son. Sometimes, when Mālinī Devī merely saw Nityānanda Prabhu, milk would start flowing from her breasts. She had no breast milk, but by the influence of divine parental love, milk would start flowing from her breasts, and Nityānanda Prabhu would drink it like a baby. Moreover, it is said in *Śrī Chaitanya-bhāgavata* that Mālinī Devī could always see Nityānanda Prabhu's childhood pastimes, but Mahāprabhu ordered her not to tell anyone about that.

One day, Mahāprabhu asked Śrīvās Paṇḍit, 'Śrīvās, why do you always keep this *avadhūt* at your house? You do not know anything about Him. What is His caste? Where was He born? If you want to protect your own caste and lineage, you must steer clear of Him! Tell Him to leave!' Hearing Nityānanda's words, Śrīvās Paṇḍit smiled, 'You do not need to test me. Nityānanda is Your own body, and those who worship You are my heart and soul. Even if Nityānanda grabs a drunk Muslim girl and destroys my caste, my being or my wealth, I will not change my mind – I swear to You.' When Mahāprabhu heard Śrīvās Paṇḍit's words, He arose and embraced him, roaring for joy! Then, He said, 'I have entrusted Nityānanda to you, please manage Him.' So, Śrīvās Paṇḍit and Mālinī Devī always loved, treated and took care of Nityānanda Prabhu as their own son.

### **A lesson from Śrīvās Paṇḍit's son**

Śrīvās Paṇḍit and Mālinī Devī had only one son, but he got sick and left this world. When it happened, all the ladies

at home started weeping, but Śrīvās Paṇḍit told everyone to stop crying so as not to obstruct Mahāprabhu's *kīrtan* and dancing. A short while later, Mahāprabhu asked Śrīvās Paṇḍit, 'Śrīvās, tell Me, has anything happened at home? For some reason, I am not enjoying the *kīrtan* so much today. I am not feeling happy.' Śrīvās Paṇḍit had no choice, so he had to tell the truth, 'Yes, Prabhu. I did not want to disturb Your *kīrtan*, but my only son has died today.' Seeing Śrīvās Paṇḍit's devotion and faith, Mahāprabhu was pleased internally, 'Somebody has died in his house, but he is not telling anything.' Then, Mahāprabhu chided Śrīvās Paṇḍit, 'Why did you not tell Me anything before? Where is the boy? Let us go to him!' They went into the room, and Mahāprabhu spoke to the dead boy: 'My boy, why are you leaving Śrīvās and Me? What offence have we made to you that you are leaving us and going away?' Then, the dead boy suddenly started speaking, 'Prabhu, I stayed here for a few days and had some connection with you all, but now You have called me, so I am going to Your abode. I have been born many times and have died many times, but this time at the time of death I have got to behold Your holy lotus face, so I am going away happily.'

### Śrīvās Paṇḍit's exemplary service

Those who can take part in service every day are very fortunate. Not everyone attains this kind of fortune. Not everyone can do service – *Hari-kathā* does not enter everyone's ears. If you come to the Lord and say, 'I will serve You' – if such determination comes to you – then the Lord will manifest Himself in front of you.

What kind of householder was Śrīvās Paṇḍit?

Mahāprabhu said, ‘Śrīvās, I may go away from here one day, but *kīrtan* must continue in your house just as it is going on every day now. Every evening, you must gather all together with the people from your neighbourhood and chant *kīrtans* with *mṛdaṅgas* and *karatāls*.’

The Lord always stays wherever His devotees always think about Him. ‘*Ye dina gr̥he bhajana dekhi, gr̥hete goloka bhāya*. Brother, whenever I see spiritual life practised in my house, my house turns into Goloka.’ Where is Goloka? Goloka is in the house where the Lord is talked about and where the Lord is served every day. When it comes to service or practising devotion, there are sixty-four limbs of devotion, and *Nāma-saṅkīrtan* is the best among them.

So, on the order of the Lord, there was daily *kīrtan* held at the house of Śrīvās Paṇḍit, and Śrīvās Paṇḍit had a very good habit – he thought, ‘Devotees will come in the evening. How can they leave without having anything? No, no. If I can give them some *prasād*, it will be good.’ Śrīvās Paṇḍit did not have a job, he did not have any business or income, so where would he get the money to arrange *prasād*? He went begging (collecting *mādhukarī*). He offered whatever he collected during the day to the Lordships at his house and in the evening distributed that *prasād* to everyone.

Can everyone in the world be good though? There are always some naughty people. Take a hundred people – there will always be more bad people than good. So, when Śrīvās Paṇḍit went begging, some naughty people abused and harassed him very much. Because Śrīvās Paṇḍit held *kīrtans* at his house, people said, ‘This pauper is so hungry

that he cannot sleep at night, that is why he sings *kīrtans* all night long!’ Some drunkards would come stark drunk and keep empty bottles at the door of Śrīvās Paṇḍit’s house; the next day people saw the bottles and said, ‘He chants *kīrtans* the whole day and drinks wine in the dead of night!’

Because Śrīvās Paṇḍit went begging, people criticised him, ‘This uncle goes begging and collects money to live comfortably with his wife and son!’

Hearing such talks, Mahāprabhu thought, ‘These people are making offences, and they will have to go to hell. I must fix this.’

Then, Mahāprabhu came to Śrīvās Paṇḍit and said, ‘Śrīvās! Listen to Me.’

‘Yes, Prabhu, what is it? What is Your order?’

‘My Order is this: from tomorrow you will not go begging anymore.’

‘What are You saying? You told me to hold *kīrtans* in the evenings, so how can I let devotees leave with empty stomachs? How can I not give them any *prasāda*? I cannot find any job, that is why I have to go begging.’

‘I do not know all this! You must not go begging. I am telling you that from tomorrow you will not go begging!’

Then, Śrīvās Paṇḍit laughed and said, ‘All right! One – clap, two – clap, three – clap!’

‘One – clap, two – clap, three – clap? What kind of language are you speaking?’

‘I am saying that I will see one day, I will see the second day (I will fast for one day, I will fast for two days), and on the third day, not being able to tolerate hunger anymore, I will jump into the Ganges!’

‘Yes, very good. Jump into the Ganges, no problem,’ Mahāprabhu said, testing Śrīvās Paṇḍit. Saying this, Mahāprabhu went away, and the next day in the morning, so much rice, *dal* and vegetables were brought to Śrīvās Paṇḍit’s house! He was nonplussed, ‘Who is bringing it? Where is it all coming from?’ His whole house became filled with *bhoga*, and Śrīvās Paṇḍit never lacked anything.

It is necessary to have this kind of faith – it is necessary to be this kind of householder. ‘Dear Lord, I rely on You. Keep me any way You wish to. I will serve You – whether You take my service or not, what You give me or not give, it is Your matter. It does not matter whether I like something or do not like something – if You think bad about me and want to punish me, You can do so; and if You think good about me and want to give me happiness, You can do so. Be it happiness or unhappiness, I do not mind anything.’

So, it is our great fortune to have come here, to the house of Śrīvās Paṇḍit. Taking the dust of this supremely worshippable place on our heads, we must always remember all these things that we have discussed and pray that in some future birth, somehow, we can become members of devotees’ family and take part in their service.

*Jay Śrīvās Paṇḍit’s Aṅgan ki jay.*

*Śrī Śrīvās Paṇḍit, Śrī Mālīnī Devī ki jay.*

*Jay Śrī Śrī Gaura-Nitāi ki jay. Jay Śrīla Guru Mahārāj.*



mānasa, deha, geḥa, yo kichhu mora  
arpilū tuyā pade, nanda-kiśora! [1]

I have offered my mind, body, home, whatever I have,  
at Your feet, Nanda Kiśor.

sampade-vipade, jīvane-maraṇe  
dāya mama gelā, tuyā o-pada varaṇe [2]

Whether I am living peacefully or in danger, whether  
I am alive or dead, all my responsibility is gone by  
embracing Your feet.

mārabi rākhabi—yo ichchhā tohārā  
nitya-dāsa prati tuyā adhikārā [3]

You may kill me, You may keep me alive – as You  
wish. You have full right over Your eternal servant.

janmāobi moye ichchhā yadi tora  
bhakta-gr̥he jani janma hau mora [4]

If You wish that I take birth again, let me be born in  
the home of Your devotees.

kīṭa-janma hau yathā tuyā dāsa  
bahir-mukha brahma-janme nāhi āśa [5]

I do not mind being born even as a worm as long as  
I remain Your servant: I do not want to be born as Brahmā,  
averse to You.

bhukti-mukti-spr̥hā-vihīna ye bhakta  
labhaite tā'ka saṅga anurakta [6]

I hanker to attain the association of devotees who  
have no desire for enjoyment or liberation.

janaka, jananī, dayita, tanaya  
prabhu, guru, pati—tuhū sarva-maya [7]

Father, mother, beloved, son, master, guru, husband –  
You are everything to me.

bhaktivinoda kahe, śuna kāna!  
rādhānātha! tuhū hāmāra parāṇa [8]

Bhaktivinod says, 'Listen, Kāna! O Rādhānāth! You  
are my life and soul.'

## Śrī Advaita Āchārya Bhavan

By the mercy of Śrī Gurupādpadma, continuing our Śrī Nabadwīp Dhām *parikramā*, we left Śrīvās Paṇḍit's house and have come now to this small adjacent temple. This temple is the holy dwelling of Śrī Advaita Āchārya Prabhu. Bhagavān Śrīla Bhaktisiddhānta Saraswatī Ṭhākur established this temple here in 1919.

In the magazine *Śrī Gauḍīya*, we find an extremely valuable article about Śrīla Advaita Āchārya Prabhu. '*Vaiṣṇavera guṇa-gāna karile jīvera trāṇa, śuniyāchhi sādhu-guru-mukhe*: we hear from the holy lotus mouth of *sādhus* and our *guru* that glorification of Vaiṣṇavs' qualities can



liberate one's soul.' Therefore, for our own benefit and the benefit of the entire world, to remember the divine glory and qualities of Śrī Advaita Āchārya, we are presenting this article here.

## Śrī Śrī Advaita Āchārya

(Reprinted from weekly magazine *Gauḍīya*: volume 5, issue 2)

Śrī Advaita Āchārya Prabhu is a particle of the Supreme Personality of Godhead, Mahāviṣṇu, the primaeva all-cognizant Supreme Personality of Godhead; therefore, he belongs to Viṣṇu-tattva, being non-different from the Lord. Lord Viṣṇu is the embodiment of goodness, He is the origin of all creation, and He Himself has no creator. Nobody is His creator or father. Although He is essentially the father of all living souls, to nourish the parental devotional mellows and increase transcendental parental love of His devotees, He Himself appears in the form of a son of His devotees. Advaita Āchārya Prabhu became visible to the eyes of the souls of this world at the house of Kuver Miṣra, who resided in a village called Navagrāma near Śrīhaṭṭa – he arose from the ocean of Kuvera Miṣra's spouse Nābhā Devī's womb on a very auspicious day of *śuklā-saptamī* (the seventh day of the waxing moon) in the month of Māgh (January–February).

It is said that one time Guhyakeśvar Kuvera, an associate of the great Vaiṣṇav Mahādev, engaged in the worship of Lord Śiva. Mahādev was pleased with his worship and told him to ask him for a boon. Kuver then prayed to Mahādev for the following boon: 'Please,

Sir, become my son.’ This Guhyakeśvar Kuvera is Kuver Miśra, the esteemed father of Advaita Prabhu, an incarnation of Sadā-Śiva. Because he is non-different from the Lord, his name is ‘Advaita’ (non-dual); and because he incarnates as a devotee and gives devotional guidance, his name is ‘Āchārya’ (teacher). Āchārya Prabhu showed the pastimes of a householder devotee. Accepting Mādhavendra Purīpād, the king among the highest *paramahansa* devotees, who showed the pastimes of the fourth order of life (*sannyāsa*), as his *guru*, he taught the necessity of accepting a pure *mahābhāgavata vaiṣṇav guru*.

Śrī Advaita Āchārya Prabhu is the main trunk of the wish-fulfilling tree of devotion. He has two other names, Maṅgal (‘spiritual benefit’) and Kamalākṣa (‘lotus-eyed’). After his parents departed for the Ganges (left their bodies), he went to Śrī Vṛndāvan, becoming immersed in the worship of Lord Kṛṣṇa. Later, he returned to Śāntipur, and his manifestation (his glory) became known in Nabadwīp. With great joy, the residents of Śāntipur provided everything he needed (constructed his house and supplied all other facilities) and, with his consent, arranged his marriage to Śrī and Sītā (two daughters of a great *brāhmaṇ* Nṛsiṃha Bhādurī), who were endowed with all good qualities. In this way, they made a great effort to keep Śrī Advaita Prabhu in Śāntipur. Yogamāyā and her embodiment, who appeared as Sītā and Śrī, became Śrī Advaita Prabhu’s pious spouses.

At that time, almost all places were swayed by the people who lacked devotion to Lord Kṛṣṇa and were

overt materialists; seeing them engaged in their futile, ostentatious display of knowledge, Śrī Advaita Āchārya felt much pain inside him. There were only one–two people in Nadia (Śrīvās Paṇḍit and a few others) who were exclusive pious devotees and spent their time discussing *Śrīmad Bhāgavatam* and other devotional scriptures properly. When Āchārya Prabhu got to know about those devotees, he immediately came to meet with them. He experienced great happiness relishing the nectar of devotion to Kṛṣṇa at the holy house of Śrīvās Paṇḍit, who lived close by. However, Śrī Advaita Āchārya Prabhu did not feel satisfied that such an unparalleled and priceless source was kept hidden in this way. Feeling the misery of the souls who were averse to the Lord, his very being shed tears. The suitable time had come for the Lord to make His auspicious advent and establish the religion of the current age. So, feeling immediately a great longing for the Lord's coming, Śrī Advaita began to incessantly offer Ganges water and Tulasī at the holy lotus feet of the Lord, calling Him with deep cries that pierced the entire universe.

At a very auspicious moment, Śrī Gaurāṅga, who is non-different from Śrī Vrajendranandan (the son of the King of Vraja), appeared on the lap of Śrī Śācī Mātā in the house of Śrī Jagannāth Miśra in Śrī Māyāpur, Nabadwīp. At that time, Śrī Advaita was in Śāntipur; our Nāmāchārya Ṭhākura Haridās was also there. They both spent the entire brightly-lit Phālgunī Pūrṇimā (full moon) night of the Lord's appearance dancing and chanting jubilantly with upraised arms, in the association of faithful devotees. Burning with enthusiasm, the Great

Āchārya kicked all obstacles and disasters on their heads and started to preach genuine spiritual religion (*bhāgavata-dharma*). Axing the root of all long-nourished foolishness and infatuation with competition, he declared everywhere the glory of the truth through his daily practice (*āchār*) and preaching (*prachār*).

Before those events, Śrī Āchārya Prabhu submitted with great affection a *pitṛ-śrāddha* offering to Śrī Ṭhākura Haridās, who appeared in this world in a Muslim family but Śrī Āchārya Prabhu considered him the best among millions of *brāhmaṇs*. In this way, Śrī Āchārya Prabhu had been preaching about the impartiality and piety of the preacher and teacher of devotion. During a short time, Śrī Advaita Prabhu was assisted by the elder brother of Gaurasundar, Śrī Viśvarūpa, who was inclined to leave his house. Śrī Advaita Prabhu taught the pure, authorised by great souls commentaries and conceptions of *Śrīmad Bhagavad-gītā*, *Śrīmad Bhāgavatam* and other devotional scriptures – in this way, he turned many atheists and fallen, ignorant people into excellent devotees. When His elder brother left home, Śrī Gaurasundar started to reveal His childhood and adolescent pastimes, enchanting everyone with His supra-mundane glories and spiritual excellence. One day, Śāchī Mātā showed a pastime of committing a *vaiṣṇava-aparādha* through an accidental slip of the tongue – she had made an offence to Śrī Advaita Prabhu, an incarnation of a devotee, by criticising him, and when Advaita was once lying unconscious being overwhelmed with divine love, she was told to beg forgiveness at his lotus feet.

The sounds of *Harinām-saṅkīrtan* echoed in all four directions. Just as all rivers of a country flow from a thousand directions to unite at the confluence in the ocean, in the same way, Śrī Nityānanda Prabhu, Śrī Haridās and other close associates converged at the holy lotus feet of Śrī Gaurāṅga. Seeing that his staunch determination was fulfilled, Āchārya's joy knew no bounds. He, too, took advantage of the auspicious time and kept himself at the Lord's lotus feet. Together with Gadādhara, Śrī Gaura-hari would personally turn up at Śrī Advaita Āchārya Prabhu's house and accept his worship, and He also promised him to always grant him His *darśan*.

Āchārya Ṭhākura Prabhu devised various tricks to make Śrī Gaurasundar known to devotees and common people. One day, Śrī Advaita ran away from Nabadwīp and hid in Śāntipur. Revealing the mood of the Supreme Lord at the house of Śrīvāsa Paṇḍita, Gaura-hari sent Śrīvāsa Paṇḍita's cousin, Rāmāi, to go and immediately bring Śrī Advaita back from Śāntipur. Rāmāi went to Śāntipur together with his wife, but Śrī Advaita sent them back, saying, 'I will not come with you.' Meanwhile, he hid himself in the house of Nandan Āchārya, deciding to himself, 'If Prabhu comes for me and places His lotus feet on my head today, then I will know that He is my Prāṇanātha (the master of my very being).' And the Lord did actually come. Very soon the desire of Advaita Prabhu's heart was fulfilled. The Lord knows everything, so He came for him and placed His holy lotus feet on Advaita Prabhu's head. At that time, the Lord promised in front of everyone that He would keep those who were intoxicated with pride because of

their knowledge, wealth, lineage, various penances, etc. scorching in threefold miseries and would fulfil His life by bestowing devotion to Himself to anyone who has no pride and considers themselves bereft and poor, be it a highly qualified person, a woman, a person born in the lowest caste of base workers, a fool, a despicable person or a meat-eater, etc. – He would bestow devotion to anyone as long as they had no ego (did not live in the world of ‘me’ and ‘mine’); the Lord promised to make even the lowest and most despicable persons dance enthralled by the pure divine love for the Holy Name. Hearing the Lord proclaim this, hundreds and hundreds of voices filled the nether world and heaven in simultaneous joint cries of ‘Jay!’

There were so many pastimes, there was so much joy that great Āchārya Prabhu partook in together with Śrī Gaurasundar, together with Śrī Nityānanda. He fought with Nitāi in the garden; and he and Gaura competed, offering each other worship and taking each other’s foot dust. What a wave of transcendental love arose in those pastimes! One day, to craftily preach in this world through Śrīman Mahāprabhu about the futility of attempts to cultivate knowledge of the impersonal conception of Godhead and about the superiority of devotion, Advaita Āchārya Prabhu hid his inherent spiritual mood and started to speak about the greatness of *yoga*, asserting that liberation was higher than devotion. Mahāprabhu showed a pastime of becoming enraged with Advaita Prabhu and gave him a very good beating. Oh, how much joy flowed in all those pastimes! However, this joy and happiness did not stay there for long... Śrī Gaurasundar accepted



*sannyās* (entered the renounced order of life) and went away from His house, leaving behind all the weeping devotees of Nadia.

At first, Śrī Gaurasundar came begging to the house of Śrī Advaita and stayed there for a few days under the care of Śrī, Sītā and Śachī Mātā, before departing for Śrīdhām Nīlāchal. Feeling deep anxiety of separation from Śrīman Mahāprabhu, Āchārya Prabhu wanted to come with Him, but the Lord put him off by reminding him about the duty he had at that time: to stay in Gauḍadeś and keep people engaged in spiritual practice by preaching pure devotional religion. Sītānāth (the master of Śrī Sītā Devī) stayed and followed the Lord's order. However, every year at the time of Ratha-yātrā, he had an opportunity to come to Śrī Kṣetra with all the devotees of Gaurāṅga Mahāprabhu; so, he would spend four months in the joy of service to their all-in-all, their treasure, Śrī Śachīnandan. That time gave them the highest comfort and fulfilment.

Afterwards, every year, during the few months they got to spend with the Lord at Ratha-yātrā, which was their only chance to meet with Him, they started to feel various transcendental loving joy. Once, in Śrī Nīlāchal, Āchārya Prabhu invited the Lord to his house, thinking to himself, 'If Prabhu came alone today, it would be very good because I would be able to serve Him at ease, filling my very being with His service.' The Lord, a wish-fulfilling tree, fulfilled the longing of His devotee – He came to Advaita Āchārya Prabhu alone at noon, and there started such a heavy downpour and hailstorm that nobody else could come there at that time. Jubilant, Āchārya Prabhu

recited prayers to Indra, the carrier of clouds and, assisted by his wife, served the Lord of his very being in the way that he hankered to. With His own mouth the Lord praised and glorified Śrī Advaita so much, but Śrī Advaita Āchārya Prabhu would reply to that, ‘All my power comes from devotion to You. Please give me a boon that You may never leave me.’

It was in this Śrī Kṣetra that Śrī Gaurasundar once asked His dear devotee Śrīvās, ‘What kind of Vaiṣṇav do you consider Advaita to be?’ Śrīvās said, ‘He is like Śuka and Prahlād.’ The Lord got angry and immediately slapped Śrīvās, scolding him just like a father scolds his son, ‘What? What have you said, Śrīvāsiyā? Do you compare Advaita to the newborn babies Śuka and Prahlād? You have such a big mouth to say such things about My Nāḍā [*Caller; he who called Me to this world*]? You have made Me very sad today.’ Saying this, He grabbed a lamp stand that was at hand and was about to hit Śrīvās with it. Our Āchārya Gosāñi, who was nearby at that time, immediately got up and caught Prabhu’s hand, asking Him to please forgive Śrīvās as he was just a child. The Lord calmed down and started to sing the glories of Śrī Āchārya Prabhu in a very firm voice. He said, ‘Śuka and others are his children. They were all born after him. My advent in this world is only owing to him. Who knows his glory?’ Śrīvās prayed at the Lord’s lotus feet to forgive him and said, ‘Prabhu, unless You tell us about it, how are we to know about who Advaita is? I feel very fortunate to have learnt this today.’

One time, when the Ratha-yātrā festival was over, Śrī Advaita Prabhu worshipped Mahāprabhu with Tulasī

and flowers, and Mahāprabhu also worshipped Advaita Āchārya with the flowers and Tulasī that were left in the *pūja* glass, reciting the *mantra*, ‘*Yo’ si so’ si namo ‘stu te’* (‘You are whatever you are – I am offering My respectful obeisance to you’).

Śrī Advaita Āchārya had six sons; their names were Śrī Achyutānanda, Śrī Kṛṣṇa, Śrī Gopāl, Balarām, Svarūp and Jagadīś. Among them, three sons were Śrīman Mahāprabhu’s great devotees and were always attached to His service. The other three took to other doctrines and were scorned upon by their father and all the devotees of Gaura. Śrī Achyuta, an exalted devotee who had been attached to the lotus feet of Gaura from his childhood, showed the pastime of accepting a very strict vow of celibacy.

Śrī Gaurasundar came answering Śrī Advaita Prabhu’s ardent call. When later the work had been done, it was again by Śrī Advaita Prabhu’s hint that the Lord went on to leave for His abode. The marketplace of divine love became shattered. Gradually, all of the Lord’s dear associates concealed themselves. So, why will Śrī Advaita stay? In due course of time, he, too, disappeared from everyone’s view.

dhana mora nityānanda, pati mora gaurachandra,  
prāṇa mora yugala-kīśora  
advaita āchārya bala, gadādhara mora kula,  
narahari vilasai mora [1]

My wealth is Nityānanda, my master is Gaurachandra, and my very life is the Divine Couple. Advaita Āchārya is my strength, Gadādhara is my family, and Narahari is my play and pastimes.

vaiṣṇavera pada-dhūli, tāhe mora snāna-keli,  
tarpaṇa mora vaiṣṇavera nāma  
vichāra kariyā mane, bhakti-rasa āsvādane,  
madhyastha śrī-bhāgavata purāṇa [2]

Vaiṣṇavs' foot dust is where I sport and bath, Vaiṣṇavs' names are the water oblation, and *Śrī Bhāgavata Purāṇa* is the ultimate medium to relish the nectar of devotion.

vaiṣṇavera uchchhiṣṭa, tāhe mora mano-niṣṭha,  
vaiṣṇavera nāmete ullāsa  
vṛndāvane chabutarā, tāhe mora mano-gherā,  
kahe dīna narottama dāsa [3]

'My mind is intently fixed upon Vaiṣṇavs' remnants, and I feel elated hearing or taking Vaiṣṇavs' names. My entire mind dwells within the courtyard of Vṛndāvan,' says poor Narottam Dās.

## Śrī Gadādhara Paṇḍita Goswāmī

Next to Śrī Advaita Āchārya Prabhu's house is the house of Śrī Gadādhara Paṇḍita.

From his childhood, Śrī Gadādhara Paṇḍita stayed near Mahāprabhu. His father's name is Mādhava Mīśra, and his mother's name is Ratnāvalī Devī. They lived close to Śrī Jagannātha Mīśra's house in Māyāpura, and Ratnāvalī Devī treated Śachī Devī as her elder sister.



During His childhood pastimes, Śrī Gaura-hari always played with Gadādhara Paṇḍita, and although Gadādhara Paṇḍita was a few years younger than Mahāprabhu, they studied together at the local school. Mahāprabhu could not stay without Gadādhara, and Gadādhara also could not stay even a moment without Mahāprabhu.

One day, Śrī Īśvara Purī came to Māyāpura. During his visit, he taught Gadādhara a scripture called *Kṛṣṇa-līlāmṛta* – hearing this holy scripture from Śrī Īśvara Purī's holy mouth, Gadādhara was extremely captivated. From his childhood, Gadādhara Paṇḍita was placid, peaceful, reserved and renounced. When Gaura-hari was small, He would display a very naughty mood and sometimes asked Gadādhara hard questions, trying to trick him with logic. Gadādhara Paṇḍita did not particularly like it, so sometimes he would try to keep away from Nimāi (sometimes, seeing Nimāi walking down the street, he would turn around and go in the opposite direction to avoid Him), but Śrī Gaurasundara did not let him go.

Once, Gadādhara Paṇḍita came to Mahāprabhu and said, 'Prabhu, give me initiation.' Mahāprabhu replied, 'Your *guru* is coming; wait for him, he will give you initiation.' After a while, Śrī Puṇḍarik Vidyānidhi came to Nabadwīp from Chaṭṭagrām (Mahāprabhu always called him 'Father'). One day, Mukunda Datta came to Gadādhara Paṇḍita and asked him, 'Prabhu, would you like to meet a Vaiṣṇava?' Gadādhara Paṇḍita answered, 'Yes, of course! Let us go!' When they came to the house of Śrī Puṇḍarik Vidyānidhi, Gadādhara Paṇḍita lost the enthusiastic faith he had had before coming. He saw that Śrī Puṇḍarik

Vidyānidhi was a householder devotee: dressed in a costly *dhoti* and a fine *kurta*, he sprawled leisurely on his opulent bed and was chewing *pān*. Gadādhara Paṇḍita had come to see a *sādhū*, but it turned out that the ‘*sādhū*’ looked just like a gross materialist. Thinking in this way, he actually made an offence. He wondered, ‘Who is this man? Why does he behave like a gross materialist if he is a Vaiṣṇava?’ Mukunda Datta understood what had gone through Gadādhara Paṇḍita’s mind, so he recited a verse from *Śrīmad Bhāgavatam* (3.2.23) describing Kṛṣṇa’s pastimes:

aho bakī yaṁ stanakālakūṭaṁ  
jighāṁsayāpāyayad apy asādhvī  
lebhe gatiṁ dhātry-uchitāṁ tato ‘nyaṁ  
kaṁ vā dayāluṁ śaraṇaṁ vrajema

‘Oh! Even though wicked Pūtānā nursed Kṛṣṇa with her poison-smeared breasts, intending to kill Him, Kṛṣṇa granted her a position befitting His mother! Of what merciful Lord shall we take shelter other than Him?’

Hearing Mukunda sing about Kṛṣṇa’s pastimes in a very sweet voice, Śrī Puṇḍarik Vidyānidhi immediately started crying, ‘Kṛṣṇa! Kṛṣṇa!’ – tears flowed from his eyes and he fell unconscious. Seeing this, Gadādhara Paṇḍita thought, ‘I have mistaken this great Vaiṣṇava for a materialist! I have made an offence! Unless I take the *mantra* from him, I will not become free – this offence will not go away.’

Why did Mahāprabhu call Puṇḍarik Vidyānidhi ‘Father’? There is a reason behind it. In Dvāpara-yuga, this Puṇḍarik Vidyānidhi was Rājā Vṛṣabhānu, Śrīmatī Rādhārāṇī’s father. And who is Gadādhara Paṇḍita? He is the incarnation of Śrīmatī Rādhārāṇī. So, when Gadādhara

Paṇḍit told Mahāprabhu what had happened, Mahāprabhu approved of it, ‘Yes, to remove your offence, you must take initiation from him. *He is your guru!*’

When Mukunda Datta intimated Śrī Gadādhara Paṇḍit’s peculiar identity to Puṇḍarik Vidyānidhi, Puṇḍarik Vidyānidhi was very happy:

śuniyā hāsena puṇḍarīka vidyānidhi  
 “āmāre ta’ mahāratna milāilā vidhi  
 karāimu ihāte sandeha kichhu nāi  
 bahu janma-bhāgye se emata śiṣya pāi”

‘Hearing it, Puṇḍarik Vidyānidhi laughed: “The Providence has brought a great jewel to me! I have no doubt about it. I am getting this kind of disciple as a result of great fortune accumulated after many, many births”.’ (Śrī Chaitanya-bhāgavata, 2.7.117–118)

‘It is my great fortune to accept him as a disciple! So, it is not I who has bestowed mercy on him; rather, by getting a disciple like him, I think it is he who has bestowed his mercy on me!’ Then, Gadādhara Paṇḍit came in front of Puṇḍarik Vidyānidhi and offered his obeisance to him, and Puṇḍarik Vidyānidhi gave him the *mantra*. After Gadādhara Paṇḍit returned home, he manifested a new life: he became inundated with transcendental love for Lord Kṛṣṇa and floated continuously, day and night, immersed in it.

Gadādhara Paṇḍit and Mahāprabhu performed their Nadia pastimes together, and when Mahāprabhu showed the pastime of accepting *sannyās*, Gadādhara Paṇḍit accepted *kṣetra-sannyās* (the vow of a renounced person to stay in one place the whole life) on the order of Mahāprabhu and settled in Nīlāchal (Jagannāth Puri) – he lived there like Mahāprabhu’s shadow.



When Kṛṣṇa stole Śrīmatī Rādhārāṇī's heart and halo and became Gaurāṅga Mahāprabhu, Śrīmatī Rādhārāṇī became empty – Her entire being had been taken away, and only Her body remained standing like a shadow. Such was Gadādhara Paṇḍita's position as his form is non-different from Śrīmatī Rādhārāṇī. Like a shadow, he could not leave Śrī Gaurāṅga Mahāprabhu: wherever Mahāprabhu went, Gadādhara Paṇḍita followed Him from afar. Although he did not know anything except Gaurāṅga Mahāprabhu, he did not come close to Mahāprabhu: he always stayed in the background, behind Him. We can see that Mahāprabhu appeared on a full moon day (*pūrṇimā*), and Gadādhara Paṇḍita appeared on a new moon day (*amāvasyā*). A new moon day means when there is no moon in the sky – Mahāprabhu had taken the moon; and Gadādhara Paṇḍita choose to come on the holy day when there was no moon. Gadādhara Paṇḍita is the master, but he has given everything to his Lord. Such was his character – he revealed the example of the highest sacrifice.

In Gaura-līlā, Mahāprabhu's nature was aggressive, bold and miraculously genius, and Gadādhara Paṇḍita's nature was just the opposite. Nonetheless, Gadādhara Paṇḍita was naturally drawn and surrendered to Nīmāi Paṇḍita, and Nīmāi Paṇḍita was also attracted to Gadādhara Paṇḍita, but because Gadādhara Paṇḍita was a little shy, he could not look straight into Nīmāi Paṇḍita's face. Moreover, seeing Nīmāi Paṇḍita, Gadādhara Paṇḍita would try to show he was indifferent, but Nīmāi did not let him go: He always asked Gadādhara Paṇḍita various questions, showing many pastimes in his association.

When, overcome with the mood of a devotee, Nimāi Paṇḍit returned to Nabadwīp from Gayā and saw Gadādhara Paṇḍit, He said, ‘Gadāi, your life is perfect! You have had firm devotion to Lord Nārāyaṇ and Kṛṣṇa since your very childhood, but My life is spoilt: I have wasted so much time on mundane talks and discussions, I have not been practising Kṛṣṇa consciousness! But you have been a pure devotee of Kṛṣṇa from the beginning. I want your mercy so that I may also be able to spend My life in devotion.’

*In 1956, our Param Guru Mahārāj, Om Viṣṇupād Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj, wrote a very beautiful article about Śrī Gadādhara Paṇḍit. We are presenting this article here for the eternal spiritual benefit of the world.*

### **Paṇḍit Gadādhara Goswāmī**

Among dear associates of Śrī Gaurāṅga, Śrī Gadādhara Goswāmī is the highest. Just as Śrī Rādhikā's position in the amorous pastimes of Lord Kṛṣṇa is indisputably the highest of all; in the same way, in the magnanimous pastimes of Kṛṣṇa, who assumes the form of Gaura, in terms of service in the magnanimous mood of divine love, Śrī Paṇḍit Goswāmī's character possesses the strongest attraction to Śrī Gaurāṅga, the embodiment of magnanimous loving devotion. Great souls behold Śrī Rādhā *tattva* within Paṇḍit Gadādhara.

Paṇḍit Gadādhara appeared in the summer, on the new moon day in the Bengali month of Jyaiṣṭha (May–June); his holy disappearance day is one month later, on the new moon day in the Bengali month of Āṣāṛha (June–July).

The peculiarity of Paṇḍita Goswāmī's character is such that he embodies a silent gift of complete self-sacrifice to his Dearest. Those who can relish wondrous happiness by realising in their hearts the oxymoron (contradictory) excellence of the sight of Lakṣmī Devī carrying the bag of a beggar on her shoulder are qualified to feel and realise the extraordinary glory of Śrīmat Paṇḍita Goswāmī's transcendental personality. From his childhood, he is very simple-hearted, innocent, unpretentious and very courteous, devoted to gods and *brāhmaṇas* and very affectionate to his friends. Although gentle, he is fearful; although submissive, he feels he is an offender; although replete with full knowledge, he feels he is amateur; although a main hero, he poses as a loyal menial servant. He is firmly fixed in his Lord, Prabhu Śrī Gaurāṅga: a mere glance cast upon him by Gaurasundar's ordinary followers makes him shy away and feel fearful. His insanely profound absorption in his Śrī Guru-Gaura makes him forget the *mantras* that are recited for the Deity worship. Even a little bit of faith in Śrī Gaurāṅga attracts his heart so much that no matter whether Śrī Gaurāṅga rewards or reprimands him in His reciprocal affection, he takes everything as a precious ornament. In short, Śrī Paṇḍita Goswāmī's nature is such that he is a neglected worshipable deity that has given away all his wealth and voluntarily accepted the garb of a beggar.

Śrī Gadādhara's wealth is not the external wealth of Harishchandra's kingdom or the wealth of bodily sacrifices of King Shibi and King Dadhichi, just as it is not some sacrifice that the nurse Panna Dai (she sacrificed her son, who was more dear to her than her own life, allowing him

to be killed) or the self-immolation sacrifice of Padmini and other chaste women; it is not even some sacrifice like that of Socrates, who sacrificed his body to spread the ‘know thyself’ teachings, or Jesus Christ, who sacrificed his body to rescue the world. Great self-realised souls who are situated on a higher plane consider bodily sacrifice trifle: it is much more difficult to give up the wealth of one’s internal body, or one’s own pure identity. If we can go beyond the wealth of devotion that is characteristic of liberated souls and realise the form of the object of divine love, then we will realise the profundity of the unparalleled gift of Śrī Paṇḍit Goswāmī’s internal wealth, and this can be possible only by his and his dear associates’ mercy. All this very complicated matter cannot be perceived all of a sudden as some common matter; however, as it was considered necessary, it has been revealed.

Moreover, just as it is appropriate to determine one’s moral standard by analysing the quality of the gift, it is also definitely possible to understand the quality of the gift by analysing the qualification of the recipient of the gift. The more qualified the person who receives the gift is, the more glorious and successful the giver of the gift is. Therefore, there is no comparison with regard to Śrī Paṇḍit Goswāmī’s gift of his own self and the supreme position of the recipient of his gift; that is why the wealth of the divine love of Śrī Rādhā is the highest and Śrī Kṛṣṇachandra is the highest recipient. As we discuss this matter, we are reminded of an episode related to Śrī Yājñavalkya. He was asked, step by step, higher and higher questions about the soul, then he was asked a question about the highest

matter, and then the inquirer asked about an even higher matter – in reply to yet another question, Yājñavalkya Ṛṣi solemnly told the man that there was a limit to satisfying one's curiosity.

Although it is impossible for us to realise the glory of Śrī Paṇḍita Goswāmī, great souls have kept for us their divine realisation with regard to Gadādhara's identity. However, ill-fated as we are, being certainly incapable of establishing our faith in what they describe, we plunge ourselves into offences and disrespect. At the same time, some climb on the shoulder of Nityānanda-Baladeva, who embody the wealth of Śrī Rādhā, or climb on the shoulder of Dāsa Gadādhara, raising their own flag of mental concoction (*mano-dharma*) and becoming offenders of the *sambandha-tattva* (the nature of the transcendental relationship), bolting thus for themselves the door to attaining the perfection of self-realisation (*svarūpa-siddhi*). Some, engrossed in the mood of enjoyment and not being able to understand Gadādhara's way of worshipping Gaura-Kṛṣṇa, pass Nārāyaṇa as a womaniser, invoking the union pastimes of Viṣṇupriyā's husband, Gaura-Nārāyaṇa. When Śrī Kṛṣṇa is in the garb of Śrī Rādhā's mood, He is Śrī Gaura, and when Gaura is physically detached from Rādhā, He is Śrī Kṛṣṇa. Śrī Kṛṣṇa is the only object of worship in all possible mellows of devotion (conjugal, etc.). Śrī Rāma and other incarnations are not like that. Neither twice-born Śrī Gaurasundara nor the master of renunciates Śrī Kṛṣṇa Chaitanya-deva ever mixed or ever mixes freely with women, assuming the mood of a womaniser. To see paramour enjoyment within these pastimes is *rasābhāsa*

(a wrongful confusion of devotional mellows), an offence, antagonism towards great souls and sheer heresy. In the authentic scriptures, such as *Śrī Chaitanya-bhagavata* and *Śrī Chaitanya-charitāmṛta*, there is not, and there cannot be, even a slightest mention of an event or conclusion pointing at this conception of Gaura as a womaniser (Gaura-nāgara). A pious, devoted-to-her-husband wife, who is attached to the worship of her husband seeing him as non-different from God, serves her venerable husband in various favourable ways, trying to worship him (yet at this time she does not obstruct her God-like husband's worship by discussing seductive amorous matters with him); in the same way, in the pastimes of Kṛṣṇachandra, meditating on worshipping Śrī Kṛṣṇa in the mood of Śrī Rādhā (His corresponding form of Śrī Gaurasundar who worships Śrī Kṛṣṇa), Śrī Gadādhara, being the embodiment of Śrī Rādhikā, manifests a life filled with auspicious practices in the worship of his divine Master (this form is manifest within Gadādhara eternally). Śrī Rādhā-Kṛṣṇa eternally enjoy Their pastimes in Vraja, and Śrī Gadāi-Gaurāṅga eternally reside in Nabadwīp performing their magnanimous pastimes there. Those who are Śrī Rādhā-Kṛṣṇa in the amorous pastimes in Vraja are Śrī Gadādhara-Gaurāṅga in the magnanimous pastimes in Nabadwīp. Thinking about the oneness of Rādhā-Kṛṣṇa and Gadādhara-Gaurāṅga in any other way brings about ruination. For practitioners, it is necessary to give up common ideas and take shelter of the path outlined by great souls.

Śrī Gaurāṅga is the Lord of Divine Love (*prema-devatā*). Although Śrī Kṛṣṇa becomes the Lord of Divine

Love, He possesses all rights and, according to His wish, this form is not manifest to everyone primarily because of the connotation of enjoyment. However, Śrī Gaurāṅga is the Deity of Divine Love to those common conditioned souls who have strong faith and have taken shelter in the devotional mellows of separation and magnanimity. Śrī Nityānanda Prabhu assumes the form of Śrī Gurudev and, wandering door to door, ardently bestows the gift of this Lord of Divine Love to all fallen souls. Śrī Advaita Prabhu is the Lord of supreme auspiciousness who reveals the path to one's spiritual benefit – he is the one who calls and brings this Lord of Divine Love, Śrī Chaitanyachandra, to this earth. Śrīvās Paṇḍita and others are the precious assistants in the pastimes of Śrī Gaura, supporting the *saṅkīrtan* pastimes of this Lord of Divine Love, Śrī Gaurāṅga, as the embodied Deities of the Lord's seat. Śrī Svarūpa, Rūpa, Sanātana, Raghunātha, Jīva and others, who are all nectar-filled channels of the fountain of divine love, have infused life into the entire universe. (This vilest soul, overcome with wicked desires, is begging to attain a drop of this nectar; the mercy of Śrī Guru and Vaiṣṇavs is the only hope.)

The Lord of Divine Love, Śrī Gaurāṅga, has assumed this deity form to glorify the object of divine love, Lord Śrī Kṛṣṇa. Understanding that it was possible to do it by accepting the mood of His dearest beloved, the highest object of the wealth of divine love took it from Śrī Rādhā. Śrī Kṛṣṇa wanted to worship Śrī Rādhā exclusively – and He did that. However, even in the *Gaura-līlā* pastimes of Śrī Kṛṣṇa, He very clearly manifested to His devotees

His form of Kṛṣṇa (i.e. His love for the *gopīs* as well as submission to Śrī Rādhā). Gaura's love for Gadādhara is extraordinary, but this love manifested in an opposite way. Kṛṣṇa was able to garb Himself into Rādhā's mood, and Śrī Rādhā stood emptied – that is the worshipping form of Śrī Gadādhara. Standing in the background of Gaura's worship of Kṛṣṇa in the mood of Rādhā, Śrī Gadādhara has submitted everything to his beloved, and after that his bare glorious divine form was reflected in the intent glance of his greedy eyes, in his thirsty look, revealing his piercing deep cravings of love towards his intimate associate. The object of worship has taken the garb of a worshipper. The worshipper has submitted himself to his object of worship, who has assumed the form of a worshipper, to the extent of submitting the very source of offering of worship and remained standing there as a holy deity of complete self-surrender. Therefore, aspiring to attain the priceless wealth of the attraction or love that the worshipper feels for the object of his worship, devotees of Gaura discovered the result of worshipping and the method of inconceivable worship (the worship of Śrī Gaurāṅga) in strict adherence to Gadādhara. It was mostly the followers of Gadādhara who relished the transcendental feeling of separation of Śrī Rādhā in a more profound way.

gadāi-gaurāṅga jaya jāhnavā jīvana  
sītāpati jaya śrīvāsādi-bhakta-ḡaṇa

*‘Glory to Gadāi-Gaurāṅga, the very life of Jāhnavā. Glory to Sītā Thākurāṇī's spouse, Śrīvās and all the devotees.’*



kabe gaura-vane,                      suradhunī-taṭe,  
‘hā rādhe hā kṛṣṇa’ ba’le  
kādiyā beḍāba,                      deha-sukha chhāḍi’  
nānā-latātaru-tale [1]

When will I leave all bodily pleasures and cry,  
‘O Rādhā! O Kṛṣṇa!’, roaming the places of Gaurā’s  
pastimes on the banks of the Ganges, at the foot of  
various sal trees?

śvapacha-gr̥hete,                      māgiyā khāiba,  
piba sarasvatī jala  
puline puline,                      gaḍāgaḍi diba,  
kari’ kṛṣṇa-kolāhala [2]

I will eat by begging food from the houses  
of dog-eating chaṇḍāls and drink water from  
the Sarasvatī. I will roll on the banks of the Gaṅgā,  
creating a tumultuous vibration of Kṛṣṇa’s Name.

dhāma-bāsī jane,                      praṇati kariyā,  
māgiba kṛpāra leśa  
vaiṣṇava-charaṇa-                      reṇu gāya mākhi,  
dhari’ avadhūta-veśa [3]

I will offer obeisance to the residents of the holy land  
and beg them for a drop of mercy. I will smear the dust  
from the holy lotus feet of Vaiṣṇavs on my body and  
wear the garb of an avadhūt.

gauḍa-vraja-jane,                      bheda nā heriba,  
haiba varaja-bāsī  
dhāmera svarūpa,                      sphūribhe nayane,  
haiba rādhāra dāsī [4]

Seeing no difference between the associates of  
the Lord residing in Gauḍa and Vraja, I will become  
a resident of Vraja. The Lord’s abode will manifest itself  
before my eyes, and I will become Rādhā’s maidservant.



Ākar-Maṭh-rāj Śrī Chaitanya Maṭh

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Bhagavān Śrīla Bhaktisiddhānta Saraswatī Ṭhākura Prabhupāda's  
*samādhī-mandir*



## Śrī Chaitanya Maṭh

### (1) Ākar-Maṭh-rāj

By the mercy of Śrī Gurupādpadma, we have now come to Śrī Chaitanya Maṭh, where our Param Guru Mahārāj's Gurudev, Om Viṣṇupād Bhagavān Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, stayed and preached.

When Mahāprabhu finished His pastimes, Śrīla Rūpa Goswāmī, Śrīla Sanātan Goswāmī stayed in this world; after them, there was Śrīla Narottam Dās Ṭhākura, Āchārya Śrīnivās, Śrī Śyāmānanda Prabhu, Śrīla Jīva Goswāmī – they all continued expanding Mahāprabhu's preaching and family. After they all left, Mahāprabhu's religion took another turn in this world, and there appeared many *sampradāyas* that preached misconception: *āul*, *bāul*, *kartābhajā*, *neḍā*, *derveśa*, *sāi*, *sahajiyā*, *sakhībhekī*, *smārta*, *jāta-gosāñi*, *atibāḍī*, *chūḍādhārī*, *gaurāṅga-nāgarī*, etc. As the result of that, people started criticising and hating the entire Vaiṣṇava *sampradāya*.

Many years later, in 1838, Śrīla Bhaktivinod Ṭhākura appeared in the village of Ulā (Vīranagar, Nadia district). When he was a magistrate, he collected many scriptures and saw what Mahāprabhu preached. He saw that whatever was preached in this world was all misconception – instead of Mahāprabhu's teachings, a multitude of wrong *sampradāyas* were spreading misconception. Seeing

the plight of this world, Śrīla Bhaktivinod Ṭhākur prayed to Bimalā Devī, ‘O Devī! Please send someone who will be able to preach Mahāprabhu’s genuine teachings in this world!’ After that, Śrīla Prabhupād took birth in Śrī Purī Dhām. Later, he stayed together with Śrīla Bhaktivinod Ṭhākur in Śrī Godrumdwīp (Śrī Nabadwīp Dhām), from where they established Yogapīṭh and, a little later, Śrī Chaitanya Maṭh. Through this temple, Śrīla Prabhupād preached Mahāprabhu’s conception (the pure conception of devotion, *śuddha-bhakti-siddhānta-vāṇī*) all over the world. Therefore, we are extremely indebted to Śrīla Bhaktivinod Ṭhākur.

Śrīla Prabhupād performed his manifest pastimes in this world during only sixty-four years; however, during these sixty-four years, he established sixty-four temples, mostly all over India and in a few places abroad. This Chaitanya Maṭh here is the main temple, or the Ākar-Maṭh-rāj (‘the king and the fountainhead of all temples’), of all Gauḍīya Maṭhs.

Before establishing this Chaitanya Maṭh, Śrīla Prabhupād stayed in Māyāpur. There, he vowed to chant one billion Holy Names, which took him four years and four months to complete. He spent the whole day only chanting the Holy Name, having promised, ‘I will chant one billion Holy Names and after that start preaching Mahāprabhu’s teachings.’ When Śrīla Prabhupād finished his vow, Śrī Śrī Guru Gaurāṅga Gāndharvā Giridhārī (Śrīmatī Rādhārāṇī) came to him and said, ‘O Nayanā Mañjarī! You must preach the teachings of Gaurāṅga Mahāprabhu, the combined form of Śrī Śrī Rādhā-Kṛṣṇa,

in this world! Preach about Me!’ Śrīla Prabhupād replied, ‘I am alone, how will I preach?’ but Rādhārāṇī assured him, ‘Do not worry, I will send to you My associates who performed pastimes with Me in Vṛndāvan.’

After that, one by one, many great scholar (*digpāl*) *āchāryas* came to help Śrīla Prabhupād: our Param Gurudev (Om Viṣṇupād Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj), Śrīla A.C. Bhaktivedānta Swāmī Mahārāj (the Founder-Āchārya of ISKCON), Śrīla Bhakti Vilās Tīrtha Goswāmī Mahārāj (Śrīpād Kuñja Bābu, the Successor-Āchārya of this Chaitanya Maṭh), Śrīla Bhakti Dayita Mādhav Goswāmī Mahārāj, Śrīla Bhakti Sāraṅga Goswāmī Mahārāj (the founder of the Gaura-Nityānanda *mandir*), Śrīla Bhakti Prajñān Keśav Goswāmī Mahārāj (Vinod Bihārī Brahmachārī, the Founder-Āchārya of Devānanda Gauḍīya Maṭh), Śrīla Bhakti Kamal Madhusūdan Goswāmī Mahārāj (the founder of Kṛṣṇa-Chaitanya Maṭh), Śrīla Bhakti Vichār Jājāvar Goswāmī Mahārāj, Śrīla Bhakti Kumud Shānta Goswāmī Mahārāj, Śrīla Bhaktyāloka Paramahaṁsa Goswāmī Mahārāj (the founder of Paramahaṁsa Gauḍīya Maṭh), Śrīla Bhakti Pramod Purī Goswāmī Mahārāj, Śrīmad Bhakti Gaurava Vaikhānas Mahārāj, Śrīmad Bhakti Svarūpa Parvat Mahārāj, Śrīmad Bhakti Viveka Bhāratī Mahārāj and others. In this way, Śrīla Prabhupād started preaching the pure conception (*śuddha-siddhānta*).

By his mercy, we are all here today and have an opportunity to preach. A great Vaiṣṇav poet wrote:

śrī gaurāṅga-pāriṣada, ṭhākura bhaktivinoda,  
dīna-hīna patitera bandhu

kali-tamaḥ vināśīte,                      ānilena avanīte,  
tomā' akalaṅka pūrṇa indu

*'To dispel the darkness of this Age of Kali, Śrīla Bhaktivinod Ṭhākura, a close associate of Śrī Gaurāṅga Mahāprabhu and a friend of fallen souls, brought to this earth you [Śrīla Sarasvatī Ṭhākura], a spotless, unblemished full moon.'*

Śrīla Bhaktivinod Ṭhākura brought to this world Śrīla Prabhupād, a spotless full moon, who then declared a totalitarian war against Māyā and distributed the Holy Name in this world. To this day, his disciples and the disciples of his disciples continue preaching about the Lord on this planet, rescuing such fallen souls as ourselves. Going door to door, they pray:

sthāne sthāne kata maṭha,    sthāpiyāchha niṣkapaṭa,  
prema-sevā śikhāite jīve  
maṭhera vaiṣṇava-gaṇa,              kare sadā vitarāṇa,  
hari-guṇa-kathāmṛta bhava  
karitechha upakāra,                      yāte para upakāra,  
labhe jīva śrī-kṛṣṇa-sevāya  
uṭhare uṭhare bhāi,                      āra ta samaya nāi,  
'kṛṣṇa bhaja' bale uchchaiḥsvare

*'You have established temples in many places to teach souls sincere loving service to the Lord. The Vaiṣṇava residents of these temples always spread the nectar of the glories of the Lord. You help others, and through your help, souls get a chance to serve Lord Kṛṣṇa. Vaiṣṇavs approach all souls calling out, "Wake up, wake up, brother! There is no time left! Worship Kṛṣṇa!"'*

Engaging everyone in the service of the Lord, he also distributed Mahāprabhu's teachings in this world:

**trṇād-api sunīchena taror-iva sahiṣṇunā  
amāninā mānadena kīrtanīyaḥ sadā hariḥ**

*‘Those who are humbler than a blade of grass, more tolerant than a tree and who give honour to others without desiring it for themselves are qualified to always chant the Holy Name of Kṛṣṇa.’*

*(Śrī Chaitanya-charitāmṛta, 3.6.239)*

Even now, there are still such *bābājī gosāñi* in Kolkata and Nabadwīp Town (Kuliyā) – in Prabhupād’s time, they did so many things against him: they attacked him, they harassed him, and so on. But Śrīla Prabhupād did not say anything to them:

**kuliyāte pāṣaṇḍīrā, atyāchāra kaila yā’rā,  
tā sabāra doṣa kṣamā kari’  
jagate kaile ghoṣaṇā, ‘taroriva sahiṣṇunā’,  
hana ‘kīrtanīyaḥ sadā hariḥ’**

*‘You [Śrīla Saraswatī Ṭhākura] forgave the atheists from the Kuliyā village despite their atrocities and proclaimed to the whole world: one who is as tolerant as a tree can always chant the glories of the Lord.’*

Therefore, coming to this main temple, we pray that in some birth, as the result of great fortune, we may in whichever possible way become members of this great Gauḍīya Mission and be able to do some smallest service to devotees and that Śrīla Prabhupād, wherever he is at present, may forgive our innumerable offences and mercifully give us the qualification and an opportunity to preach his pure conception. This is our aspiration and payer at his holy lotus feet.

(2) Śrīla Prabhupād's disappearance and *samādhi-mandir*

Our Param Guru Mahārāj, the founder of our Śrī Chaitanya Sāraswat Maṭh, Om Viṣṇupād Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, composed this poem in glorification of Śrīla Prabhupād Bhaktisiddhānta Saraswatī Ṭhākur:

sujanārvuda-rādhita-pāda-yugam  
yuga-dharma-dhurandhara-pātra-varam  
varadābhaya-dāyaka-pūjya-padam  
praṇamāmi sadā prabhupāda-padam [1]

I am offering obeisance to Prabhupād (Śrīla Bhaktisiddhānta Saraswatī Ṭhākur), whose holy lotus feet are worshipped by millions of pious souls, who is the establisher of the religion of the age (*Kṛṣṇa-saṅkīrtan*), who is the presiding divine successor (at the Viśva-Vaiṣṇava-Rāja Sabhā, the Universal Assembly of Vaiṣṇavs), and who fulfils the desires of the dispellers of all fears – I offer obeisance at his holy lotus feet. I eternally offer obeisance to the radiance emanating from the toenails of my master.

bhajanorjjita-sajjana-saṅgha-patim  
patitādhika-kāruṇikaika-gatim  
gati-vañchita-vañchakāchintya-padam  
praṇamāmi sadā prabhupāda-padam [2]

He is the master of the great souls enriched with flourishing devotional life; he is very merciful to fallen souls, being their only refuge; he is the cheater of cheats, the revealer of the path. I offer obeisance at



his inconceivable lotus feet. I eternally offer obeisance to the radiance emanating from the toenails of my master.

atikomala-kāñchana-dīrgha-tanuṁ  
tanu-nindita-hema-mṛṇāla-madam  
madanārvuda-vandita-chandra-padaṁ  
praṇamāmi sadā prabhupāda-padam [3]

I offer my obeisance to his very soft, golden tall figure, the figure whose beauty excels even the obsessive beauty of golden lotus stems. The beauty of the holy lotus feet of my Śrī Gurupādpadma is enhanced by his moon-like toenails, which are worshipped by millions of Cupids. I eternally offer obeisance to this radiance emanating from the toenails of my master.

nija-sevaka-tāraka-rañji-vidhum  
vidhutāhita-huṅkṛta-simha-varam  
varaṇāgata-bālīśa-śanda-padaṁ  
praṇamāmi sadā prabhupāda-padam [4]

Like the moon that makes the stars rejoice, he is surrounded by his disciples, ever delighting their hearts. His roar drives away all those who hate and envy devotees, and the simple, innocent devotees attain supreme benefit by taking shelter at his lotus feet. I offer obeisance to him. I eternally offer obeisance to the radiance emanating from the toenails of my master.

vipulīkṛta-vaibhava-gaura-bhuvam  
bhuvaneṣu vikīrtita-gaura-dayam

dayanīya-gaṇārpita-gaura-padaṁ  
praṇamāmi sadā prabhupāda-padam [5]

He revealed the vast beauty and nature of Śrī Gaura Dhām, broadcast Gaurāṅga's great magnanimity throughout the whole world and installed the holy lotus feet of Śrī Gaura within the hearts of his dear recipients of mercy. I offer obeisance to him. I eternally offer obeisance to the radiance emanating from the toenails of my master.

chira-gaura-janāśraya-viśva-gurum  
guru-gaura-kiśoraka-dāsyā-param  
paramādṛta-bhaktivinoda-padaṁ  
praṇamāmi sadā prabhupāda-padam [6]

An eternal shelter of the souls surrendered to Gaura, he is the *guru* of the entire world. He is devoted to the service of his own *guru*, Śrīla Gaura Kiśor Dās Bābājī Mahārāj, and adores Śrīla Bhaktivinod Ṭhākur with all his heart. I offer obeisance to him. I eternally offer obeisance to the radiance emanating from the toenails of my master.

raghu-rūpa-sanātana-kīrti-dharam  
dharaṇī-tala-kīrtita-jīva-kavim  
kavirāja-narottama-sakhya-padaṁ  
praṇamāmi sadā prabhupāda-padam [7]

His very existence lies in raising the banner of Śrī Rūpa, Sanātan and Raghunāth. On this earth, many souls always glorify him saying that his figure is non-different from Śrī Jīva, who is extolled for his great erudition. He is renowned as an intimate

associate of Śrīla Kṛṣṇa Dās Kavirāj and Ṭhākura Narottam. I offer obeisance to him. I eternally offer obeisance to the radiance emanating from the toenails of my master.

kṛpayā hari-kīrtana-mūrti-dharaṁ  
dharaṇī-bhara-hāraka-gaura-janam  
janakādhika-vatsala-snigdha-padam  
praṇamāmi sadā prabhupāda-padam [8]

Bestowing mercy upon *jīva* souls, he is manifest as a worshipping deity of *Hari-kīrtan* personified. He is an associate of Śrī Gaura who removes the burden of offences from Mother Earth. I offer obeisance to this very gentle fountainhead of greater parental affection towards *jīva* souls than even that of a father. I eternally offer obeisance to the radiance emanating from the toenails of my master.

śaraṇāgata-kiṅkara-kalpa-taruṁ  
taru-dhik-kṛta-dhīra-vadānya-varam  
varadendra-gaṇārchita-divya-padam  
praṇamāmi sadā prabhupāda-padam [9]

Fulfilling the cherished aspirations of his surrendered servants, he resembles a wish-fulfilling tree. His tolerance and magnanimity put trees to shame. I offer obeisance to his divine holy lotus feet, which are worshipped even by the best of benefactors. I eternally offer obeisance to the radiance emanating from the toenails of my master.

paraḥaṁsa-varam paramārtha-patiṁ  
patitodharaṇe kṛta-veśa-yatim

yati-rāja-gaṇaiḥ parisevya-padaṁ  
praṇamāmi sadā prabhupāda-padaṁ [10]

He is the ornament of the entire class of *paramahansas*, the master of the fifth and greatest goal of life, *Śrī Kṛṣṇa-prema*. He accepts the garb of a renunciant (a *sannyāsī* beggar) to rescue fallen souls. I offer obeisance to his holy lotus feet, which are served by the highest *tridaṇḍī-sannyāsīs*. I eternally offer obeisance to the radiance emanating from the toenails of my master.

vṛṣabhānu-sutā-dayitānucharam  
charaṇāśrita-reṇu-dharas tam aham  
mahad-adbhuta-pāvana-śakti-padaṁ  
praṇamāmi sadā prabhupāda-padaṁ [11]

He is a dear assistant of Śrī Vṛṣabhānu-nandinī. I am very proud to have got an opportunity to place some dust from his holy lotus feet on my head. I offer obeisance to his miraculous holy lotus feet, replete with Her rescuing power. I eternally offer obeisance to the radiance emanating from the toenails of my master.

Śrīla Śrīdhara Dev-Goswāmī Mahārāj also composed Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's *ārati* song. When we offer the evening *ārati*, we always sing this *kīrtan*:

jayare jayare jaya gaura-sarasvatī  
bhakativinodānvaya karuṇā murati  
prakāṣile gaura-sevā bhūvana-maṅgala  
bhakati-siddhānta śuddha prajñāna ujjala

*‘Glory, glory to Sri Gaura–Saraswatī, the holy embodiment of mercy in the line of Śrī Bhaktivīnoda Ṭhākura. Revealing service to Śrī Gaura, which spreads auspiciousness in this world, you presented devotional teachings (bhakti-siddhānta) that radiate self-effulgent pure transcendental knowledge.’*

Śrīla Bhaktivīnoda Ṭhākura worshipped Bimalā Devī to get a son who would preach about the Lord and Mahāprabhu, who would bless this world, and Śrīla Bhaktivīnoda Ṭhākura then mercifully gave this most exalted son to us. By the mercy of Śrīla Prabhupāda, we have got our Param Gurudev and many very exalted *gurus* and scholars. If he had not come, how would we have come to Gauḍīya Maṭh? We would not have known anything.

Prabhupāda Bhaktisiddhānta Saraswatī Ṭhākura was an undaunted preacher: he declared a totalitarian war against Māyā. Śrīla Śrīdhara Dev-Goswāmī Mahārāja wrote:

nikhila-bhuvana-māyā-chhinnavichchhinna-kartrī  
vibudha-bahula-mṛgyā-mukti-mohānta-dātrī  
śīthilīta-vidhi-rāgārādhyā-rādheśa-dhānī  
vilasatu hṛdi nityaṁ bhakti-siddhānta-vāṇī

*‘He slashed to shreds the illusion of the whole material universe, putting a stop to scholarly speculations and conceptions of liberation; he eased the strict rules and regulations, bestowing the conception of natural loving worship of the Divine Couple – may the devotional teachings of this Śrī Bhaktisiddhānta play eternally in our hearts.’*

People say, ‘Sādhus are fighting! What is this?’ But who do they fight against? Against illusory environment (Māyā). They defeat Māyā and utilise everyone in the service to Māyā’s Master (the Supreme Lord).

kr̥payā hari-kīrtana-mūrti-dharaṁ  
 dharaṇī-bhara-hāraka-gaura-janam  
 janakādhika-vatsala-snigdha-padam  
 praṇamāmi sadā prabhupāda-padam [8]

*‘Bestowing mercy upon jīva souls, he is manifest as a worshippable deity of Hari-kīrtan personified. He is an associate of Śrī Gaura who removes the burden of offences from Mother Earth. I offer obeisance to this very gentle fountainhead of greater parental affection towards jīva souls than even that of a father. I eternally offer obeisance to the radiance emanating from the toenails of my master.’*

Śrīla Śrīdhara Dev-Goswāmī Mahārāj said, ‘Prabhupād was hard as a thunderbolt and soft as a lotus. Just as a father is always affectionate towards his son, in the same way, our Gurupādpadma, Śrīla Prabhupād, was even more affectionate towards us than a father.’

Śrīla Prabhupād himself said, ‘You will not like to hear what I said, but when I am no more, then you will remember my words.’ We should preach Śrīla Prabhupād’s words all over the world: there is no one else in this world who is capable of giving that which he has given us. We must always remember everything he has arranged for us in this world. Śrīla Prabhupād said:

- ‘We have not come to this world to become carpenters and brick-layers. We have come to rescue the *jīva* souls of this world.’
- ‘If you always serve *jīva* souls, it will bring benefit to your own soul.’ It is necessary to show kindness, compassion to *jīva* souls: we must bring the souls who have turned away from Kṛṣṇa to this path. Only chanting

yourself will not do – you must encourage others to chant the Holy Name. Another thing is that only chanting, ‘*Hari bol, Hari bol*’ will not do, too – you must say this from your heart. Service must be eternal.

- ‘Instead of opening millions and millions of hospitals and serving millions and millions of patients, it will be a million times better if you can bring to this path a single person who is averse to Kṛṣṇa!’

- ‘A flatterer can never become a *guru*.’

- ‘Even amidst hundreds of dangers, hundreds of reproaches and hundreds of abuses, do not leave Kṛṣṇa consciousness (do not leave your service to the Lord). Do not become disheartened seeing that most people of this world do not accept genuine, sincere service to Kṛṣṇa; you must never leave your own spiritual life, your all-in-all, which is *Kṛṣṇa-kathā*, *śravaṇ* and *kīrtan*. Always engage in the *kīrtan* of the Lord, become humbler than a blade of grass and more tolerant than a tree. May the current of the conception of Śrī Rūpānuga flow in this world. No matter what circumstances we maybe in, may we never show any apathy or aversion towards the seven tongues (flames) of *Śrī-Kṛṣṇa-saṅkīrtana-yajña* (the fire sacrifice of congregational chanting of the Holy Names of the Lord). If we keep ourselves more and more exclusively attached to it, we will get all possible spiritual perfection.’

- ‘Making a show of spiritual life, satisfying the whims of your mind and doing what you please, is not what is called spiritual life. Spiritual life means serving your *guru* and Vaiṣṇavs in strict, chaste adherence to them, it means satisfying *their* minds and desires.’

• ‘Devotees dedicated to the Lord’s service are eternal servants of Śrī Guru and eternal servants of Śrī Kṛṣṇa. Devotees eternally serve Śrī Kṛṣṇa following their *guru* with faith and in strict adherence. If someone tries to practise Kṛṣṇa consciousness without faithfully following their *guru* and the Vaiṣṇavs, this is not service to the Lord – it is service to *māyā*. If someone does not faithfully follow their *guru*, but following their own ideas, behaves virtuously, visits holy places, performs the sixty-four practices of devotion to the Lord, practises renunciation, austerities, *Nāma-saṅkīrtan*, *japa*, meditation or engages in any other devotional(?) practices, they do not do even a little service to the Lord thereby; rather, they are simply fulfilling their desire to gratify their own senses.

‘When service to the Lord appears to be sense gratification in disguise, many people are often cheated by such disguised enjoyment. A deceitful show of service to the Lord motivated by the desire for fame, wealth and women is not “service to the Lord” – it is simply hypocritical cheating of oneself and others.

‘Service to the Lord is based on following your *guru* and the Vaiṣṇavs with chastity and submission. Pretending to serve the Lord without faithfully following your *guru* is a wicked idea compared to “jumping over the *goḍa* to eat grass”. In the conditioned state, one cannot gain entrance into the Lord’s service without faithfully adhering to their *guru* and Vaiṣṇavs, and even in the liberated state, when one serves the Lord in the spiritual body, constant adherence to one’s *gurudev* continues. If one does not faithfully follow the eternal embodiment of the Lord’s shelter (the *aśraya-vigraha*), Śrī Gurudev, and his



followers, then one only, in essence, commits the offence of worshipping one's own self.'

We pray to Śrīla Prabhupād: 'O Prabhupād! Wherever you may be, you are residing happily in your eternal pastimes, but we, your unfortunate children, have stayed behind in this world, floundering amidst the illusory environment of this world, suffering an unbearable agony amidst all this illusion! Prabhu, we are praying humbly at your holy lotus feet – please give us your blessings, please give us your mercy so that we may take shelter at your holy lotus feet and never deviate from them. We are taking shelter at the holy feet of your associates in the *guru-paramparā* line who are preaching about the Lord, about Mahāprabhu in this world, and we are praying to them that we may have attachment to the service of Śrī Śrī Rādhā-Govinda in Vṛndāvan.'

You all know that Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj first came to the holy lotus feet of Śrīla Prabhupād in Kolkata, in 1926. Soon after that, he joined the temple in Māyāpur and took shelter (initiation) at Śrīla Prabhupād's holy lotus feet.

A few months before he manifested his disappearance pastime at Bāgbāzār Gauḍīya Maṭh (Kolkata), Śrīla Prabhupād wanted to hear a particular *kīrtan*. Somebody started chanting that *kīrtan*, but Śrīla Prabhupād suddenly stopped it and said, with much dissatisfaction, 'I want to hear this *kīrtan* from Śrīdhar Mahārāj. I do not want to hear the tune! I want to hear the *kīrtan*. Where is Śrīdhar Mahārāj? Call him, tell him to come.' Then, Śrīla Śrīdhar Mahārāj came and chanted that *kīrtan* 'Śrī-Rūpa-mañjarī-

pada'. When the *kīrtan* finished, Śrīla Prabhupād left this world. At that time, everyone could understand that in this way Śrīla Prabhupād had given a hint that Śrīla Śrīdhār Mahārāj was the only preacher who could preach the line of Śrī Rūpa-Raghunāth after him.

In one of his lectures, remembering the disappearance pastime of Śrīla Prabhupād, Śrīla Śrīdhār Dev-Goswāmī Mahārāj spoke the following:

'In his last days, Śrīla Prabhupād Bhaktisiddhānta Saraswatī Ṭhākura had been showing to us for some time that his heart was going to be damaged. Doctors had administered some sort of treatment, allopathic treatment was also being used, but he gradually felt that he was becoming weaker and weaker.

'In October 1936, Śrīla Prabhupād went to Purī along with some of us. There is Śrī Puruṣottama Maṭh at Chatak Parvat (a sand hillock); this is where his bungalow was and where he lived. He was very fond of hearing the *śloka* of Śrīla Raghunāth Dās Goswāmī,

pramada-madana-līlāḥ kandare kandare te  
rachayati nava-yunor dvandvam asminn amandam  
iti kila kalanārthaṁ lagnakas tad-dvayor me  
nija-nikaṭa-nivāsaṁ dehi govardhana tvam

*"You make it possible for the Youthful Divine Couple to enjoy rapt amorous pastimes in Your caves without any reservation, satiating Their hankering for each other's company. O Govardhan, please give me a residence near You."*

'This was sung in front of him every day, and also Śrīpād Jājāvar Mahārāj would sing "Śrī Rūpa-mañjarī-pada, sei mora sampada" to him every day.

‘When Śrīla Prabhupād was in Purī, Śrīpād Goswāmī Mahārāj (Aprākṛta Prabhu at that time) was sent to London. Śrīla Prabhupād personally came to the Khurda station (Bhubaneswar, Odisha) and put his own garland on his neck, saying, “Go there, and if anyone desires to take *Harinām*, I allow you to give it to them.”

‘A month later, Śrīla Prabhupād came back to Kolkata, leaving a party in Cuttack for some collection (I was among them). When we got the news that his health was deteriorating day by day, we also came to Kolkata.

‘Coming back to Kolkata, we found that it was a stinging cold winter. The treatment was going on, but in spite of that, Śrīla Prabhupād’s health did not improve. We rendered duty at his sickbed, and I was also among those rendering duty – my duty was at night, from two to four o’clock in the morning.

‘Just twenty-four hours before his departure, Śrīla Prabhupād called for me and asked me to sing “Śrī Rūpa-mañjarī-pada, sei mora sampada”, this famous song which is considered to be the highest realisation of any Gauḍīya Vaiṣṇav devotee. Twenty-four hours later – it was 1 January, early in the morning – he left the world. He was lying down, then he jerked slightly thrice, and everything was calm...

‘We carried his holy body from Bāgbāzār Gauḍīya Maṭh to the Sealdah train station (Kolkata), where a special train was arranged to Krishnanagar. From Krishnanagar, we came to Svarup Ganj *ghāṭ* on the roof of a bus, crossed the Saraswati River, and again carried him on our shoulders to Chaitanya Maṭh, the place where his *samādhi-mandir* is

now. It took us the whole day to reach Chaitanya Maṭh from Kolkata: we started in the morning and reached Chaitanya Maṭh at about seven–eight o’clock in the evening. Then, the digging of the grave began – we engaged ourselves in that. After that, early in the morning, Śrīla Prabhupād was placed there. I still remember his dignified figure. He sat in a very dignified position. His complexion was fair, and when he was seated on the *āsan* after twenty-four hours, he sat in a dignified position of an *āchārya* – his body was tall, fair, thin and very soft... Then, of course, salt was given around, and after that soil. When the soil reached to his head, I came out – I could not stand to see his head being covered. I went away. When I returned after a while, everything was covered and a Tulasī plant was placed there. We all circumambulated him with some chanting. After that, there was reading of *Śrīmad Bhāgavatam*, and I specially requested the gentleman who was chanting to read the concluding poem Śrīla Prabhupād wrote at the end of his commentary to *Śrī Chaitanya-charitāmṛta*:

chāriśata ūna-trimśe, jyaiṣṭhe dina eka-trimśe,  
chaitanyābde, māsa—trivikrama  
śrī-vraja-pattane thāki, ‘gaura-hari’ bali’ ḍāki,  
dayita-dāsiyā narādhama [1]

On 31 Jyoiṣṭho 439 of Chaitanya Era, in the month of Trivikram (14 June 1932), staying in the town of Śrī Vraja, this lowest among men, Dayita Dāsiyā, is crying out, ‘Gaura-hari!’

navadvīpa-māyāpure, prabhu-gr̥ha nātidūre,  
anubhāṣya kaila samāpana

śrī-gaura-kiśora-dāsa, samprati kuliyā vāsa,  
yāra bhṛtya—ei abhājana [2]

This *anubhāṣya* commentary was completed in Māyāpur, Nabadwīp, not far from the house of My Lord. Śrī Gaura Kiśor Dās Bābājī Mahārāj recently resided in Kuliyā (Nabadwīp area) – this worthless person is his servant.

āji ei sukha-dine, bhaktivinoda bine,  
sukha-vārttā jānāba kāhāre?  
'anubhāṣya' śuni' yei, parama praphulla hai',  
urukṛpā vitarila more [3]

Today, on this happy day, Bhaktivinod Ṭhākur is not here – whom will I tell the happy news?... If he heard this *anubhāṣya*, he would be extremely happy and abundantly shower his mercy on me.

tāhāra karuṇā-kathā, mādharma-bhajana-prathā,  
tulanā nāhika tribhuvane  
tāra sama anya keha, dhariyā e nara-deha,  
nāhi dila kṛṣṇa-prema-dhane [4]

There is no comparison within the three worlds to his merciful teachings of the practice of devotion to Kṛṣṇa. No one has ever assumed a human form and distributed the wealth of *Kṛṣṇa-prema* like him.

sei prabhu-śakti pāi', ebe 'anubhāṣya' gāi,  
ihāte āmāra kichhu nāi  
yāvat jīvana rabe, tāvat smariba bhabe,  
nitya-kāla sei pada chāi [5]

Receiving energy from his Master, this lowly soul sings this *anubhāṣya*; I have no merit in it. As long

as there is a sign of life (in this body), I will always remember him, eternally aspiring for his lotus feet.

gadādhara-mitra-bara, śrī-svarūpa-dāmodara,  
sadā kāla gaura-kṛṣṇa yaje  
jagatera dakhi' kleśa, dhariyā bhikṣuka-veśa,  
aharahaḥ kṛṣṇa-nāma bhaje [6]

Śrī Svarūpa Dāmodar, a great friend of Gadādhara, always worships Gaura-Kṛṣṇa. Seeing the miseries of this world, he now accepted the garb of a beggar and incessantly worships the Name of Kṛṣṇa.

śrī-gaura-ichchhāya dui, mahimā ki kaba mui,  
aprākṛta-pāriṣada-kathā  
prakṛta haiyā seve, kṛṣṇa-gorābhinna-deve,  
aprakāśya kathā yathā tathā [7]

It is the wish of Śrī Gaura, but what am I to tell about the glory of these two transcendental associates (Śrī Gadādhara and Śrī Svarūpa Dāmodar; Śrīla Bhaktivinod and Śrīla Gaura Kiśor Dās Bābājī Mahārāj)? It becomes revealed when one serves Kṛṣṇa and His non-different from of Gorā, and it is something that should not be spoken publicly anywhere and everywhere.

śrī-gaurāṅga-nija-jana, bhaktivinoda-gaṇa,  
aprākṛta-bhāve yāra sthiti  
'anubhāṣya' sayatane, pāṭha kara bhakta-sane,  
lābha kara yugala-pīriti [8]

Please study this *anubhāṣya* very carefully together with the devotees of Śrī Bhaktivinod, who is a close associate of Śrī Gaurāṅga and whose existence is on the plane of transcendental loving devotion, and attain love for the Divine Couple.

‘Śrīla Prabhupād wrote this poem in a very sweet and very lamenting temperament. I asked them to read that poem of his, and it was read. Then, Haridas Thakur’s *niryāṇ* (disappearance) was read from *Śrī Chaitanya-charitāmṛta*. One gentleman requested me to chant the same “Śrī Rūpa-mañjarī-pada” that I had sung two days before that, and I sang it. Then, everything finished...

‘We all had been fasting – Śrīla Prabhupād disappeared one or two hours before the sunrise; then, it took us the whole Friday to take him to Chaitanya Maṭh, and everybody fasted, we did not take even a drop of water. The next day, it was Saturday, at about nine or ten o’clock we took some *prasādam*. After that, we had some engagement in Kolkata, so we again had to go back to Kolkata to attend some meeting. My whole body was so tired that it could not move. Still, we had to go to Kolkata. So many disciples from all over India flocked then: everybody came in pain and a weeping mood. The whole small area of the *samādhi* was full; everybody was crying and weeping. In this way 1936 went away and 1937 began. It happened at the meeting point between the two years...’

After the disappearance of Śrīla Prabhupād, Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj composed *Śrī Śrī Dayita-dāsa Daśakam*:

nīte yasmin niśānte nayana-jala-bharaiḥ snāta-gātrārvudānām  
uchchair-utkrośatām śrī-vṛṣakapi-sutayādhīrayā svīya-goṣṭhīm  
pṛthvī gāḍhāndhakārair-hṛta-nayana-mañivāvṛtā yena hīnā  
yatṛāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatām kinkaro ‘yam [1]

‘At the end of the night, Śrī Vṛṣabhānu Nandinī suddenly took him to Her entourage, drawing him away from the company of thousands of grief-stricken, lamenting souls, their bodies drenched in tears. When he was thus stolen away, this world was plunged into deep darkness as if the jewel of their eyes was plundered (Saraswatī Ṭhākura’s hidden name is Nayana-maṇi, ‘the jewel of one’s eyes’). O my wretched eyes (bereft of the vision of my Divine Master)! (*Alternative interpretation*: O rescuer of the fallen! O Master Nayana, who, in his mercy, is miserly not letting me get his company!) Wherever that great soul may be, please quickly take this servitor there!’ [1]

yasya śrīpādapadmāt pravahati jagati prema-pīyūṣa-dhārā  
 yasya śrīpādapadmachyuta-madhu satataṁ bhr̥tya-bhr̥ṅgān vibhartti  
 yasya śrīpādapadmaṁ vraja-rasika-jano modate sampraśasya  
 yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatāṁ kiṅkaro ‘yam [2]

‘From his lotus feet, a nectarine river of divine love flows throughout the world; his servitors, like bees, are maintaining their lives by always drinking the honey falling from his lotus feet; the pure devotees in the shelter of the amorous devotional mellows of Vraja always rejoice singing the glories of his lotus feet: O Dīna-nayana, wherever that great soul may be, please quickly take this servitor there.’ [2]

vātsalyaṁ yach cha pitro jagati bahumataṁ kaitavaṁ kevalaṁ tat  
 dāmpatyam dasyutaiva svajana-gaṇa-kṛtā bandhutā vañchaneti  
 vaikuṇṭha-sneha-mūrteḥ pada-nakha-kiraṇair yasya sandarśito ‘smi  
 yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatāṁ kiṅkaro ‘yam [3]



‘Parental affection, which is so highly esteemed in the world, is a colossal hoax (because it obstructs devotion to the Lord); the socially recognised so-called pure conjugal love (a demoniac effort that plunders both the husband’s and the wife’s eagerness to acquire the wealth of pure transcendental love) is nothing but dacoity; and common friendship is only deception – I have been shown and taught all this in the rays of the light emanating from the toenails on the holy feet of that great personality, the embodiment of supra-mundane affection. O Dīna-nayana, wherever that great soul may be, please quickly take this servitor there.’ [3]

yā vāṇī kaṇṭha-lagnā vilasati satataṁ kṛṣṇa-chaitanya-chandre  
karṇa-kroḍāj-janānām kim u nayana-gatāṁ saiva mūrtiṁ prakāśya  
nīlādri-śasya netrārpaṇa-bhavana-gatā netra-tārābhidheya  
yatrāsau tatra śīghraṁ kṛpṇa-nayana he nīyatāṁ kiṅkaro ‘yam [4]

‘Did he manifest from the ear a visible worshippingable form of the divine message sung by Śrī Kṛṣṇa Chaitanya-chandra, which always plays in everyone’s ears, and make his advent in the palace favoured by the glance of Śrī Nīlāchala-chandra (at the time of Ratha-yātrā) to show the inner meaning of his name “Nayana-maṇi” (the jewel of the eye)? O Dīna-nayana, wherever that great soul may be, please quickly take this servitor there.’ [4]

gaurendor asta-śaile kim u kanaka-ghano hema-hṛj-jambu-nadyā  
āvīrbhūtaḥ pravaraṣair nikhila-jana-padaṁ plāvayan dāva-dagdham  
gaurāvīrbhāva-bhūmau rajasi cha sahasā saṁjugopa svayaṁ svaṁ  
yatrāsau tatra śīghraṁ kṛpṇa-nayana he nīyatāṁ kiṅkaro ‘yam [5]

‘Did this golden cloud arise, drawing the pure-gold waters of the Jambu River, which is mentioned in *Śrīmad Bhāgavatam*, atop the hill where the golden moon Śrī Gaura had set, showering torrents of rain on the entire land scorched by the forest fire (of threefold miseries), and then all of a sudden hide himself in the dust of the land from where the golden moon Śrī Gaurāṅga had arisen?! O Dīna-nayana, wherever that great soul may be, please quickly take this servitor there.’ [5]

gauro gaurasya śiṣyo gurur api jagatām gāyatām gaura-gāthā  
gaude gauḍīya-goṣṭhy-āśrita-gaṇa-garimā drāviḍe gaura-garbī  
gāndharvā gaura-vāḍhyo giri-dhara-parama-preyasām yo gariṣṭho  
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatām kiṅkaro ‘yam [6]

‘He is of the same bodily hue as Śrī Gaura, and although he, the singer of Śrī Gaura’s tidings, is the (natural) *guru* of the whole universe, he assumed the position of a disciple by accepting the great soul Śrī Gaura Kiśor as his *guru*. In the whole of Gauḍa Maṇḍal, he is a repository of the spiritual glory of those who liberally grant entrance into the family of pure Gauḍīya Vaiṣṇavs. He takes pride in preaching Śrī Gaura’s teachings (service to Śrī Rādhā-Govinda in Vraja) to the Drāviḍa Vaiṣṇavs (worshippers of Lakṣmī-Nārāyaṇ). The devotees of Śrī Gāndharvā can also see the wealth of his spiritual glory – he holds the supreme position in the intimate circle of Śrī Giridhārī, and he is the dearest of Lord

Mukunda. O Dīna-nayana, wherever that great soul is now, please quickly take this servitor there.’ [6]

yo rādhā-kṛṣṇa-nāmāmṛta-jala-nidhinā-plāvayad-viśvam etad  
āmlechhhāśeṣa-lokaṁ dvija-nṛpa-vaṇijaṁ śūdra-śūdrāpakṛṣṭam  
muktaiḥ siddhair agamyaḥ patita-jana-sakho gaura-kāruṇya-śaktir  
yatrāsau tatra śīghraṁ kṛpāṇa-nayana he nīyatāṁ kiṅkaro ‘yam [7]

‘He plunged the whole universe of countless living beings – *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, *śūdras*, less than *śūdras* and even *mlechhas* – into the oceanic nectar of Śrī Rādhā-Kṛṣṇa’s Holy Names. Although unapproachable for liberated (*mukta*) souls and the souls who have attained spiritual perfection (*siddha*), he is known as a friend of the fallen and the very power of Śrī Gaurāṅga’s mercy. O Dīna-nayana, wherever that great soul may be, please quickly take this servitor there.’ [7]

apy āśā varttate tat puraṭa-bara-vapur lokitum loka-śandaṁ  
dīrghaṁ nīlābja-netraṁ tīla-kusuma-nasaṁ ninditārddhendubhālam  
saumyaṁ śubhrāṁśu-dantaṁ śata-dala-vadanam dīrgha-bāhum vareṇyam  
yatrāsau tatra śīghraṁ kṛpāṇa-nayana he nīyatāṁ kiṅkaro ‘yam [8]

‘Is there any hope to ever again see that beautiful worshipping golden deity form that brings auspiciousness to the world? Is there any hope to ever have the *darśan* of that tall figure once again, his blue lotus eyes, his nose excelling the charm of a sesame flower, his forehead shaming the beauty of a half-moon, his graceful lotus face, his gleaming pearl-white teeth, his long arms extending to his

knees? O Dina-nayana, wherever that great soul has gone, please swiftly take this servitor there.’ [8]

gaurābde śūnya-vāṇānvita-nigamamite kṛṣṇa-pakṣe chaturthyām  
 paūṣe māse maghāyām-amara-gaṇa-guror-vāsare vai niśānte  
 dāso yo rādhikāyā atīśaya-dayito nitya-līlā-praviṣṭo  
 yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatām kiṅkaro ‘yam [9]

‘In 450 Gaurābda, in the month of Poush, on the fourth day of the dark fortnight of the moon in the star of Maghā, at the closing of Thursday night (5.30 a.m., Friday, 1 January 1937), this dearly beloved attendant of Śrīmatī Vṛṣabhānu-nandini entered his eternal pastimes. O Dīna-nayana, wherever that great soul may be, please quickly take this servitor there.’ [9]

hā-hā-kārair-janānām guru-charaṇa-juṣām pūritābhūr-nabhaś cha  
 yāto ‘sau kutra viśvaṁ prabhupada-virahād-dhanta śūnyāyitaṁ me  
 pādābje nitya-bhṛtyaḥ kṣaṇam api virahaṁ notsahe soḍhum atra  
 yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatām kiṅkaro ‘yam [10]

‘The entire earth and sky became filled with the wailing of common people and the disciples who live by serving their Śrī Gurupādpadma. Where has that great soul gone? Alas! In separation from Prabhupād, the whole universe feels void now. This servitor of his lotus feet can no longer tolerate even a moment of separation from him. O Dīna-nayana, wherever that great soul may be, please quickly take this servitor there.’ [10]

### (3) Śrīla Gaura Kiśor Dās Bābājī Mahārāj's *samādhi-mandir*

There is one more very important place here, at Śrī Chaitanya Maṭh, that we should mention. It is Śrīla Gaura Kiśor Dās Bābājī Mahārāj's *samādhi-mandir*.



Śrīla Gaura Kiśor Dās Bābājī Mahārāj came to Nabadwīp from Vṛndāvan. One day, he received inspiration from Śrī Rādhā-Kṛṣṇa, 'Why are you staying here at Rādhā Kuṇḍa? You must come to Nabadwīp! My *līlā* is not in Vṛndāvan: My *līlā* is going on in Nabadwīp now, so you must come

here.' Even though he was quite old at that time, he came.

Everybody thought that he looked like a crazy man: he could not see anything, did not wear good clothes – he did not care about anything. Some boys threw stones at him, and he would only get annoyed and say, 'Hey, Gopāl! What are You doing? I will complain to Your Mom, Yaśoda, and Your Dad, Nanda Mahārāj!' He would say like this, but people threw stones, spat at him, did so many things... It was too much. Nobody recognised him at that time.

One time he came from Chāpāhāṭī to Śrīla Bhaktivinod Thākura's place in Godrumdwīp (Svānanda Sukhada

Kuñja). He was virtually blind and could not walk well; moreover, that day was *amāvasyā*, a new moon day, so it was pitch dark outside. When Śrīla Bhaktivinod Ṭhākura heard Śrīla Gaura Kīśor Dās Bābājī Mahārāj's voice outside his house and came out, he was surprised, 'Mahārāj, is that you? How did you come here on such a dark night?'

Bābājī Mahārāj replied, 'Oh, somebody helped me.'

'Who? I cannot see anyone, you are here alone!'

'Oh, am I? No, somebody took my hand and brought me here. He was here just now...'

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Śrīla Gaura Kīśor Dās Bābājī Mahārāj's nature was miraculous. One time, he took some cloth at the cremation *ghāt*, washed it, tied it into knots and chanted the Holy Name on that instead of Tulasī beads. He would get some rice, but he never cooked: he would just soak the rice in some water and three–four days later, when it got a little soft, he would eat it. That was his only food...

Śrīla Gaura Kīśor Dās Bābājī Mahārāj once stayed in a public latrine for six months. When somebody asked him, 'Bābājī Mahārāj, how can you tolerate the stench here?' Śrīla Gaura Kīśor Dās Bābājī Mahārāj replied, 'I do not mind this smell here, but what I cannot understand is how *you* can tolerate the stench coming from materialists' minds – from those who are intoxicated with the material world, who are proud of their money, wealth, etc.! *Their* stench is very hard to tolerate.'

Later, Śrīla Gaura Kīśor Dās Bābājī Mahārāj stayed in a hut on the bank of the Ganges. By this time, everybody was already offering him obeisances, considering him

a great *sādhū*. Seeing the attention Bābājī Mahārāj was getting, some man once started imitating Bābājī Mahārāj, thinking, 'If I behave like him, everybody will give me respect!' He made a small house nearby, dressed like Bābājī Mahārāj and chanted the Hare Kṛṣṇa *mahā-mantra*. Somebody came to Śrīla Gaura Kīśor Dās Bābājī Mahārāj and told him there was another man like him nearby. Generally, Bābājī Mahārāj treated that man with respect, but one day he said a very beautiful thing about him: when a pregnant lady feels labour pain, she is taken to hospital and then she delivers the baby – a girl or a boy comes. This is natural. On the other hand, somebody can pretend to be pregnant – they put a pillow inside their clothes, say they are pregnant and start crying, 'Oh, I have so much pain! So much pain! Take me to hospital!' Somebody will take them to hospital, but will the baby come like that? Nothing will come out of such a '*sādhū*'. You can look like a pregnant lady, but how can a baby come out unless you are actually pregnant? It ludicrous. So, you cannot attain the level of a *bābājī* just by dressing like one or just by imitating one.

Śrīla Gaura Kīśor Dās Goswāmī Mahārāj advised married people: '\*\* Babu has got married, it is good. Now he can himself cook an offering for the Lord every day and, having offered it to the Lord, serve that *prasād* to his pious wife seeing a Vaiṣṇav in her; and after she has taken *prasād*, he can take some himself. Instead of thinking of her as an object of his enjoyment, he must think that he can serve her in various ways always thinking about his *guru* – in this way he can get spiritual benefit. This entire world – all wealth, jewels, women and men of this world

are meant only for Kṛṣṇa's enjoyment. He must use Kṛṣṇa's property for Kṛṣṇa's service. Likewise, he must not see his wife as his maidservant; rather, he must respect her as a maidservant of Kṛṣṇa.'

Another time, Śrīla Gaura Kiśor Dās Bābājī Mahārāj was sitting in a palm-leaf hut on the bank of the Ganges, chanting the Holy Name. At night, some naughty people walked past and heard him talking with somebody – it was a lady's voice. They thought, 'Some lady must have come to Bābājī Mahārāj at night!' They decided to watch the place in the daytime to see who the lady was when she came out. They had kept guard there for one day, two days, but they did not see anybody although they could still hear Bābājī Mahārāj talking with the lady. In the end, the people lost patience and broke into the hut, but they found there nobody except Bābājī Mahārāj. As they went away, they could again hear the lady's voice, but they could not hear who was talking and what they were talking about. You can understand that Śrīmatī Rādhikā Herself came there – Śrīla Gaura Kiśor Dās Bābājī Mahārāj is Her dear, close associate.

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When Śrīla Bhaktisiddhānta Saraswatī Ṭhākur was a *brahmachārī*, at some point he decided to take initiation. He came to Śrīla Bhaktivinod Ṭhākur and told him about his desire to take initiation, but Śrīla Bhaktivinod Ṭhākur sent Śrīla Prabhupād (his name was Bimalā Prasād at that time) to Śrīla Gaura Kiśor Dās Bābājī Mahārāj.

When Śrīla Prabhupād came to Śrīla Gaura Kiśor Dās Bābājī Mahārāj and asked him humbly for initiation, Bābājī



Mahārāj told him to go away, ‘Get out of here! Go away!’ Prabhupād was taken aback, ‘A boy comes to a *guru* and begs him for initiation, but *gurudev* tells him to get out of here. What is this?’

Then, Śrīla Prabhupād returned to Śrīla Bhaktivinod Ṭhākur and told him what had happened that day. Śrīla Bhaktivinod Ṭhākur told him, ‘Go to him again tomorrow.’

The next day, Śrīla Prabhupād came to Śrīla Bābājī Mahārāj again. This time, Bābājī Mahārāj asked him, ‘You again? Your father is a great soul and an exalted Vaiṣṇav, why do you not take initiation from him?’

‘Father has sent me to you,’ Śrīla Prabhupād replied.

‘Oh, all right. But I must first ask Gaura-hari. If He gives permission, I will give you initiation.’

The next day or a few days later, Śrīla Prabhupād again came to Śrīla Gaura Kiśor Dās Bābājī Mahārāj. Bābājī Mahārāj said, ‘You? Oh, I have forgotten, I have not asked yet.’ Again there was no initiation. At this point, it occurred to Śrīla Prabhupād, ‘I came to him on the order of Śrīla Bhaktivinod Ṭhākur, he said he would ask Mahāprabhu, but he has forgotten. What is the cause?’ Then, Śrīla Prabhupād realised, ‘I must lack something. I think that I am of pure moral character, I am educated, I am a big scholar, I have an indomitable strength of mind, but all this is ego! Bābājī Mahārāj is showing me that this is nothing – there is no merit, no qualification in that. Rather, I must think that I am unfit, I am a beggar: I am begging for the mercy of his holy lotus feet. I have come to beg him for mercy. I must approach him in a helpless, utterly poor and humble way – without his grace, my

life will be ruined. *I want his mercy!* All my pride is now gone: I am so unqualified that he did not even tell Mahāprabhu about me: he has completely ignored me, it did not even enter his memory.’ Feeling ashamed and filled with this self-deprecating mood, Śrīla Prabhupād again came to Śrīla Gaura Kīśor Dās Bābājī Mahārāj the next day. This time, Śrīla Bābājī Mahārāj said, ‘Yes, Mahāprabhu has accepted you.’ He gave initiation and the *mantra* to Śrīla Prabhupād.

Later, when Śrīla Gaura Kīśor Dās Bābājī Mahārāj showed his disappearance pastime, a big story happened that day. Having got the news of Śrīla Bābājī Mahārāj’s demise, all *smārta bābājis* and *goswāmīs* of Nabadwīp wanted to take his body for their own purpose. There started a big fight. In the meantime, Prabhupād Bhaktisiddhānta Saraswatī Thākur got the news and went together with one of his disciples, Śrī Kuñja Bābu, to Bābājī Mahārāj’s *bhajan-kuṭīr*. When he arrived, he saw that there was a crowd of people fighting over the body. The police were there too, but nobody could decide who should take the holy body of Bābājī Mahārāj and make his *samādhi*. Everybody claimed that Bābājī Mahārāj was their *guru*.

In the end, Śrīla Prabhupād said, ‘They are saying that they are disciples of Bābājī Mahārāj, but actually none of them is! When he was alive, no one cared, and now everybody is saying, “He is my *guru*!” They are all liars! They are dressed as *sādhus*, but none of them is a *sādhu*. There are many *bābājis* here, but they are all doing *strī-saṅga* (they mix with ladies). I am a *naiṣṭhik brahmachārī* (a life-long strict celibate), so no one can tell a lie in front

of me. Let those who have not associated with a lady for the past six months raise their hands.'

Out of fear, or shame, some *bābājis* left. Then, Śrīla Prabhupād said again, 'Let those who have not associated with a lady for the past three months raise their hands.'

More left.

'One month.'

More left.

'Who has not done any *strī-saṅga* for the last three days?' (There are many types of *strī-saṅga* – even thinking of a woman is also considered *strī-saṅga*.)

All of them went away. A policeman who was there asked Śrīla Prabhupād, 'How would you have known that they were not lying if they had said that they had not done any *strī-saṅga*?' Śrīla Prabhupād replied, 'I said that I was a *naiṣṭhik brahmachārī* – none can tell a lie in front of me.' After that, Śrīla Prabhupād took the holy body of his *gurudev* and made his *samādhi* with his own hands...

Śrīla Bhaktivinod Ṭhākura entered his eternal pastimes in 1914, and one year later, in 1915, Śrīla Gaura Kīśor Dās Bābājī Mahārāj left, too. Having lost both his *gurus*, Śrīla Prabhupād felt extremely dejected, 'I am helpless. Devoid of a guardian, all burden has come to me now.' Śrīla Prabhupād said that Śrīmatī Rādhārāṇī's dear associate, Śrīla Gaura Kīśor Dās Bābājī Mahārāj was Guṇa Mañjarī. Śrīla Prabhupād said about him, 'My Gurudev did not know how to write his own name, but we never thought that he was a fool or uneducated. All scholarship, all wealth, everything was there within his faith. Moreover, there is no such learning in this world, no such sound

reasoning in all the fourteen worlds, no man or god that can weigh more than a solitary particle of dust from the lotus feet of my *gurudev*.'

Śrīla B. R. Śrīdhara Dev-Goswāmī Mahārāj composed this 'Śrī Śrīmad Gaura Kiśora Namaṣkāra Daśakam' in glorification of Śrīla Gaura Kiśora Dāsa Bābājī Mahārāj:

guror guro me paramo gurus tvam  
vareṇya! gaurāṅga-gaṇāgragāṇye  
prasīda bhṛtye dayitāśrite te  
namo namo gaura-kiśora tubhyam [1]

O *guru* of my *guru*! My Param Guru, you are worshipped in the foremost society of Śrī Gaurāṅga's devotees. May you be propitiated with this servitor surrendered unto your loving servitor Dayita Dāsa (Śrīla Prabhupāda). O Gaura Kiśora, obeisances to you again and again.

sarasvatī-nāma-jagat-prasiddham  
prabhum jagatyām patitaika-bandhum  
tvam eva deva! prakāṣi-chakāra  
namo namo gaura-kiśora tubhyam [2]

O worshipful one, you have revealed in this world my Master, who is world-renowned as Śrī Bhaktisiddhānta Sarasvatī, who is the only friend of the fallen. O Gaura Kiśora, obeisances to you again and again.

kvachid-vrajāraṇya-vivikta-bāsi  
hṛdi vraja-dvandva-raho-vilāsi  
bahir virāgī tv avadhūta-veṣi  
namo namo gaura-kiśora tubhyam [3]

When you lived in solitude in Vraja Dhām, you happily worshipped the most sacred pastimes of the Youthful Divine Couple of Vraja, but externally you followed the formal rules of renunciation and, at some point, accepted the garb of an *avadhūt*. O Gaura Kiśor, obeisances to you again and again.

kvachit punar gaura-vanāntachārī  
surāpagā-tīra-rajo-bihārī  
pavitra-kaupīna-karaṅka-dhārī  
namo namo gaura-kiśora tubhyam [4]

Sometimes, you roam the outskirts of Gauravan (Śrī Nabadwīp Dhām), wandering along the sandy banks of the Ganges. You wear a holy loin-cloth and carry a mendicant's water-pot. O Gaura Kiśor, obeisances to you again and again.

sadā harer nāma mudā raṭantaṁ  
gr̥he gr̥he mādhuakarīm aṭantaṁ  
namanti devā api yaṁ mahāntaṁ  
namo namo gaura-kiśora tubhyam [5]

You always chant the Holy Name of the Lord with great happiness and beg *mādhukarī* house to house, like a bee collecting honey flower to flower. You are a great soul whom even demigods offer obeisances to. O Gaura Kiśor, obeisances to you again and again.

kvachid-rudantaṁ cha hasan-naṭantaṁ  
nijeṣṭa-deva-praṇayābhibhūtam  
namanti gāyantaṁ alaṁ janā tvāṁ  
namo namo gaura-kiśora tubhyam [6]

Overwhelmed with love for your worshipful Lord, you sometimes dance, sometimes cry, sometimes laugh and sometimes sing prayers out loud. People always abundantly offer obeisances to you. O Gaura Kiśor, obeisances to you again and again.

mahāyaśo-bhaktivinoda-bandho!  
mahāprabhu-prema-sudhaika-sindho!  
aho jagannātha-dayāspadendo!  
namo namo gaura-kiśora tubhyam [7]

O friend of greatly renowned Ṭhākura Bhaktivinod! O one and only ocean of the nectar of transcendental love for Mahāprabhu Śrī Chaitanyadev! O moon, recipient of Vaiṣṇava Sarvabhauma Śrī Jagannāth's mercy! O Gaura Kiśor, obeisances to you again and again.

samāpya rādhā-vratam-uttamaṁ tvam  
avāpya dāmodara-jāgarāham  
gato 'si rādhādara-sakhya-riddhiṁ  
namo namo gaura-kiśora tubhyam [8]

Completing the highest *ūrjja-vrata*, you selected the *uttāna* day of Śrī Damodar month and attained the treasure of being Śrī Rādhikā's loving attendant. O Gaura Kiśor, obeisances to you again and again.

vihāya saṅgaṁ kuliyā-layānām  
pragṛhya sevām dayitānugasya  
vibhāsi māyāpura-mandira-stho  
namo namo gaura-kiśora tubhyam [9]

Giving up the company of the Kulia residents, you accepted the service of your staunch follower,

Śrī Dayita Dās, and are now residing in a holy temple in Śrī Dhām Māyāpur. O Gaura Kiśor, obeisances to you again and again.

sadā nimagno 'py aparādha-paṅke  
hy ahaitukīm eṣa kṛpāñ cha yāche  
dayām samuddhṛtya vidhehi dīnam  
namo namo gaura-kiśora tubhyam [10]

Although I am always submerged in the mud of offences, I (this fallen soul) am begging you for your causeless mercy. Please take pity, rescue this poor wretch. O Gaura Kiśor, obeisances to you again and again.

When Śrīla Gaura Kiśor Dās Bābājī Mahārāj entered his eternal pastimes, Śrīla Prabhupād Bhaktisiddhānta Saraswatī Ṭhākur wrote two articles for *Sajjan Toṣaṇī* (Volume 19, Issues 5 and 6). We are presenting these two jewel articles here for the eternal benefit of the world.

### About My Lord (1)

I am a conditioned soul, therefore I suffer from various deficiencies. In order to fill these deficiencies, I occupied myself with acquisition of all sorts of material pursuits up to the highest material position of Brahmā. I used to think that material pursuits could fulfil my deficiencies. So often I would obtain a lot of rare material acquisition, but my deficiency did not go away thereby. I have met many persons of great character in this world, but seeing their

own various deficiencies, I could not give them respect. Seeing my unfortunate, miserable condition, supremely compassionate Gaurasundar permitted His two dearest associates to show me their special favour. As I was overwhelmed with mundane ego and praised myself on account of material achievements, I lost my own spiritual benefit, but on the strength of my previously acquired spiritual merit (*sukṛti*), I have got Śrī Ṭhākura Bhaktivinoda as my auspicious spiritual well-wisher. My Lord often paid auspicious visits to him and often stayed with him. Being compassionate towards me, Śrīmad Bhaktivinoda Ṭhākura showed me my Lord. Upon meeting my Lord, my mundane pride started to subside. Before, I knew that anyone who assumed a human form was as contemptible and vile as myself, but when I observed the character of my Lord, I could gradually understand that a perfect Vaiṣṇava could exist in this world.

By the mercy of my Lord, I, too, became gradually inclined to appreciate the supra-mundane character of Śrīmad Bhaktivinoda Ṭhākura. My Lord is known as Śrī Gaura Kiśora Dāsa in this world. He left for transcendental Gaura-dhāma last year, on Uṭṭhāna Ekādaśī, at the end of Chāturmāsya. In this world, people are generally known by some chronological description of the events of their lives, but in this sense we will not be able to collect a consistent biography of my Lord. Yet, I have seen some of the events of his life myself and also heard something from others, so having recorded these, I am now writing something about Paramahansa Bābājī Mahāśaya, whose heart is non-different from Śrīmad Bhaktivinoda Ṭhākura



and who is a dearest and closest associate of Gaura-hari. If somebody knows something that I am unaware of in relation to His Divine Grace and lets me know about it, I will be very grateful.

The words and pastimes of saintly persons can enrich such deficient *jīva* souls as myself in many ways. Hearing about the character of saintly persons and their pastimes can cleanse many unsaintly hearts. With this hope I am writing a few words about Paramahaṁsa Bābājī.

I have heard that he appeared in the *vaiśya* caste in some Gaṇḍagrām village situated in Faridapur, near the Padmāvatī River. His appearance took place approximately 80 years ago.<sup>†</sup> His father's name is Varṁśidās. This great soul (Śrīla Gaura Kiśor Dās Bābājī Mahārāj) got married and lived in his house for twenty-nine years. After his spouse's demise, he left his business of grain brokerage and accepted *kaupīna* [a loincloth, worn by a very strict renunciate] from Śrī Bhāgavat Dās Bābājī, a *veśa* disciple of the renowned devotee Śrī Jagannāth Dās Bābājī Mahāśaya. While still in his family life, he had received the second initiation (*pāñcharātrika-mantra*) from a descendant of Advaita Āchārya Prabhu. After accepting the *kaupīna veśa*, he lived in different villages of Śrī Vraja-maṇḍal for almost thirty years, constantly engaging in his transcendental service (*bhajan*). During this time, he sometimes travelled to the holy places in North India and especially Gaura Maṇḍal. He met and associated with Śrīla Svarūpa Dās Bābājī in Śrī Puri Dhām, with Śrī Bhagavān Dās Bābājī in Kālṇā and with Śrī Chaitanya Dās Bābājī in

<sup>†</sup> As of 1916, when the article was written.

Kuliyā. Apart from that, he was closely acquainted with all the great souls who resided in Vraja Maṇḍal. Although he knew everyone, he never approved of anybody's material endeavours. He himself would stay alone and, having rejected all association, spent his days in pure *bhajan*.

The year when Śrī Gaura-hari was installed in Śrī Māyāpur on Phālgun Pūrṇimā, that is in the month of Phālgun in 1300 (21 March 1894), on the order of Mahātma Śrīla Jagannāth Dās Bābājī Mahāśaya, this great soul arrived in Śrī Gaura Maṇḍal from Śrī Vraja Maṇḍal and from then on stayed in different small villages of Śrī Dhām Nabadwīp up until his very demise. From 1905, we noticed that his eyesight diminished. From 1906, he left the religious practice of a mendicant renunciate and accepted a small hut (*kuṭīr*) as a place of his residence. Prior to that, he had been collecting *mādhukarī* in different villages of Śrī Dhām and maintained himself in every respect by his own effort. Nobody ever received an opportunity to do any service for him. Hearing about his extreme renunciation, the *jīva* souls are reminded of the Lord's associate Śrīla Raghunāth Dās Goswāmī Prabhu. It is great fortune to have Paramahansa Bābājī Mahāśaya as one's shelter for he embodies detachment from the material world and all that is opposed to Lord Krishna; and those who had witnessed the pastimes of his renunciation, no doubt, became, to a greater or lesser extent, disgusted with the material world and all that is opposed to the Lord. This is an indisputable truth. The ideal of his renunciation from the material world and all that opposes Lord Kṛṣṇa can melt the hardest of stone hearts. Therefore, I aspire to

have the great fortune to speak about this exalted soul and try to increase the joy of the listeners.

I have seen Tulasī beads on his neck, I have seen Tulasī beads (*mālā*) placed in his hand, strung for counting the number of the Holy Names chanted, and I have also seen he had several holy books written in the Bengali language. Sometimes, he would wear no neckbeads; sometimes, he would be seen holding a *mālā* made from some torn cloth with knots tied on it instead of Tulasī beads for counting the number of Holy Names; he would stay naked, wearing only an open loincloth (*kaupīn*); he could become repulsed and use very strong language without any apparent reason, etc. – I have seen many, many sides of his nature. Many new people, many wide experts, young and old people, scholars and fools, many people who were proud of their devotion could have seen him, but they could not get the *darśan* (behold the transcendental form) of Paramahansa Mahāśaya. Such is the divine power of Lord Kṛṣṇa's devotees. So many materialists came to him with their material desires to get his advice, it is true, but that advice merely cheated them. Countless people accept the attire of a saintly person and show some activities like those of a saintly person, but they are situated very far from the position of a true saint. There was no such duplicity, no such deceit in my Lord. His activities manifested the truth that produced no pain, no immorality. He may not have been seated in the same manner as scriptural scholars, but he was adept at the gist beauty of all scriptures. As a result of his sincere service to Lord Kṛṣṇa, he attained all possible knowledge. The aim of this article is not to describe his

opulences; besides, his genuine affection is so unparalleled that it only proves the gain of any opulence to be a trifle.

This Paramahamsadev was eternally situated within devotion to Kṛṣṇa. He was *niṣkiñchan* (devoid of any material possessions or attachment); therefore, desire for *pratiṣṭhā* (mundane name and fame) could never touch him. He felt no aversion towards those who tried to compete with him or oppose him; neither did he show any particular favour towards those who were the recipients of his mercy. He used to say, 'I have nobody to feel enmity or love for in this world. For me, everyone is worthy of respect.' Another transcendental thing is that Paramahansa Mahāśaya was always surrounded by many common people who followed some pseudo-religion that opposed the religion of pure devotion, and these people, declaring themselves the recipients of the *sādhu's* mercy, became intoxicated with vile material activities, but he would never publicly reject them or tell them to go away; neither did he ever accept such people in any way. We were also blessed to see such hypocrites, who once opposed devotion, being accepted and shown the transcendental religion of *Bhāgavatam*. Ṭhākura Vṛndāvan Dās mentions '*amāyāya-dayā*' (genuine mercy, or compassion, devoid of any deceit) – those who receive such genuine mercy attain real spiritual benefit, become detached from the material world and receive transcendental love for Kṛṣṇa.

The meaning of the word 'impartial' is resplendent in the character of Ṭhākura Bhaktivinod and my Lord. Those who nurture an independent mood due to some secondary material pursuits cannot at all perceive transcendental

Vaiṣṇavs, who are great souls situated beyond the three modes of material nature. If we become impartial, we can see that the above-mentioned two great saints, being made of one substance and performing various pastimes of one Lord as they please, engaged the whole world in the service of the Supreme Lord.

### About My Lord (2)

I wrote something in the previous article, and I am enclosing here a few more incidents related to that:

(1) One new *kaupīna-dhārī* man (a very strict renunciate) had often visited Bābājī Mahāśaya during several days and then acquired a five-cottah (33.5 sq.m.) piece of land in Kuliya, Nabadwīp, from a worker at a landlord estate of XXX Rāñī. Hearing about this, my Lord said, ‘Śrī Nabadwīp Dhām is transcendental, so how did this local mundane landlord obtain this land that he can now give five cottah of the land to this *kaupīna-dhārī* novice? Even if you give all jewels of this universe in exchange, it cannot compare to the price of a single particle of dust of this transcendental Nabadwīp. So, where will any landlord get such a price as to have the right to give the land of Nabadwīp to anyone? And what is the strength of the spiritual practice of this *kaupīna-dhārī* novice that he is able to purchase this land with the “coin” of his spiritual practice? If one considers the land of Śrī Nabadwīp Dhām mundane, what to speak of being a *dhām-bāsi* – such people are actually

called *sahajiyās* (imitators) because they regard the supra-mundane world with their mundane knowledge.’

(2) One time, knowing my Lord to be the highest Vaiṣṇav, some prominent Bengali landlord called him to join a devotional gathering at his great palace, which possessed opulence like that of Indra. Softened by the ardent prayer of the Vaiṣṇav landlord, Bābājī Mahāśaya instead invited him to engage in exclusive practice of Kṛṣṇa consciousness by establishing some grass rug on the bank of the Ganges beside him and sustaining his life on humble alms (*mādhukarī*) and also said that if he submitted his great opulence to the hands of all landlords and resigned from all involvement with the material world, he could himself become a Vaiṣṇav – then my Lord would be bound to accept the invitation to his courtyard. Otherwise, even if Bābājī Mahāśaya accepted the invitation of the Vaiṣṇav king and came from transcendental Gaura Dhām to the king’s palace to humour the king for his hospitality and affection, then a few days later, he would adopt the king’s mentality and also start searching for a great land to acquire. In fact, the result would be that in a few days, his practice of Kṛṣṇa consciousness, being an object of the king’s envy, would be reduced to something material. On the other hand, if the Vaiṣṇav king establishes another cottage next to his and starts practising Kṛṣṇa consciousness, sustaining his life on collecting alms at others’ houses, then one day, becoming his dearest friend, he would not become prone to envy. If the Vaiṣṇav friend and king wants to show any mercy to him, then he should mercifully engage

himself in the practice of Kṛṣṇa consciousness adopting a lifestyle similar to his.

(3) Quite shocked by the internal character of one former resident of Kuliya (Nabadwīp), who was an experienced *kaupīna-dhārī* (severe renunciate) and a respected *paṇḍit bābājī*, my Lord one day gave up his *kaupīna*, garbed himself into a fine clean *dhoti* with a black border and a *chādar* (shawl) and came like this to the house of Śrīmad Bhaktivinod Ṭhākura in Svānanda Sukhada Kuñja. Seeing this play of Bābājī Mahāśaya and the transformation of his attire, Bhaktivinod Ṭhākura became curious and asked him about the reason behind the change. My Lord replied, ‘We accept the cloth of Chaitanya, but taking shelter in deceit, we do not shun away even from unlawful mixing with women; therefore, we would show more respect to the truth if we accepted the garb similar to those who enjoy material luxuries and have dissolute sinful wives.’ This very clever behaviour of Bābājī Mahāśaya bore a great result among those who engaged in malpractices.

(4) There was one Goswāmī Santān, who was very learned in *Bhāgavatam* and who, driven by greed for money, was also very anxious to accumulate disciples, employing dishonest tricks. One day, Bābājī Mahāśaya heard him singing and desired to express something peculiar about the devotional preaching of this man. Having heard how this immature singer, a respectable *gṛhastha goswāmī*, always told others to chant, ‘Gorā, Gorā’ and how he cleverly amassed countless disciples, Bābājī Mahāśaya said that this Goswāmī Santān Mahāśaya did not explain

*goswāmīs'* scriptures (the scriptures of the great sense-controlled devotees) – instead, he explained the 'senses' scriptures (i.e. read the scriptures with the purport of sense gratification) and never actually said in front of others, 'Gorā, Gorā' – instead, he only shouted, 'Money, money, my money!' This can never be a spiritual practice. Moreover, being a mere covering of a true religion, this brings nothing but harm to the world.

(5) Many people engage in material pursuits, pretending to follow the religion of devotion to the Lord and trying to impress others with their scriptural knowledge and righteous spiritual practice. My Lord compared their material attempts to interpret *goswāmīs'* scriptures to stool, and in order to demonstrate this, my Lord personally stayed in a public latrine near a guesthouse during almost six months. He engaged in this material matter to set the example and teach those who follow the pure lotus feet of Śrī Chaitanyadev but invite material stool in their lives by preaching the stench of their own prestige (*pratiṣṭhā*). People do not understand the pure religion of Vaiṣṇavism, encouraging material pursuits in the garb of a Vaiṣṇav, and my Lord showed everyone by the example of his own life that this is extremely abominable and must be given up.

(6) Many householder Vaiṣṇavs often presented some money and expensive shawls, etc. to Bābājī Mahāśaya. Whenever he got some money, he would tie it in a cloth with two–five knots and keep it in different places, showing he was very anxious about wealth. Foolish people



who loved money thought that Bābājī Mahāśaya was very greedy for money. Whenever somebody gave him some expensive clothes, he would praise the giver lavishly and explain how insignificant those clothes were.

*Bhagavān Śrīla Bhaktisiddhānta Saraswatī Ṭhākura Prabhuṇāḍ ki jay.*

*Jay Śrīla Gaura Kīśor Dās Bābājī Mahārāj ki jay.*

*Ākar-Maṭh-Rāj Śrī Chaitanya Maṭh ki jay.*

*Śrī Chaitanya Sāraswat Maṭh ki jay.*

*Śrī Nabadwīp Dhām parikramā,*

*Śrī Dhām-parikramā-pālankārī bhakta-vṛnda ki jay.*

*Jay Śrīla Guru Mahārāj ki jay.*

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*His Divine Grace speaks Hari-kathā in the courtyard of Śrī Chaitanya Maṭh*

sarvasva tomāra, charaṇe śāpiyā,  
paḍechhi tomāra ghare  
tumi ta' ṭhākura, tomāra kukura,  
baliyā jānaha more [1]

Submitting everything at Your feet, I have come to Your home. You are my Master, so please consider me Your dog.

bādhīyā nikaṭe, āmāre pālībe,  
rahiba tomāra dvāre  
pratīpa-janere, āsite nā diba,  
rākhiba gaḍera pāre [2]

Please keep me – tie me up near Your home and I will stay at Your doorstep. I will not let anyone who is against you enter – I will keep them on the other side of the moat.

tava nija-jana, prasāda seviyā,  
uchchhiṣṭa rākhibe yāhā  
āmāra bhojana, parama-ānande,  
prati-dina habe tāhā [3]

Whatever remnants Your devotees leave behind after honouring Your *prasād*, I will eat that very happily every day.

basiyā śuiyā, tomāra charaṇa,  
chintiba satata āmi  
nāchite nāchite, nikaṭe yāiba,  
yakhana ḍākibe tumi [4]

Sitting or lying down, I will always think about Your feet. As soon as You call me, I will come to You, dancing.

nijera poṣaṇa, kabhu nā bhāviba,  
rahiba bhāvera bhare  
bhaktivinoda, tomāra pālaka,  
baliyā varaṇa kare [5]

I will never think about my own welfare – I will live immersed in thoughts about You. Bhaktivinod embraces You as his guardian.

## Śrī Śrīdhara Ṃgan

Continuing our *parikramā* of Śrī Nabadwīp Dhām, by the mercy of Śrī Gurupādpadma, we have now come from Śrī Chaitanya Maṭh to Śrī Śrīdhara Ṃgan. Although this may seem to be a wild and very small place, some very beautiful pastimes took place here. This is the house where Śrī Kholāvechā Śrīdhara Prabhu stayed.

Śrīman Nityānanda Prabhu came here with Śrīla Jīva Goswāmī, and when Śrīdhara Prabhu heard that Śrī Nityānanda Prabhu had come together with the devotees, he came out to welcome them. He offered his obeisances and various worship to the Lord and the devotees. Then, he said humbly, ‘Prabhu, please be merciful to this lowly servant – please take rest at my house.’

‘Śrīdhara,’ Śrī Nityānanda Prabhu said, ‘you are so fortunate! The Lord has bestowed so much mercy on you. Yes, I will take rest at your house today!’

Śrīdhara Prabhu was very happy to hear it. With much care he served Śrī Nityānanda Prabhu and all the devotees. He asked a *brāhmaṇ* to cook something and then served *prasādam* to everyone. After that, Śrī Nityānanda Prabhu lay down in Śrīdhara Prabhu’s room, and Śrīdhara Prabhu massaged the Lord’s feet. Having taken some rest, everyone then continued Śrī Nabadwīp Dhām *parikramā* in the association of Śrīman Nityānanda Prabhu.

Why did Śrīman Nityānanda Prabhu say that Śrīdhara Paṇḍita was a great recipient of Mahāprabhu's mercy? You must know who Śrīdhara Paṇḍita is, and you must always remember and keep his mood in your hearts.

Śrīdhara Paṇḍita, or 'Kholāvechā' Śrīdhara, was a very poor devotee. He lived on the northern outskirts of Śrī Antardwīp and used to make a living by selling spinach, bananas, plantain, *thor* (banana stems), roots, etc. – he would spend half of the money he earned to buy some fruit, sweets, etc. for the worship of Śrī Gaṅgā Devī and the other half on his household expenses. He lived his life in this way. Śrīman Mahāprabhu Viśvambhara would every day take *prasādam* on the banana leaves from Śrīdhara Prabhu's house.

When Śācī Mātā from time to time sent Nimāi to the market to get some bananas, roots, spinach, etc., Mahāprabhu would always come to Śrīdhara Prabhu's shop. He would come every time and bargain with him: Śrīdhara Prabhu would tell Him one price, and Nimāi would take some *thor*, bananas or roots in His hand and name another price. Śrīdhara Prabhu did not agree to bring the price down (he would say, 'Please forgive me, Ṭhākura. I am Your dog, but I cannot give You a discount') and would try to take the vegetables out of Mahāprabhu's hand, but Mahāprabhu did not give it back. Both of them would start a sort of a tug of war. Sometimes, Nimāi would pull so hard that, being unable to hold the slippery banana stem, Śrīdhara Prabhu would fall down on the ground! In this way, Mahāprabhu enjoyed playing and joking in the company of Śrīdhara Prabhu every day.

One day, Mahāprabhu came to Śrīdhara Prabhu's house and said, 'Śrīdhara, you are very clever. Your name, Kholāvechā, has a very deep meaning.'

'Prabhu, stop teasing me,' Śrīdhara Prabhu answered. 'Are there no other shops at the market besides mine? Why do You always behave like this with me?'

'There are other shops,' Nimāi replied, 'but you are My supplier, so why should I leave you?' (Just see this! The Lord does not catch anyone so easily, but if He does catch someone, He will not leave them!) 'Besides, you buy so many things for Gaṅgā-pūja every day, then why would you not give anything to Me? You are worshipping Gaṅgā, but trust Me, I am the father of Gaṅgā!'

Śrīdhara Prabhu was a very truthful and strict Vaiṣṇava, so when he heard this 'nonsense' talk, he could not tolerate it. Hearing Mahāprabhu's words, Śrīdhara Prabhu put his fingers into his ears and quickly said, 'Viṣṇu! Viṣṇu!' He understood that it was useless to argue with Nimāi, so finally he would give up and give Him so many roots, vegetables, etc. Then, Nimāi would joke, 'Oh, why are you giving Me so much spinach, so many bananas and roots? Are they all rotten or what?'

Śrīdhara Prabhu said, 'No, no, no! Why would I give You rotten things? Take whatever You need from my shop!'

Mahāprabhu would always come to Śrīdhara Prabhu's house on various pretexts. One day, when He came to Śrīdhara Prabhu's house, Śrīdhara Prabhu offered obeisance to the Lord and gave Him a seat. That day, a wondrous conversation took place between them. Mahāprabhu said, 'Listen, Śrīdhara, you always say "Hari", "Hari" and

worship Lakṣmī-Nārāyaṇ, but you do not have good clothes, you do not eat well, you are so poor! What is the use of your worship?’

‘Prabhu, I may be poor,’ Śrīdhar Prabhu replied, ‘but I do not starve. Whether big or small, good or bad, but I do have a place to stay at and clothes to wear.’

‘Sure,’ Nimāi continued, ‘you say you have clothes, but I see your clothes are stitched and mended in a hundred places! Yes, you do have a house, but your house does not even have straw on the roof. In Nabadwīp, those who worship Durgā are all well-off. So, you would be better off if you worshipped Durgā!’

‘Yes, what You are saying is correct, but everyone’s life goes the same way. Even if one lives in a big house, eats opulent food, wears good clothes, everyone will finish in the same way – everyone will die. Everything happens by the will of the Lord, so whatever the Lord allots, that is sufficient. I am happy with that.’

Hearing Śrīdhar Prabhu’s words, Nimāi was extremely pleased. He said, ‘Śrīdhar, you have such immense wealth, but you are hiding it and enjoying with it yourself. You do not share it with anyone. You are cheating others!’

Śrīdhar Prabhu did not like to hear his own praise, so he said, ‘Listen, go home now. You are talking like a madman, it is not necessary to tell all this nonsense to me! I do not want to fight with You.’

‘You will not get rid of Me so easily! Tell Me, what are you going to give Me today?’

‘Take whatever You want. You know what I sell, and You know the prices, too.’

‘Yes, but you have some hidden treasure. Let it be for now, but in the future, you will give Me banana stems, bananas and banana flowers for free! If you agree, then I give you My word that I will not pester you again.’

Śrīdhara Prabhu got a little scared, thinking, ‘If I say no to this *brāhmaṇ* boy, He can beat me – what will I do then? I can neither refuse to give Him what He is asking for, nor can I give Him everything for free. What do I do now?’ In the end, he decided, ‘If a *brāhmaṇ* comes and asks me for something, what loss is it for me? I have to give what He is asking for, it is my fortune.’ Then, Śrīdhara Prabhu said that Nimāi could take anything He wanted, for free.

Another day, Nimāi came to the house of Śrīdhara Prabhu and asked him for a glass of water. Getting shy, Śrīdhara Prabhu said that he did not have a proper glass (there was a hole in the only glass he had). Bhāvagrāhī Bhagavān Śrī Nimāisundar did not mind it – closing the hole with His finger, He drank water from that glass.

**bhaktera padārtha prabhu hena-mate khāya**

**koṭi haileo abhaktera ulaṭi’ nā chāya**

*‘The Lord eats anything and everything that His devotees offer to Him, but He does not want anything from non-devotees, even if they are millionaires.’*

(Śrī Chaitanya-bhāgavata, 2.9.185)

Lord Kṛṣṇa Himself says, ‘I do not take anything from non-devotees’ hands. I take from those who serve Me – if someone gives Me something with devotion, that is sufficient for Me.’ Kṛṣṇa Himself ate banana skin from the hand of Vidura’s wife, He ate Sudāmā Vipra’s flat rice, but Kṛṣṇa never took *rāj-bhog* (very opulent preparations)

from Duryodhan. The main thing is that whatever you give, you must give it whole-heartedly, with heart and soul. If you can serve with all your heart, mind, soul, that is sufficient. People can do so many external things, but it may or may not be service. When you do service, you must do it with your heart, mind, and soul. This is the main thing. We see the proof of these words in Śrīdhara Prabhu's example – he had nothing, he did not have any wealth, any riches, he had no money, no knowledge, he was not a scholar, he did not even have a proper house, but he had *love* in his heart, and this is what Mahāprabhu accepted from him so happily. He was a great servitor of Mahāprabhu.

ki karibe vidyā, dhana, rūpa, yaśa, kule  
 ahaṅkāra bāḍi' saba paḍaye nirmūle  
 kalā mūlā vechiyā śrīdhara pāilā yāhā  
 koṭi-kalpe koṭīśvara nā dekhībā tāhā  
 dekhi' mūrkhā daridra sujanere hāse  
 kumbhīpāke yāya sei nija-karma-doṣe  
 vaiṣṇava chinite pāre kāhāra śakati  
 āchhaye sakala siddhi, dekhaye durgati

*'What is the use of knowledge, wealth, beauty, fame and high birth? It only increases one's ego. Everything will finish and fall off fruitlessly. In millions of lifetimes, millionaires have never seen that which Śrīdhara, who was a mere seller of bananas and roots, had. If anyone sees this great soul as foolish and poor and laughs at him, they will go to a foul hell of burning oil as the result of their own actions. Who has the power to recognise a Vaiṣṇava? Even if you have all kinds of perfections, you can still be unfortunate.'*

(Śrī Chaitanya-bhāgavata, 2.9.234–235, 239–238)



One day, Nimāi wanted to give a boon to Śrīdhara. He asked Śrīdhara Prabhu, ‘Śrīdhara, what boon do you want to get? Tell Me.’

Śrīdhara Prabhu said with folded palms, ‘Prabhu, I do not want any boon. If You must give me some boon, then this what I want –

ye brāhmaṇa kāḍi’ nila mora kholā-pāta  
 ye brāhmaṇa hauka mora janma janma nātha  
 ye brāhmaṇa mora saṅge karila kandala  
 mora prabhu hauka tāra charaṇa-yugala

*‘May this brāhmaṇ who has been taking away banana leaves from me be my master life after life. May the lotus feet of this brāhmaṇ with whom I have been quarrelling be my lords.’*

*(Śrī Chaitanya-bhāgavata, 2.9.225–226)*

Saying this, Śrīdhara Prabhu raised his arms – he began to cry and loudly chant *kīrtan*.

The day before Mahāprabhu took *sannyās*, all devotees assembled at the house of Śrī Śachī Mātā and Nimāi Viśvambhar. Everybody came there, and Śrīdhara Prabhu was also there – he brought a *lau* (calabash/bottle gourd) and gave it to Nimāi. When Nimāi took that *lau*, His heart melted. He said, ‘Śrīdhara, I have been taking and stealing bananas, banana stems and flowers from you My whole life – and today, on this last night, you have brought a *lau* for Me! I cannot but accept it. You are My eternal servant, Śrīdhara. I have tested you in so many ways, but you have no ego. I am indebted to you for your service, devotion and pure love.’ When somebody else brought some milk after a while, Mahāprabhu asked Śrī Śachī Mātā, ‘Mother, please take this *lau* and make some

sweet *lau* [*lau* boiled in milk with sugar].’ Nimāi took that sweet *lau* on that night...

After Mahāprabhu took *sannyās*, being unable to stay without the *darśan* of Gaurāṅga Mahāprabhu, Śrīdhara Prabhu would every year go together with other devotees to Purī to see the Lord.

In this world, people serve the Lord in three ways. Somebody worships the Lord because they are afraid. Somebody worships the Lord because they have some material desires (they always want something from the Lord, they are always attached to material things, material world). And somebody worships the Lord out of sense of duty, thinking, ‘Oh, because we are eternal servants of the Lord and Kṛṣṇa is the Supreme Personality of Godhead, we must serve Kṛṣṇa.’ This is not right. You must serve your *guru*, Vaiṣṇavs and the Lord out of love, affection, out of attachment and love for their lotus feet – only then will it be real service.

In this way, by great fortune, by the unlimited mercy of our Śrī Gurupādpadma, we have come to this eternal pure place, and as we speak about the glories of Śrī Śrīdhara Prabhu, we take the dust from his holy house on our heads and pray that we may one day be able to serve our *guru*, Vaiṣṇavs and the Lord with sincerity, with heart and soul, with love, leaving behind all material attachments.

Śrī Kholāvechā Śrīdhara Prabhu ki jay.

Śrī Nabadwip Dham Parikrama ki jay.

Jay Śrīla Guru Mahārāj ki jay.



At Śrī Śrīdhar Aṅgan



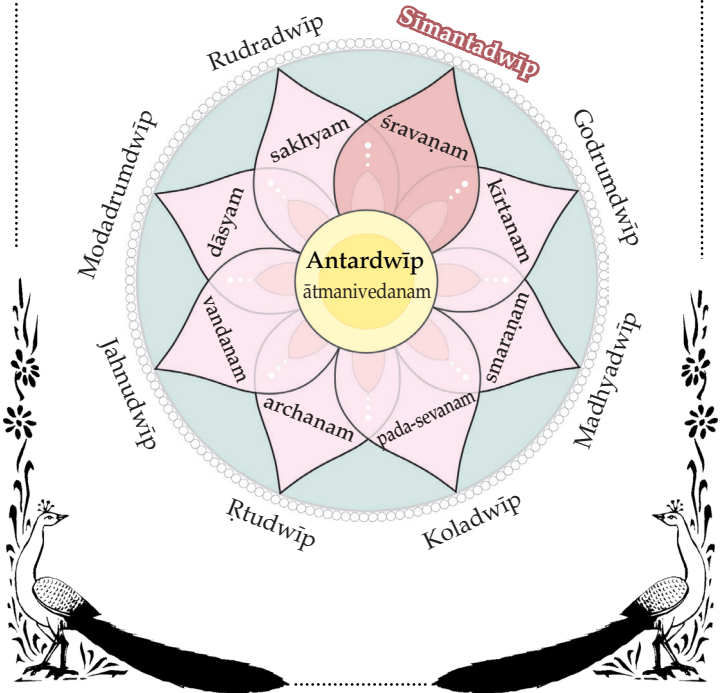
‘Although Śrī Gaurasundar’s appearance day takes place every year, why is it so that many of us cannot establish the seat of Śrī Gaura’s appearance within the faculty of our consciousness? Why do we not realise the meaning and magnanimity of Śrī Gaura’s appearance? Why are we eager for other matters besides “Gaura”? Why are we eager to desire anything else except service to Gaura? Why are we eager to pursue any other primary or secondary goals except service to Gaura’s Name (Gaura-Nāma), Gaura’s desires (Gaura-Kāma) and Gaura’s abode (Gaura-Dhāma)? Why do we not accept that Śrī Gaurasundar’s teachings are the only path and teachings?’

‘Śrīla Kavi Karṇapur gave the solution to all these problems in his play *Śrī Chaitanya-chandrodaya Nāṭaka*. Somebody asked, “O learned Sir, if Śrī Chaitanyachandra’s conclusions and decisions are all-good, eternal, universal, so unparalleled and liberal, then why is it so that everyone in this world always accepts all the other teachings and paths instead of accepting His teachings? They assume that all these teachings and paths are all one stairs leading to the spiritual kingdom!” The reply was, “It is not so. It is not so. The truth is one. The sun rises in the east, and only in the east. The west, the south, the north are not the east; if you come in any of these directions, you will not be able to come to the east; rather, you will end up even further from the east. Therefore, there is a reason why one must accept the one and only unparalleled conception. How can people who are captured by various desires for enjoyment, liberation, etc. ever become disposed towards this transcendental path? All other various paths are born of faith that is infested with material desires.”

(From *Gauḍīya*)

# Śrī Sīmantadwīp

(Śravaṇam: listening)





## Glory of Śrī Sīmantadwīp

Continuing our *parikramā* path, we have crossed Śrī Antardwīp and have entered Śrī Sīmantadwīp. Śrīla Bhaktivinod Ṭhākura describes the glory of this island in his holy book *Śrī Nabadwīp Dhām Māhātmya*:

Continuing Śrī Nabadwīp Dhām *parikramā*, Śrī Nityānanda Prabhu and Śrī Jīva Goswāmī Prabhu reached this village called Simuliyā. Coming here, Śrī Nityānanda Prabhu told:

This is definitely Sīmantadwīp. Later, Gaṅgā will capture this island and only this place here will remain visible.

One day in Satya-yuga, Śivjī Mahārāj started dancing, chanting the Holy Name of Gaurāṅga. Seeing his state, Pārvatī Devī (Śivjī Mahārāj's spouse) asked him, 'Why are you always calling out, "O Gaurāṅga! O Gaurāṅga!"? Who is this Gaurāṅga? When I see you dance and hear the Name of Gaurāṅga, it is melting my heart. I am thinking that whatever *mantras*, *tantras*, etc. I have heard before, it is all garbage for the soul! Tell me about Gaurāṅga. I can feel that if I serve Him, I will gain life.'

Hearing Pārvatī's words, Mahādev said, 'As you are the *prīmaeval* energy, part of Śrī Rādhā, I will tell you everything openly. In Kali-yuga, Kṛṣṇa will take Rādhā's

heart and halo and appear in a village called Māyāpur. Intoxicated with the joy of *kīrtan*, He will distribute the jewel of transcendental love to everyone without any discrimination. Remembering the promise of the Lord makes me feel overwhelmed with transcendental love. Unable to steady my mind, I left Kāśī and came to Māyāpur, where I then decided to worship Gaurāṅga in a small hut on the bank of the Ganges.'

Hearing Śivjī Mahārāj's words, Pārvatī Devī came to Śimantadwīp and started meditating on Śrī Gaurāṅga's form. As she chanted and chanted the Holy Name of Gaurāṅga, transcendental love sprang up in her heart. She could no longer control her mind. In the end, Gaura appeared in front of her together with His devotees. He asked her, 'Pārvatī, what do you want? Why have you come here?'

Anxiously, Pārvatī Devī offered her obeisance at the Lord's holy lotus feet and spoke in reply, 'Prabhu, You are the life and soul of the world, you my Prāṇanāth, the Master of my very being. You are bestowing Your mercy, love and affection all over the world, but You are so cruel to me! You have given me such a cruel service: I am to bind the souls who are averse to you. I am doing what You told me to do, but I myself am cheated out of Your mercy! People say that wherever there is Kṛṣṇa, there is no place for Māyā (Māyā cannot stay there): I have become completely separated from You. When and how will I be able to see Your pastimes? If You do not tell me how to reach You, I will lose all hope.' Saying this, Pārvatī took some dust from the holy feet of Gaurāṅga and rubbed it



onto the parting of her hair (*sīmantā*). From that time, this place became known as Sīmantadwīp, although ignorant people still call it Simuliyā-grām.

In reply to Pārvatī's words, Mahāprabhu said, 'Pārvatī, you are My non-different energy. You are the Mistress of the whole world, and you always stay with Me. You have two forms: by your intrinsic nature, you are My Rādhikā, and externally, you are an expansion of Rādhā. My pastimes are not possible without you. You are always present in My pastimes as Yogamāyā. In Vraja, you perform your eternal pastimes as Paurṇamāsī, and in Nabadwīp, you live with Kṣetrapāl (the guardian of the *dhām*) Śivjī Mahārāj as Prauḍhā Māyā.' Saying this, Mahāprabhu disappeared.

Ever since that time, always keeping these words in her heart, Pārvatī Devī has been staying as Simantini Devī in Sīmantadwīp and as Prauḍhā Māyā in Māyāpur. Such is the glory of Śrī Sīmantadwīp.

*Jay Śrī Sīmantadwīp ki jay.*  
*Śrī Nabadwīp Dhām parikramā ki jay.*  
*Jay Śrīla Guru Mahārāj ki jay.*



dayāl-nitāi chaitanya ba'le nāchre āmār' man'  
(ek-bār) nāchre āmār' man', nāchre āmār' man' [1]  
(emana dayāla to nāi he, mār' kheyē prem' deya)

Dear mind, dance and chant, 'O Merciful Nitāi!  
O Chaitanya!' Dance, my mind! Dance! (There is  
nobody as merciful as Them! They give divine love  
for the Lord even to those who beat Them!)

(ore) aparādha dūre yābe, pābe prema dhan'  
(o nāme aparādha-vichār' to nāi he)  
(takhan) kṛṣṇa-nāme ruchi ha'be, ghuchibe bandhan' [2]  
(kṛṣṇa-nāme anurāg' to habe he)

(Lo!) Your offences will go away, and you will  
get transcendental love for the Lord! (There is no  
consideration of offences in chanting Their Names!)  
(Then,) you will get taste for Kṛṣṇa's Name and your  
bondage will be removed. (You must certainly get  
loving attachment to Kṛṣṇa's Name!)

(takhan) anāyāse saphal' ha'be jīvera jīvan'  
(naile jīvan' to michhe he)  
(kṛṣṇa-rati binā jīvan' to michhe he)  
(śeṣe) vṛndāvane rādhā-śyāmer' pābe daraśan' [3]  
(gaura-kṛpā ha'le he)

(Then,) your life will be easily successful! (Otherwise,  
life is useless – without attachment to Kṛṣṇa, life is  
useless). (In the end,) you will behold Śrī Śrī Rādhā-  
Śyām in Vṛndāvan (if you get Gaura's mercy).

## Rescuing Chāḍ Kazi

As we continue our Śrī Nabadwīp Dhām *parikramā*, by the mercy of Śrī Gurupādpadma, we have now come to the *samādhi-mandir* of Chāḍ Kazi. The town Kazinagar where this *samādhi-mandir* is situated is non-different from Mathurā. He who was famous as Kamsa in Kṛṣṇa's pastimes in Vraja became Chāḍ Kazi in the pastimes of Gaura.

One day, when Kazi was passing the house of Śrīvās Paṇḍit, he heard devotees chanting *kīrtan*. Annoyed, he entered the house and broke a *mṛdaṅga*, threatening everyone, 'Stop all this *kīrtan*! If you do not do it, I will punish you even more!' Everyone became afraid and soon told Nimāi about their plight. When Mahāprabhu heard about Kazi's atrocious behaviour, He became very angry and immediately ordered devotees, 'Tell everyone that they must come out tonight with oil lamps. We shall go to town with *saṅkīrtan*!' The order was announced everywhere, and in the evening, thousands and thousands of people came out onto the street, each carrying a burning lamp in their hand. Then, together with the devotees, with the drums and *karatāls*, Mahāprabhu started a great *mahā-nagar-saṅkīrtan*. Whichever village Mahāprabhu entered with His party, all women and old and young men would

all come out on the street, offering their obeisances at Mahāprabhu's lotus feet. This sight made the hearts of atheists burn in anguish.

Proceeding down the streets with *kīrtan*, everyone finally came to Chāḍ Kazi's house. When Chāḍ Kazi peeked through the window of his room and saw the crowd, he got scared: he rushed inside the house and quickly bolted the door. Mahāprabhu ordered to break the door.

Then, entering Kazi's room, Mahāprabhu said, 'What is going on? We come as guests to your house, but seeing us you hide in your room! Is it part of your religion to hide when guests come to your house?'

'No, no! I was thinking that you all have come in anger, that is why I got a little scared.'

'What is there to be scared of? We have come to talk.'

'So I see... Prabhu, can I say something to You?'

'Yes, what is it?' Mahāprabhu asked.

Looking around and seeing the great crowd, Kazi said softly, 'I mean, can I say something to You privately?'

Mahāprabhu replied, 'Everyone here is My own men, you can say it in front of them.'

'All right... That day when I broke the *mṛdaṅga*... When I went to sleep, a lion came to me in a dream and pounced on my chest. That Narasimha pressed His claw against my chest and said, "Because you have broken a *mṛdaṅga*, I will tear your chest apart!" Seeing His enormous claw, I was terrified and closed my eyes. Then He said, "What? Are you scared? I will let you go this time, but if you ever again do anything against My devotees, I will not tolerate it – I will destroy you and your entire family!" Saying this,

Narasimha went away, but just look – there is still a claw mark on my chest!’ Then, Chāḍ Kazi unbuttoned his shirt and showed his chest to everyone. When everyone saw the claw mark, they believed him.

Kazi continued, ‘I have not told anyone about it, but the next day, a servant came to me and said that he was going to stop *kīrtan* somewhere when suddenly his face caught fire! His whole beard got burnt, and he has blisters on his neck. After that, another servant came to me and told the same thing had happened to him, too. Then, another one. I told them that they did not have to stop *kīrtans* anymore and sent them to stay a few days at home. Then, after a few days, some Muslim commoners came to me and complained that Hinduism was growing and only “Hari Hari” was heard everywhere! The Hindus also came to me complaining, “Because of Nimāi Paṇḍit’s influence all the low-caste people are now chanting the Name of the Lord – they constantly say, “Hare Kṛṣṇa, Hare Kṛṣṇa”! As the result of their sins, the Name of the Lord will become contaminated and the power of the Name will diminish! We will run away from this Nabadwīp!” Everyone is coming and asking me, “You are the head of the village – kick Nimāi out of here!” I sent everybody home promising to take care of it, but now I am thinking that You are really the Lord Himself.’

Hearing all this, Mahāprabhu was very pleased – placing His hand on Kazi’s body, He said with a smile, ‘To hear the Name of Kṛṣṇa come from your mouth is a great wonder. Because you have taken the Name of Kṛṣṇa, you have become supremely pure – all your sins have been

removed now.’ When Mahāprabhu said this, Chāḍ Kazi began to cry and fell down at Mahāprabhu’s holy lotus feet. This is how he was rescued and became a devotee.

We can see even today that, by the influence of the Holy Name of Kṛṣṇa, people all over the world become devotees and chant the Holy Name.

Mahāprabhu once asked Haridās Ṭhākur, ‘How can *yavanas* get liberated in this Kali-yuga?’ Haridās Ṭhākur replied, ‘*Nāmābhāse mukti pāibe*. They will be liberated through the shadow chanting of the Holy Name.’

If you say, ‘Hare Kṛṣṇa’, Kṛṣṇa Himself will protect you: you will not have to be again born in a dog’s or cat’s body – you will be rescued from this material world. This is the result of chanting the Holy Name, but when you chant the Holy Name of Kṛṣṇa, there can be offence in your chanting. What is the solution then? If you chant the Names of Nitāi and Gaura, there is no consideration of offences. Nityānanda Prabhu does not judge whether there is any offence or not – if you sincerely, without any duplicity, call out to His Holy Name, you will get every possible result of chanting the Holy Name.

This is how Mahāprabhu bestowed the treasure of divine love upon Chāḍ Kazi, making him a Vaiṣṇav. Śrīla Bhaktivinod Ṭhākur said, ‘This is the difference between Vraja and Nabadwīp: those who make offences in *Kṛṣṇa-līlā* receive *nirvāṇa* (impersonal liberation), but those who commit offences in *Gaura-līlā* are presented with the jewel of divine love. That is why *Gaura-līlā* is the highest. If there is any offence in a conditioned soul, Kṛṣṇa’s Name, Kṛṣṇa’s abode, etc. rescue this soul after a very long time,

but Gaura's abode, Gaura's Name, Gaura's beautiful form, qualities, associates and paraphernalia overlook offences – they rescue everyone easily, and no offence can check this. If you receive the *darśan* of Chāḍ Kazi's *samādhī*, all your pain and misery will go far away.'

Therefore, coming to the *samādhī* of Chāḍ Kazi, we offer our obeisance at his feet, remembering Mahāprabhu's pastimes and praying to attain the Lord's mercy and service.

*Jay Śrī Chāḍ Kazi ki jay.*

*Śrī Nimāi Paṇḍit ki jay*

*Harinām-saṅkīrtan ki jay.*

*Śrī Nabadwīp Dhām parikramā ki jay*

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## Śrī Bhaktisiddhānta-Vāṇī

‘Lord Jagannāth is not an object of vision, Jagannāth is the seer. When *jīva* souls give up the ego of a ‘seer’ and become completely established in the pure ego of being objects of Jagannāth’s vision and enjoyment, then they will attain service mood and will be able to receive the *darśan* of Lord Jagannāth with the eyes of divine love, filled with serving attitude.

‘For as long as we think, “I will see Jagannāth,” we will not see Jagannāth – instead, we will see only wood, stone, a formless figure from Buddhist literature or historical accounts, an enjoyable idol; and when we can wholeheartedly feel, “He will see me. We are objects meant for His enjoyment; there is no veil of our own enjoyment when it comes to His pleasure; He is free to act as He pleases without any constraints,” then Jagannāth will manifest Himself before us.

‘However, whether the people of this world realise it or not, their minds are bewildered by the idea that “I will see Jagannāth – I will survey His eternal, all-conscious, blissful holy Deity with my fleshy eyes and enjoy.” That is why even after the so-called “*darśan*” of Jagannāth, their minds and hearts still run to see various ugly sights of this world.’ (Śrīla Bhaktisiddhānta Saraswatī Thākura)





## Śrī Jagannāthdev's Temple

The last place we visit on the first day of our *parikramā* is this charming place that is known as Śaṅkhavaṇik-nagar, or Śrī Śaraḍāṅga. This is the place where Śrī Jagannāthdev, Śrī Baladev Prabhu and Śrī Subhadrā Māyī reside with *śabaras* (an ancient caste with whom Lord Jagannāth stayed at first, before coming to Purī).

Śrīla Bhaktivinod Ṭhākura wrote in his holy scripture *Śrī Nabadwīp Dhām Māhātmya*: 'There was a time when an atheist Muslim ruler named Rakhabāhu performed various atrocities in Odisha; at that time, the Lord came here with *śabaras* and has always lived here since then. This place is non-different from Śrī Puruṣottam Kṣetra (Śrī Purī Dhām).'

*Jay Śrī Baladev Subhadrā Jagannāth jiu ki jay.*

*Śrī Sīmantadwīp ki jay.*

*Śrī Nabadwīp Dhām parikramā ki jay.*

*Jay Śrīla Guru Mahārāj ki jay.*



‘Here in Bengal, we always welcome Phālgunī Pūrṇimā, but it is up to the learned to discern how much of this welcome is selfish and how much unselfish (causeless). May the youthful spring, the king of seasons, increase our passions; may the calls of cuckoos, the messengers of spring, shower our ears with the heavenly ambrosia; may Lakṣmī, the spring’s intrinsic nature, create new gifts for our mundane literature or bring abundance and great crops to Mother Earth, letting us enjoy even more – cherishing these dreams and hopes, we welcome Phālgunī Pūrṇimā; or noticing the banner of the tidings of the coming Phālgunī festival celebrated in the society by young boys and girls and sweethearts, we congratulate each other and invite everyone to celebrate Phālgunī Pūrṇimā; otherwise, instead of worshipping (commemorating) the birth day of a powerful hero or a leader who provided us with some sort of illusory gift of social or practical opportunism that is common for the world of mundane realism, we consider this day very special as we are inspired to worship our own opportunism. However, the peculiarity of Śrī Phālgunī Paurṇamāsī is that she does not pamper one with the universal illusion of mundane realism or philanthropic envy-driven opportunism. Phālgunī Paurṇamāsī has devised a golden opportunity to expel universal unconsciousness. Phālgunī Pūrṇimā reveals the beauty coming from the toenails of the holy lotus feet of the full moon Śrī Chaitanya. A great Bengali poet sang:

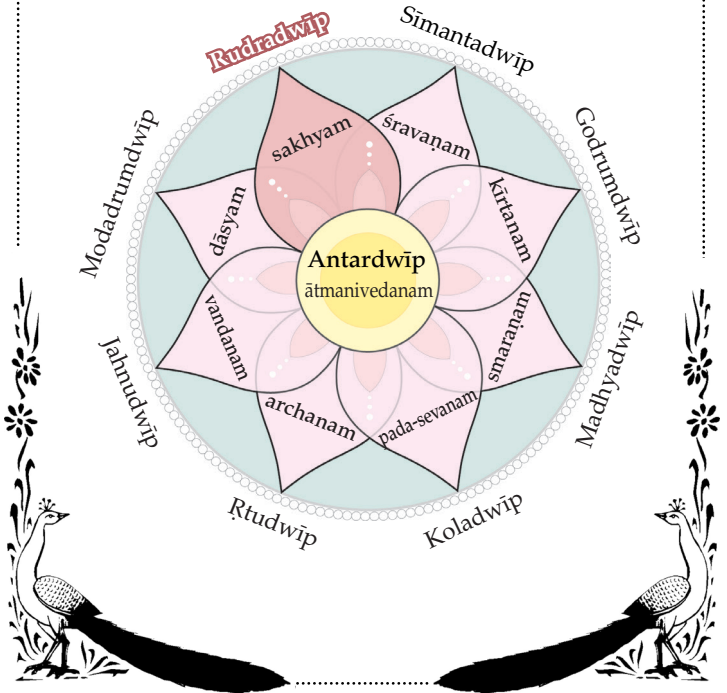
“chaitanyera janma-yātrā — phālgunī pūrṇimā  
brahmā ādi e-tithira kare ārādhana  
parama pavitra tithi bhakti-svarūpiṇī  
yāhi avatīrṇa hailena dvija-maṇi”

“Beginning with Brahmā, everyone is worshipping Phālgunī Pūrṇimā, the holy appearance day of Śrī Chaitanya. This supremely pure holy day, the personification of Devotion, is the day when the jewel of the twice-born descended to this world.”

(Śrī Chaitanya-bhāgavata, 1.3.43–44)

# Śrī Rudradwīp

## (Sakhyam: friendship)



avatāra sāra,                      gorā avatāra,  
    kena nā bhajili tāre,  
 kari' nīre vāsa,                      gela nā piyāsa,  
    āpana karama phere [1]

Gorā *avatār* is the best of *avatārs*. Why haven't you worshipped Him? Although you live right in water, your thirst does not go away – you have got yourself in a scrape due to your own actions.

kaṇṭakera taru,                      sadāi seveli (mana),  
    amṛta pā'bāra āśe  
 prema-kalpa-taru,                      śrī-gaurāṅga āmāra,  
    tāhāre bhāvili viṣe [2]

(Dear mind,) hoping to get nectar, you have been chewing thorny wood, mistaking the blood in your mouth for nectar. My Śrī Gaurāṅga is a wish-fulfilling tree of divine love, but you thought that He was poison.

saurabhera āśe,                      palāśa śūkili (mana),  
    nāsāte paśila kīṭa  
 'ikṣu-daṇḍa' bhāvi',                      kāṭha chuṣili (mana),  
    kemane pāibi miṭha [3]

(Dear mind,) seeking pleasant fragrance, you have been smelling the odourless *palāśa* flower and only insects have entered your nose. (O mind,) you have been sucking dry wood, thinking it was sugar cane. How can you feel any sweet taste like that?

'hāra' baliyā,                      galāya parili (mana),  
    śamana kiṅkara sāpa  
 'śītala' baliyā,                      āguna pohāli (mana),  
    pāili bajara-tāpa [4]

(Dear mind,) taking it for a necklace, you have been wearing a serpent, death's servant, around your neck. (Dear mind,) thinking it would cool you, you have embraced fire and received deep burns.

samsāra bhajili,                      śrī-gaurāṅga bhulili,  
    nā śunili sādharma kathā  
 ihā-parakāla,                      dukāla khoyāli (mana),  
    khāili āpana mātā [5]

Worshipping your material life, you forgot Śrī Gaurāṅga and never listened to *sādhus'* words. (O mind,) you have wasted both this and next life – you have been simply 'eating' your own head (ruining your own life).

## Śrī Rudradwīp

Between Śrī Antardwīp and Śrī Sīmantadwīp (to the north-west), there lies one more enchanting island called Śrī Rudradwīp. To bestow auspiciousness upon this world, Bhagavān Śrīla Bhaktisiddhānta Saraswatī Ṭhākura established here Śrī Rudradwīp Gauḍīya Maṭh in 1936. Since then, the original temple was taken by the Ganges and later rebuilt by the devotees of Śrī Gauḍīya Maṭh. We used to come here every year before, but we have not visited this place for many past years – we did not have that kind of *sukṛti*. This year (in 2021), we have got the fortune to come here again by the mercy of Śrī Gurupādpama.

This island, Śrī Rudradwīp, is divided by the current of the Ganges into two parts: one part of the island is on the western bank, where Nabadwīp town is; and the second part, where we are sitting now, is on the eastern bank. Although, by the desire of the Lord, nobody lives in this area, the *kīrtan* of the glories of this place is chanted eternally. There is also a famous village called Śrī Śaṅkarapur in the middle of this island (in the western part).

In ancient times, Śrī Śaṅkar Āchārya was a great preacher in this world. He is a Vaiṣṇava and an expansion of Śivjī Mahārāj (Rudra), but following a special order of the Lord, when he performed his pastimes he showed that he was a servant of Māyā and preached *advaitavād*

(disguised Buddhism, or *māyāvād*, impersonalism). When Śrī Śaṅkar Āchārya came to Nabadwīp to conquer local scholars and establish his universal authority, Gaurāṅga Mahāprabhu appeared before him and spoke to him sweetly:

‘Śaṅkar, you are My servant. Placing My order on your head, you are very ardently preaching *māyāvād*, but this Nabadwīp Dhām is My favourite place, and *māyāvād* will never have any place here. Vṛddha Śiva and Praudhā Māyā reside here and preach an artificial (imaginary) conception, but they only cheat those who are jealous of devotees. Apart from that, only My devotees live here – there is no need to preach any misconception here. Please go somewhere else. Do not worry the residents of Nabadwīp.’

Understanding the nature of Nabadwīp and feeling overwhelmed with devotion, Śaṅkar Āchārya left.

This Rudradwīp is also the residence of many Rudras, where they dance and chant the glories of Gaurāṅga Mahāprabhu. Seeing their dance and feeling overjoyed, all demigods shower flowers from the sky.

One time, Śrī Viṣṇu Swāmī came here with his disciples desiring to conquer local scholars and establish his worldwide authority. Hearing Viṣṇu Swāmī reciting praises and prayers and his disciples chanting ‘Hari! Hari!’, seeing them all dance, Śivjī Mahārāj became very pleased and appeared before them. They were greatly surprised to see Śivjī Mahārāj and immediately fell flat on the ground, offering him their obeisances. Then, Śivjī Mahārāj said to them mercifully, ‘You are all Vaiṣṇavs and very dear to me. When I see you, my heart rejoices. What boon would you

like to receive from me? When Vaiṣṇavs ask for something or need something, I can give them anything they want.’ Then, Viṣṇu Swāmī said, ‘If you desire to give us a boon, then we would like to ask you to bless us so that we may one day become established within a devotional school.’ Greatly jubilant, Rudra (Śivjī Mahārāj) bestowed this boon on them, and by the wish of Śrī Viṣṇu Swāmī, he called that school ‘Rudra Sampradāya’.

By the mercy of Śivjī Mahārāj, Viṣṇu Swāmī stayed here for some time and always worshipped Gaurāṅga Mahāprabhu. One day, Mahāprabhu came to him in a dream and said, ‘Listen, Viṣṇu. My devotee Rudra bestowed his mercy on you – you are very fortunate that you have got the gift of devotion in Nabadwīp. However, you must preach *śuddhādvaita* here. When I appear, you will come as Śrī Vallabha Bhaṭṭa and meet Me in Purī Dhām; after that, you will go to Mahāvan and your *sampradāya* will gain renown.’ Following the order of Mahāprabhu, Viṣṇu Swāmī started to preach *śuddhādvaita*.

In this area, Lord Śrī Gaurasundar in the same way granted His *darśan* to Śrī Rāmānuja Āchārya, Madhva Muni and Nimbārka Āchārya, giving them comprehensive instructions on how they must preach. This is how the four Vaiṣṇav *sampradāyas* (schools) – Śrī (Śrī Rāmānuja Āchārya), Brahma (Śrī Madhva Āchārya), Rudra (Śrī Viṣṇu Swāmī) and Kumār (Śrī Nimbārka Āchārya) – manifested in Śrī Nabadwīp Dhām in ancient times and have since existed in this world.

When Mahāprabhu appeared in this world, He Himself accepted Śrī Brahma Sampradāya. Before coming

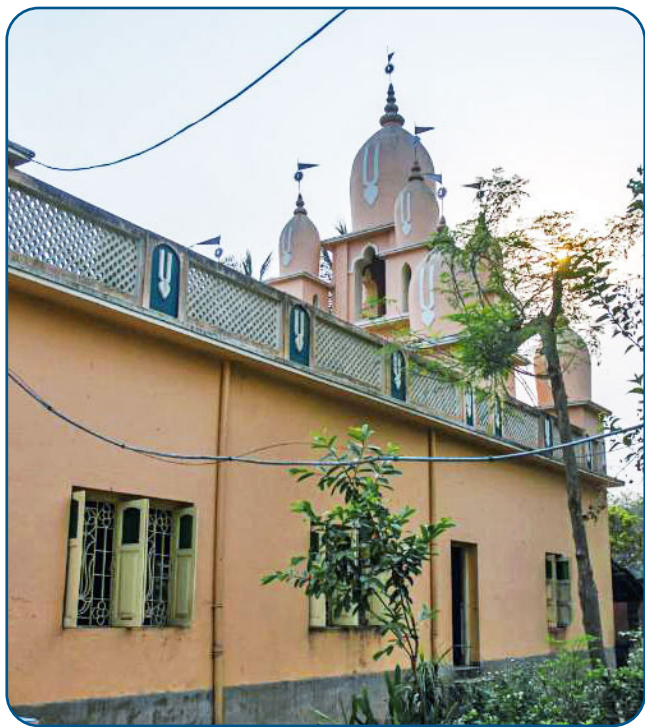
to Śrī Rudradwīp, Śrīman Nityānanda Prabhu told Śrīla Jīva Goswāmī Prabhu about Śrī Madhva Āchārya:

When Śrī Madhva Muni lived with his disciples in Śrī Nabadwīp Dhām, Śrī Gaurasundar once came to him in a dream and said with a smile, ‘Madhva, everyone knows that you are My eternal servant. When I manifest Myself in Nabadwīp, I will accept Your *sampradāya*. As for now, please do Me a favour – eradicate all *māyāvād* and misconception from the entire country and reveal the glory of Deity worship. Later, when I come, I will display your pure conception.’ Saying this, Gaurāṅga Mahāprabhu disappeared, and Madhva Muni woke up and fell unconscious. When he came round, he began to cry, ‘Will I ever see this beautiful golden form of the Lord?’ Then he heard a divine message in the sky, ‘If you serve Me, you will come to Me.’ Composing himself, Madhva Āchārya followed Mahāprabhu’s order and conquered all *māyāvādī digvijayas* (great scholars of impersonalism who were accepted as absolute authority at the time).

Strolling about Śrī Rudradwīp, Śrīman Nityānanda Prabhu showed Śrīla Jīva Goswāmī Prabhu various other places, such as Śrī Pulina, where Śrī Rāsa Maṇḍal and Dhīra Samīra are manifest. Śrī Nabadwīp Dhām is non-different from Śrī Vṛndāvan Dhām, so all the holy places are manifest here and all the pastimes are happening here, too: every day, Kṛṣṇa enjoys here His ecstatic pastimes with *gopas* and *gopīs*. Those who are fortunate can sometimes see this.

*Śrī Rudradwīp ki jay. Jay Śrīla Guru Mahārāj ki jay.*





Śrī Rudradwīp Gauḍīya Maṭh

gurudev!

baḍa kṛpā kari',      gauḍa-vana-mājhe,  
godrume diyāchha sthāna  
ājñā dila more,      ei vraje vasi',  
harināma kara gāna [1]

Gurudev! Bestowing great mercy on me, you have given me a place in Śrī Godrumdwīp amidst the forests of Gauḍa. You ordered me: 'Reside in this abode that is non-different from Vraja and chant the Lord's Name.'

kintu kabe prabho,      yogyatā arpibe,  
e dāsere dayā kari'  
chitta sthira habe,      sakala sahiba,  
ekānte bhajiba hari [2]

But when, O Master, will you mercifully grant this servant the qualification to do this? When will my heart become steadfast? When will I tolerate everything and serve the Lord exclusively?

śaiśava-yauvane,      jaḍa-sukha-saṅge,  
abhyāsa haila manda  
nija-karma-doṣe,      e deha haila,  
bhajanera pratibandha [3]

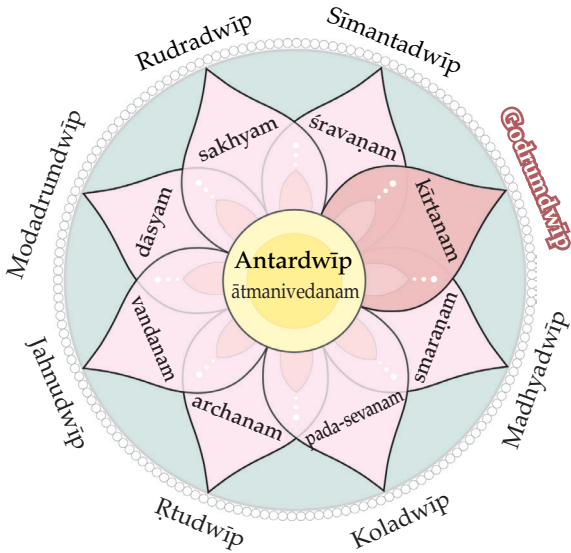
Having enjoyed in my childhood and youth, I have developed bad habits. Because of my previous actions, this body has now become an obstacle to practising spiritual life.

vārdhakey ekhana,      pañcha-roge hata,  
kemane bhajiba bala'  
kāḍiyā kāḍiyā,      tomāra charaṇe,  
paḍiyāchhi suvihvala [4]

I am now old and afflicted by five-fold material diseases. Tell me, how shall I serve? Crying incessantly, I have fallen at your feet, utterly bewildered.

# Śrī Godrumdwīp

(Kīrtanam: chanting)



gaurāṅgera duṭi pada,      yāra dhana sampada,  
se jāne bhakati rasa-sāra  
gaurāṅgera madhura-līlā,      yāra karṇe praveśilā,  
hṛdaya nirmala bhela tāra [1]

Those whose wealth and treasure is Śrī Gaurāṅga's feet know the excellence of devotional ecstasy. When Gaurāṅga's sweet pastimes enter one's ears, their heart becomes pure.

ye gaurāṅgera nāma laya,      tāra haya premodaya,  
tāre muṇi yāi balihārī  
gaurāṅga-guṇete jhure,      nitya-līlā tāre sphure,  
se jana bhakati-adhikārī [2]

When one chants Gaurāṅga's Name, divine love arises in them. It is beyond description! Eternal pastimes of Lord Gaurāṅga are revealed to those who shed tears upon hearing about His glory – such persons are qualified for devotion.

gaurāṅgera saṅgi-gaṇe,      nitya-siddha kari māne,  
se yāya vrajendra-suta-pāśa  
śrī-gauḍa-maṇḍala-bhūmi,      yebā jāne chintāmaṇi,  
tāra haya vraja-bhūme vāsa [3]

Those who consider Gaurāṅga's associates to be eternally liberated perfected souls reach Kṛṣṇa, the Son of the King of Vraja; and those who always think about Śrī Gauḍa Maṇḍal reside in Vraja.

gaura-prema-rasārṇave,      se taraṅge yebā ḍube,  
se rādhā-mādhava-antaraṅga  
gr̥he vā vanete thāke,      'hā gaurāṅga' bale ḍāke,  
narottama māge tāra saṅga [4]

Those who dive into the waves rising in the ocean of divine love for Gaura are intimate associates of Rādhā-Mādhav. No matter whether the person lives in a house or a forest, whoever calls out to Gaurāṅga, Narottam begs for their association.

## Śrī Suvarṇa Bihār

By the mercy of Śrī Gurupādpadma, we have started our second day of Śrī Nabadwīp Dhām *parikramā* and have first come to Śrī Suvarṇa Bihār Gauḍīya Maṭh, which was established in Godrumdwīp by Bhagavān Śrīla Bhaktisiddhānta Saraswatī Ṭhākura Prabhupād.

A king called Śrī Suvarṇa Sen lived in this place in Satya-yuga. He had so much deep material attachment that he was always busy with the affairs of his kingdom, and he did not stop even when he became old. Ever



engrossed in his material life, he was always thinking, ‘How can I increase my wealth and property?’

King Śrī Suvarṇa Sen had some *sukṛti*, or *punya*, from his previous lifetimes, owing to which he once got to meet with a Vaiṣṇav: by some fortune, Śrī Nārada Muni happened to come to his house. Although a materialistic king, Suvarṇa Sen had a good habit: whenever a saint or a guest came, he treated them well and was hospitable. So, because the king showed much respect to Nārada Muni, Nārada decided to bestow special mercy on him. He took the king to a secluded place and gave him the following spiritual advice:

‘O King! Your days are passing in vain! You are busy with your material life all the time, thinking only, “Money, money, money!” that is why you are always attacked by illusory environment and always feel attachment to material things. You are wasting your life! Think just once deep in your heart: what is bad and what is good? *Anartha* (lit. ‘something that is wrong, inauspicious or unworthy of being offered in worship’) means material desires, but *paramārtha* (lit. ‘the highest aspiration or religion’) is something else – *paramārtha* means transcendental knowledge.

‘When you die, neither your wife nor your son nor your friends will help you. They are nobody to you! They may be your friends now, but they stay with you only out of their own interests. When you die, they will take your body to the crematorium, throw it into fire (or set it floating down the Ganges) and return home. Why cherish all these false hopes then? Why are you always running

behind farce? You have nobody in this world. If you say, "This is not so. I have no sadness in my life. I only want happiness in my life, that is why I am naturally trying to earn some money," this is a lie. Even if you have money, you still suffer from the threefold miseries (*ādhibhautik*, *ādhidaivik*, *ādhyātmik*: the miseries caused by other souls, by the nature and by your mind). If you have money, does it mean that all suffering and hardships will go away? Does having money make one happy? What will become of you when the time comes to leave everything and go away? All these material things will go away one day – all your wealth and property will be gone. This life is not eternal: you will be alive for a hundred years, and after that you will have to give up everything and leave.

‘Therefore, you must overcome all this illusion. When you cross the illusory world, you will understand that there is no unhappiness – real happiness is devoid of any fear or grief. Tell me, how is it possible to achieve such a miraculous result? Everyone knows that if you want to get something, you must give something up for that, but this result that I am telling you about cannot be attained by any austerity or knowledge. Renunciation and knowledge will dissolve your material bondage, but all you will get through that is impersonal Brahman (the Supreme Absolute, one without a second). There is no joy in impersonal Brahman – your entire being will vanish. As the result, you will lose everything without getting any highest benefit. So, those who are intelligent give up all enjoyment and liberation and practise Kṛṣṇa consciousness.

‘You, king, are very intelligent, so judge yourself how you can attain benefit.

‘The knowledge of the relationship, the means and the goal is in detachment from the material world and attachment to the lotus feet of Lord Kṛṣṇa. If you want to come to Kṛṣṇa, you can only come to Him through devotion – not through any material actions (*karma*), not through any knowledge (*jñāna*), not through any supernatural perfections (*yoga*). All desires for enjoyment and liberation are extremely trifles.

‘If you keep thinking about your material desires all the time, then, by the influence of Māyā’s touch, you will always remain bound within the illusory environment. The *jīva* souls who live within illusory bondage are always busy with various activities – wandering in the illusory net, they keep coming and going in this world. They sometimes practise *aṣṭāṅga yoga*, sometimes *brahma-jñāna*, they try to practise all sorts of religions, but everything is in vain: they do not attain even the knowledge of who they are. Eventually, “having travelled throughout the universe and got the mercy of Śrī Guru and Kṛṣṇa, fortunate souls receive the seed of the devotional creeper (*brahmāṇḍa bhramite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*)”: after coming and going, coming and going, as the result of some fortune, conditioned souls reach the lotus feet of Śrī Gurupādpadma and Śrī Chaitanya Mahāprabhu and get faith and pure devotion. Having got pure saintly association, all dirt, all unwanted elements go away from such fortunate *jīva* souls’ hearts and they become firmly fixed in their spiritual life. From



firmness gradually comes taste; from taste, attachment; from attachment, transcendental love and devotion. This is how full result comes through listening (*śravaṇ*) and chanting (*kīrtan*).

‘Dear king, you are so fortunate – you live right here in Nabadwīp! Make your faith firm in the association of saints and chant the glory of the Holy Name of Kṛṣṇa! Then the sun of transcendental love must no doubt arise in your heart.

‘When Gaurāṅga Mahāprabhu comes in Kali-yuga, everyone will get the mercy of Lord Kṛṣṇa. You, too, will again come here at that time, and you will be chanting the Holy Name of Gaurāṅga. If you worship Kṛṣṇa without chanting Gaurāṅga’s Name, it will take you a very long time to reach Kṛṣṇa’s land; but if you chant Gaurāṅga’s Name, all offences will go away from your heart and you will get Kṛṣṇa very quickly.’

As Nārada Muni spoke all this, he became overwhelmed with transcendental love for Lord Kṛṣṇa and began to dance and chant, ‘Gaura! Gaura!’ His *vīṇā* also started chanting, ‘Gaura-hari! Gaura-hari!’ In the end, Nārada said, ‘When will this blessed Kali-yuga come? When will this Gaurāṅga come? Chanting Gaura’s Name, I will become so fortunate!’ Saying this, Nārada left.

After King Śrī Suvarṇa Sen got the association of Nārada Goswāmī, he started thinking about what he had heard. The seed of material attachment growing in his heart gradually began to perish, and after that, first, detachment from the material world, and then transcendental love, arose in it: affected by Nārada Goswāmī’s words, he

started to dance, chanting, 'O Gaurāṅga! O Gaurāṅga!' Falling at all saints' holy lotus feet, he started begging them for transcendental love: all his material desires and attachment were gone far away.

One day, Śrī Gaura-Gadādhara, along with some devotees, came to the king in a dream. The king saw that everyone was dancing in his courtyard, embracing and greeting each other, with the sounds of 'Hare Kṛṣṇa' being chanted and heard all around. When the dream broke and the king awoke, he began to weep. Suddenly, he heard a divine message from the sky: 'Dear king, when Gaurāṅga Mahāprabhu comes, you too will come as His associate. Your name will be Buddhimanta Khān, and you will get an opportunity to serve Gaurāṅga.'

In this way, he who was King Śrī Suvarṇa Sen in Satya-yuga became Buddhimanta Khān in Kali-yuga.

In 1936, Śrīla Prabhupād Bhaktisiddhānta Saraswatī Ṭhākura established a temple of Śrī Gauḍīya Maṭh here in Śrī Suvarṇa Bihār, and we have been coming here and remembering these beautiful pastimes every year by the mercy of our Śrī Gurupādpadma.

*Nitāi Gaura premānande Hari bol!*

*Śrī Suvarṇa Bihār ki jay.*

*Rājā Śrī Suvarṇa Sen, Buddhimanta Khān ki jay.*

*Śrī Nabadwīp Dhām parikramā ki jay.*

*Oṃ Viṣṇupād Jagad-Guru*

*Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj ki jay.*



## Broker's Song

baḍa sukhera khabara gāi  
surabhi-kuñjete nāmera hāṭa khulechhe khoda nitāi

I am singing about the greatest news! Master Nitāi has opened a marketplace of the Holy Name at Surabhi Kuñja!

baḍa majāra kathā tāya  
śraddhā-mūlye śuddha-nāma sei hāṭete vikāya

This is such great news! You can buy the pure Name at this marketplace at the cost of faith.

yata bhakta-vṛnda basi'  
adhikārī dekhe' nāma vechchhe dara kaṣi'

So many devotees come there. Seeing a fit soul, He sells them the Name at a bargain price.

yadī nāma kinbe bhāi  
āmāra saṅge chala mahājanera kāchhe yāi

Brother, if you want to buy this Name, come with me! I am going to this great soul now.

tumi kinbe kṛṣṇa-nāma  
dasturi laiba āmi, pūrṇa ha'be kāma

If you buy the Holy Name, I will get a discount and my hankering will be fulfilled.

baḍa dayāla nityānanda  
śraddhā-mātra la'ye dena parama ānanda

Nityānanda is very merciful – at the cost of mere faith He bestows greatest joy.

eka-bāra dekhle chakṣe jala  
'gaura' bale' nitāi dena sakala sambala

If Nitāi just once sees tears in someone's eyes as they take Gaura's Name, He gives them all His wealth.

dena śuddha kṛṣṇa-śikṣā  
jāti, dhana, vidyā-bala nā kare apekṣā

He gives pure teachings of Lord Kṛṣṇa without expecting any high caste, wealth or strength of knowledge from anyone.

amani chhāḍe māyā-jāla  
gr̥he thāka, vane thāka, nā thāke jañjāla

The net of illusion will fall off on its own, then wherever you are – whether you live in a house or in a forest – there will be no more material garbage left in your life.

āra nāiko kalira bhaya  
āchaṇḍāle dena nāma nitāi dayāmaya

There is no fear of Kali anymore – merciful Nitāi gives the Name even to the lowest among men.

bhaktivinoda ḍāki' kaya  
nitāichāḍera charaṇa binā āra nāhi āśraya

Bhaktivinod calls out, 'There is no other shelter except for Nitāi's feet!'

## Śrī Surabhi Kuñja

By the mercy of Śrī Gurupādpadma, today, as every year, continuing our Śrī Nabadwīp Dhām *parikramā*, we have come from Śrī Suvarṇa Bihār Gauḍīya Maṭh to this extremely pure place, Śrī Surabhi Kuñja.



The name of this island is Śrī Godrumdwīp, and this island is the place of *kīrtan*. From here, on the bank of the Saraswatī River, Śrīla Bhaktivinod Ṭhākura Mahāśaya started his *kīrtan* and preaching of the glories of Śrī Nabadwīp Dhām. In Śrī Nabadwīp, there are two rivers flowing inside the Ganges: the current of the Ganges is on one bank, the current of the Saraswatī River is on the other bank (when we cross the Ganges, we can see

that the colour of the water is different). So, this island Godrumdwīp lies on the bank of the Saraswatī River, and within it there are many villages, such as Gadigachha, Balirchar, Maheshganj, Tiworakali, Amghat, Shyamnagar, Virija, Harishpur, Suvarna Bihar and Devapalli. Local people call Godrumdwīp ‘Gādigāchhā’, but in the Vaiṣṇav language, we say ‘Godrumdwīp’. At this place, having received by the mercy of Surabhi Cow an order to engage in the worship of Gaura, Mārkaṇḍeya Muni took shelter in pure devotion. In *Kṛṣṇa-līlā*, Mārkaṇḍeya Muni was Lord Indradev. Actually, *go* means ‘a cow’ and *drum* [pronounced as ‘droom’] means ‘a tree’ – because there used to be an *āśvattha* (banyan) tree and the heavenly cow Surabhi lived under it, this place is called Godrum. Try to remember and keep all that is spoken in your heart.

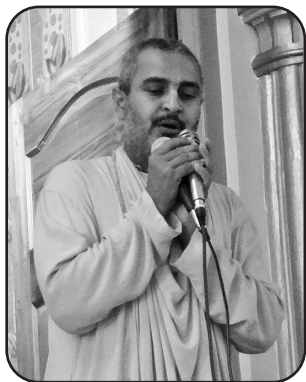
You must have heard about the nine kinds of devotion; each of these nine kinds of devotion resides within a corresponding island of Nabadwīp:

**Śimantadwīp** – *śravaṇam*, **Godrumdwīp** – *kīrtanam*, **Madhyadwīp** – *smaraṇam*, **Koladwīp** – *pāda-sevanam*, **Ṛtudwīp** – *archanam*, **Jahnudwīp** – *vandanam*, **Modadrumdswīp** – *dāsyam*, **Rudradwīp** – *sakhyam*, **Antardwīp** – *ātma-nivedanam*. So, because *kīrtan* resides on the island of Godrumdwīp, we must loudly and properly chant *kīrtan* here.

Śrīla Bhaktivinod Ṭhākura built this Surabhi Kuñja house in 1888, and our Śrīla Bhakti Vedānta Avadhūt Mahārāj serves this place single-handedly. When our Gurudev disappeared, there was nothing here except for a small house, but Śrīla Bhakti Vedānta Avadhūt Mahārāj

has since then arranged this beautiful place for us all to sit. It is our great fortune to be able to come here. He is also my dear friend, and I would like to request Śrīla Avadhūt Mahārāj to please sing *kīrtan* and speak some Hari-kathā.

*Below is Pūjyapād Śrīla Bhakti Vedānta Avadhūt Mahārāj's glorification of Śrī Godrumdwīp and Śrī Surabhi Kuñja:*



We are extremely happy today to have got the company of our dearest friend, Pūjyapād Bhakti Nirmal Āchārya Mahārāj. Although he comes here only once a year on this day, he has done so much service to this place – to this day, I have not got so much great fortune to serve this place as much as Mahārāj has served it. I do not know when that day will come to me – if Mahārāj gives his mercy to me, then it must happen. We have invited Mahārāj many times for the separation festival of our *gurudev*, but Mahārāj is always busy and has not been able to come, so we are very happy to have him here today. We like to see him. ‘*Vaiṣṇava saṅgete mana ānandita anukṣaṇa, sadā haya Kṛṣṇa parasaṅga*. In the association of Vaiṣṇavs, my mind is always joyful: in their association I always find the association of Kṛṣṇa.’

Pūjyapād Bhakti Nirmal Āchārya Mahārāj's contribution is incomparable: his service has brought about all sorts of auspicious benefit. I have heard that he has established



a temple at the birthplace of Śrīman Nityānanda Prabhu in Ekachakrā Dhām; he is making a beautiful temple near the birthplace of Lord Chaitanya Mahāprabhu in Māyāpur Dhām; and he has also made a beautiful temple in Nrisingha Palli, where Lord Nṛsimhadev, the protector of all devotees (*bhakta-rakṣak*) and destroyer of all obstacles (*vighna-vināśakārī*) resides eternally. This gives us very much joy. Moreover, Mahārāj is also very affectionate to us. We also often think about him: his *gurudev* has kept abundant blessings with him, that is why, despite any perilous position, he is never harmed. When we see his example, we are reminded of how the Lord tested Prahlaḍ Mahārāj's deep devotion when his father harassed him in so many ways – in the same way, the Lord also tested Pūjyapād Bhakti Nirmal Āchārya Mahārāj in many ways, but the *guru* and Vaiṣṇavs are always with him, protecting him. Kṛṣṇa also says in *Śrīmad Bhagavad-gītā*, 'Na me bhaktaḥ praṇaśyati: My devotee is never vanquished.'

Anyhow, you have all come to this eternally pure place, where Śrīman Nityānanda Prabhu started a marketplace of the Holy Name (Nāma-haṭṭa) and started preaching on the order of Mahāprabhu. Later, when Śrīla Bhaktivinod Ṭhākur came here, he composed a special *kīrtan* called 'Broker's Song' ('*Baḍa sukhera khabara gāī*') about the glory of this Nāma-haṭṭa.

In Dvāpar-yuga, not being able to recognise the Lord, Indradev committed an offence at the holy feet of Lord Kṛṣṇa. What offence was it? Every year, the residents of Vraja usually made an offering to Lord Indra to get regular rains (if it rains regularly, then grass grows well, cows eat



well, the crops are good, and so on). One year, however, Lord Kṛṣṇa said, ‘We must worship Girirāj Govardhan now! We will not worship Indra anymore! If we worship Girirāj Govardhan, we will get everything!’ Then, Nanda Mahārāj, together with all the *Vraja-bāsīs*, stopped their worship of Indradev and started worshipping Girirāj Govardhan.

Indradev became angry that the residents of Vraja had worshipped Govardhan, so he sent torrential rains onto Vṛndāvan. All the *Vraja-bāsīs* became scared, ‘Indradev is angry! O Lord, please protect us!’ but Kṛṣṇa assured them, ‘There is nothing to be afraid of! Girirāj Govardhan will protect us.’ Then, Lord Kṛṣṇa lifted Govardhan Hill and during seven days sheltered all *Vraja-bāsīs* underneath it. Because Śrī Kṛṣṇa showed Himself as a simple cowherd boy, everybody forgot that Kṛṣṇa was the Supreme Lord. Then, seven days later, Indradev stopped the rain, thinking, ‘These *Vraja-bāsīs* must be all scared – now they will again start worshipping me!’ However, when the rain stopped and all the water dried up, *Vraja-bāsīs* returned to their homes and were amazed to see that all their things at home were just like that – there was no damage or loss. They were very happy, ‘Now we will worship Girirāj Govardhan every year! We will not worship Indra anymore.’

Meanwhile, Indradev began to doubt, ‘These *Vraja-bāsīs* did not feel scared, and there was no damage to their houses – they behave like nothing has happened.’ He came to meet with the heavenly cow Surabhi, the mother of all cows, and asked her, ‘Mother, tell me, who is this Kṛṣṇa? Is He an ordinary cowherd boy? He is saying that they must stop my worship and worship Govardhan instead,

and after worshipping Govardhan, their happiness has only increased!’ Surabhi said, ‘Kṛṣṇa is the Supreme Personality of Godhead, and He has protected everyone. You have made a mistake: not being able to recognise Him, You mistook Him for an ordinary boy. Go to Him and beg Him forgiveness.’ Indradev agreed, but then he said, ‘I am scared to go alone. Please come with me.’

In this way Indradev came to Lord Śrī Kṛṣṇa together with Surabhi Cow. Arriving at Govardhan Hill, Indradev pleased the Lord with his offering of prayers, praise and *abhiṣek* (auspicious bathing). Śrī Kṛṣṇa was satisfied with Indra and cleared his offence.

After that, Indradev returned to heaven, but some days later, he felt uneasy again. He again came to Surabhi and said, ‘Mother Surabhi, I again feel scared...’

‘King, listen to what I am going to tell you,’ Surabhi said. ‘Lord Śrī Chaitanya Mahāprabhu will appear in Nabadwīp Dhām in Kali-yuga, and He will grant all offenders the Holy Name of Lord Kṛṣṇa, liberating them thus from all offences: He will bless them with devotion and transcendental love to Kṛṣṇa.’

‘Mother Surabhi,’ Indradev asked, ‘I could not recognise Kṛṣṇa, so when Gaurāṅga Mahāprabhu comes, what if I again cannot understand His pastimes or recognise Him, too? I will again commit offences. Mother, please do me a favour. Take me to this Nabadwīp Dhām now. I want to worship Gaurāṅga and receive His *darśan*.’

So, Indradev came here, to the place where we are sitting now, in Dvāpar-yuga with Surabhi Cow. There used to be a banyan tree here before: Surabhi and Indradev sat

under that tree and started worshipping Lord Śrī Chaitanya Mahāprabhu. Some time later, Mahāprabhu granted them His *darśan*: receiving the Lord's *darśan*, Indradev felt extremely happy in his heart. After that, Indra left for heaven, but Surabhi Cow stayed here. This is how this place got its name, Śrī Surbhi Kuñja ('the grove of Mother Surabhi').

Śrīla Bhaktivinod Ṭhākura says that this Godrumdwīp is non-different from Nandagrām in Vṛndāvan. The island of Godrumdwīp stretches from here all the way to Nrisingha Palli, and the expanse of the banyan tree that grew here was eight kilometres.

One time, there was a great flood in the world. A sage called Mārkaṇḍeya Muni had received a boon of seven *kalpas* (seven days of Lord Brahmā, each day consisting of four *yugas*, finishing with the universal annihilation) from Lord Śiva, which meant that he did not die when there was the universal flood at the end of each *kalpa*. One day, at the time of one of such floods, Mārkaṇḍeya Muni was floating in the water and somehow came to Nabadwīp Dhām (the glory of Nabadwīp Dhām is such that this holy abode is never flooded). When Mārkaṇḍeya Muni came here, he saw Surabhi Cow and asked her, 'Mother, I have been starving for a very long time. Please let me drink some of your milk to regain strength.' Merciful Surabhi fed Mārkaṇḍeya Ṛṣi with her milk and helped him recover.

Regaining his strength, Mārkaṇḍeya Ṛṣi offered prayers to Surabhi Cow and asked her, 'Mother Surabhi, why are you sitting here? Do you not stay in heaven?'

Surabhi Cow replied, 'I am worshipping my Lord here, that is why I am here.'

‘You are so fortunate! Why have I only got this boon of seven *kalpas*? I do not understand anything. Getting this boon, I only feel unhappy. What should I do now?’

‘Stay here and worship Gaura!’ Surabhi replied.

‘What will I get if I worship Gaura?’

‘If you worship Gaura, He will grant His *darśan* to you: you can get transcendental power (devotion to Lord Kṛṣṇa), and there will be no unhappiness left in your life. There is no criteria in worshipping Gaura – if anybody chants the Name of Gaura, all their material bondage, attachment and desire for liberation are destroyed.’

Overcome with devotion, Mārkaṇḍeya Ṛṣi started chanting the Name of Gaurāṅga Mahāprabhu. As he chanted the Holy Name, he felt he had got his life back.

...Later, Mahāprabhu appeared in this world, and when He left for Śrī Purī Dhām, He sent Nityānanda Prabhu here for preaching. Coming to Nabadwīp Dhām, Nityānanda Prabhu stayed here for three months and opened here a marketplace of the Holy Name (Nāma-haṭṭa). After Nityānanda Prabhu left, three hundred years later, the preaching of Vaiṣṇavism had eventually stopped. Śrīla Bhaktivinod Ṭhākura came here for the first time in 1888 and again started to manifest that Nāma-haṭṭa. Śrīla Bhaktivinod Ṭhākura wrote this prayer glorifying Godrum:

sura-sarīda upakaṇṭhe godrume gaura diyechhe  
vasati surabhi-kuñje bhakti-purvaṁ vinoda  
yugala-charaṇe sevā sakya-labhiyā aśo  
vraja-rasa-rasikayā pādapadma āśraya atra

*‘As I have pleased Bhakti Devī, Gaura has given me a dwelling at Surabhi Kuñja, which stands on the bank of the Ganges,*

*on the outskirts of Godrum. Aspiring to enter the service of the Divine Couple as a friend, I have taken here shelter of the holy lotus feet of expert devotees revelling in the ecstatic devotional mellows of Vraja Dhām.'*

Staying here, Śrīla Bhaktivinod Ṭhākura composed many scriptures, such as *Jaiva Dharma*, *Śaraṇāgati* and *Chaitanya-chartāmṛta's Amṛta-Pravāha Bhāṣya*. Śrīla Bhaktivinod Ṭhākura preached from Surabhi Kuñja, and it is by his mercy that we are able to do this Śrī Nabadvīp Dhām *parikramā* today.

gaura āmāra,      ye-saba sthāne,  
karala bhramaṇa raṅge  
se saba sthāna,      heriba āmi,  
praṇayi-bhakata-saṅge

*'In the company of loving devotees, I behold all the places my Gaura visited during His Pastimes.'*

Śrīla Bhakti Nirmal Āchārya Mahārāj is a genuine Vaiṣṇava, and his service is incomparable. He has done much service to us here in Surabhi Kuñja – he has helped us so much to build this temple. We are praying at his holy lotus feet that we, too, may have such energy to serve the holy *dhām* and to serve our *guru* as he has.

vāñchhā-kalpatarubhyaś cha kṛpā-sindhubhya eva cha  
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ

*'Again and again I offer my obeisance unto the Supreme Lord's devotees, who are saviours of the fallen, oceans of mercy and wish-fulfilling trees.'*

Glory be unto Pūjyapād Bhakti Nirmal Āchārya Mahārāj.

nadīyā godrume nityānanda mahājana  
pātiyāchhe nāma-haṭṭa jīvera kāraṇa [1]

In the land of Nadia, on the island of Godrum,  
the great soul Nityānanda has set up for *jīva* souls  
a marketplace of the Holy Name.

śraddhāvān jana he, śraddhāvān jana he,  
prabhura ājñāya, bhāi, māgi ei bhikṣā  
bala kṛṣṇa, bhaja kṛṣṇa, kara kṛṣṇa śikṣā [2]

I am appealing to those who have faith: brother, on  
the order of Mahāprabhu, I beg this from you – chant  
'Kṛṣṇa', serve Kṛṣṇa, learn about Kṛṣṇa.

aparādha-sūnya ha'ye laha kṛṣṇa-nāma  
kṛṣṇa mātā, kṛṣṇa pitā, kṛṣṇa dhana-prāṇa [3]

Becoming free from offences, chant Kṛṣṇa's Name.  
Kṛṣṇa is your mother, Kṛṣṇa is your father, Kṛṣṇa is  
your wealth and life.

kṛṣṇera saṁsāra kara chhāḍi' anāchāra  
jīve dayā, kṛṣṇa-nāma sarva-dharma-sāra [4]

Leave bad habits and enter Kṛṣṇa's family. Mercy  
to the *jīva* souls and chanting the Holy Name of Kṛṣṇa  
are the essence of all religions.

## Śrīla Bhaktivinod Ṭhākura's Bhajan-Kuṭir (Svānanda-Sukhadā-Kuñja)

vande bhaktivinodaṁ śrī-gaura-śakti-svarūpakam  
bhakti-śāstrajña-samrājaṁ rādhā-rasa-sudhānidhim

*'I offer my obeisance unto Śrīla Bhaktivinod Ṭhākura, the embodiment of Śrī Gaurasundar's potency. He is the king of all experts of the scriptures of pure devotion and an ocean of the nectar of devotion to Śrīmatī Rādhārāṇī.'*

By the mercy of Śrī Gurudev, by the mercy of all the devotees, our Śrī Chaitanya Sāraswat Maṭh (International) Saṅgha has now come to the *bhajan-kuṭir* and *samādhi-mandir* of Śrīla Bhaktivinod Ṭhākura. This is the house where Śrīla Bhaktivinod Ṭhākura stayed and worshipped the Lord.

When Śrīla Bhaktivinod Ṭhākura had just come here, there was nothing in Māyāpur: all the temples, great buildings and everything else that you can see today were not here at that time. Even Mahāprabhu's birthplace was hidden. All temples of Gauḍīya Maṭh were discovered and established through Śrīla Bhaktivinod Ṭhākura.

When Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura read our Param Gurudev Om Viṣṇupāda Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj's poem 'Śrīmad Bhaktivinod Viraha Daśakam', he was very pleased, especially with this *śloka*:

śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādṛtaṁ  
rūpādyaiḥ pariveśitaṁ raghugaṇair āsvāditaṁ sevitaṁ  
jīvādyair abhiraṁṣitaṁ śuka-śiva-brahmādi-sammānitaṁ  
śrī-rādhā-pada-sevanāmṛtaṁ aho tad dātum īso bhavān

‘O wonder of wonders! That which, on the order of Śrī Gaurachandra, Śrī Svarūp Dāmodar knows the internal purpose of; which is adored by Śrī Sanātan Goswāmī; which is distributed by the preceptors, headed by Śrī Rūpa Goswāmī, who teach transcendental mellows; which is tasted and enhanced by Śrī Raghunāth Dās Goswāmī and his followers; which is carefully protected by the votaries headed by Śrī Jīva Prabhu; and which (from a respectful distance) is venerated by great personalities, such as Śrī Śuka, Lord Śiva, the chief of the demigods, and Lord Brahmā, the grandfather of all beings – you are capable of giving us that treasure of the nectarine rapture of servitude to the holy feet of Śrī Rādhā.’

What has Śrīla Bhaktivinod Ṭhākur given us?  
guru-daṁ grantha-daṁ gaura-dhāma-daṁ nāma-dam mudā  
bhakti-daṁ bhūri-daṁ vande bhaktivinodakaṁ sadā

*‘He is the giver of Śrī Guru; he is the giver of scriptures; he is giver of the holy abode of Gaura; he is the giver of the Name; he is the giver of pure devotion. He is the greatest donor. I forever offer my obeisance to this Śrīla Bhaktivinod Ṭhākur.’*

Śrīla Bhaktivinod Ṭhākur has given us **guru**.

Actually, if he had not given us Śrīla Bhaktisiddhānta Sarasvatī Ṭhākur, where would we have got shelter then? At whose feet would we take shelter? From where would we have got our *guru* and *guru-varga*?



Śrīla Bhaktivinod Ṭhākura was a deputy magistrate in many places of Odisha and Bengal. Eventually, he understood that Mahāprabhu's pure devotion, Mahāprabhu's pure teachings and conception had been almost completely lost. At that time, there were so many *āul*, *bāul*, *kartābhajā*, *neḍā*, *daraveśa*, *sāi*, *sahajiyā*, *sakhībhekī*, *smārta*, *jāta-goswāmī*, *atibāḍī*, *chūḍādhārī*, *gaurāṅga-nāgarī* – so many misconception people were roaming all over the world. Feeling deeply pained at the situation, Śrīla Bhaktivinod Ṭhākura (at that time his name was Śrī Kedārnāth Datta) went to the temple of Lord Jagannāth with his spouse, Bhagavatī Devī, and prayed to Bimalā Devī, 'O Devī! Please send us someone who will be able to keep the current of the conception of pure devotion flowing!' and by the mercy of Bimalā Devī, he got his sixth son. His name was Bimalā Prasād; later, he became known as Bhagavān Śrīla Bhaktisiddhānta Saraswatī Ṭhākura Prabhupād. He was the one to start preaching all over India, and even around the world, establishing sixty-four temples in his lifetime. And it is by the causeless mercy of Śrīla Bhaktivinod Ṭhākura and Śrīla Prabhupād that we are now able to do this *parikramā* and have got an opportunity to be in the association of Śrī Rūpānuga *guru-varga*.

Śrīla Bhaktivinod Ṭhākura has given us **scriptures**.

When Śrīla Bhaktivinod Ṭhākura first learnt about Mahāprabhu's pure conception, he tried very hard to find and collect Śrī *Chaitanya-charitāmṛta* and other important scriptures. At that time, all scriptures had been virtually lost or were kept in the libraries of some ancient temples.

To preach Mahāprabhu's pure conception (*śuddha-siddhānta*), Śrīla Bhaktivinod Ṭhākur collected many scriptures and also composed many scriptures himself. He wrote many songs, poems, commentaries to scriptures, gave lectures and published articles. Almost all *kīrtans* that we sing every day in the morning and in the evening were composed by him. Many of the *kīrtans* come from his holy book *Śaraṇāgati*.

Śrīla Bhaktivinod Ṭhākur has given us **Gaura Dhām**.

When Śrīla Bhaktivinod Ṭhākur appeared in this world, many thought that Mahāprabhu's birthplace had been lost in the Ganges, but Śrīla Bhaktivinod Ṭhākur thought, 'The Ganges can take something, but the Ganges can also return it. I am sure that Mahāprabhu's birthplace exists even now.'

One day, Śrīla Bhaktivinod Ṭhākur was chanting the Holy Name on the roof of this house here. His daily routine was like that: in the evening, he went to rest very early; then, he woke up at midnight and started chanting the Holy Name. From the rooftop of his house, he saw some light coming from a place a little far off. The next morning, he went there and saw a vacant place, like a field, where many Tulasī plants were growing. He asked some local Muslim people who the proprietor of that land was, but the local people did not know it. Then, Bhaktivinod Ṭhākur asked them, 'Why are there so many Tulasī trees here?' He was told, 'We have tried cultivating some crops, rice or jute, but nothing grows here except Tulasī.' Śrīla Bhaktivinod Ṭhākur wondered, 'This must be a very special place;



Śrīla Bhaktivinod Ṭhākura's Deities, Śrī Śrī Gaura-Gadādhara, and his *bhajan-kuṭir* (holy dwelling).



otherwise, why would Tulasī grow here like this?’ Then, he returned to Nabadwīp and came to see Śrīla Jagannāth Dās Bābājī Mahārāj. He asked him, ‘Prabhu, can you please come with me? I have seen an unusual place, I want you to see it.’ Śrīla Jagannāth Dās Bābājī Mahārāj was very old (his age was about 137 at that time) and could not walk, so his servitor put him in a basket and carried him on his head to that field. When Śrīla Jagannāth Dās Bābājī Mahārāj arrived at the place, he jumped out of the basket and began to dance! He cried, ‘Yes! I have found it! This is the birthplace of the Lord! This is Yogapīṭh!’

This is how Śrīla Bhaktivinod Ṭhākur revealed Mahāprabhu’s birthplace and holy abode. Having discovered Māyāpur, he and Śrīla Bhaktisiddhānta Saraswatī Ṭhākur together bought all the lands related to the pastimes of all Gaura’s associates and established Gauḍīya Maṭhs there. By their mercy, we can now go to all these holy places, temple to temple, circumambulating this holy abode of Śrī Gaurāṅga Mahāprabhu.

There is one more thing that should be said and should be known. When Śrīla Bhaktivinod Ṭhākur discovered Māyāpur Dhām, all the *bābājīs* grouped together and filed a case against Śrīla Bhaktivinod Ṭhākur. They said, ‘No, Mahāprabhu’s birthplace is actually in Nabadwīp Town (not in Māyāpur, but on the other side of the Ganges).’ However, High Court and Supreme Court ruled that no, Gaurāṅga Mahāprabhu’s birthplace *is* in Māyāpur (where Yogapīṭh is today). You must always remember this. *Sahajiyās*, *āuls*, *bāuls* and others think and say that Nabadwīp Town is ancient (*prāchīn*) Māyāpur and Mahāprabhu’s birthplace,

but Gauḍīya Vaiṣṇavs never think like that: Yogapīṭh (Māyāpur) is the birthplace of Śrī Chaitanya Mahāprabhu.

Śrīla Bhaktivinod Ṭhākura has given us **the Holy Name**. Mahāprabhu said:

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare  
 hare rāma hare rāma rāma rāma hare hare  
 harer nāma harer nāma harer nāmaiva kevalam  
 kalau nāsty eva nāsty eva nāsty eva gatiḥ anyathā

*‘Chanting the Holy Name, chanting the Holy Name, chanting the Holy Name – there is no other way, no other way, no other way.’*

However, after Mahāprabhu, many offenders of the Holy Name gradually sprang up in this world. Many *apa-sampradāyās* started distributing the Holy Name, but their ‘Holy Name’ was a concoction. Śrīla Bhaktivinod Ṭhākura said, ‘Nityānanda Prabhu opened a market of the Holy Name (Nāma-haṭṭa), and I will become a sweeper of that Nāma-haṭṭa! Taking a broom in my hands, I will sweep all misconception from this market of the Holy Name!’ Such was his declaration, and he did that.

Śrīla Bhaktivinod Ṭhākura has given us **devotion**.

It is not so easy to get devotion to the Lord from the Lord Himself. The Lord always hides Himself:

kṛṣṇa yadi chhuṭe bhakte bhukti mukti diyā  
 kabhu bhakti nā dena rākhena lukāiyā

*‘If a devotee aspires for enjoyment or liberation, Kṛṣṇa hides the knowledge of pure devotion to Himself and dismisses them, giving them enjoyment or liberation instead.’*

(Śrī Chaitanya-charitāmṛta, 1.8.18)

Even if the Lord gives you His devotion, it is not perfect devotion: He can give you so many things, but He will not give Himself to anyone. Moreover, if you come to Kṛṣṇa to associate with Him, you may get Kṛṣṇa who is the killer of demons: what will be your position then if you associate with Him? So, who can really give you Lord Śrī Kṛṣṇa? Only Vaiṣṇav Ṭhākur, a pure devotee of the Lord. When the Lord's dear devotee gives you something, that will be a perfect gift. Therefore, the gift that Ṭhākur Bhaktivinod has given us, the devotional conception that he preached all over this world, that is pure devotion. There is no greater gift in this world than that.

Śrīla Bhaktivinod Ṭhākur is our greatest **benefactor**.

He is the seventh *goswāmī*. Mahāprabhu sent six *goswāmīs* to Vṛndāvan: Śrīla Rūpa Goswāmī, Śrīla Sanātan Goswāmī, Śrīla Raghunāth Bhaṭṭa Goswāmī, Śrīla Jīva Goswāmī, Śrīla Gopāl Bhaṭṭa Goswāmī and Śrīla Raghunāth Dās Goswāmī. Mahāprabhu ordered them to go to Vṛndāvan and preach His main conception. They did that, and they were successful: they perfectly fulfilled Mahāprabhu's heartfelt desire.

However, after that, they all left for their own abode... Who will preach after them? One day, Shishir Ghosh wrote, 'Who can be the seventh *goswāmī*? If after the six *goswāmīs* there can be a seventh *goswāmī* in this world, it can only be Śrīla Bhaktivinod Ṭhākur Mahāśaya.'

We can say so many things about Śrīla Bhaktivinod Ṭhākur. He left his main teachings within his holy books. If you read his books, you will be able to understand what

is called *sanātana-dharma*, or *jaīva-dharma* (the true religion of the soul), what our conception is, and so on.

But for Śrīla Bhaktivinod Ṭhākura, how would we have got all this? How would we have got Śrīla Prabhupād? If Prabhupād had not come to this world, how would we have got Śrīla Śrīdhara Dev-Goswāmī Mahārāj? And if Śrīla Śrīdhara Dev-Goswāmī Mahārāj had not established Śrī Chaitanya Sāraswat Maṭh, then how would we have got our *gurudev*, Oṃ Viṣṇupād Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj? Therefore, we must always remember Śrīla Bhaktivinod Ṭhākura's contribution and teachings.

Expressing feelings of separation from Śrīla Bhaktivinod Ṭhākura, our Param Gurudev, Oṃ Viṣṇupād Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj, composed this 'Śrīmad Bhaktivinod Viraha Daśakam' poem in 1936:

hā hā bhaktivinoda-ṭhakura! guro ! dvāvimśatis te samā  
dīrghād-duḥkha-bharād-aśeṣa-virahād-duḥsthikṛtā bhūriyam  
jīvānām bahu-janma-puṇya-nivahākṛṣṭo mahī-maṇḍale  
āvirbhāva-kṛpām chakāra cha bhavān śrī-gaura-śaktiḥ svayam [1]

'Alas, alas! O Bhaktivinod Ṭhākura, O Supreme Guru! For the past twenty-two years, this earth has been grasped by the misery of deep sadness in unfathomable separation from you. Śrī Gaura's potency personified, you graciously appeared on this planet, being attracted by *jīva* souls' *sukṛti* (devotional merit) amassed during many lifetimes.' [1]

dīno 'ham chira-duṣkṛtir na hi bhavat-pādābja-dhūli-kaṇā-  
snānānanda-nidhiṁ prapanna-śubhadām labdhuṁ samartho 'bhavam

kintv audārya-guṇāt-tavāti-yaśasaḥ kārūṇya-śaktiḥ svayam  
śrī-śrī-gaura-mahāprabhoḥ prakatītā viśvaṁ samanvagrahīt [2]

‘Because I am poor and very unfortunate, I did not get the fortune to reach the ocean that bestows the auspiciousness of surrender by joyfully bathing in the dust of your holy lotus feet. Yet your magnanimity is such that Śrī Gaurāṅga Mahāprabhu’s mercy and grand renown manifest themselves on their own – in this way, you granted your favour to this universe (I have become a recipient of His favour just by being present within this universe).’ [2]

he deva! stavane tavākhila-guṇānām te viriñchādayo  
devā vyartha-mano-rathāḥ kim u vyaṁ martyādhamāḥ kurmahe  
etan no vibudhaiḥ kadāpy atīśayālaṅkāra ity uchyatām  
śāstreṣv eva ‘na pāraye ‘ham’ iti yad gītām mukundena tat [3]

‘O Lord! When even all the demigods headed by Lord Brahmā feel frustrated trying to (properly) extol your great qualities, then where does it leave such vile human beings as us? The learned will never mean this as a hyperbole or an ornamental figure of speech because even the Supreme Lord Śrī Kṛṣṇa Himself famously sang, as recorded in the scriptures, saying, “I cannot (repay your devotion).”’ [3]

dharmas-charma-gato ‘jñataiva satatā yogaś cha bhogātmako  
jñāne śūnya-gatir japena tapasā khyātir jighāṁsaiva cha  
dāne dāmbhikatā ‘nurāga-bhajane duṣṭāpachāro yadā  
buddhiṁ buddhi-matām vibheda hi tadā dhātrā bhavān preṣitaḥ [4]



‘When religion was based on skin type, ignorance was considered saintliness and *yoga* was motivated by enjoyment; when cultivation of knowledge was merely a path to non-existence, and *japa* and austerities were practised in search of fame or out of spite; when charity was an exercise of pride; and when, with all the awful atrocious behaviour exhibited in the name of loving devotion, the minds of even intelligent people had become diverted – at this very time you were sent to this world by Providence.’ [4]

viśve ‘smin kiraṇair yathā hima-karaḥ sañjīvayann oṣadhīr  
nakṣatrāṇi cha rañjayan nija-sudhām vistārayan rājate  
sach-chhāstrāṇi cha toṣayan budha-gaṇam sammodayams te tathā  
nūnam bhūmi-tale śubhodaya iti hlādo bahuḥ sātvatām [5]

‘Just as in this universe, the cooling moon enhances its beauty by spreading the nectar of its moonlight, filling all plants with life and delighting the stars with its rays – in the same way, your auspicious descend to this earth, no doubt, fills the learned with joy (through your authoritative conception) and pleases all pure scriptures (through your studying them). As the result, devotees’ joy knows no end.’ [5]

lokānām hita-kāmyayā bhagavato bhakti-prachāras tvayā  
granthānām rachanaiḥ satām abhimatair nānā-vidhair darśitaiḥ  
āchāryaiḥ kṛta-pūrvam eva kila tad rāmānujādyair budhaiḥ  
premāmbho-nidhi-vigrahasya bhavato mātmya-sīmā na tat [6]

‘Blessing everyone, you manifested preaching about devotion to the Lord by composing many

scriptures and by adopting various methods approved by saintly personalities. Previously, greatly learned souls (Śrī Rāmānuja and others) as well as many spiritual teachers performed this work – this is how the preceptorial line is formed. However, the extent of your glory is not (limited by) that, as you are a worshipping personification of the nectar of transcendental love.’ [6]

yad dhāmnaḥ khalu dhāma chaiva nigame brahmeti samjñāyate  
yasyāṁśasya kalaiva duḥkha-nikarair yogeśvarair mṛgyate  
vaikuṇṭhe para-mukta-bhṛṅga-charaṇo nārāyaṇo yaḥ svayam  
tasyāṁśī bhagavān svayaṁ rasa-vapuḥ kṛṣṇo bhavān tat pradaḥ [7]

‘You have given Supreme Lord Śrī Kṛṣṇa, who is the fountainhead of all transcendental mellows and the origin of even the master of the spiritual world, Lord Nārāyaṇ Himself. That which the Vedas describe as Brahman is merely the effulgence of His transcendental abode; and that which *yoga* experts search after accepting many hardships is merely a part of a part of His expansion. Moreover, even great liberated souls exist beautifully as honeybees at His lotus feet.’ [7]

sarvāchintyamaye parātpara-pure goloka-vṛndāvane  
chil-līlā-rasa-raṅginī parivṛtā sā rādhikā śrī-hareḥ  
vātsalyādi-rasaiś cha sevita-tanor-mādhurya-sevā-sukhaṁ  
nityaṁ yatra mudā tanoti hi bhavān tad dhāma-sevā-pradaḥ [8]

‘You can grant service to the holy abode of Śrī Vṛndāvan that is situated in Goloka, the highest region of the spiritual world, filled with all kinds of

inconceivable qualities, where, revelling in the nectar of transcendental pastimes, Śrīmatī Rādhikā eternally and jubilantly bestows the bliss of loving service to Śrī Kṛṣṇa-chandra, the worshippingable Deity served in four mellows of devotion (parenthood, etc.).' [8]

śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādṛtaṁ  
rūpādyaiḥ pariveśitaṁ raghugaṇair āsvāditaṁ sevitam  
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi- sammānitaṁ  
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īso bhavān [9]

'O wonder of wonders! That which, on the order of Śrī Gaurachandra, Śrī Svarūp Dāmodar knows the internal purpose of; which is adored by Śrī Sanātan Goswāmī; which is distributed by the preceptors headed by Śrī Rūpa Goswāmī, who teach transcendental mellows; which is tasted and enhanced by Śrī Raghunāth Dās Goswāmī and his followers; which is carefully protected by the votaries headed by Śrī Jīva Prabhu; and which (from a respectful distance) is venerated by great personalities such as Śrī Śuka, Lord Śiva, Indra (the chief of demigods) and Lord Brahmā (the grandfather of all beings) – you are capable of giving us that treasure of the nectarine rapture of servitude to the holy feet of Śrī Rādhā.' [9]

kvāhaṁ manda-matis tv atīva-patitaḥ kva tvaṁ jagat-pāvanaḥ  
bho svāmin kṛpayāparādha-nichayo nūnaṁ tvayā kṣamyatām  
yāche 'haṁ karuṇā-nidhe! varam imaṁ pādābja-mūle bhavāt-  
sarvasvāvadhi-rādhikā-dayita-dāsānām gaṇe gaṇyatām [10]

'Where I am, a foolish and very fallen soul, and where you are, a great soul, the rescuer of the world!

O Lord! You will no doubt mercifully forgive me (the author of this eulogy) for my offences. O ocean of mercy! I am praying at the soles of your lotus feet that you may make my life successful by counting me amongst the family of your heart's all-in-all, Śrī Vārṣabhānavī Dayita Dās.' [10]

In 1955, our Gurudev, Oṃ Viṣṇupād Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj, wrote a very beautiful article about Śrīla Bhaktivinod Ṭhākur in our Maṭh's *Gauḍīya Darśan* magazine. To conclude, we would like to present this special article here:

## On Disappearance Day of Śrīla Bhaktivinod

*By Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj*

*Śrī Dhām Nabadwīp*

mūkaṁ karoti vāchālaṁ paṅguṁ laṅghayate girim  
yat kṛpā tam ahaṁ vande śrī-guruṁ dīna-tāraṇam

*'The dumb can speak, the lame can climb a hill – all it takes is mercy from gurudev.'*

namo bhaktivinodāya sach-chid-ānanda-nāmine  
gaura-śakti-svarūpāya rūpānuga-varāya te

*'Obeisance unto you, Śrīla Sachchidānanda Bhaktivinod Ṭhākur, the embodiment of Śrī Gaura's potency, the greatest follower of Śrīla Rūpa Goswāmī.'*

vāñchhā-kalpatarubhyaś cha kṛpā-sindhubhya eva cha  
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ

*'Again and again I offer my obeisance unto the Supreme Lord's devotees, who are saviours of the fallen, oceans of mercy and wish-fulfilling trees.'*

Today, in the absence of Śrī Gurupādpadma from our holy temple, I am standing in front of you to offer, on his order, praise to Śrīla Bhaktivinod Ṭhākura. A fallen, lowly, materialistic person like myself has no right, no qualification to chant the glory and speak about transcendental Ṭhākura Mahāśaya because *'aprākṛta vastu nahe prākṛta-gochara, Veda-Purāṇete ihā kahe nirantar* – you can never see that which belongs to the transcendental world with your mundane eyes; all Vedas and Purāṇas constantly tell this.' The Supreme Lord or His devotees (associates) are beyond the perception of material senses, and Their Names, forms, qualities, pastimes, associates and everything else are all beyond the perception of material senses, too. This is something that is absolutely impossible to know with the help of the knowledge collected through one's senses. This truth is extolled clearly in the Vedas and all other scriptures: *'Nāyam ātmā pravachanena labhyo na medhayā vā bahunā śrutena*. The Supreme Lord is unattainable, no matter how much you discuss about Him, how much intelligence you have or how much you hear about Him', and so on. Then how can a fool like me introduce this subject matter? Nevertheless, it is only by the merciful order of Gurupādpadma that I have stood today in front of such great learned Vaiṣṇavs as yourselves. *'Vaiṣṇavera guṇa-gāna karile jīvera trāṇa, śuniyāchhi sādhu-guru-mukhe*. I have heard from the lotus mouths of saints and *gurus* that glorifying Vaiṣṇavs rescues your soul' – yet

I am unqualified. Still, by accumulating the power of Śrī Gurupādpadma's mercy, even a stool-eating crow can attain the position of Garuḍa, the carrier of the Lord; even a lame man can become capable of climbing a hill; even a great fool can illuminate all ten directions with the light of his erudition and intellectual brilliance; even a mute person, who is devoid of the power of speech, can become a lecturer like Saraswatī, the Goddess of learning. Therefore, I am first of all bowing to Śrī Gurupādpadma, praying for the power of his mercy, aspiring to serve him.

By the desire of Lord Śrī Gaurasundar, Ṭhākur Śrīla Sachchidānanda Bhaktivinod, embodiment of His mercy's potency, appeared almost 117 or 118 years ago [as of 1955] in the village Birnagar within Gaura Dhām, Nadia district.

It can be seen in the scriptures that the signs indicating the time for the Lord or His associates to appear are as follows: whenever there is a decline in religion and uprising of irreligion, the Lord, His associates or His devotees appear in this world to rescue or protect saints, to destroy or restrain the vile and to establish religion. Some time after Lord Śrī Kṛṣṇa Chaitanya Mahāprabhu, exactly this dark situation had appeared in the world and among *jīva* souls. By the influence of time, the purest Vaiṣṇav religion, representing the gist meaning of all scriptures, had gradually hidden itself, and in its place, various new wanton religions of the witch Māyā were guiding *jīva* souls down a very dark, murky path of misconception; as a result, religion was practised primarily based on one's skin! Ignorance had taken the holy seat of saintliness; *yoga*, etc. became an oceanic source of enjoyment; cultivation of

knowledge ended with the concept of impersonal voidism; people practised *japa*, etc. for fame and performed various austerities out of envy; people gave charity, etc. to gain prestige; and with all the awful, atrocious behaviour exhibited in the name of loving service to the Lord, even the minds of the intelligent were diverted. Beholding the influence and vehemence of time and their own transpired dangerous position, *sādhus* became fearful and prayed, appealing anxiously, with heart and soul, to the lotus feet of the Lord for the spiritual benefit of all *jīva* souls. It was exactly at this time that Śrīla Sachchidānanda Bhaktivinod Ṭhākura, the embodied power of the mercy of Śrī Gaurāṅga-sundar who enjoys His pastimes in Nadia, appeared as a source of pure joy to more and more increase the joy in the hearts of *sādhus*, manifesting himself in the east of Nadia to fulfil his Lord's cherished desire.

Although the pastimes of birth, etc. of the Lord or His associates can be visible for material eyes, these pastimes are actually transcendental – you have heard this many times. The *jīva* souls who are situated within the bondage of their own actions have to take birth in this world to reap the result of their own actions, but the Lord or His associates, becoming subject to mercy, accept the pastime of birth by their own will to take *jīva* souls from the unconscious world (from the material world drenched in danger) to the transcendental blissful abode: i.e. to grant them the treasure of their own spiritual form, which is blissful servitude to the Lord. On the one hand, it is subjection (actuated out of submission); on the other hand, it is independent and deliberate (actuated by Their

own free will). As a partial example, it can be compared to a prison where there are convicts and where there can also be teachers who educate and reform the convicts. In addition, whatever caste or family pure devotees are born into, they have no relationship with that caste or family. Hanumān took birth in the monkeys' family; Garuḍa, the carrier of the Lord, took birth in the birds' family; nevertheless, the entire universe always worships them. In this world, it can be seen in the *daiva-varṇāśrama* prescribed by the scriptures that no matter what family a person is born into, one must be defined as a *brāhmaṇ*, *kṣatriya*, *vaiśya*, *śūdra*, etc. based on their qualities, actions, etc. Belonging to a particular social class (*varṇa*) is not determined by one's birth. Therefore, how is it possible to describe the associates of the Lord, who are eternally liberated, based on the family or caste they were born in? That is why Śrīla Sanātan Goswāmī, the teacher of all *jīva* souls, used the term '*kāyastha-kulābja-bhāskaraj*' (the sun and the lotus of the *kayastha* caste) when describing Śrī Dās Goswāmī Prabhu's family: they have as much relation as there is between the sun and a lotus flower – a lotus flower born from water and the sun, a burning ball of fire that illuminates the world. Although there is no comparison or similarity between the two, the sun enters into some relationship with a lotus flower, allowing it to blossom and bloom, by extending its rays; so, Vaiṣṇavs are related to their family to the same extent that the sun is related to a lotus flower. This example can also be accepted in part. Actually, when the Lord's associates and Vaiṣṇavs accept a certain family and appear in it, that entire family becomes



purified – you will see this verse in the scriptures that can serve as a proof: '*Kulaṁ pavitraṁ jananī kṛtārthā vasundharā sā vasatiś cha dhanya*. The family becomes pure, the mother feels successful, Mother Earth becomes enriched and all the dwelling is blessed.' '*Mad-bhakto-pūjābhyadhikā*. Worshipping My devotee is higher than worshipping Me' – considering the meaning of this expression, we can also understand that the glory of a devotee's holy appearance day is greater and more auspicious than even the glory of the holy appearance day of the Lord because we get an opportunity to learn very easily and properly about practising spiritual life and the Lord from the lives and characters of devotees, something that cannot be done to the same extent when dealing with the character of the Lord Himself. Therefore, the Supreme Lord mercifully teaches devotion by descending disguised as a devotee in the form of Śrīman Mahāprabhu.

This is how Ṭhākura Śrīla Bhaktivinod's appearance is gradually changing the tendency of the world, and his symptoms of a great personality rivet the attention of pious souls, giving them much joy. From the ordinary, worldly point of view on his personality, he lost his father at a very early age and spent much time studying, etc. at the house of his maternal uncle. Astonished to see his incredible erudition, captivating efforts, unprecedented poetic power and profound love for religion, his relatives were very affectionate to him. Love for religion was so strong in the life of Ṭhākura that even when he was very young, scholars were enchanted by his unfathomable expert knowledge of religious scriptures. At that time,

Ṭhākur Mahāśaya composed scriptures in various languages. Also, seeing his youthful beauty, his relatives arranged his marriage.

When he was older, Ṭhākur Mahāśaya manifested his pastimes working like an ordinary *jīva* soul; at that time, he took posts that were rarely achievable for a person of the Bengali origin. When he became Deputy Magistrate, he came to Odisha and lived beside the temple of Lord Jagannāth. At that time, he received a very good opportunity to discuss religion. He established Śrī Bhakti Maṇḍap at the temple of Lord Jagannāth and, just like Śrīla Sanātan Goswāmī Prabhu, discussed *Śrīmad Bhāgavatam* and other scriptures, severing material bondage of the *jīva* souls of this world and becoming enriched by the influence of many devotees, scholars and *brāhmaṇs*. He was so deeply pained to see the misery of the *jīva* souls who were averse to Kṛṣṇa and disposed to material life that he would sometimes as if forget himself, crying out loud, ‘O Gaurāṅga, O Nityānanda! O Lord, please glance just once on all these *jīva* souls of this world!’ Saying this, he would weep profusely. Owing to Bhaktivinod’s ardent cries to the Lord, one day the residents of this world received the dust from the holy lotus feet of Śrīla Saraswatī Goswāmī Prabhupād, who came to this world as a worshippingable embodiment of Gaura Mahāprabhu’s mercy. Very soon, Śrīla Bhaktivinod Ṭhākur’s name became famous everywhere; and also, while he performed his pastimes as a spiritual teacher, many educated, respected and important persons joined his religious preaching, etc. as servants. Before Śrīla Ṭhākur’s preaching, the pure

Vaiṣṇavism that was preached by Śrīman Mahāprabhu had become so much vitiated, distorted and turned topsy-turvy by some people pursuing wrong interests that Vaiṣṇavism became ridiculed as something extremely despicable, repugnant and of very lowly nature; however, owing to Bhaktivinod's coming into prominence and effort, Vaiṣṇavism was released from its decline and again manifested its pure form, taking the highest place among all religions, emerging effulgently as *jaiva-dharma* (religion of the soul) in the religious sky of the world like the newly risen morning sun. All pious souls knew that Vaiṣṇavism was the religion of one's true self, pure, effulgent, devoid of envy and pleasing to Bhakti Devī, Devotion – where there is no duplicity, filth, inferiority – and they also knew: if all religions, individually or collectively, are practised properly, then they will no doubt exist beautifully as steps of Vaiṣṇavism.

In his writing, speeches and all kinds of endeavours, Ṭhākura Mahāśaya removed the misconceptions of the proponents of so-called material synthesis (where all conceptions are seen as equal and one) and proved that only the religion preached by Śrīman Mahāprabhu can bring all religions into great transcendental agreement. Actually, the way he protected the *jīva* souls of this world from aversion to the Lord after Śrī Chaitanyadev and His associates, it is extremely rare to find another example of that. Nobody ever saw that Śrīla Ṭhākura Mahāśaya envied or spited anyone, yet there was also never even a drop of hesitation in his extolment of unprejudiced truth. He never showed any favour to the pretentious religions practised

in the name of devotion or the conceptions of false devotion and non-devotion. His writings undauntedly and loudly proclaimed the truth. He compared mundane name and fame to pigs' stool. A greatest contemporary Bengali playwright once requested Śrīla Ṭhākur to inaugurate a play about Gaurāṅga, but he refused to do that straight out, calling it a hodgepodge. When some Odiya *mahāyogī*(?) was moving with his flock down the path of hell, claiming from the top of a mountain of stool (prestige) that he was an incarnation of Mahāviṣṇu and threw thorns on the path of pure religion of the soul (*sanātana-dharma*), Śrīla Bhaktivinod Ṭhākur subdued him in a very severe way. When he set out on an expedition to purify various contaminated holy places in India, so many sinful and miserable people considered themselves blessed by coming in touch with his extremely cooling holy feet. How many other examples will I tell? Owing to his travel around India, many antagonistic religious conceptions were terminated. Even from all this, it is not possible for me to even briefly describe his glory. Śrīla Saraswatī Goswāmī Prabhupād gave a very concise but broad presentation of Ṭhākur Mahāśaya's esoteric nature in a few simple Bengali verses, and those learned personalities who read them can get the proper understanding of who Śrīla Bhaktivinod Ṭhākur was. Śrīla Prabhupād wrote in his commentary to *Śrī Chaitanya-charitāmṛta*:

tāhāra karuṇā-kathā, mādhaba-bhajana-prathā,  
 tulanā nāhika tribhuvane  
 tāra sama anya keha, dhariyā e nara-deha,  
 nāhi dila kṛṣṇa-prema-dhane

There is no comparison within the three worlds to his merciful teachings of the practice of devotion to Kṛṣṇa. No one has ever assumed a human form and distributed the wealth of *Kṛṣṇa-prema* like him.

sei prabhu-śakti pāi',                      ebe 'anubhāṣya' gāi,  
ihāte āmāra kichhu nāi  
yāvat jīvana rabe,                      tāvat smariba bhabe,  
nitya-kāla sei pada chāi

Receiving energy from his Master, this lowly soul sings this *anubhāṣya*; I have no merit in it. As long as there is a sign of life (in this body), I will always remember him, eternally aspiring for his lotus feet.

śrī-gaura-ichchhāya dui, mahimā ki kaba mui,  
aprākṛta-pāriṣada-kathā  
prakaṭa haiyā seve, kṛṣṇa-gorābhinna-deve,  
aprakāśya kathā yathā tathā

It is the wish of Śrī Gaura, but what am I to tell about the glory of these two transcendental associates (Śrī Gadādhara and Śrī Svarūpa Dāmodara; Śrīla Bhakti-vinoda and Śrīla Gaura Kiśora Dāsa Bābājī Mahārāja)? It becomes revealed when one serves Kṛṣṇa and His non-different from of Gorā, and it is something that should not be spoken publicly anywhere and everywhere.

When I hear these verses, my mouth or pen just stops; I am thinking, ‘What am I doing!’ I was going to create Śiva but instead created a monkey! What power do I have to sing the glory of Ṭhākur? Where the pure character of that unprecedented-for-this-world great personality is,

and where I, a downright fallen soul, am! The only small hope that binds me is that even through just some small relationship with Śrīla Bhaktivinod Prabhu, it is possible for a *jīva* souls to attain the highest benefit. Actually, Ṭhākur's mercy, which flows through thousands of mouths and thousands of channels, purifies the entire universe.

There was no matter, there was no feeling, there was no subject that Śrīla Ṭhākur did not employ in relation to Kṛṣṇa. There were two main currents in his endeavours – through the current of the Bhāgīrathī River (through his own practise and preaching), he purified and engaged the whole world in service to Kṛṣṇa; and through the current of the Saraswatī River, like Vedavyās, he churned the scriptures (the Vedas, etc.) and very easily, simply and open-handedly distributed everywhere the cream of transcendental love for Kṛṣṇa. There is neither any comparison nor any alternative to the unparalleled gift Śrīla Bhaktivinod gave to this world. In the scriptural world also, Ṭhākur's divine glory is and will be remembered eternally, always and everywhere. What is discussed in the holy works composed by him (his *sūtra* scriptures; *samhita* scriptures; *gīta* scriptures; Bengali scriptures; scriptures on the Lord's pastimes; scriptures on the science of transcendental mellows; scriptures presenting critical reviews; his various commentaries; scriptures on the fundamental spiritual concepts; poetic, scientific, literary works, etc.) – all kinds of published and unpublished beautiful scriptural works of Ṭhākur Bhaktivinod are illuminated even more today in the extremely affectionate, devotional light of Śrī Chaitanya

Mahāprabhu's expressions, and, as far as the spiritual benefit of all the *jīva* souls of the world is concerned, they demonstrate that their intrinsic nature is identical with the intrinsic affection of the genuine (devoid of cheating) mercy of the magnanimous source of all incarnations. The time has become very short now; therefore, I will say one–two more things and take your leave.

In his endeavours, Bhaktivinod Prabhu manifested the acme of service to the holy abode of Lord Gaurāṅga – you have all heard about him revealing Mahāprabhu's holy abode. As far as discovering Śrīman Mahāprabhu's birthplace is concerned, many offenders obstructed him in various ways, but remaining unwavering and unperturbed, he fulfilled Śrī Gaurasundar's cherished desire to reveal His holy abode and did it in such a proper way that all the deceit of offenders' sinful tongues is stopped today. It is now impossible to find any way to hush up or conceal Māyāpur. Now, everyone openly and loudly sings Māyāpur's glories. One more thing we can mention is that Śrīla Ṭhākura Bhaktivinod was a combined form of simultaneously Śrī Svarūp Prabhu, Sanātan Prabhu, Rūpa Prabhu, Raghunāth Prabhu, Rāya Rāmānanda Prabhu, Haridās Prabhu, Śrī Jīva Prabhu, Kṛṣṇa Dās Prabhu and Narottam Prabhu because the learned can see within him the full-fledged acme of all endeavours of the *goswāmīs*. Whether it is his revealing the holy *dhām*, whether it is his rescuing the lost holy places, whether it is his composing transcendental scriptures, whether it is his devotional conclusions, whether it is his renunciation, whether it is his profound

spiritual vision, whether it is his glorification and chanting of Hari-kathā, whether it is his pastimes of rescuing *jīva* souls through congregational chanting of the Holy Name – in all respects, when any fortunate person saw the glory of his supra-mundane capacity, they rolled at his holy feet.

Choosing today's day, he disappeared. Therefore, this lunar day is supremely worshippingable, venerable and merciful. I have no means to worship this holy day. You are all great, you are supreme Vaiṣṇavs – please bestow your mercy on me and make me qualified to worship this holy day; may by your mercy a great intense desire to pray for Śrīla Bhaktivinod Prabhu's mercy awaken within me; may I become adorned with the internal dignity and honour through chanting the Holy Name, as prescribed by Śrī Gaura; and may you eternally engage me in the service to the devotees of Śrī Vinoda-Sāraswata. This is my prayer.

vāñchhā-kalpatarubhyaś cha kṛpā-sindhubhya eva cha  
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ

*'Again and again I offer my obeisance unto the Supreme Lord's devotees, who are saviours of the fallen, oceans of mercy and wish-fulfilling trees.'*





## Śrī Hari-Hara Kṣetra

By the mercy of Śrī Gurupādpadma, continuing our *parikramā* of Śrī Godrumdwīp, we have now come from Śrīla Bhaktivinod Ṭhākura's *bhajan-kuṭīr* to this enchanting place. This place is called Śrī Hari-Hara Kṣetra, and there is a very ancient pastime related to this place.



One time, a great sage and *yogī* Durvāsā Muni was walking down the street when he suddenly met King Indradev. Durvāsā Muni wanted to give his blessing to the king of demigods, so he took the garland from his neck and gave it to the king. However, Indradev, intoxicated with his ego and opulence, gave that garland to his elephant, Airavāt. Seeing the king's insolence, Durvāsā Muni cursed him, 'May you lose all your opulence along with the three worlds!'

Having heard about that incident and feeling very happy about it, demons declared a war against demigods. Demigods lost the war and had to flee from heaven. They all went to Brahmā and started praying and crying to him. Brahmā then came with demigods to the shore of the ocean of milk and offered praise and prayers to the Lord. Pleased with the praise offered by all the demigods headed by Brahmā, Kṣīrodaśāyī Viṣṇu appeared and advised them to negotiate a clever truce with demons and churn the ocean of milk (using Mandar Hill as the churning rod and Vāsukī, the king of snakes, as the rope) to get nectar that would grant them immortality. The Lord also warned them against showing greed or fighting for anything else that would come out of that churning.

So, following the Lord's advice, demigods declared a truce with demons. Then, they went to Mandar Hill and offered demons to churn the ocean of milk together to get the nectar that would make them immortal. Demons agreed. Demigods and demons worked so hard churning the ocean that many demigods and demons actually died out of exertion, but the supremely merciful Lord came and brought them back to life. Because Mandar Hill floated in the ocean, it was impossible to churn it; so, the Lord appeared as Kurmadev (a tortoise) and, entering the water, held Mandar on His back. After that, many things appeared from the churned ocean, but first there was poison. Seeing the poison coming out, everyone got scared, but demigods came to Lord Śivjī Mahārāj and prayed to him for help. Śivjī Mahārāj mercifully came to the place and drank all poison: as the result, his throat turned blue and since that

time he has been famous as Nīlakaṇṭha. Although Lord Śiva drank the poison, some drops of poison got scattered around, and when those drops fell on the ground, they entered the bodies of snakes, scorpions, poisonous trees, plants, etc. Having got rid of the poison, demigods and demons continued churning the ocean. Next, Surabhi Cow appeared. Demigods took her to perform fire sacrifices (cows give milk that can be turned into ghee, butter, etc.). After that, a horse called Uchchaiṣravā came out. Bali Mahārāj took it. Then, so many other auspicious gifts came out: the *kaustubha* jewel, the *pārijāta* flower, *apsarās* (angels), Lakṣmī Devī, and so on. Demigods took everything. In the end, the Lord appeared as a man called Dhanvantari and brought nectar.

Seeing the pot with nectar, demons decided not to lose time: they snatched the pot and quickly ran away. However, then demons started fighting among themselves, unable to decide who would drink it first. Demigods were shocked to see demons' boastful vanity, so they went again to Viṣṇu and started praying. Without saying anything to them in reply, Viṣṇu assumed the form of Mohinī, an extremely beautiful, enticing young girl. Coming to demons, Mohinī cast some illusion on them, and all the demons completely fell for Her unbelievable beauty. The Lord, in the form of Mohinī, understood that demons had become weak, so She agreed to divide the nectar among them. The demons were so blindly drawn to Her beautiful form that they did not even realise that the Lord had cheated them: the Lord gave all the nectar to the demigods! Foolish demons were so bewildered that they did not even notice anything.

Some time before that, Śivjī Mahārāj was once thinking about the Lord and prayed, ‘Prabhu, please show me some of Your pastimes. I want to see Your miraculous form and beauty.’ So, when the Supreme Lord Śrī Viṣṇu appeared as Mohinī, He decided to test Śivjī Mahārāj.

When Kṛṣṇa suddenly appeared as Mohinī after the churning of the ocean, He answered Śivjī Mahārāj’s prayer and appeared before him, playing with a ball. Seeing this amazingly gorgeous girl, Śivjī Mahārāj felt completely charmed and ran after Her.

Seeing him run, everyone said, ‘Oh my, why is this *sādhū* running behind a girl? Has he gone mad?’

Pārvatī (Lord Śiva’s spouse) also said, ‘Oh my, where are you going, my husband?! I am your wife!’

What wife! Śivjī Mahārāj gave up everything and could not hear anything. In the end, he managed to catch Mohinī, and as he embraced Her, the beautiful girl turned into Kṛṣṇa and their bodies merged into one: one part is Hari, and the other part is Hara. The place where it happened became known as Śrī Hari-Hara Kṣetra.

By great fortune and the mercy of Śrī Gurupādpadma and all the *guru-varga*, we have come here today and have got an opportunity to remember this miraculous pastime of the Lord.

*Jay Śrīla Guru Mahārāj ki jay.  
Śrī Hari-Hara Kṣetra ki jay.*

tumi sarveśvareśvara vrajendra-kumāra  
tomāra ichchhāya viśve sṛjana saṁhāra [1]

You are the Lord of Lords, Vrajendra-kumār! By Your will, the creation and annihilation take place in the universe.

tava ichchhā-mata brahmā kareṇa sṛjana  
tava ichchhā-mata viṣṇu kareṇa pālana [2]

By Your will, Brahmā creates the universe; by Your will, Viṣṇu maintains the universe.

tava ichchhā-mate śiva kareṇa saṁhāra  
tava ichchhā-mate māyā sṛje kārāgāra [3]

By Your will, Śiva annihilates the universe; by Your will, Māyā creates her prison house.

tava ichchhā-mate jīvera janama-maraṇa  
saṁṛddhi-nipāta-duḥkha-sukha-saṁghaṭana [4]

By Your will, souls take birth and die; by Your will, they experience prosperity and ruin, happiness and distress.

michhe māyā-baddha jīva āśāpāśe phire'  
tava ichchhā binā kichhu karite nā pāre [5]

Bound by Māyā, souls uselessly wander about; unless it is Your will, they are not able to do anything.

tumi ta' rakṣaka āra pālaka āmāra  
tomāra charaṇa binā āśā nāhi āra [6]

You are my protector and maintainer – I aspire for nothing other than Your feet.

nija-bala-cheṣṭā prati bharasā chhāḍiyā  
tomāra ichchhāya āchhi nirbhara kariyā [7]

I give up relying on my own strength and effort. Now I depend only on Your will.

bhakativinoda ati dīna akiñchana  
tomāra ichchhāya tā'ra jīvana-maraṇa [8]

Bhaktivinod is very poor and wretched. Whether he lives or dies is up to You.

## Śrī Nrisingha Pallī

The last place of our *parikramā* today is the temple in Śrī Nṛsiṅha Pallī (Nṛsimha Pallī). By the mercy of Śrī Gurudev, by the mercy of Śrī Nṛsimhadev and by the mercy of Śrīla Prahlād Mahārāj, we have got here a small place, which gives us now an opportunity to do Śrī Nabadwīp Dhām *parikramā* every year from here.

The story of Śrī Śrī Nṛsimhadev and Prahlād Mahārāj is very important. You must listen to it very attentively and always remember it.

The two brothers Hiraṇyakaśipu and Hiraṇyākṣa were actually two gatekeepers in Vaikuṇṭha; their original names are Jaya and Vijaya. One day, when Nārāyaṇ and Lakṣmī Devī were resting in Their room and Jaya and Vijaya were guarding outside Their room, four sons of Brahmā suddenly came to the palace of the Lord stark naked. Jaya and Vijaya slighted them, saying, ‘Nārāyaṇ is resting now, you cannot go there.’ They did not know that those four boys were Brahmā’s sons, so they chased them away. One of the boys then said to Jaya and Vijaya, ‘We will curse you two! You will go to Earth – you will not be able to stay here in Vaikuṇṭha!’ Jaya and Vijaya were so surprised that they almost fainted, ‘What?! What have they just done? They have cursed us?!’

At this time, hearing the noise outside, Nārāyaṇ came out and asked what had happened. Jaya and Vijaya explained, ‘O Lord, we are Your gatekeepers, and these small boys wanted us to disturb Your rest – because we refused to do it, they have just cursed us!’

Nārāyaṇ said, ‘*Tathāstu*. So be it.’

‘What?! Will we really have to go down to Earth?’

‘If they have uttered a curse, then you have to go.’ (Everything happens by the will of the Lord.) Then, Nārāyaṇ let them choose, ‘If you come to Earth as My friends – if you choose to worship and serve Me – then it will take you seven births before you can come back; and if you decide to become My enemies, then it will take you three births to come back. Which do you choose?’ Jaya and Vijaya replied, ‘Lord, we want to come back to You as soon as possible, so we will become Your enemies.’

This is how they became Hiranyaśipu and Hiranyākṣa in Satya-yuga, Rāvaṇ and Kumbhakarna in Treta-yuga, and Śiśupāl and Dantavakra in Dvāpar-yuga – each time, they came as antagonists and haters of Lord Kṛṣṇa.

So, there were two brothers, Hiranyaśipu and Hiranyākṣa. These two brothers harassed and tortured everyone. How many atrocities they committed! Even demigods had to run away from heaven, not being able to tolerate the two demons’ atrocities. Hearing that demigods had fled, Hiranyākṣa started harassing everyone even more. Then, one day, the Lord could no longer tolerate it – He became so angry that He assumed the form of a boar (Varāha) and killed Hiranyākṣa.

When Hiraṇyakaśipu got the news that his brother was dead, he was livid. He went to a forest and started practising austerities to get a boon from Lord Brahmā. He had fasted for many thousands of years – his practice was so severe that he had lost all his flesh and there were only bones left of his body. Finally, Brahmā became very satisfied with his austerity, so he came to the demon and asked him, ‘What boon do you want to get from me?’

‘I want to be immortal,’ Hiraṇyakaśipu said. ‘Give me such a boon so that nobody can kill me.’

‘This is not in my hands; it is beyond my power,’ Brahmā answered. ‘My own lifetime is very long, but even I have to leave this body one day. So, I cannot grant you the boon you are asking me for. Is there anything else you want to get?’

Then, Hiraṇyakaśipu decided to show his demoniac cunningness. ‘Then I want you to do so that I will die neither during the day nor during the night.’

‘All right,’ Brahmā agreed.

‘I will not be killed by anyone created by you.’

‘All right.’

‘I will not be killed by any weapon.’

‘All right.’

‘I will not die in the sky, I will not die on earth, nor will I die in the netherworld.’

‘All right.’

‘I will die neither indoors nor outdoors.’

‘All right. I have given you the boon you have asked.’

Now, Hiraṇyakaśipu had a wife, Kayādhū. When he left for the jungle to meditate on Lord Brahmā, she



stayed at home. After the Lord defeated Hiranyākṣa and the demigods returned to heaven, one day they came to the house of Hiranyakaśipu and destroyed it completely. Finding Kayādhū alone at home, they decided to kill her, so they took her with them and went away. But on the way out, they met Nārad Goswāmī.

Surprised, Nārad asked them, ‘Where are you taking this lady?! Her husband is now in the forest, meditating on Brahmā – where are you taking her?’

‘We are going to kill her. She has Hiranyakaśipu’s son in her womb. If this child is born, he will become a demon, too. We will not put up with it!’

Then, Nārad Goswāmī explained to them, ‘You do not know that the son who will be born from her womb will become a great devotee. He will *protect* you. Here is what you should do – instead of killing her, let me take her.’

So, Kayādhū went together with Nārad to his *āśram*. There, she started serving the Lord (she washed the dishes, offered worship, etc.). Also, Nārad read *Śrīmad Bhāgavatam* every day, and she would come and hear *Hari-kathā* from him. Prahlād Mahārāj also listened to the teachings of *Śrīmad Bhāgavatam* from his mother’s womb (and later taught what he had heard to his father and classmates).

One day, Nārad said to Kayādhū, ‘I am very pleased with your service. Tell me, what boon would you like to receive?’

Kayādhū replied, ‘My husband has left to meditate in the forest to get a boon from Lord Brahmā. Although he is a demon, he is still my husband... Please give me such a boon that I may not deliver his child until he returns.’

Nārad agreed and granted her that boon.

In the meantime, as soon as Hiraṇyakaśipu had got the boon from Lord Brahmā, he returned to his house and found it in a complete mess. Furious, he yelled, 'WHERE IS MY WIFE?!' Somebody informed him, 'Nārad Muni came here and took her with him. She is at his *āśram*.' Hiraṇyakaśipu went to Nārad Goswāmī's *āśram* and brought his wife back home. Then, Kayādhū delivered the child, and they called the boy Prahlād.

By and by, Prahlād grew up, and it was time for him to start studying. Demons had a *guru* called Śukrāchārya. This Śukrāchārya had two sons, Ṣaṇḍa and Amarka, and Hiraṇyakaśipu sent Prahlād to them, ordering them, 'Teach him *sāma* (pacifying), *dāna* (giving money in charity), *bheda* (dividing), *daṇḍa* (punishment) and everything else!' Prahlād sat at the lessons, but nothing they taught him entered his ears.

One day, Hiraṇyakaśipu asked Ṣaṇḍa and Amarka, 'What has my son learnt? Bring him here.' When Prahlād came home, his mother dressed him in new clothes, smeared some oil on his head, etc. and took him to his father. Hiraṇyakaśipu took him on his lap and asked, 'Son, what is the best lesson you have learnt at school so far? Of all the lessons you have got, which lesson is the best?' Prahlād replied, 'Father, let me tell it to you,' and then he said:

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

*'Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.'*

When Hiranyakaśipu heard it, he threw him off his lap, 'What is this?! An enemy was born in my house! My own son has become my enemy!' He sent for Ṣaṇḍa and Amarka and roared at them, 'HEY, WHAT HAVE YOU TWO TAUGHT MY SON?!'

'Sir, please believe us – we have never taught him this. We do not know where he has heard all this,' Ṣaṇḍa and Amarka tried to explain.

Hiranyakaśipu believed them and gave them a very strict order, 'Keep a good eye on him! Perhaps, somebody else came to your school and taught him this.'

'All right. We will see to it,' the demons promised.

Prahlād went back to school, but what did he do? All the demons who were at school came to Prahlād Mahārāj's group, and Prahlād Mahārāj would teach them exactly the opposite of what their school master was teaching them.

A few days later, Hiranyakaśipu again called for his son and again asked him, 'What have you learnt at school? What did the school master teach you?'

Prahlād replied, '*Śravanam, kīrtanam, smaranam, vandanam, pāda-sevanam, dāsyam, sakhyam, ātma-nivedanam*: hearing about the Lord, chanting the Lord's Name and glories, remembering the Lord, offering obeisance to the Lord, serving the Lord as a servitor and as a friend, and self-submission to the Lord...'

'WHAT IS THIS??! What are you talking about?!' fuming, Hiranyakaśipu yelled, 'YOU ARE A DISGRACE TO THE FAMILY!!' Then, he thought to himself, 'The way things are, I will have to kill him.' So, Hiranyakaśipu

ordered his men to kill his son. He tried to kill him in so many ways, so many times – he tried to drown him, tried to crush him by tying him up to a mad elephant’s leg, tried to feed him snake venom, tried to throw him into a fire, tried to throw him from a mountain – no matter what methods he ordered his people to employ, he could not kill Prahlād; all their attempts were in vain. Then, Hiraṇyakaśipu told his men, ‘I cannot do anything through you. Bring him to me! I will teach him the ultimate lesson!’

Prahlād Mahārāj came and sat quietly beside his father.

Hiraṇyakaśipu roared, ‘Tell me right away – who have you learnt all these things from?’

Prahlād Mahārāj replied in a calm voice, ‘Father, I was taught by Him whose teachings this is.’

‘The school master says he never taught you these things!’ Saying this, Hiraṇyakaśipu thought, ‘If they could not kill him, I will take care of it myself!’ Then, he asked Prahlād Mahārāj again, ‘Listen here, you disgrace! Tell me, where have you got your power? You do not die even when burning in a fire; you do not die even when submerged into water; I had you thrown from a mountaintop and you still did not die! Speak up! Who gave you this power?’

‘My worshipping Father, I am empowered with the same power that empowers you. I have got a boon from the same place where you have got yours. You got your boon from Lord Brahmā, and Lord Brahmā got all his power from the Supreme Lord. Having got your boon from Lord Brahmā, you have become completely mad with ego, so you forget where you have got your boon. Everything comes from the Supreme Lord.’

‘Tsk! Again “Lord”, “Lord”! Where is your Lord?’

‘Kṛṣṇa, Hari, is everywhere.’

‘Oh really? Where does your Hari live?’

‘Where does Hari not live?’

‘So He is everywhere? Is He, perhaps, in this pillar, too?’

‘Yes, He is there, too.’

‘YOUR HARI IS HERE??!’

Then, Hiranyakaśipu gave a mighty punch to the pillar, and as the pillar broke, there sounded a terrible cry: the Supreme Lord Himself appeared in front of the demon! Nṛsimhadev, half-man, half-lion, emerged from the pillar. Seeing Him, Hiranyakaśipu became stark mad with fury. Nṛsimhadev was also beyond Himself with rage at the sight of the demon. (The Lord had told Jaya and Vijaya that they would have to fight against Him, so remembering those words, the Lord prepared Himself to fight.)

Then, a fierce fight between Hiranyakaśipu and Lord Nṛsimhadev began. Seeing their terrible battle, all the demigods worried, ‘Oh no! What will happen now? Just now the Lord is about to lose! What if the Lord loses this battle?...’ The Lord let Hiranyakaśipu go, then again grabbed him, and then again suddenly let him go. Demigods were watching fearfully, ‘Oh no, what if the Lord will not make it? Is He losing?!’ When Hiranyakaśipu managed to punch the holy body of Nṛsimhadev, this time Nṛsimhadev finally grabbed him and put him on His lap (Hiranyakaśipu had got the boon from Lord Brahmā that he would not die in the sky or on the ground, he would

not be killed by any weapon, etc. but we can see that Nṛsiṁhadev kept him on His lap, etc.). Then, not delaying any longer, the Lord ripped Hiraṇyakaśipu's stomach with His claws, took out his intestines and put them on His neck as a garland.

Having slain the demon, Nṛsiṁhadev continued to show His anger. Hearing His terrifying cries, even demigods began to shiver. They ran to Lakṣmī Devī and asked her, 'Lakṣmī, please come and pacify the Lord. The whole world will be obliterated just now by His cries!' Lakṣmī Devī replied, 'I cannot! I serve Nārāyaṇ when He is peaceful, but He is livid now – I will not go there.' Then demigods asked Prahlād Mahārāj to pacify the Lord. As soon as Prahlād Mahārāj came forward to the Lord, Nṛsiṁhadev become peaceful and felt very happy.

Taking Prahlād on His lap, the Lord asked him, 'My child, do you want to get some boon?'

'Prabhu, what boon will I ask?' Prahlād answered. 'You have come to bestow Your mercy on me. That is sufficient for me. I do not want anything more than that.'

'No, no, you must take something from Me,' the Lord insisted.

'All right then. My father has hit Your holy body – please mercifully rescue him,' Prahlād asked.

'This is not a boon. Those who sing My glories, chant My Name, receive My *darśan*, etc. automatically get My mercy and go to Vaikuṇṭha, and your father has touched My body. Whether he pushed Me out of anger or not, whether he did that with a desire to kill Me or not, but he has touched My body, so he has already gone to My

abode. This is not a boon. Tell Me what else would you like to get? What boon can I give you?’

Then, Prahlād said, ‘What can I want? If You want to give me something, then give me such a boon that all desires will leave me. Please give me this boon, Prabhu.’

This is the main lesson of this pastime. All desires to get something from the Lord must go away. We always come to the Lord and ask Him for so many things for our sense gratification: we always want this, that, that. We must stop being like that. The meaning of this pastimes of Prahlād Mahārāj, Hiraṇyakaśipu and Nṛsiṃhadev is that people always come to Nṛsiṃhadev and ask, ‘I want my son to find a job’, ‘I want my daughter to get married’, ‘I want to be healthy’, ‘I want to be rich’, and so on. But pure devotees pray, ‘O Lord, my only prayer to You is that I may always have sincere devotion to Your lotus feet, that I may have attachment to Your lotus feet, that I may, by Your mercy, serve You eternally. Please destroy the obstacles on the path of devotion so that my devotion does not become destroyed. Please bestow such mercy on me that I may not fall under the influence of the illusory environment and ruin my devotion. This is the boon I want. I do not want anything for the pleasure of my senses.’

To protect Prahlād Mahārāj and destroy the obstacles to pure devotion, Nṛsiṃhadev descended to this world. When this work was done, He took rest at an auspicious place in Godrumdwīp: after slaying Hiraṇyakaśipu, the Lord washed His hands in a pond near the temple here and rested on its shore for some time. Assuming

the form of Lord Nṛsimhadev's Deity, He then manifested Himself here to accept service from devotees. In this way, the worship of Lord Nṛsimhadev has been going on here in Nabadwīp since Satya-yuga.

You must always remember that the Lord cannot tolerate any insult, humiliation or trouble of His devotee. To protect His devotee, the Lord assumed this form of Nara-simha. You must always remember this.

There is one more very important thing that I heard directly from the holy lotus mouth of my Gurudev, and these are very important and confidential words. You must listen with your hearts and always remember it. You cannot understand the lesson of Lord Nṛsimhadev's pastime with your common, material intelligence or intelligence full of material attachments – full of *bhukti* (desire for enjoyment), *mukti* (desire for liberation), *siddhi* (desire for perfections), full of *dharma* (desire for religious piety), *artha* (desire for prosperity), *kāma* (desire for material enjoyment), *mokṣā* (desire for liberation). It is necessary to have exclusive pure devotion – it is necessary to be completely surrendered.

Once, a devotee bought a *kavach* (amulet) with Nṛsimhadev's *śloka* written on it. He wore it on his neck and came to Gurudev. Noticing the *kavach*, Gurudev asked him, 'What is this?'

'It is Nṛsimhadev's *kavach*,' the devotee answered.

'I see that,' Gurudev said. 'But are you using Nṛsimhadev for your own purpose or are you serving Nṛsimhadev? Are you using Nṛsimhadev for your own



interest or do you want to serve Nṛsimhadev? Which is right? Think about it and tell me.'

It was a senior devotee. When I heard Guru Mahārāj's question, I was stunned and sat there quietly. Śrīla Guru Mahārāj said then, 'You are engaging Nṛsimhadev to serve your own purpose, but Nṛsimhadev is the destroyer of obstacles to pure devotion – Nṛsimhadev is not the destroyer of *your* obstacles! Do not use Nṛsimhadev. You must *serve* Nṛsimhadev.'

What does it mean? Everybody says, 'O Nṛsimhadev, please remove obstacles from my life', 'Please give me this', 'Please give me that', but they are *using* Nṛsimhadev. We go to Nṛsimhadev to serve Him, to offer Nṛsimhadev our obeisances, not to use Nṛsimhadev for our own purpose. You can remember Nṛsimhadev, but do not use Nṛsimhadev for your health, body or mind. This is what our Guru Mahārāj said, and what he taught was very important. I still remember his words, and I am telling you about it now for your eternal spiritual benefit. You can serve Nṛsimhadev, but you cannot use Nṛsimhadev to remove obstacles in your life – how beautiful Śrīla Gurudev's words are!

When I pass Nṛsimhadev's temple here, I offer obeisance from the street. I stop the car in front of the temple and come to the temple to offer my obeisance. If there are sometimes crowds of people here, I offer my obeisance from afar. Actually, we do not have the eyes to have the *darśan* of Lord Nṛsimhadev. We come here and what we can see or what we cannot see, that is not our business: Nṛsimhadev knows everything perfectly well. If

Nṛsiṃhadev sees that I have come to Him, that is well and good. I do not have the eyes to think or say that I have come to *see* Nṛsiṃhadev.

**andhībhūta chakṣu yāra viṣaya dhūlite**

**ki-rūpe se para-tattva pāibe dekhite**

*‘When your eyes are blind by the dust of the material world, how can you see that which is transcendental?’*

We must serve Nṛsiṃhadev; we must not use Nṛsiṃhadev. Nṛsiṃhadev *kavachas* are sold in many places, and people use Nṛsiṃhadev to do business: they sell Nṛsiṃhadev, they do not serve Nṛsiṃhadev. We do not come to Nṛsiṃhadev with such intentions. We come and give some sweet rice, some milk, sugar, some other *bhog* – this is what service to Nṛsiṃhadev is. You must always have this mentality, this attitude.

There is one more thing: the teachings that Prahlaḍ Mahārāj heard from Nārada Muni when he was in his mother’s womb are recorded in *Śrīmad Bhāgavatam*. Nārada Muni’s main instruction is that whatever happens, whatever exists, everything comes from the Lord.

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

*‘Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.’*

(*Śrī Brahma-saṁhitā*, 5.1)

Money, religion, enjoyment, liberation – all this is temporary, but if you get the Lord through devotion, that is permanent. Therefore, we must practise devotion,

avoiding all hypocritical religions (religious piety, material prosperity and material enjoyment or liberation).

There are different moods of devotion: there is *śānta-rasa* (neutral service to the Lord), *dāsyā-rasa* (serving the Lord as a servant), *sakhya-rasa* (serving the Lord as a friend), *vātsalya-rasa* (parental service to the Lord) and *madhura-rasa* (service to the Lord in conjugal love). Based on Prahlād Mahārāj's qualification, he is a *śānta-rasa* devotee. Although he was very young (five years old), Prahlād Mahārāj worshipped and attained the Lord, and not only that: just as Bali Mahārāj gave up his *guru* and just as Bharat Mahārāj gave up his mother, Prahlād Mahārāj also gave up his father to come to the Lord. When Bali Mahārāj's *guru* gave him bad advice, he did not like that advice because if he had followed it, it would have obstructed his service to the Lord; therefore, Bali Mahārāj disobeyed and rejected his *guru*. However, when Prahlād Mahārāj rejected his father, he asked the Lord forgiveness on his behalf – this is the mood of a person who has no envy. There is no envy, no selfishness in Prahlād Mahārāj's devotion. His devotion is not driven by any selfish motive.

When we come to Nṛsiṅgha Pallī to fulfil our own purpose – we come and tie a bead to the tree – that is not pure devotion. There are different qualities of devotion: devotion can be selfish and can also be selfless. Selfish devotion (*sakāma-bhakti*) means we want something in our minds in exchange for devotion: 'I will serve the Lord and want to get something for that.' Prahlād Mahārāj's devotion was selfless (*niṣkāma-bhakti*). He said, 'O Lord, I want to serve You, and I do not want anything in return

for that. Rather, give me such a boon that all my desires will go away.’ This is the main lesson.

So, what I want to say is that whether it is religious piety, material prosperity, material enjoyment or liberation – all this is temporary. What is eternal? If you practise devotion, if you practise Kṛṣṇa consciousness, you will get the Lord. That is what is permanent.

Thus, continuing our Śrī Nabadwīp Dhām *parikrama*, we have come here, to Śrī Nṛsiṅha Pallī. We must always remember and keep all these things in our hearts. Beware!

*Jay Śrī Śrī Lakṣmī-Nṛsiṃhadev ki jay.*

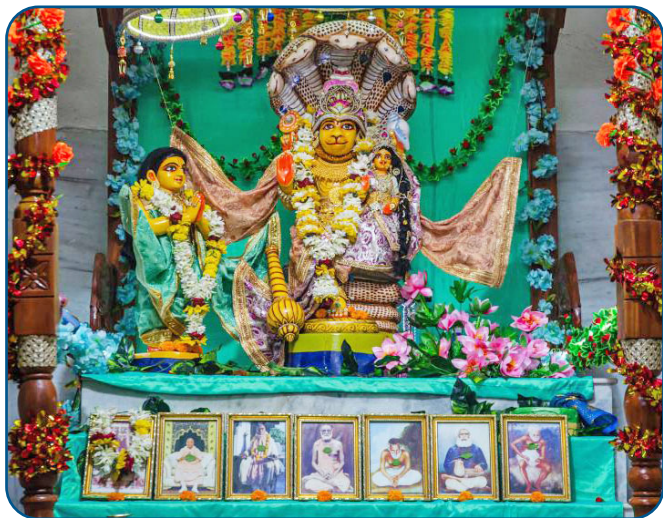
*Jay Bhaktarāj Prahlād Mahārāj ki jay.*

*Jay Śrī Śrī Gaura-Nityānanda Prabhu ki jay.*

*Śrī Nabadwīp Dhām parikramā ki jay. Śrī Godrumdwīp ki jay.*

*Jay Śrīla Guru Mahārāj ki jay.*

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śrī-nṛsimha, jaya nṛsimha, jaya jaya nṛsimha  
prahlādeśa jaya padmā-mukha-padma-bhṛṅga [1]

All glory to Nṛsimhadev! All glory to Nṛsimhadev!  
Glory to the Lord of Prahlād Mahārāj! Glory to Him at  
whose chest Śrī Lakṣmī Devī always joyfully resides!

ito nṛsimhaḥ parato nṛsimho  
yato yato yāmi tato nṛsimhaḥ  
bahir nṛsimha, hṛdaye nṛsimho  
nṛsimhādīm śraṇam prapadye [2]

Nṛsimha is here, Nṛsimha is there – Nṛsimha is  
everywhere I go. Nṛsimha is outside, Nṛsimha is  
within my heart. I am surrendered unto that primaeval  
Lord Nṛsimha.

vāg-īśā yasya vadane lakṣmīr yasya cha vakṣasi  
yasyā ste hṛdaye samvit taṁ nṛsimhamhaṁ bhaje [3]

I worship Lord Nṛsimha, within whose mouth  
resides the great mistress of eloquence (Sarasvatī  
Devī), upon whose chest resides the goddess of  
fortune (Lakṣmī Devī), and within whose heart resides  
the divine potency of cognisance.

ke yābi ke yābi re bhāi bhava-sindhu pāra  
dhanya kali-yuge re chaitanya avatāra [1]

Brother, who is coming? Who is coming to cross this ocean of material existence? Lord Chaitanya descends in this blessed Kali-yuga!

āmāra gaurāṅgera ghāṭe ujānakheyā vaya  
kaḍipāti nāhi lāge amani pāra haya [2]

At the *ghāṭ* of my Gaurāṅga, there is a ferry-boat going upstream without any fee – everyone crosses just like that.

harināmera tarīkhāni śrī-guru-kāṇḍārī  
saṅkīrtana-keroyāla du’bāhu pasāri [3]

The Holy Name is the boat, the *guru* is the captain, and the oars are two upraised arms in *saṅkīrtan*.

sarva-jīva uddhāra haila premera vātāse  
lochana paḍiyā raila karamera doṣe [4]

All *jīva* souls have been rescued by the wind of transcendental love. Only Lochan Dās is left behind due to his own *karma*.

## Śrī Gādigāchhā

As it has already been mentioned, Śrī Godrumdwīp is the place of *kīrtan*: coming here, we must chant *kīrtan*. In the holy book *Śrī Śrī Prema-Vivarta*, we can find the evidence of *kīrtan*'s glory. The pastime that is described there took place in a village called Gādigāchhā, here in Śrī Godrumdwīp. (There is no temple established in honour of this place, but we always stop on the way while walking through Godrumdwīp with *saṅkīrtan* to speak about and remember the glory of this pastime of the Lord.)

There is a forest called Kāmyavan within the *churāśī kroś* (eighty-four miles) of Vṛndāvan. One day in Satya-yuga, when Durvāsā Muni was resting in this forest, a small boy-god (*dev-śiśu*) childishly cut his *śikhā* (*jaṭā*, or dreadlock). Durvāsā Muni became very angry and cursed the boy, 'You shall be a crocodile for four ages (Satya, Treta, Dvāpar, Kali)!'

Hearing Durvāsā Muni's words, the boy started to cry, 'Prabhu, please forgive me! I have committed an offence, I did not mean to, please forgive me!'

At first, Durvāsā Muni replied, 'I have already uttered the curse, so I cannot take it back.' But then, hearing the bitter crying of the boy, the sage softened up, 'Listen,

naughty boy! When you are born for the fourth time in the Age of Kali, Lord Śrī Kṛṣṇa, the son of Nanda Mahārāj, will come as Gaurāṅga Mahāprabhu. (*"Kali-kāle Nāma-rūpe Kṛṣṇa-avatāra, Nāma haite haya sarva-jagat nistāra.* In Kali-yuga, Kṛṣṇa appears in the form of His Holy Name, and the whole world becomes rescued through that Holy Name.") When Gaurāṅga Mahāprabhu comes to the bank of your lake chanting *kīrtan*, you will be rescued by hearing the Holy Name.'

So, Satya-yuga passed, Treta-yuga passed, Dvāpar-yuga passed. Finally, Kali-yuga came.

One day, coming from Māyāpur to Godrumdwīp, Gaurāṅga Mahāprabhu was strolling and chanting *kīrtan* with devotees. Suddenly, He came across the lake where the boy-god lived in the form of a crocodile. When they came closer to the lake, Mahāprabhu saw a cowherd boy hurrying to Him. 'My name is Bhīm Ghōṣh,' the boy said as he approached. 'My mother always calls Śachī Mā "mother", so, Uncle, please come with me. Mother is waiting for You. She has prepared some curd, butter, etc. for You. Please come.'

'All right, let us go to your home!' Nimāi agreed, and everyone went to Bhīm Ghōṣh's house. By the time Bhīm Ghōṣh welcomed Mahāprabhu and gave Him a chair to sit on, his mother came out. She asked Nimāi, 'Brother, how is Mother? Is she all right?'

'Yes, she is fine,' Nimāi replied.

'Good.' Then she said to all the devotees, 'Please sit down, I will give you some *prasād*.'



Everybody sat on the ground and Bhīm's mother served *prasād* to everyone. After taking *prasād*, Nimāi said, 'Come, let us go to the lake and chant *kīrtan*!'

Getting frightened, Bhīm said, 'Uncle, do not go there!' 'But why not?' Mahāprabhu asked.

'There is a crocodile in that lake. We never go there, and our cows also do not drink water from that lake – they only get scared and keep mooing when they see the crocodile.'

Although Nimāi actually knows everything, He asked, 'A crocodile? What is there to be afraid of? Come, let us go and see!' He came with the devotees to the shore of the lake and sat there chanting *kīrtan*. Hearing the *Hari-kīrtan* and the *mahā-mantra*, a baby crocodile came out of the water and, clasping Mahāprabhu's feet, immediately assumed his human form.

'Where have you come from?' Mahāprabhu asked. 'Why have you been living in this water?'

'Prabhu, I was not a crocodile before,' the boy explained. 'I used to be a boy-god, but because I had cut off Durvāsā Muni's *jaṭā* when I was playing, he cursed me. You have rescued me through Your *Harinām-saṅkīrtan*!'

The boy then paid obeisance to the Lord and, taking His permission, left for heaven to reunite with his parents.

Such is the result of chanting the Holy Name. This pastime happened here, in Śrī Godrumdwīp.

*Jay Śrīla Guru Mahārāj ki jay.*

The purpose of Śrī Nabadwīp Dhām *parikramā* is to become closer introduced to the realistic view of Nabadwīp. There are many divisions in Nabadwīp Dhām; mainly, nine of them are told to represent the nine sections of devotion (*śravaṇa*, *kīrtan*, *śmaraṇa*, *vandan*, etc.). Each of the islands has a corresponding connection with these nine types of main devotional conceptions, so when we travel there, we are reminded by the incidents of those holy places how such representation comes from these places. All in all, it promotes us in understanding what is devotion proper.

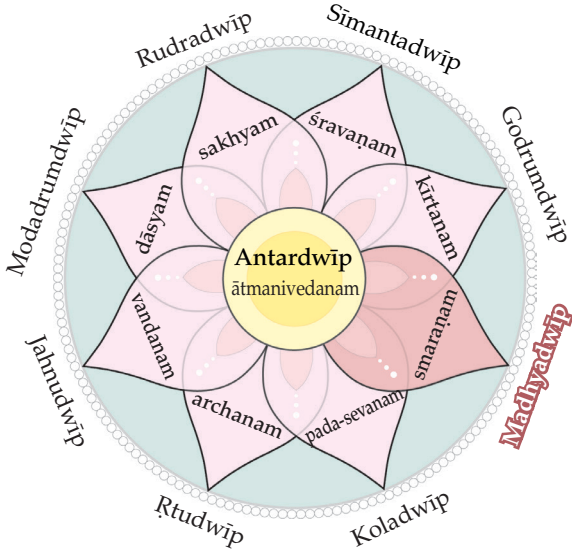
Our angle of vision is to be changed. During the *dhām parikramā*, we hear many stories and see many sceneries – it is all meant to help us in our absolute, adjusted life. When we walk through these different holy places, we are encouraged in different conceptions of devotion by receiving local historical or eternal instructions. That is not the same as what merit-hunters from the general Hindu section do. They are also out there on pilgrimage, coming in contact with holy places and some holy association, but their main object is to get some unseen help in their present life, to satisfy their desires. They want to acquire good merit that will help them succeed in their present life according to their conceptions. This is not pure devotion. Gauḍīya Maṭh devotees' intention is quite different and cannot be recognised in any of the different planes hunted by the present educational section who cannot even think that purely spiritual life is possible at all.

Ultimately, Śrī Nabadwīp Dhām *parikramā* helps us understand who Śrī Gaurāṅgadev is and what He came here to give us. *Parikramā* will make it clearer and easily accessible and acceptable for us; it will promote us to our highest goal of life. *Parikramā* is meant for that. It is meant to bring Śrī Gaurāṅga nearer to our soul, nearer to us.

(Śrīla B.R. Śrīdhara Dev-Goswāmī Mahārāj)

# Śrī Madhyadwīp

(Smarāṇam: remembering)



śrī-kṛṣṇa-chaitanya prabhu jīve dayā kari'

svapārṣada svīya dhāma saha avatari [1]

Bestowing His mercy on *jīva* souls, Śrī Kṛṣṇa Chaitanya Mahāprabhu descends with His associates and abode.

atyanta durlabha prema karibāre dāna

śikhāya śaraṇāgati bhakatera prāṇa [2]

To distribute the rarest form of divine love, He teaches surrender, which is the life and soul of devotees.

dainya, ātma-nivedana, goptṛtve varaṇa

'avaśya rakṣibe kṛṣṇa'—viśvāsa pālana [3]

(1) Humility, (2) self-submission, (3) accepting that the Lord is your maintainer, (4) keeping faith that 'Krishna will certainly protect'.

bhakti-anukūla mātṛa kāryera svīkāra

bhakti-pratikūla bhāva-varjanāṅgīkāra [4]

(5) Accepting only what is favourable to devotion and (6) rejecting what is unfavourable to devotion.

ṣaḍ-aṅga śaraṇāgati haibe yāhāra

tāhāra prārthanā śune śrī-nanda-kumāra [5]

Lord Kṛṣṇa hears the prayers of those who surrender to Him in these six ways.

rūpa-sanātana-pade dante tṛṇa kari'

bhaktivinoda paḍe dui pada dhari' [6]

With a straw between his teeth, Bhaktivinod falls before Rūpa and Sanātan, clasping their feet.

kāḍiyā kāḍiyā bale, āmi ta' adhama

śikhāye śaraṇāgati karahe uttama [7]

Crying bitterly, he prays, 'I am a wretched soul! Please grant me the highest qualification by teaching me surrender.'

## Śrī Madhyadwīp

In his holy scripture *Śrī Śrī Nabadwīp Dhām Māhātmya*, Śrīla Bhaktivinod Ṭhākura Mahāśaya describes the glory of Śrī Madhyadwīp in this way:

Entering Śrī Madhyadwīp, Śrīman Nityānanda Prabhu said to Śrīla Jīva Goswāmī Prabhu:

This is a village called **Mājidā** (Mājadiyā). Once in Satya-yuga, seven sages prayed to Lord Brahmā to get transcendental love of Śrī Gaurāṅga Mahāprabhu, and one day, being very pleased with their prayers, Brahmā came to them and said, ‘You must go to Nabadwīp. Go there, and you will easily get Gaura’s transcendental love by singing His glories. When you get the mercy of the Lord’s holy land, you will get the association of *sādhus*; when you practise Kṛṣṇa consciousness in the association of *sādhus*, you will get the supreme spiritual benefit. This is the greatest happiness and the goal of life. Those who become drawn and attached to Nabadwīp get the right to reside in Vraja. All *sādhus* (pure saints) aspire to live in this transcendental abode, Śrī Nabadwīp Dhām.’

Following Brahmā’s guidance, the sages came to Nabadwīp Dhām, where they started to worship Gaura, dancing and chanting His glories. Praying earnestly within their hearts for the *darśan* of Lord Śrī Gaura-hari,

they engaged themselves in severe austerities – leaving all food and sleep, they only constantly chanted the Holy Name of Gaura. One day, Gaura-hari mercifully granted His wondrous *darśan* to the sages. Seeing Gaura's golden form, the sages were astonished. They prayed, 'O Lord! We surrender at Your holy lotus feet. Please mercifully grant us devotion to You.'

In reply to their prayer, merciful Lord Gaura-hari said, 'O sages! Give up all other desires, all knowledge and material pursuits and only speak about Kṛṣṇa. You must not tell anyone what I am about to tell you. Very soon I will come to this Nabadwīp Dhām and reveal My pastimes – at that time you, too, will behold My pastimes. For now, go to Śrī Kumār Haṭṭa and practise spiritual life at a *ghāṭ* there.' Saying this, Gaura-hari disappeared from their sight.

Following Gaura-hari's order, the sages came to Śrī Kumār Haṭṭa and started worshipping Lord Kṛṣṇa there. You can see that there is a small hill in Śrī Madhyadwīp – this is the place where those sages stayed and where they attained Gaura-hari.

Having narrated this pastime, Śrīman Nityānanda Prabhu then showed Śrīla Jīva Goswāmī Prabhu a few other places. Śrī Madhyadwīp is the place where the pure **Gomatī River** and the great forest **Naimiṣa** are present. In the past, the sage Śaunaka, along with many other sages, heard here about the glories of Gaurāṅga Mahāprabhu from Śrī Sūta Goswāmī. At another time, leaving his carrier Bull Nandī, Śivjī Mahārāj came here on Brahmā's swan

and listened to the glories of Śrī Gaurāṅga Mahāprabhu together with his followers from Kāśī: all the devotees danced surrounding Śivjī Mahārāj and showered flowers.

In the south of this island, Śrī Madhyadwīp, there is one more enchanting place called **Śrī Puṣkara Tīrtha**. Located in Śrī Brāhmaṇpur, it is the place where one quite esoteric pastime took place.

In Satya-yuga, there lived a *brāhmaṇ* called Dibdās. At some point in his life, he left his home and set off to travel to all holy places of India. One day, he came to Śrī Puṣkara Tīrtha (it is situated in the present-day Rājasthān). He was very attracted to this holy place, but after a while he continued his travel and eventually reached Śrī Nabadwīp Dhām. When he came here, he suddenly heard a divine message in a dream: ‘O *brāhmaṇ*, you must stay here, in this eternal holy abode.’

Following the order of the Lord, Dibdās made a small cottage (*kuṭīr*) in this Nabadwīp Dhām and settled there. As he grew old, his mind became more and more restless as he always remembered Śrī Puṣkara Tīrtha. Being no longer able to travel, he felt very sad. He cried, thinking, ‘I will never get the *darśan* of my beloved Śrī Puṣkara Tīrtha!’

Taking pity on Dibdās, Lord Puṣkaranāth assumed the form of a *brāhmaṇ* and came to Dibdās, saying, ‘O Dibdās, do not cry. Do you see this pond here in front of you? Submerge yourself into it, and you will get the *darśan* of Śrī Puṣkara Tīrtha in its water.’

Dibdās did as the *brāhmaṇ* said. He quickly went to bath in the pond, and there he got divine eyes and

the *darśan* of Śrī Puṣkara Tīrtha. Seeing his beloved holy place, Dibdās wept and said to Puṣkaranāth, ‘You have taken such great trouble for my sake! You have come to me from so far!’

‘Dibdās,’ replied Puṣkaranāth, ‘you are very fortunate! I have not come from far. Actually, I live here eternally. This Nabadwīp Dhām is the abode of all possible holy places, so all holy places are present here. I also reside here eternally. Therefore, those who want to leave Nabadwīp to travel to any other place are foolish and roguish. Having visited all holy places, fortunate souls get an opportunity to reside here, at this Nabadwīp Dhām. If you look over there, you will see Śrī Kurukṣetra and Brahmāvarta. Here are the Saraswatī and the Dṛṣadvatī Rivers. O Dibdās, I will tell you one secret: very soon, there will be great joy in this Nabadwīp Dhām because Gaurasundar will appear here and distribute transcendental love for the Lord in all four directions. Roaming all over Nabadwīp Dhām, He will dance and chant in *saṅkīrtan* together with His devotees. He will flood the entire world with transcendental love. With the exception of staunch scholars who love arguing and exercising logic, all *jīva* souls will attain great transcendental love. Even having worshipped Kṛṣṇa for millions of years, unfortunate *jīva* souls do not become attached and attracted to the Name of the Lord; but if *jīva* souls worship Gaurāṅga, all their unwanted elements and faults become removed and they very quickly attain service to Rādhā-Kṛṣṇa in Vraja Dhām. O Dibdās, stay here. You will no doubt get the *darśan* of Gaurāṅga Mahāprabhu and His associates.’



Saying this, Puṣkaranāth disappeared. Presently, Dibdās heard a divine message in the sky: ‘O *brāhmaṇ*! Blessed is Kali! You will be born in Kali-yuga and spend your life swimming in the transcendental love of *Gaura-kīrtan*.’

As He spoke about all these ancient pastimes, Śrīman Nityānanda Prabhu also showed Śrīla Jīva Goswāmī Prabhu a place called **Uchchahaṭṭa** (situated in Kurukṣetra). He said, ‘All demigods have come here. All holy places that can be found in Brāhmavarta and Kurukṣetra are present here – they come here and serve Śrī Nabadwīp Dhām. If you spend one night here, you will get the result of living at Kurukṣetra for one hundred years. Demigods made here a market place called **Haṭṭaḍāṅga**, where they come to discuss the pastimes of Gaura.’

After that, Śrīman Nityānanda Prabhu, together with Śrīla Jīva Goswāmī Prabhu and all the devotees, crossed the Ganges and entered Śrī Koladwīp...

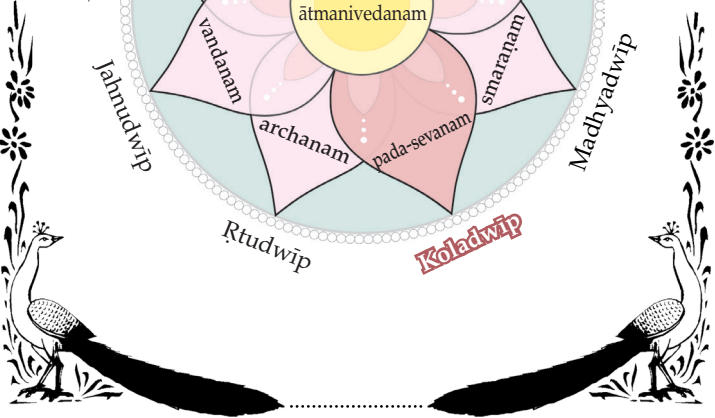
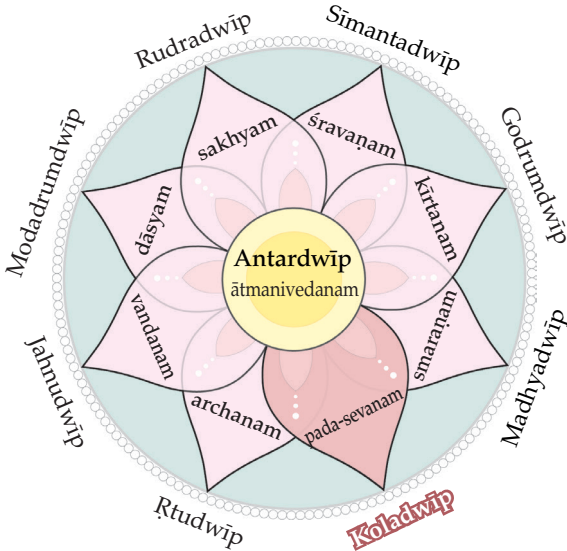
*Jay Śrī Madhyadwīp ki jay.*  
*Śrī Nabadwīp Dhām parikramā ki jay.*  
*Jay Śrīla Guru Mahārāj ki jay.*





# Śrī Koladwīp

(Pada-sevanam:  
serving the lotus feet of the Lord)





Śrī Chaitanya Sāraswat Maṭh, Koladwīp



## Kuliyā and Śrī Gupta-Govardhan

### Darśan of Śrī Varāhadev and Gupta-Govardhan

This island is famous as Kuliyā Hill because it is situated on a mountain-like elevation on the bank of the Ganges. Scriptures describe this Kuliyā Town as Koladwīp.

In Satya-yuga, there lived a boy called Vāsudev who every day worshipped Lord Varāhadev. As he worshipped the Lord, he always prayed, ‘O Lord! Please allow me to have Your *darśan* – please make my life successful! Without having seen You, my life will pass in vain!’

One day, Lord Varāhadev mercifully appeared before Vāsudev in an enchanting miraculous form of a boar (*kola*). Adorned with various jewels, Varāhadev was as tall as a mountain. As soon as Vāsudev saw the Lord, he fell on the ground in a prostrate obeisance, overwhelmed with divine love. Pleased to see his devotion, the Lord then spoke: ‘Vāsudev, you are My devotee, and I am very pleased with your worship. There is no other holy place in the entire three worlds that could compare with this Nabadwīp Dhām. You are so fortunate to live here. Because you are worshipping Me here in Nabadwīp, when I appear in Kali-yuga as Gaura, you too will be born and you will be able to see My *sankīrtan* pastimes.’ Saying this, Lord Varāhadev disappeared.

Vāsudev was overjoyed. After that incident, he engaged himself in *saṅkīrtan*, always chanting the Holy Name of Gaura. Having got the *darśan* of Lord Varāhadev, Vāsudev called this island Koladwīp.

When Śrīman Nityānanda Prabhu came here with Śrīla Jīva Goswāmī Prabhu, He said that this Koladwīp is non-different from Giri-Govardhan. That is why this place is also known as Gupta Govardhan, or ‘hidden’ Govardhan. Therefore, if you do the *parikramā* of this Śrī Nabadwīp Dhām, you automatically get the result of doing the *parikramā* of Govardhan.

There are also other very exalted places existing eternally within this island of Śrī Koladwīp, such as Bahulāvan, Khadiravan, Dvārakā, Mahā-Prayāg, Gaṅgā-Sāgar, Kuliyā, Samudragaḍ, Champāhāṭṭi and the school of Vidyā-Vāchaspati.

### **Kuliyā Grām: Aparādha-Bhañjaner Pāṭ**

The contemporary name of Koladwīp is Nabadwīp Town. Before that, it was known as Kuliyā-grām (the village, or *gañj*, of Kuliyā), and there is one very important pastime that took place here.

When Mahāprabhu Nimāi Viśvambhar took *sannyās*, He left Nabadwīp and travelled to Purī Dhām. However, some time later He expressed His desire to go to Vṛndāvan, and on His way there He again came to Gauḍadeś. When everyone got the news that Mahāprabhu was coming to Nabadwīp, thousands and thousands of people thronged to see Him. There was no end to the crowd! Even those who were offensive to Mahāprabhu – all the sinners,

atheists, etc. – came to Mahāprabhu and fell at His feet, asking Him forgiveness for their offences. Because Mahāprabhu forgave everyone's offences and bestowed transcendental love for Lord Kṛṣṇa onto them, this Kuliyā Grām where it happened became famous as *aparādha-bhañjanera pāṭ*: 'the place where offences are forgiven.' Even Chapāl Gopāl became rescued here (we spoke about him earlier, when we were in Śrī Dhām Māyāpur).

Here in Kuliyā Grām, there was a very famous house where a scholar called Devānanda Paṇḍit read *Bhāgavatam* – many people came here every day to hear his lectures.

One day, Devānanda Paṇḍit prayed to Mahāprabhu for *Kṛṣṇa-prema*, but Mahāprabhu told him, 'You have made an offence to a Vaiṣṇav, so I cannot give you *Kṛṣṇa-prema*.'

Devānanda Paṇḍit was very surprised to hear this, so he asked, 'To whom and when did I commit an offence? I do not remember anything like that!' Then, Mahāprabhu reminded Devānanda Paṇḍit about what had happened between him and Śrīvās Paṇḍit.

One day, Śrīvās Paṇḍit came to Devānanda Paṇḍit's lecture to hear *Śrīmad Bhāgavatam*. As he listened to the lecture, Śrīvās Paṇḍit suddenly became overwhelmed with transcendental love for the Lord. 'Oh! Every letter of *Bhāgavatam* is filled with divine love!' – thinking in this way, he started to cry loudly. Some of Devānanda Paṇḍit's disciples became annoyed and told Śrīvās Paṇḍit, 'Stop it! You are disturbing the class!' Somebody else said, 'Go from here! Leave!' In the end, they took Śrīvās Paṇḍit by the arms and took him outside. Devānanda Paṇḍit saw it

and did not say anything. That was his offence. (We must always be very careful: we cannot understand when we are committing an offence.)

Moreover, when Mahāprabhu later remembered Devānanda Paṇḍit, He became so angry that He said, 'I will tear his *Bhāgavatam*! Everything he explains is illusion, it is a farce! It is all misconception!' Śrīvās Paṇḍit and other devotees stopped Mahāprabhu and did not let Him do this. It is not so easy to read *Bhāgavatam*. One time, Śrīla Swarūp Dāmodar Goswāmī said, '*Bhāgavata paḍa Vaiṣṇavera sthāne, ekānta āśraya kara Chaitanya-charaṇe!* Read *Bhāgavatam* in the association of Vaiṣṇavs and take exclusive shelter of the holy lotus feet of Śrī Chaitanya!' If you want to read *Bhāgavatam*, you must take shelter of the holy lotus feet of Vaiṣṇavs and hear *Bhāgavatam* from their holy mouths; otherwise, independent reading of *Bhāgavatam* can be equal to reading a newspaper.

Finally, Mahāprabhu told Devānanda Paṇḍit, 'If you ask Śrīvās Paṇḍit forgiveness for your offence, then you will attain *Kṛṣṇa-prema*.' Feeling utterly ashamed, Devānanda came to Śrīvās Paṇḍit and asked him forgiveness.

This happened here in this Kuliyā town in Śrī Koladwīp.

### Śrī Chaitanya Sāraswat Maṭh

Coming to Śrī Koladwīp, there is one more profound thing that must be said: within Gupta Govardhan stands our beloved Śrī Chaitanya Sāraswat Maṭh.

Our Param Gurudev, Pūjyapād Om Viṣṇupād Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, came here



in 1941. At first, he stayed in a small *kuṭīr* (hut) on the bank of the Ganges – his younger brother Mani Bābu would give him ten rupees per month, and Śrīla Śrīdhara Mahārāj lived there alone, supporting himself with that money. He did not go begging and did not particularly preach. Shortly after that, Śrīpad Sakhī Charaṇ Prabhu offered him, ‘If you choose some land, I will give you money to purchase it.’ Remembering the glory of the *aparādha-bhañjanera pāt* and Śrī Gupta Govardhan, Śrīla Śrīdhara Dev-Goswāmī Mahārāj then choose this land in Śrī Kolergaṇj (where Śrī Chaitanya Sāraswat Maṭh stands to this day), and the same year, on the holy day of Śrī Jagannāthdev’s Ratha-Yātrā, he entered the new place and started living there. He named his temple ‘Śrī Chaitanya Sāraswat Maṭh’.

Although we belong to Brahma-Mādhva-Gauḍīya *sampradāya*, the conception of the holy *rāgānuga-bhakti* (spontaneous loving devotion) actually first manifested through Śrīla Mādhavendra Purīpād – he is the seed of the spout of divine love; and we can see that by the influence of Śrī Chaitanya Mahāprabhu, this seed has become transformed into a beautiful, full-fledged tree. Remembering this core identity of our *sampradāya*, Śrīla Śrīdhara Mahārāj included the words ‘Śrī Chaitanya’ in the name of his temple. Also, the name of Śrīla Śrīdhara Mahārāj’s *gurudev* is Om Viṣṇupād Bhagavān Śrīla Bhaktisiddhānta Saraswatī Ṭhākura Prabhu-pād – therefore, to include the entire identity of our *sampradāya*, from the very beginning until the end, Śrīla Śrīdhara Dev-Goswāmī Mahārāj named his temple and mission ‘Śrī Chaitanya Sāraswat Maṭh’.

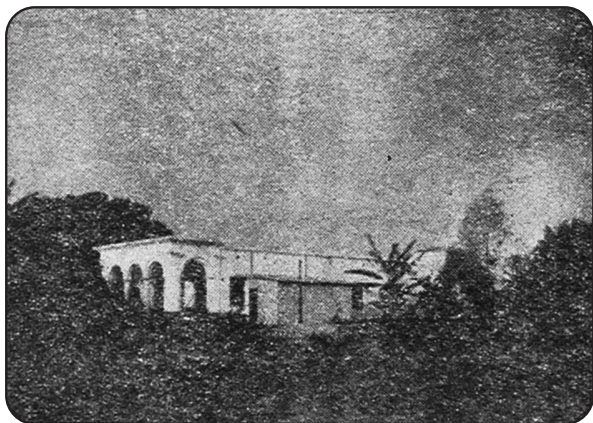
At first, Śrī Chaitanya Sāraswat Maṭh's land was just one acre (almost three *bigḥās*) – at that time, there were not so many trees, gardens or great buildings. There were just three mango trees, two guava trees and a bamboo grove. However, having purchased this land, the first thing Śrīla Śrīdhara Dev-Goswāmī Mahārāj did was to go to a bamboo garden and personally choose a very long and expensive bamboo pole – he brought that pole to the temple and established it at the very place where the main temple stands now. Raising a flag atop the pole, he proclaimed:

śrīmach-chaitanya-sārasvata-maṭhabara-udgīta-kīrtir-jaya-śrīṁ  
vibhrat-saṁbhātī gaṅgā-taṭa-nikaṭa-nabadvīpa-kolādri-rāje  
yatra śrī-gaura-sārasvata-mata-niratā gaura-gāthā gṛṇanti  
nityaṁ rūpānuga-śrī-kṛta-mati-guru-gaurāṅga-rādhā-jitāśā

‘At this supremely enchanting divine *aśram*, materially destitute and spiritually loving devotees of Śrī Gaura-Saraswatī, who are expert at favourable practices of Kṛṣṇa consciousness, constantly chant within their hopeful hearts the glories of Lord Śrī Śrī Gaurasundar, the greatly magnanimous source of all incarnations of the Lord, following in strict adherence the line of Śrī Śrī Rūpa-Raghunāth, the inexhaustible storehouse of the wealth of divine ecstatic consorther love, being eternally eager to engage in the loving service to Śrī Śrī Guru Gaurāṅga Gāndhārvā Govindasundar and Their associates. This effulgent and supremely worshipping king among all temples, Śrī Chaitanya Sāraswat Maṭh, is situated within Koladwīp, which is non-different from the king of mountains Śrī Govardhan, on the enchanting bank of the revered Bhāgīrathī River, who rescues all fallen souls,

in Śrī Nabadwīp Dhām, a holy abode of touchstones that is non-different from Śrī Vṛndāvan. Capturing Jayaśrī (the Goddess of Victory – Śrīmatī Rādhārāṇī), it exists eternally, leaving the entire creation of moving and non-moving entities astonished in the extremely cooling and loving shade of the soaring victory flag of its ever-increasing celebrated renown.'

Soon after that, a few devotees came and stayed together with Śrīla Śrīdhara Mahārāj; also, many of Śrīla Śrīdhara Mahārāj's godbrothers were looking for him, and when they found him, they would also come and stay at the temple during some time. This is how Śrī Chaitanya Sāraswat Maṭh started.



(Śrī Chaitanya Sāraswat Maṭh, circa 1955)

When Śrīla Śrīdhara Mahārāj first came here, he had the Deity of Giridhārī (a Govardhan *śilā*) that he had brought from Vṛndāvan. Mahāprabhu's Deity was installed in 1944–1945, and about four years after our Gurudev, Oṃ Viṣṇupād Śrīla Bhakti Sundar Govinda

Dev-Goswāmī Mahārāj, joined the temple, the Deities of Śrī Śrī Gāndharvā Govindasundar jiu were brought from Vṛndāvan and installed at the temple. The construction of the main temple began later, sometime in 1955, and it took almost twenty years to complete it (the construction finished in 1973). After that, in 1975, the construction of the *nāṭ-mandir* started. This is the brief history of our temple in Koladwīp.

When Sakhī Charaṇ Prabhu heard the *śloka* extolling Śrī Chaitanya Sāraswat Maṭh (‘*Śrīmach-chaitanya-sārasvata-maṭhabara...*’), he said to Śrīla Śrīdhara Mahārāj, ‘You have nothing except a small thatched house – you are using a brick for a pillow and sleep on some straw – but you have put up such a big bamboo pole and composed such a high *śloka*!’ Śrīla Śrīdhara Mahārāj replied, ‘You will see in the future what will be here.’ We can easily realise what Śrīla Śrīdhara Mahārāj implied if we see the present-day miraculous form of the temple, resembling a whole town. And this is not just some grand buildings! When the ground floor of the temple was completed, the master of Koladwīp (Śrī Śrī Lakṣmī-Varāhadēv) personally came here, out of His own accord and in a very miraculous way, in the form of a *śālagrām-śilā*.

This *śālagrām-śilā* originally lived in the house of a king, but because many problems started happening at the house, the king gave the *śālagrām-śilā* to a big *paṇḍit*. Some time later, problems started happening at the house of the *paṇḍit*, too. One day, that *paṇḍit* met with Śrīla Śrīdhara Mahārāj and told him, ‘This *śālagrām-śilā* is creating disturbance everywhere. Please take this *śālagrām-śilā*

away from here.’ Śrīla Śrīdhar Mahārāj agreed, and told the *paṇḍit* to send his *śilā* to Śrī Chaitanya Sāraswat Maṭh.

At first, the *paṇḍit* sent the *śālagrām-śilā* to the temple of Śrīla Jājāvar Mahārāj in Midnapore, but two weeks later the *śilā* started creating so much disturbance again that nobody could even stay at the temple anymore! Then, Śrīla Jājāvar Mahārāj wrote a letter to Śrīla Śrīdhar Mahārāj, saying, ‘Please take your *śilā* away from here!’ Because Midnapore is a little far from Nabadwīp, Śrīla Śrīdhar Mahārāj told Śrīla Jājāvar Mahārāj to send the *śilā* to the temple of Śrīla Goswāmī Mahārāj in Kolkata, who would later send it from there to Nabadwīp.

Śrīla Jājāvar Mahārāj sent the *śilā* to the temple of Śrīla Goswāmī Mahārāj, who thought, ‘I have got a *śālagrām-śilā*! I will keep it here.’ He knew that Śrīla Śrīdhar Mahārāj would not mind it, so he kept the *śilā* at his temple. During the next fifteen days, again so many things happened at the temple. Śrīla Goswāmī Mahārāj thought, ‘This *śilā* is very bad for my temple!’ He wrote a letter to Śrīla Śrīdhar Mahārāj, saying, ‘Mahārāj, please take your *śilā* from my temple as soon as possible.’ Then, Śrīla Śrīdhar Mahārāj sent Śrīla Govinda Mahārāj to Kolkata to bring this *śālagrām-śilā* to Nabadwīp.

When the *śālagrām-śilā* finally arrived, Śrīla Śrīdhar Mahārāj told Śrīla Govinda Mahārāj, ‘What is the matter? Why does this *śilā* cause so much disturbance? Look up the name of this *śālagrām-śilā*.’ Then, Śrīla Govinda Mahārāj searched the descriptions of many *śālagrām-śilās* in *Hari-bhakti-vilāsa* and *Garuḍa Purāṇa* and found out that this *śālagrām-śilā* had the symptoms of Śrī Śrī Lakṣmī-

Varāhadev. Śrīla Śrīdhar Mahārāj also said, ‘I thought that it was Lakṣmī-Varāhadev, too. He is the master of Koladwīp, so He wanted to come to his Koladwīp. But to be sure, write a letter to the *paṇḍit* where the *śilā* stayed at first and ask him.’ The *paṇḍit* replied that, yes, it was indeed Lakṣmī-Varāhadev. Then, Śrīla Śrīdhar Mahārāj said, ‘That is it! That is why He did not want to stay anywhere. This is His own place here, that is why He wanted to come *here*.’

The worship of Śrī Lakṣmī-Varāhadev is very difficult. Śrīla Śrīdhar Mahārāj said that Śrī Lakṣmī-Varāhadev must be offered nice, specially made sweet rice every day. From that time, Śrī Lakṣmī-Varāhadev has been living at the temple happily, and the temple started growing very quickly. Before that, there were no houses, no temple, there was only one three-room building; but after that, the temple was built and so many other buildings appeared – especially Śrī Govinda Kuṇḍa,



(Śrī Chaitanya Sāraswat Maṭh, circa 2013)

which manifested later in a very special and beautiful way along with the temples of Śrī Sadā Śiva Gaṅgādhara and Śrī Girirāj Govardhan.

This is the abode of Śrī Koladwīp, and this is the history and glory of our main Maṭh. It is a very auspicious place. ‘*Kuliya grāmete āsi’ Śrī Kṛṣṇa Chaitanya hena nāhi yā’re prabhu nā karilā dhanya. Śrī Kṛṣṇa Chaitanya Mahāprabhu came to Kuliya-grām and there was not a living soul who was not blessed by the Lord.*’ If one commits an offence at this holy place, there is no salvation for this soul, but if someone commits an offence staying elsewhere and comes here and genuinely asks forgiveness, then their offences will be removed.

*Jay Śrī Koladwīp ki jay.*

*Śrī Nabadwīp Dhām parikramā ki jay.*

*Śrī Chaitanya Sāraswat Maṭh ki jay.*

*Śrī Śrī Guru Gaurāṅga Gāndharvā Govindasundar jiu ki jay.*

*Śrī Sadā Śiva Gaṅgādhara ki jay.*

*Śrī Gupta Govardhan ki jay.*

*Jay Śrīla Guru Mahārāj ki jay.*

(ohe) vaiṣṇava ṭhākura,      dayāra sāgara,  
e dāse karuṇā kari'  
diyā pada-chhāyā,      śodha he āmāre,  
tomāra charaṇa dhari [1]

O Vaiṣṇav Ṭhākur! You are an ocean of mercy; please be merciful to this servant – grant me the shade of your feet and purify me. I am clasping your feet.

chhaya vega dami',      chhaya doṣa śodhi,  
chhaya guṇa deha dāse  
chhaya sat-saṅga,      deha he āmāre,  
basechhi saṅgera āśe [2]

Please subjugate my six urges [*speech, mind, anger, tongue, stomach, genitals*], rectify my six defects [*greed, doing what is unfavourable to devotion, idle talks, attachment to inferior rules, material association, fickle-mindedness*] and bestow the six good qualities [*enthusiasm, faith, patience, doing what is favourable to devotion, avoiding bad association, following sādhus' practices*] upon this servant. Please grant me the six kinds of good association [*giving devotees gifts, taking gifts from devotees, confiding in devotees, enquiring from devotees, taking prasāda, feeding devotees prasāda*]. I am waiting, hoping to attain good association.

ekākī āmāra,      nāhi pāya bala,  
hari-nāma saṅkīrtane  
tumi kṛpā kari,      śraddhā-bindu diyā,  
deha kṛṣṇa-nāma-dhane [3]

Alone I am not getting the strength to chant the Lord's Name. Please give me a drop of faith and bestow upon me the treasure of Kṛṣṇa's Name.

kṛṣṇa se tomāra      kṛṣṇa dite pāra  
tomāra śakati āchhe  
āmi ta' kāṅgāla      'kṛṣṇa kṛṣṇa' bali  
dhāi tava pāchhe pāchhe [4]

Kṛṣṇa is yours, so you have the power to give Him. I am very poor – calling out, 'Kṛṣṇa! Kṛṣṇa!' I am running behind you.



## Śrī Burorāj (Vṛddha) Śiva

Continuing Śrī Nabadwīp Dhām *parikramā*, by the mercy of Śrī Gurupādpadma, we have now come to the lotus feet of Buro Śiva at the *aparādha-bhañjaner pāṭ* in Śrī Koladwīp.



You may have seen Gopeśvar Mahādev in Vṛndāvan, Chākleśvar Mahādev in Govardhan, Bhūteśvar Mahādev in Mathurā, Āśeśvar Mahādev in Nandagrām; there is also Kṣetrapāl Śiva in Māyāpur and Sadā Śiva Gaṅgādhara in Koladwīp (at our Maṭh in Nabadwīp). And this here is Śrī Burorāj (or Vṛddha) Śivjī ('Old' Śiva). We must always pray to Śivjī Mahārāj. He is Dhāmeśvar: he is the guardian

of the holy *dhām*, and he protects the entire Nabadwīp Dhām. Therefore, when we come to Śivjī Mahārāj, we must always pray to him that we may be able to stay and serve Śrī Dhām, so that we may again be able to come here.

One time, Āśeśvar Mahādev came to Mother Yaśodā in Gokula and asked her permission to see Gopāl. When Mother Yaśodā saw him, she said, 'No, no! If my Gopāl sees you, He will become scared! You have enormous dreadlocks, a long beard, and you have come with a snake on your neck! What is all this? Sorry, I will not let Gopāl see you.' Then, Mahādev sat a little far from that place and started meditating, 'When will I get the *darśan* of the Lord?' In the meantime, Gopāl (Supreme Lord Śrī Kṛṣṇa Himself) could understand everything and started crying loudly because His devotee, His bosom friend, had went to so much trouble to see Him but had to leave. Gopāl said to His mother, 'Bring Mahādev here, then I will stop crying!' and pointed in the direction where Mahādev was sitting. Mother Yaśodā and Nanda Mahārāj took Gopāl to Rāśeśvar Mahādev, and Gopāl stopped crying: as soon as the Lord saw His devotee, He felt at peace...

One day, Pārvatī Devī asked Śivjī Mahārāj, 'Prabhu, whose worship is the highest?' Śivjī Mahārāj replied, 'The worship of Lord Viṣṇu is the highest of all worship.' Pārvatī Devī was upset to hear the answer. She thought, 'The worship of Kṛṣṇa, or Viṣṇu, is the highest, but I worship Lord Śiva. What am I to do?' Seeing Pārvatī Devī's troubled face, Śivjī Mahārāj said then:

ārāḍhanānāṁ sarveṣāṁ viṣṇor ārāḍhanam param  
tasmāt parataram devī tadīyānāṁ samarchchanam

‘Why are you upset, Devī? The worship of Lord Viṣṇu is the highest, but higher than that is the worship of Lord Viṣṇu’s devotee.’ Then Pārvatī Devī was relieved.

We must understand that if you are to serve Śivjī Mahārāj, you must practise what Śivjī Mahārāj says. The worship of devotees is the highest of all worship.

You have also heard that Śivjī Mahārāj became a *gopī* and managed to enter *rāsa-līlā*: to this day, even Lakṣmī Devī has not been able to enter *rāsa-līlā*, but Śivjī Mahārāj did. Such is his glory. Śivjī Mahārāj is a great Vaiṣṇav. There is no problem if you worship Lord Śiva, but you must always remember one thing – when you go to worship Śivjī Mahārāj, you must not imitate him.

In this world, there are people who instead of worshipping Śivjī Mahārāj – instead of satisfying and making Śivjī Mahārāj happy – become Śiva(?) themselves. If you dress as a policeman (wear the uniform, the cap, and have a gun swinging on your belt), does it mean that you have become a policeman? It does not. It only means that you have become a make-believe (fake) policeman. Therefore, you can dress as Śiva, you can grow dreadlocks or wear a wig, dye your hair, etc., but does pretending to be Śivjī Mahārāj make you Śiva? Many ‘devotees’ of Śiva smoke marijuana, but Śivjī Mahārāj can also drink poison – if they think they can smoke marijuana, then they should take poison as well. Śiva can take marijuana, but if you start taking it, then it is very bad. This is not what the worship of Lord Śiva is. It is necessary to show *devotion* for Lord Śiva, ‘Dear Śivjī Mahārāj, you are a bosom friend of Lord Kṛṣṇa! You are very powerful.

O Śivjī Mahārāj, please give me devotion to Lord Kṛṣṇa. I am praying at your holy lotus feet that I may have devotion to your holy feet.’ Moreover, this is not a prayer or an obeisance for one or two days only – we must pray to Vaiṣṇav Ṭhākur every day. This is our *eternal* devotion.

People usually worship Lord Śiva to fulfil their desires and interests, but this is not genuine worship. Do not do this. Do not worship Lord Śiva out of some selfish interests or hoping to get something – do not turn Lord Śiva into your menial servant. People say, ‘Lord Śiva, give me this’, ‘Lord Śiva, give me that’ – Śivjī Mahārāj becomes their servant. But our duty is to *worship* Lord Śiva. We will worship him, and whether Lord Śiva takes this worship or not, what he will give or not give, that is *his* matter. It does not matter whether I like something or do not like – if he feels happy to make me struggle, he will arrange that for me; and if he is happy to see me live happily, then he will arrange that for me. My happiness or unhappiness is not a problem at all. We must always remember this.

Śivjī Mahārāj’s name is Āśutoṣa: it takes very little to make him happy. Therefore, when we come here, we must pray at the holy lotus feet of Lord Śivjī Mahārāj with all our hearts, ‘Prabhu! You are the supreme Vaiṣṇav, the Lord listens to what you say – please give me the right, the qualification to serve the Lord. O Vaiṣṇav Ṭhākur! Kṛṣṇa rests in your heart – you can give Kṛṣṇa to others.’

*Jay Śrī Burorāj Śivjī Mahārāj ki jay.*  
*Śrī Nabadwīp Dhām parikramā ki jay.*  
*Jay Śrīla Guru Mahārāj ki jay.*



(The Deity of Śrī Burorāj Śivjī Mahārāj in Śrī Koladwīp)

devādidevam-ahibhūṣaṇam-indukāśam  
 pañchānanam paśupatiṁ varadaṁ prasannam  
 gaṅgādharam praṇatapālakamāśutoṣam  
 vande sadāśiva-haripriya-chandramaulim

*‘The chief of the Devas, whose body is decorated by snakes,  
 whose body shines like the moon, who has five heads, who carries  
 his weapon known as Paśupat, who gives boons, who is of  
 satisfied nature, who holds the Gaṅgā on his head, who takes care  
 of those who give obeisance to him, who is easily pleased – I offer  
 my obeisances to this Sadā Śiva, who is dear to Hari and who  
 wears the moon as his crown.’*

*(The praṇam-mantra to Lord Śiva residing at  
 Śrī Chaitanya Sāraswat Maṭh in Nabadwīp,  
 composed by Śrīla B.S. Govinda Dev-Goswāmī Mahārāj)*

## Śrī Prauḍhā Māyā

Having paid our obeisance to Śrī Vṛddha Śivjī Mahārāj, we have now come from his temple to the temple of Śrī Prauḍhā Māyā, or Yogamāyā, at Paramatala. Māyā is a potency of Supreme Lord Śrī Kṛṣṇa; she manifests herself in two ways, as Yogamāyā and Mahāmāyā. Yogamāyā serves the Lord in His eternal abode, and Mahāmāyā serves the Lord in this material world. As we offer our obeisances at this temple of Śrī Yogamāyā, we should remember what was spoken earlier in relation to Sīmantadwīp:

One day in Satya-yuga, Śivjī Mahārāj started dancing, chanting the Holy Name of Gaurāṅga. Seeing his state, Pārvatī Devī (Śivjī Mahārāj's spouse) asked him, 'Why are you always calling out, "O Gaurāṅga! O Gaurāṅga!"? Who is this Gaurāṅga? When I see you dance and hear the Name of Gaurāṅga, it is melting my heart. I am thinking that whatever *mantras*, *tantras*, etc. I have heard before, it is all garbage for the soul! Tell me about Gaurāṅga. I can feel that if I serve Him, I will gain life.'

Hearing Pārvatī's words, Mahādev said, 'As you are the primaeval energy, part of Śrī Rādhā, I will tell you everything openly. In Kali-yuga, Kṛṣṇa will take Rādhā's heart and halo and appear in a village called Māyāpur. Intoxicated with the joy of *kīrtan*, He will distribute the jewel of transcendental love to everyone without any

discrimination. Remembering the promise of the Lord makes me feel overwhelmed with transcendental love. Unable to steady my mind, I left Kāśī and came to Māyāpur, where I then decided to worship Gaurāṅga in a small hut on the bank of the Ganges.’

Hearing Śivjī Mahārāj’s words, Pārvatī Devī came to Sīmantadwīp and started meditating on Śrī Gaurāṅga’s form. As she chanted and chanted the Holy Name of Gaurāṅga, transcendental love sprang up in her heart. She could no longer control her mind. In the end, Gaura appeared in front of her together with His devotees. He asked her, ‘Pārvatī, what do you want? Why have you come here?’

Anxiously, Pārvatī Devī offered her obeisance at the Lord’s holy lotus feet and spoke in reply, ‘Prabhu, You are the life and soul of the world, you my Prāṇanāth, the Master of my very being. You are bestowing Your mercy, love and affection all over the world, but You are so cruel to me! You have given me such a cruel service: I am to bind the souls who are averse to you. I am doing what You told me to do, but I myself am deprived of Your mercy! People say that wherever there is Kṛṣṇa, there is no place for Māyā (Māyā cannot stay there): I have become completely separated from You. When and how will I be able to see Your pastimes? If You do not tell me how to reach You, I will lose all hope.’ Saying this, Pārvatī took some dust from the holy feet of Gaurāṅga and rubbed it onto the parting of her hair (*sīmanta*). From that time, this place became known as Sīmantadwīp, although ignorant people still call it Simuliyā-grām.

In reply to Pārvatī's words, Mahāprabhu said, 'Pārvatī, you are My non-different energy. You are the Mistress of the whole world, and you are always staying with Me. You have two forms: by your intrinsic nature, you are My Rādhikā, and externally, you are an expansion of Rādhā. My pastimes are not possible without you. You are always present in My pastimes as Yogamāyā. In Vraja, you perform your eternal pastimes as Paurṇamāsī, and in Nabadwīp you live with Kṣetrapāl (the guardian of the *dhām*) Śivī Mahārāj as Prauḍhā Māyā.' Saying this, Mahāprabhu disappeared.

Ever since then, always keeping these words in her heart, Pārvatī Devī has been staying as Simantini Devī in Sīmantadwīp and as Prauḍhā Māyā in Māyāpur.

Coming here, to Prauḍhā Māyā, we, lowly and fallen conditioned souls, very carefully pay our obeisance at her holy lotus feet and submit our prayer to her, begging that she may one day shower her mercy upon us and that she may, removing all material dirt and attachment from us, give us the right to enter the domain of devotion to the Lord and attain service to the Lord's devotees.

Lord Śrī Kṛṣṇa says in *Śrīmad Bhagavad-gītā* (7.14):

daivī hy eṣā guṇamayī mama māyā duratyayā  
mām eva ye prapadyante māyām etāṁ taranti te

*'My supramundane trimodal illusory potency (alluring those who are averse to Me) is extremely difficult to overcome. However, this insurmountable potency of Mine can be overcome by those who exclusively surrender to Me.'*

'I have created Māyā, and you cannot overcome her. What is the way out though? When one surrenders to My



feet (when one comes and falls at My feet), I gradually rescue this surrendered soul from Māyā. When one becomes My devotee and surrenders to Me, Māyā Devī will see, “My Master, my Creator, has come,” and she will gradually run away from them.’ To overcome Māyā, the illusory environment, you must always keep good, saintly association. There is no other way to defeat the illusory environment except through *sādhū-saṅga*:

māyāre kariyā jaya chhāḍāna nā yāya  
sādhū-guru kṛpā binā nā dekhi upāya

*‘It is impossible to conquer illusory environment and become released from it. I see no other way to get relief except by the mercy of saints and the guru.’*

On the one hand, we come to Māyā and always humbly pray to her for her mercy; on the other hand, we must always remember one thing: Bhagavān Śrīla Bhaktisiddhānta Saraswatī Ṭhākura Prabhupāda declared a totalitarian war against Māyā, so we must always be very careful not to ever compromise with Māyā.

We will not be here in this world for a long time. This is no news. If I live for one hundred years but do not do anything during this time (do not show kindness to *jīva* souls, do not think about other *jīva* souls, do not serve my *gurudev* and the Lord), if I only live selfishly (eating fancy food, wearing fancy clothes, sleeping on a fancy bed), then living for a hundred years is the same as not living at all – such a life is inauspicious, useless; there is no value in such a life and it is better not to live for these hundred years at all then. But if I live only forty years but during these forty years I think about other *jīva* souls, about the Lord, about

Vaiṣṇavs and devotees, then albeit only forty years, this life is successful. We should not judge others. We should first see our own faults. The problem is that we cannot see it. Vaiṣṇavs are *adoṣa-daraśi* (they never see faults in others), but we are so deeply conditioned that, bound by the illusory environment, we always only try to find faults in others, we never think what faults *we* have inside us.

As long as we are alive in this world, if we can do some service to the Lord, *guru*, and Vaiṣṇavs, then our life will be successful; and even if we live for only a few days, such a life will be successful – we can truly reach the Lord.

We always say ‘surrender’, ‘surrender’, but how many of us have truly surrendered to the Lord and *gurudev*? Instead of serving our *guru*, we only pretend that we have taken initiation. We become *guru-bhogī* and *guru-tyāgī* (we use our *guru* or reject our *guru*), but we cannot become *guru-sevī*, servants of our *guru*. We have been spending our lives on pursuing our own interests, living for ourselves, worrying about our own welfare, about money and other things, but we never think about other souls, about how other souls can get some spiritual benefit.

When somebody takes initiation from me, I must remember that I am not doing a favour to this person; rather, this person is doing *me* a favour by taking initiation from me. When disciples came and offered their obeisances to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, he would say, ‘*Dāso ‘smi*. I am your servant.’ But we have all become ‘masters’ now – everybody has become ‘*prabhu*’ and ‘*mahārāj*’. If somebody does not pay obeisance to us, we become angry and our ego hurts, ‘Oh, I have taken

*sannyās*, but nobody pays obeisance to me! Nobody calls me *mahārāj*!’ This ego and pride come to our minds, but this is not Vaiṣṇavism, brother! Vaiṣṇav culture is something completely different:

**dainya, dayā, anye māna, pratiṣṭhā varjjana  
chāri-guṇe guṇī hai karaha kīrtana**

*‘Humility, compassion, honouring others and giving up prestige – become qualified with these four qualities and chant the Holy Name and glories of the Lord.’*

It is necessary to be humble. It is necessary to be kind. We must give honour to others. These qualities must always be there in us. We do not need to become big. What did Mahāprabhu say?

**na dhanam na janam na sundarīm  
kavitām vā jagadīśa kāmaye  
mama janmani janmanīśvare  
bhavatād-bhaktir ahaitukī tvayi**

*‘O Supreme Lord (Master of the Universe, Jagadīśvar)! I do not desire any wealth (religion, money or material desires), any followers (wife, sons, servants or maidservants) or material knowledge (beautiful poetry). My only prayer is that I may birth after birth have pure devotion to You, devoid of seeking any result.’*

Explaining this *śloka*, Śrīla Bhaktivinod Ṭhākura wrote in one of his *kīrtans*:

**dhana jana āra, kavita sundarī,  
baliba nā chāhi deha-sukha-karī  
janme janme dāo, ohe gaura-hari,  
ahaitukī bhakti charaṇe tomāra**

*‘When will I say that I do not want any wealth, followers, poetic gift or any other bodily happiness? O Gaura-hari! Birth after birth, please give me unconditional devotion to Your holy feet!’*

We can see that outside people (the *jīva* souls who are averse to Kṛṣṇa) come to the Lord and pray, *‘Dhanam dehi, vidyām dehi, rūpam dehi, bhāryām dehi, kavitaṁ sundarīm dehi.* Make me rich, give me knowledge, make me beautiful, give me a wife, make me a great poet.’ People want this all the time. *Brāhmaṇas* recite such ‘give me’ *mantras*, people also say this and think about this all the time, but whatever will be will be (whatever is written in your destiny, this is what will happen). You think that you are happy sleeping in a ten-storey building, but you can feel even more happiness sleeping on the bare ground.

Look at Mahāprabhu’s teachings. When Kṛṣṇa was in Dvārakā, He was fanned by His queens, He lay leisurely on a royal bed, but when this same Supreme Lord came in Kali-yuga as Śrī Chaitanya Mahāprabhu and took *sannyās*, He slept on dry banana leaves on the ground! How much austerity He had to undergo when He preached in this world – for *our* sake!

Therefore, we must always glorify the Lord, we must always chant the Lord’s Names. You must always rely completely on the Lord. Always think about the Lord – you must always give up your own happiness and enjoyment. Do not surrender to Māyā. If you surrender to the Lord, you will be gainers. We all live in the world of Māyā and spend our days and nights in the bondage of illusory environment, submitting and surrendering ourselves to illusion, Māyā. Why is it necessary to do that?

Our message is one: ‘*Kṛṣṇa bala, saṅge chala! Ei mātra bhikṣā chāi*. Chant “*Kṛṣṇa*”, come with us. This is all we beg you for.’ We pray to you that wherever you stay, whatever you do, if you can amidst all that, at the back of your mind, serve the Lord, serve your *guru*, engage yourself in the glorification of the Lord, *guru* and Vaiṣṇavs, if you can glorify the qualities of the *guru* and Vaiṣṇavs, then you will get supreme benefit; otherwise, you will have to keep coming and going in this material world. ‘*Nitāi charaṇa nā bhajila yāoyā-āśā sāra haila*. You have not worshipped Nitāi, so all you did is just come and go in vain.’

We must always remember this. If we genuinely want to practise Kṛṣṇa consciousness, we must leave all illusory environment, we must leave all material attachments and enter the domain of devotion, accepting the advise of Śrī Guru and Vaiṣṇavs in our hearts. Moreover, we are doing this *parikramā* now, but we must think: are we doing the *parikramā* of Māyā or are we doing the *parikramā* of the holy *dhām*? Watch out!

*Jay Śrīla Guru Mahārāj ki jay.*



jaya śachī-nandana, sura-muni-vandana,  
bhava-bhaya-khaṇḍana jaya he  
jaya hari-kīrtana, nartanā vartana,  
kali-mala-kartana jaya he [1]

All glory to Śachī's son, who is worshipped by demigods and sages and who destroys all fear of material existence! Glory to Him! He inaugurated the dancing and chanting of the Lord's Names and removed the contamination of Kali! Glory to Him!

nayana-purandara, viśvarūpa sneha-dhara,  
viśvambhara viśvera kalyāṇa  
jaya lakṣmī-viṣṇupriyā, viśvambhara-priya-hiyā,  
jaya priya kiṅkara īśāna [2]

He is the King of everyone's eyes, He is affectionate to His brother, Viśvarūp, and He maintains the whole world bestowing benediction onto all creation. Glory to Śrī Lakṣmīpriyā Devī and Śrī Viṣṇupriyā Devī, who are dear to Viśvambhar's heart! Glory to His dear servant Īśān!

śrī-sītā-advaita-rāya, mālinī-śrīvāsa jaya,  
jaya chandraśekhara āchārya  
jaya nityānanda rāya, gadādhara jaya jaya,  
jaya haridāsa nāmāchārya [3]

Glory to Śrī Sītā and Śrī Advaita! Glory to Mālinī and Śrīvās! Glory to Chandraśekhara Āchārya! Glory to Nityānanda Rāy! Glory to Gadādhara! Glory to the nāmāchārya, Haridās Ṭhākura!

murāri mukunda jaya, premanidhi mahāśaya,  
jaya yata prabhu pāriṣada  
vandi sabākāra pāya, adhamere kṛpā haya,  
bhakti sapārṣada-prabhupāda [4]

Glory to Murāri, Mukunda and Premanidhi (Puṇḍarik Vidyānidhi)! Glory to all associates of the Lord! I am offering obeisances at everyone's feet and praying that they may mercifully grant this lowly soul devotion to the holy feet of my Master and all His associates.

## Śrī Viṣṇupriyā Devī's House: Abode of Separation

Continuing Śrī Nabadwīp Dhām *parikramā*, by the mercy of Śrī Gurupādpadma, we have now come from the temples of Śrī Vṛddha Śiva and Prauḍhā Māyā to this enchanting and extremely esoteric place: the house of Śrī Viṣṇupriyā Devī (people often call it 'Mahāprabhu's house'). This is the place where Śrī Viṣṇupriyā Devī (the Lord's eternal potency, eternal consort) spent the later part of her life.

We can see in Śrī *Gaura-gaṇoddeśa-dīpikā* that Śrī Viṣṇupriyā Devī is Satyabhāmā in the Dvārakā pastimes of the Lord: she is an expansion of Śrīmatī Rādhārāṇī.

The name of Viṣṇupriyā Devī's father is Śrī Sanātan Miśra. Being a great Vaiṣṇav and a *brāhmaṇ* devoted to Lord Viṣṇu, he received a jewel of a daughter, who not only was extremely beautiful but also embodied all good qualities – he named her Śrī Viṣṇupriyā ('dear to Viṣṇu'). From her childhood, Śrī Viṣṇupriyā Devī served Tulasī every day, engaged in Deity worship and other services to the Lord, and she would also go to the Ganges every day to take bath. Sometimes, she would meet Śachī Mātā – every time Śrī Viṣṇupriyā Devī saw her, she offered her obeisances. Śachī Mātā would also bless her every time,

‘May Kṛṣṇa give you a worthy husband,’ thinking to herself, ‘May this girl marry my son.’

Mahāprabhu’s first spouse was Śrī Lakṣmīpriyā Devī, but when Mahāprabhu went to Bangladesh to study, she was bitten by the snake of separation: not being able to tolerate separation from Mahāprabhu, she left her body and went to Mahāprabhu. After a while, Śrī Śachī Mātā went to Kāśīnāth Paṇḍit and requested him to arrange Nimāi and Śrī Viṣṇupriyā Devī’s marriage. To please His mother, Nimāi did not object. In this way He got married the second time. On the day of their marriage, all devotees were so extremely jubilant – I have no power to describe it! Entire Nabadwīp was filled with joy on that day. Śrī Viṣṇupriyā Devī’s heart was also overjoyed: she had been very attracted to the Lord since her childhood, and now her innermost desire was finally fulfilled – she received the shelter and service to the Lord’s holy lotus feet.

Some time after His second marriage, Mahāprabhu went to Gayā Dhām, and upon His return, everything changed. Even when He looked at Śrī Viṣṇupriyā Devī, He did not see her: overwhelmed with *Kṛṣṇa-prema*, He only chanted the Holy Name of Lord Kṛṣṇa. Nobody could understand anything. Everybody said that Nimāi had gone mad. Seeing conditioned souls’ aversion to the Lord and deep attachment to the illusory environment, Mahāprabhu eventually decided to take *sannyās* (enter the renounced order of life). Before leaving home, He revealed His intention to Śrī Śachī Mātā and Viṣṇupriyā Devī, and both were dumb-struck and could not say anything: Mahāprabhu is the Lord Himself, He is the independent Supreme Lord, so nobody could bind Him and force Him to stay.



There is a very intimate and painful conversation that Śrīla Vṛndāvan Dās Ṭhākura did not write about in his *Śrī Chaitanya-bhāgavata* very clearly or broadly, but Śrīla Lochan Dās Ṭhākura presented in *Śrī Chaitanya-maṅgala* the conversation that took place between Mahāprabhu and Śrī Viṣṇupriyā Devī before Mahāprabhu left to take *sannyās*. Mahāprabhu would always feel restless – He was going to leave His house and very young (thirteen–fourteen-year-old) wife. Śrīla Lochan Dās Ṭhākura writes:

prabhura vyagrata dekhi, viṣṇupriyā chandra-mukhī,  
kahe kichhu gad-gad svare  
kaha kaha prāṇanātha, mora śire diyā hāta,  
sannyāsa karibe nāki tumi

Seeing some perturbed eagerness in the Lord, moon-faced Viṣṇupriyā Devī spoke in a slightly trembling voice: Tell me, tell me, Prāṇanāth! Put Your hand on my head and tell me – are You going to take *sannyās*?

loka-mukhe śuni ihā, vidarite chāhe hiyā,  
āgunite praveśiba āmi  
to lāgi jīvana dhana, rūpa nava-yauvana,  
veśa-vilāsa bhāva kalā

I hear people talk... You want to tear my heart apart – I will enter fire! You are the treasure of my life. This time of life is filled with beauty and tender youth, it is the time to dress well, live well and love.

tumi yabe chhāḍi yābe, ki kāja e chhāra jīve,  
hiyā poḍe yena viṣa-jvālā

Viṣṇupriyā Devī noticed that Śrī Gaurasundar had become very perturbed, and she could understand, ‘He will leave me and take *sannyās*...’ So, she confronted Mahāprabhu, saying, ‘Tell me, Prāṇanāth (the Lord of my life), keep Your hand on my head and tell me the truth – will You leave to take *sannyās*? I suspect that You will leave me and go away from home. I also hear rumours, people are talking about it...’ She expresses so much pain of separation. Confronted by Śrī Viṣṇupriyā Devī in this way, Śrī Gaurasundar replied:

Hearing these words, the Lord said with a slight gentle smile on His face: Listen to Me, dear. Do not stir your heart. What I am saying to you is for your own good. Listen to Me carefully.

Everything you see in this world is false. The first truth is that the Supreme Lord is everything. The second truth is the devotees of the Lord. Know that everything else apart from that is false.

Mahāprabhu tried to give some nourishment to Viṣṇupriyā Devī. He said, ‘Everything in this world is nothing. This relationship with our father, mother, wife, husband – everything is very temporary. Once the *jīva* soul comes out of the body, it cannot enter it again and this body will rot within a few days.’

michhā suta pati nārī,                      pitā mātā ādi kari,  
pariṇāme kebā nā kāhāra  
śrī-kṛṣṇa charaṇa bahi,                      āra ta kuṭumba nāhi,  
yata dekha—saba māyā tāra

Sons, husbands, women, parents, etc. are all false. Ultimately, nobody belongs to anybody. Except for Śrī Kṛṣṇa's lotus feet, there is no kin. Everything you see here is His illusion.

‘Who is your own? Who should you have a relationship with? With the Lord. All other relationships are material and part of the illusory environment. Your parents, all your friends’ and relatives’ circle, everything in this world is illusion. It is all illusory environment.’

ki nārī puruṣa dekha,                 ātmā se sabāra eka,  
michhā mājā-bandhe bhāve dui  
śrī-kṛṣṇa sabāra pati,                 āra saba prakṛti,  
e kathā nā bujhaye koi

Whether a man or a woman, everyone's soul is the same. Only those who are situated in illusory bondage see them as different entities. Śrī Kṛṣṇa is everyone's husband (master), and all souls are female. Can you not understand it?

rakta retaḥ-sammilane, janma viṣṭhā-mūtra sthāne,  
 bhūme paḍi haye ageyāna  
 bāla yuvā vṛddha haiyā, nānā duḥkha-kaṣṭa pāiyā,  
 dehe gehe kare abhimāna

When blood and semen are combined, one is born from the same place where urine and stool come out. It all later falls unconscious on the ground. Going through childhood, youth and old age, souls suffer so much, being proud of their body and house.

bandhu kari yāre pāli, tāra saba di-i gāli,  
 abhimāne vṛddha-kāla vañche  
 śravaṇa nayāna āndhe, viṣāda bhāriyā kānde,  
 tabu nāhi bhajaye govinde

When all their friends run away, everyone will swear them, and they will be cheated in their old age because of their pride. Deaf and blind, filled with sorrow, they will weep, but even then they will not worship Govinda!

Then, Mahāprabhu advised Śrī Viṣṇupriyā Devī:

kṛṣṇa bhajibāra tare, deha dhari e saṁsāre,  
 māyā bandhe pāsari āpanā  
 ahañkāre matta haiyā, nija prabhu pāsariyā,  
 śeṣe pāi naraka-yantraṇā

They have got a body in this world and if they use it to worship Kṛṣṇa, they will automatically leave all illusory bondage. However, those who lose their mind because of pride forget their own Master and, in the end, undergo hellish suffering.



śuna devī viṣṇupriyā,                      tomāre kahila ihā,  
yakhane ye tumi mane kara  
āmi yathā tathā yāi,                      āchhiye tomāra ṭhāi  
ei satya kahilāma dadha

Listen to Me, Viṣṇupriyā Devī. I have told you that whenever you think of Me, I will always be in your room, wherever I may be at that time. I assure you this is the truth.

prabhu-ājñā-vāñī śuni,      viṣṇupriyā mane guṇi,  
svatantra īśvara ei prabhu  
nija-sukhe kare kāja,      ke dibe tāhāte bādha,  
pratyuttara nā dilena tabhu

Hearing Prabhu's advice and order, Viṣṇupriyā composed herself, thinking: This Prabhu is the independent Supreme Lord. He does what pleases Him – what use is it trying to stop Him? So, she said nothing in reply.

viṣṇupriyā heṭa-mukhī,      chhala-chhala kare ākhi  
dekhi prabhu sarasa sambhāṣe  
prabhu-ācharaṇa-kathā,      śunite lāgiye vyathā  
guṇa gāya e lochana dāse

Viṣṇupriyā listened to the Lord's sweet words with her face lowered, eyes brimming with tears... This Lochan Dās is singing the glories of the Lord's pastimes although this behaviour of the Lord is painful to hear.

The day when Mahāprabhu left His family, He summoned Kālanidra. There are 330 million demigods, and Kālanidra is one of them: *kāla-nidra* means a deep sleep, the kind of sleep that you cannot wake up from. So, Kālanidra Devī came to the Lord and asked Him, 'Prabhu, I have come. What is Your order?' Mahāprabhu told her, 'Now do your duty,' and Śrī Viṣṇupriyā Devī fell

into such a deep sleep that she could not wake up that night. Kālanidra did her duty at that time, and did it very well; otherwise, Śrī Viṣṇupriyā Devī would have started shouting and crying and Mahāprabhu would not have been able to run away...

This is how Mahāprabhu left His home. Somebody can say that, materially speaking, this is not such a big matter, not a big sacrifice, but there is no parallel in this world to the devotion, dedication and sacrifice of Viṣṇupriyā Devī's heart. Out of kindness to *jīva* souls, to rescue *jīva* souls and to preach Kṛṣṇa consciousness all over the world, Mahāprabhu had to sacrifice the imperial throne of Śrī Viṣṇupriyā Devī's love. This is not an ordinary matter. Although Śrī Viṣṇupriyā Devī was merely fourteen years old, she gave up her beloved Lord for the sake of this world. We must always remember her unparalleled sacrifice.

Śrī Viṣṇupriyā Devī knew before too that Mahāprabhu would leave home and take *sannyās* – she knew that He would not stay at home. Mahāprabhu also explained everything to her and even showed His *chatur-bhuja mūrti*, but after He had left, Śrī Viṣṇupriyā Devī was absolutely shattered, suffering an agony of separation from the Lord. She cried day and night, 'My Lord has left me and gone away!'

The day when Mahāprabhu left Nabadwīp Dhām, entire Nabadwīp plunged into dense darkness. All residents of Nabadwīp, even those who were atheists and even those who criticised Mahāprabhu, everyone cried and was stricken with grief. At our temple, every year



when it came to the time of Mahāprabhu's leaving home and taking *sannyās*, our Param Guru Mahārāj, Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj, spent three days (from the time Mahāprabhu takes *sannyās* until He reaches Shantipur) in a very grave mood. During these three days, only one simple vegetable dish is cooked at the temple – after the offering is done to the Deities, all *subji* is mixed with *ātop* rice, and the *prasād* is distributed in this way. Overcome with separation, our Param Guru Mahārāj did not leave his room during these days. This is how he observed this pastime. Śrīla Bhaktivinod Ṭhākura wrote in his *Śrī Nabadwīp-bhāva-taraṅga* (70):

āmi chāi gaurachandre laite māyāpure  
yathāya kaiśora-veśa śrī-aṅgete sphure  
yathāya chāchāra keśa trikachchha-vasane  
īśodyāne līlā kare bhakta-jana sane

*'I want to see Gaurachandra back in Māyāpur, where His youthful dress shines on His divine body, where He has wavy hair, wears a dhoti tucked in three places and performs His pastimes at Īśodyān together with devotees.'*

...At first, Śrī Viṣṇupriyā Devī stayed at home with Śachī Mātā – she would cry on her lap and somehow passed her life. Two servants, Īsān Ṭhākura and Varṁśivādan Ṭhākura, took care of them. Later, Śrī Viṣṇupriyā Devī went back to her father's house and, locking the door of the house, stayed there until the end of her life. It is at this house that we have come today by our great fortune and the mercy of our Śrī Gurupādpadma.

When Śrī Viṣṇupriyā Devī came to her father's house, she had a Deity of Mahāprabhu made: she personally went

to the Deity maker to see the Deity, but every time she saw the Deity, she said, ‘No, this is not my Prabhu’, ‘This is not my Prabhu.’ Finally, when she came to the Deity maker one day, she saw the Deity and covered her head. In this way she indicated that this Deity was perfect. She always



served this Deity. Every day, she would take a grain of rice, chant, ‘Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare’ and put the grain of rice aside, then take the next grain of rice, chant again, and so on. She would cook whatever rice she had put

aside in this way during the day and offer it to her Deity of Mahāprabhu. After that, she would take that *prasād*. This is how she spent her days.

Coming here, we have an opportunity to have the *darśan* of Dhāmeśvar Mahāprabhu's Deity that was served by Śrī Viṣṇupriyā Devī. We must always remember the sacrifice Śrī Viṣṇupriyā Devī made in her life. This life is not for enjoyment. The purpose of this life is to sacrifice. We must learn from Śrī Viṣṇupriyā Devī. She was only a fourteen-year-old girl, but she gave up everything in her life: she even gave up the Supreme Lord and the dearest master of her very life. But we cannot give up even some small trifle things (we cannot even give up drinking tea!). We must throw our own happiness away. Devotees never think about themselves – they always only serve the Lord and always think about the Lord's happiness. Devotees always think, 'How can I please my Lord, my *guru*?' Vraja *gopīs* also say, 'Even if we go to hell, we do not mind it – the Lord's happiness is all that matters. Whatever makes Him happy is the source of our true happiness.'

We have also heard one very esoteric discourse from the holy lotus mouth of our Śrī Gurupādpadma. There is a verse mentioned in *Śrī Chaitanya-charitāmṛta* (2.13.145) that came out of Śrī Rādhārāṇī's mouth:

nā gaṇi āpana-duḥkha,      dekhi' vrajeśvarī-mukha,  
vraja-janera hṛdaya vidare  
kibā mārā' vraja-bāsī,      kibā jīyāo vraje āsī',  
kena jīyāo duḥkha sahāibāre?

*'I do not care for My personal unhappiness, but when I see the morose face of Mother Yaśodā and the hearts of all*

*the inhabitants of Vṛndāvan breaking because of You, I wonder whether You want to kill them all or whether You want to enliven them by coming there? Why are You simply keeping them alive in this state of suffering?’*

She said, ‘We are not considering our heart pain, but when we see Mother Yaśodā’s face, and Mother Yaśodā’s situation without Your presence, our heart is breaking after breaking after breaking... This is happening, and we cannot tolerate this pain. We can tolerate our own pain, but we cannot tolerate to see Mother Yaśodā’s pain.’

We can see a similar situation in the pastimes of Mahāprabhu. When Mahāprabhu decided to take *sannyās*, He told about it to five people, one of whom was Śrī Śachī Mātā. She fainted to hear it, but Mahāprabhu showed His divine form to Śachī Mātā and said, ‘Who are you and who am I? You know everything.’ Nimāi comforted and gave nourishment to Śachī Mātā, but it helped only for a short time. When Mahāprabhu finally left, Śachī Mātā immediately went into a coma-like state: she sat outside the house, and Mahāprabhu touched her lotus feet and went away to Keśav Bhāratī’s *āśram*... Śachī Mātā made no expression at that time: she only remained sitting there like a stone statue.

We always remember the pain of Rādhārāṇī and Her associates, the Vraja *gopīs*, but we forget how much pain, how much suffering Nanda Mahārāj, Yaśomatī Mayī and Śachī Mātā got. ‘I do not care for My personal unhappiness, but when I see the morose face of mother Yaśodā and the hearts of all the inhabitants of Vṛndāvan breaking because of You, I wonder whether You want to kill them

all or whether You want to enliven them by coming there? Why are You simply keeping them alive in this state of suffering?’ – Śrīmatī Rādhārāṇī asked Kṛṣṇa this question. In reply, Kṛṣṇa said, ‘I come to Vraja Dhām every day. You think it is all illusion or a dream, but it is not so – I come personally.’ Rādhārāṇī believed Him. Describing the agony of separation that devotees experience, Śrīla Kṛṣṇa Dās Kavirāj Goswāmī wrote (2.2.29–35):

vaṁsī-gānāmṛta-dhāma, lāvaṇyāmṛta-janma-sthāna,  
ye nā dekhe se chāda vadana  
se nayane kibā kāja, paḍuka tāra muṇḍe bāja,  
se nayana rahe ki kāraṇa

*‘Of what use are the eyes of those who do not see the face of Kṛṣṇa, which resembles the moon and is the birthplace of all beauty and the reservoir of the nectarean songs of His flute? Oh, let a thunderbolt strike their heads! Why do they keep such eyes?’*

sakhi he, śuna, mora hata vidhi-bala  
mora vapu-chitta-mana, sakala indriya-gaṇa,  
kṛṣṇa binā sakala viphalā

*‘My dear friends, please hear Me. I have lost all providential strength. Without Kṛṣṇa, My body, consciousness, mind as well as all My senses are useless.’*

kṛṣṇera madhura vāṇī, amṛtera taraṅgiṇī,  
tāra praveśa nāhi ye śravaṇe  
kāṇākaḍi-chhidra sama, jāniha se śravaṇa,  
tāra janma haila akāraṇe

*‘Talks about Kṛṣṇa are like waves of nectar. If such nectar does not enter one’s ear, this ear is no better than the hole of a damaged conchshell. Such an ear is created for no purpose.’*

kari'eta vilāpana,                      prabhu śachī-nandana,  
 ughādiyā hrdayera śoka

*'Lamenting in this way, Śrī Śachīnandan Gaura-hari exposed the grief He kept within His heart.'*

Therefore, coming to this abode of separation, we are remembering the pastimes of devotees' divine separation and continuing our *parīkramā*. We do not know in which birth we will be able to understand this or in which birth we will be able to develop the service mood to enter this highest domain of devotion, but it is our greatest fortune that we, albeit so lowly and vile, have still got a chance to join the current of this Śrī Rūpānuga line in this life.

To conclude, we would like to present here a jewel of an article about Śrī Viṣṇupriyā Devī and her divine nature that we find published previously in our *Śrī Gauḍīya Darśan* magazine.

### **Appearance day of Śrī Śrī Viṣṇupriyā**

*(Reprinted from the weekly Gauḍīya)*

Śrī Viṣṇupriyā Devī is the embodiment of transcendental pure loving devotion (*prema-bhakti*). It is impossible to attain pure loving devotion without her mercy. In the pastimes of Śrī Gaura-Nārāyaṇ, she is the embodiment of Gaura-Nārāyaṇ's *bhū-śakti*. The perception of Gaura-Nārāyaṇ is based on morality, and it is the mood of servitude (transcendental devotion of the lawful wife) that predominates there. There is no place whatsoever for the common material relationship between the wife and the husband there. She is the housewife at Śrī Gaura's household. If one establishes themselves in strict devotional adherence to her, then material existence,

where the mundane conceptions of the enjoyer and the enjoyable predominate, being born from the base discrimination between male and female, will be removed, and the *jīva* soul will attain the right to enter the house of Śrī Gaura, with the aspiration awakening within them to gain the qualification to serve there the holy marketplace of the Holy Name as some cleaning utensil.

It is mentioned in some places that Śrī Viṣṇupriyā Devī is Śrī Satyabhāmā, the *vāmya-svabhāv* (leftist and feisty) lawful spouse of Dvārakēś Śrī Kṛṣṇa, who had a loving relationship with many ladies, but the peculiarity there is such that Śrī Kṛṣṇa begot children from the actual union with the Queens Śrī Rukmiṇī-Satyabhāmā, but no such pastime is manifest in relation to Śrī Viṣṇupriyā Devī: she is always considered an embodiment of Lakṣmī Devī in the pastimes of Śrī Gaura-Nārāyaṇ, following the line of exclusive morality. Unlike the pastimes of Kṛṣṇa, the pastimes of Śrī Gaura-Nārāyaṇ show no pastimes of engaging in loving relationship with multiple ladies.

In the pastimes of Śrī Gaura Viśvambhar, Śrī Viṣṇupriyā is an embodiment of loving devotion, a worshippingable Deity-like plenary incarnation of Śrīmatī Vṛṣabhānundinī; being ardently devoted to Śrī Vārṣabhānavī (Śrī Rādhikā), she nourishes the pastimes of divine separation from Vrajendra-nandan, being absorbed into Śrī Rādhā's divine mood. In her trying to prevent the pastime of Śrīman Mahāprabhu's *sannyās*, there is no trace of any conception of enjoyment or physical union. If someone tries to show much devotion to Śrī Viṣṇupriyā Devī and gets busy trying to bring her to the Gambhīrā room at



the house of Kāśī Mīśra in Nīlāchāl to get her to unite with Śrī Gaurasundar, such people are great offenders to the holy lotus feet of both Śrī Gaurasundar and Śrī Viṣṇupriyā – they are antagonists of the conception of pure devotion, wickedly guilty of *rasābhās* (offensive mixing of devotional moods) and extremely offensive *prākṛta-sahajiyās* (gross imitators). Although Śrī Gaura-Nārāyaṇ and Śrī Gaura-Viśvambhar are actually non-different from each other (situated beyond duality), there are characteristic peculiarities of Their manifest pastimes as well as distinct compartmentalisation of Their pastimes, and the immature folly and vision of those who try to meddle with these distinct peculiarities of Their pastimes are absolutely contemptible.

Śrī Viṣṇupriyā Devī, Śrī Nityānanda, Śrī Advaita, Śrī Gadādhara, Śrīvās, et al. are all our spiritual teachers (*ācchāryas*) – they are worshippable Deities, non-different from Śrī Gaurasundar; they are Śrī Gaurasundar Himself. However, there is some distinction: although Śrī Gaurasundar is an *ācchārya*, He is also the Lord of all *ācchāryas*. Although Śrī Nityānanda, Śrī Advaita and others are masters, they predominantly perform the role of servants.

Śrī Viṣṇupriyā is the embodiment of transcendental loving devotion to Śrī Śrī Gaura-Viśvambhar, and by getting even a slightest trace of her mercy, *jīva* souls become blessed – it increases their firmness in practising chanting the Holy Name in strict devotional adherence to Śrī Guru and Vaiṣṇavs. Śrī Viṣṇupriyā Devī teaches and embodies a perfect example of worshipping the Lord in the pastime of separation from Śrī Gaurasundar through her chanting

of His Holy Names. When, right after Mahāprabhu's disappearance pastime, Śrīla Śrīnivās Āchārya Ṭhākur met with Śrī Gadādhara Paṇḍit in Nīlāchal and on his order travelled to Śrī Dhām Māyāpur, he got the *darśan* of Śrī Viṣṇupriyā Devī and the old Vaiṣṇava Śrī Īśān Prabhu in Śrī Dhām Māyāpur-Yogapīṭh. These events are described in detail in the holy books of *Bhakti-ratnākar* (4th Tārāṅga) and *Prema-vilāsa*. Śrī Viṣṇupriyā chanted the Holy Name counting grains of rice (she would chant sixteen Holy Names of thirty-two syllables and then keep aside a grain of rice; she kept two new clay pots, one empty and the other filled with rice). Then, she would cook whatever rice she managed to keep aside in this way, offered it to Mahāprabhu and then took only a part of that as *prasād*. Even when she was taking *prasād*, she would chant the Holy Name in separation. In this way, her days and nights passed in worship and in chanting the Holy Name.

It is mentioned in *Bhakti-ratnākar* (10th and 12th Tārāṅga), *Prema-vilās* (19th Vilās) and *Śrī Narottama-vilās* (6th Vilās) that Śrīla Narottama Ṭhākura Mahāśaya established together with 'Priyā' six Deities in Kheturi on Phālgunī Pūrṇimā: Gaurāṅga, Vallabī-kānta, Śrī Kṛṣṇa, Vraja-Mohan, Rādhākānta and Rādhā-Ramaṇ. It is also heard that with the permission of Śrī Narahari Sarkār Ṭhākura, the son of Śrī Raghunandan (Śrīla Ṭhākura Kānāi) manifested in Śrīkhaṇḍa the service to the Deities of Śrī Gaurāṅga with Śrī Viṣṇupriyā Devī on His left. Śrīla Bhaktivinod Ṭhākura also manifested the service to the Deities of Śrī Gaurāṅga accompanied by Śrī Viṣṇupriyā Devī on the Phālgunī Pūrṇimā, Wednesday, 9 Chaitra 1300 (21 March 1894).

The authors of *Śrī Chaitanya-bhāgavata* (1.10.48) and *Śrī Gaura-gaṇoddeśa-dīpika* describe Śrī Vallabhāchārya as simultaneously Janaka and Bhīṣma, and his daughter Lakṣmīpriyā Devī as Lakṣmī, embodying both Jānakī and Rukmiṇī at the same time. Additionally, *Śrī Chaitanya-bhāgavata* (1.15.59) describes Śrī Viṣṇupriyā Devī as being also an embodiment of Rukmiṇī:

“yena kṛṣṇa rukmiṇīte anyo’nya uchita  
sei-mata viṣṇupriyā nimāi paṇḍita”

*‘Viṣṇupriyā and Nimāi were as good a match as Kṛṣṇa and Rukmiṇī.’*

In *Śrī Gaura-gaṇoddeśa*, Śrī Sanātana Miśra is described as King Satrājī in *Kṛṣṇa-līlā*; and Śrī Viṣṇupriyā Devī, as the daughter of this Satrājī, princess Satyabhāmā, the mother of the world and the embodiment of the Lord’s *bhū-śakti*. As Satyabhāmā and Rukmiṇī are incarnations of Śrī Vṛṣabhānu-nandinī, Śrī Viṣṇupriyā Devī can also be called an incarnation of Śrī Vṛṣabhānu-nandinī.

If, saying that Śrī Viṣṇupriyā Devī is Rādhā (the source of all expansions), someone tries to say that Śrī Gaura and Śrī Viṣṇupriyā are Śrī Rādhā-Kṛṣṇa, such people are the most terrible offenders to both because they seek to destroy the distinctive peculiarities of Their pastimes.

There is never any wanton pastimes of Gaurasundar, an embodiment of Śrī Rādhā’s heart and halo.

“ataeva yata mahāmahima sakale  
gaurāṅga-nāgara,—hena stava nāhi bale”

*‘Great personalities never glorify Gaurāṅga as a womaniser.’*

*(From the lotus mouth of Śrīla Vṛndāvan Dās Ṭhākura)*

Remembering the *aṣṭakālīya* pastimes of Śrī Gaurāṅga (the pastimes during the eight divisions of the day), Śrīla Viśvanāth Chakravarti Ṭhākura is said to have described various interactions between Gaura and Viṣṇupriyā, but there is no question of transgressing the distinctive quality of the pastimes of Śrī Lakṣmī and Gaura-Nārāyaṇ there.

Because Śrī Vakreśvar Paṇḍit called Śrī Viṣṇupriyā ‘Śrī Rādhā’, there is a certain opinion common among the members of the *gaura-nāgarī sampradāya* (imitators that imagine Gaurāṅga Mahāprabhu to be enjoying with many ladies). Followers of the pure Gauḍīya line know that even when Śrī Viṣṇupriyā Devī is called Śrī Rādhā, there can never be any transgression of the distinctive quality of Śrīman Mahāprabhu’s householder pastimes and the pastimes of His renounced life. Śrī Rādhā, the source of all expansions, manifests Her expansion as Viṣṇupriyā – in this sense, who else can Viṣṇupriyā be beyond being Śrī Rādhā? However, there are transcendental peculiar characteristics and distinctions between the pastimes of Śrī Rādhā-Govinda and the separation pastimes of Kṛṣṇachandra couched into Śrī Rādhā’s heart and halo as well as the pastimes of Śrī Gaura-Nārāyaṇ and Śrī Lakṣmī-Viṣṇupriyā; these differences exist eternally.

In the past, Śrīla Prabhupād wrote to one devotee the letter presented below, dated 11 Ashadh 1336 (22 June 1930), regarding the appropriateness of having Viṣṇupriyā Pallī in Śrī Dhām Māyāpur:

*Dear Affection Incarnate,*

*It is necessary to have Śrī Viṣṇupriyā Pallī in Śrī Dhām Māyāpur, but those who reject strict adherence to Śrī Viṣṇupriyā*

*and embrace independence should have no place in Śrī Māyāpur.*

*\* \* has had Viṣṇupriyā Pallī arranged for seven days already, assuming the role of a father or a son of female devotees, and there has been no trouble in the course of this time.*

*\* \* \* Female devotees must serve Śrī Mahāprabhu following Viṣṇupriyā with exclusive devotion. They must not act independently. \* \* \**

Being situated within the religion of householders, Śrīla Bhaktivinod Ṭhākura and Prabhupāda did not become residents at their cherished Viṣṇupriyā Pallī. When one receives even the slightest trace of Viṣṇupriyā Devī's mercy, one becomes free from the religion of householders. There is eternal difference between the followers of pure Gauḍīya line and the *gṛhi-bāul sampradāya* that compare the family life of the Supreme Lord Śrī Gaurasundara and His associates with the family life of conditioned souls that revolves around sense gratification.

Śrīla Bhaktivinod Ṭhākura sang:

sarasvatī kṛṣṇapriyā,      kṛṣṇa-bhakti tā'ra hiyā,  
vinodera sei se vaibhava

*'The devotion to Lord Kṛṣṇa that is found within the hearts of Sarasvatī and Kṛṣṇapriyā is Vinod's wealth and opulence.'*

Śrī Viṣṇupriyā is Śuddhā Sarasvatī (Pure Sarasvatī); she is the presiding Deity of transcendental knowledge; she is Sarasvatī Devī residing happily on the tongue of Śrī Gaura-Nṛsiṃha. She bestows eternal spiritual benefit on all *jīva* souls by personifying pure speech or the practice of chanting the transcendental sound vibration of the Holy Name. Unfortunate *jīva* souls are deprived of her mercy – they worship material knowledge that embodies

obstruction to spiritual life in service to Lord Kṛṣṇa, and being seized by the cravings for enjoyment and salvation, they do not have the guts to kick this knowledge that creates obstacles to devotion in the head, singing the words of great souls, ‘*Mastakete padāghāta kara akaitava*. I will with all sincerity kick it in the head.’

Even if you give hundreds of lectures on the difference between material knowledge and transcendental knowledge, people with limited intelligence will still remain deprived, being unable to sing the victorious hymn of *Kṛṣṇa-saṅkīrtan*, embarking on a new life in transcendental knowledge (*para-vidyā-vadhū-jīvanam*).

In *Śrī Chaitanya-chandrodaya Nāṭaka*, Śrī Viṣṇupriyā Devī is called a personification of Devotion (Bhakti Devī herself).

Śrīla Bhaktivinod Ṭhākura wrote about the nature of Śrī Gaura-Viṣṇupriyā in his *Jaiḥ-dharma* (chapter 14) as follows:

**Question:** In which way does Śrī Gaurāṅga’s *yugala* aspect manifest?

**Answer:** Gaurāṅga’s *yugala* aspect is of two kinds, depending on the approach (the path of Deity worship or the path of devotional service). According to the path of Deity worship, Śrī Gaurāṅga is worshipped as Śrī Gaura-Viṣṇupriyā, and according to the path of devotional service, He is worshipped as Śrī Gaura-Gadādhara.

**Question:** Which energy of Śrī Gaurāṅga is Śrī Viṣṇupriyā?

**Answer:** Generally, devotees call her His *bhū-śakti*. In fact, she is the *samvit-śakti*, the personified essence of *hlādinī*, which means that she is a personification

of Devotion: she came to assist Śrī Gaura's *avatār* in preaching about the Holy Name of the Lord. Just as Śrī Nabadwīp Dhām embodies the nine kinds of devotion on its nine islands, Śrīmatī Viṣṇupriyā Devī is similarly a personification of the nine kinds of devotion.

**Question:** But is Śrī Viṣṇupriyā *svarūpa-śakti* of the Lord?

**Answer:** What doubt can there be? Is the *samvit-śakti* and the personified essence of *hlādinī* of the Lord's *svarūpa-śakti* not *svarūpa-śakti*?

Śrī Śrīla Prabhupād spoke about Śrī Gaura-Viṣṇupriyā in the following way:

‘When Śrī Gaurasundar manifested His pastimes prior to His arrival in Gayā, these pastimes were manifest as the opulent pastimes of Lord Nārāyaṇ. In His householder pastimes, Śrīman Mahāprabhu revealed His Nārāyaṇ form. The householder pastimes of Lakṣmīpriyā and Gaura must be known as the pastimes of Lakṣmī-Nārāyaṇ in Vaikuṇṭha. In *Gaura-gaṇoddeśa* (43), Kavi Karṇapur said that he who was known as Janaka, the king of Mithilā, is Vallabhāchārya in the incarnation of Gaura, and this Vallabhāchārya had a daughter, Lakṣmīpriyā. Both Jānakī and Rukmiṇī combined into one and became his one daughter called Lakṣmī. Just before Śrī Gaurasundar manifested His internal nature filled with transcendental loving devotion, Śrī Lakṣmī disappeared, which means when the personification of transcendental loving devotion, Śrī Viṣṇupriyā, was coming into prominence, Lakṣmīpriyā existed beautifully as a servant of Gaura-Nārāyaṇ. Eventually, when transcendental loving devotion came into prominence and became fit to serve Śrī Gaurasundar,

Lakṣmī Devī disappeared. If we consider her spiritual position, Śrī Viṣṇupriyā Devī is an embodiment of *bhū-śakti*. In *Gaura-gaṇoddeśa*, Śrī Kavi Karṇapur wrote that he who was King Satrājīt is referred to as Rāja Paṇḍit Sanātan in the incarnation of Gaura. The personification of 'bhū' (the mother of the world), Śrī Viṣṇupriyā, is his daughter. In *Śrī Chaitanya-chandrodaya Nāṭaka*, Kavi Karṇapur called Śrī Viṣṇupriyā Devī a plenary expansion of Earth. Viṣṇupriyā Devī assists Śrī Gaurasundar's transcendental loving devotion. Śrī Gaurasundar is the combined form of Śrī Rādhā-Kṛṣṇa; therefore, it can be said that the mother of the world, the loving motherly guardian of all devotees, Viṣṇupriyā, is a maidservant of Rādhā-Kṛṣṇa. She can be referred to as Parameśvarī, a devotee and an assistant of Śrī Vṛṣabhānu-nandinī. The character Śrī Gaurasundar showed in His early pastimes (before His journey to Gayā) was the character of Lord Nārāyaṇ. He accepted Śrī Lakṣmīpriyā and Śrī Viṣṇupriyā as His lawful spouses. After He returned from Gayā, He also showed the pastimes that involved mixed devotional mood: His opulence was still visible. For example, He showed His four-armed form of Nṛsimha at the house of Śrīvās Paṇḍit, He showed His form of Varāhadev at the house of Murāri Gupta, etc. Sometimes, He also lay on the cot prepared as the throne for worshipping Lord Viṣṇu.

'In the final pastimes of His stay at home, He was overwhelmed with the mood of Rādhā and spoke about the conjugal pastimes of Kṛṣṇa, revealing them to this world. At the same time, it is not true that He did not speak about the pastimes of Kṛṣṇa during the middle period of



His pastimes, when He was a householder. After returning from Gayā, He showed His own form, overwhelmed with the mood of a shelter-giver, and cried, repeating, “*Gopī*”, “*Gopī*”. He ordered Ṭhākura Haridās and Śrī Nityānanda to chant and speak about the glories of Kṛṣṇa, going door to door in this world.’

(From Śrī Saraswatī Saṁlāp, 23)

Before manifesting the pastime of accepting *sannyās*, Śrī Gaurasundar gave Śrī Viṣṇupriyā advice that is recorded in the Madhya-khaṇḍa of Śrī Chaitanya-maṅgala:

“tora nāma viṣṇupriyā,                      sārthaka karaha ihā,  
    michhā śoka nā karaha chite  
 e tore kahilū kathā,                      dūra kara āna chintā,  
    mana deha kṛṣṇera charite”

‘Your name is Viṣṇupriyā [who is dear to Lord Viṣṇu], so fulfil its meaning. There is no need for all this false grief in your heart. I have told you everything, so do away with all your worries and dedicate your mind and body to Kṛṣṇa consciousness.’

We see how Viṣṇupriyā Devī, the mother of the world, placed this advice on her head and followed the practice Śrī Gaurasundar, the embodiment of divine separation, adopted in His search for Śrī Kṛṣṇa, which is described in Śrī Bhakti-ratnākar (4th Taraṅga) as follows:

“prabhura vichchhede nidrā tejila netrete  
 kadāchit nidrā haile śayana bhūmite”

‘Feeling separation from the Lord, she cried so much that she stopped sleeping, and sometimes when she did fall asleep, she slept right on the ground.’

“kanaka jiniyā aṅga se ati malina  
kr̥ṣṇa-chaturddaśīra śarīra prāya kṣīṇa”

*‘Her limbs that used to be adorned with gold are now soiled,  
and her fourteen-year-old body became virtually emaciated.’*

“harināma saṁkhyā pūrṇa taṇḍule karaya  
se taṇḍula pāka kari’ prabhure arpaya”

*‘She chanted the Holy Name and counted it with grains of  
rice – when she completed chanting a certain number of times, she  
cooked that rice and offered it to the Lord.’*

“tārārai kiñchin-mātra karena bhajaṇa  
keha nā jānaye kene rākhaye jīvana”

*‘From that, she ate only a little. Nobody knows how she kept  
her body and soul together.’*

If we are to become sincerely (without any sinful purposes) firm in following the example of spiritual life that was shown by Śrī Viṣṇupriyā Devī, we will embrace the great fortune of being able to join the grand festival of remembering Śrī Gaura in the holy abode of Śrī Gaura in the association of Śrī Gaura’s associates – throwing ourselves into the great sacrificial fire of *saṅkīrtan* at the *saṅkīrtan-rāsa-sthali* revealed by Śrī Gaurasundar, we will attain the highest auspicious opportunity to become servants of the servants at a dwelling established by Śrī Chaitanya Saraswatī next to this *saṅkīrtan-rāsa-sthali*, the place where everything favourable to Kṛṣṇa consciousness is practised.

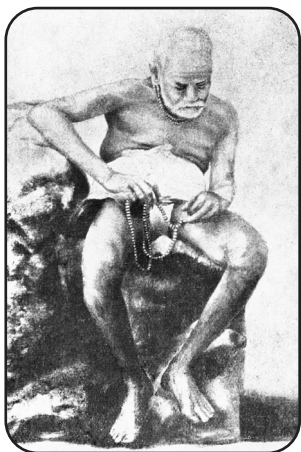
*Jay Śrī Viṣṇupriyā Devī ki jay. Śrīla Guru Mahārāj ki jay.*

## Śrīla Jagannāth Dās Bābājī Mahārāj's Samādhi-Mandir

Concluding this day's Śrī Nabadwīp Dhām *parikramā*, by the mercy of our Śrī Gurupādpadma, we have come to Vaiṣṇav Sārvabhauma Śrīla Jagannāth Dās Bābājī Mahārāj.



This is where Śrīla Bābājī Mahārāj spent the last period of his life. You can see the photograph of Śrīla Bābājī Mahārāj in the *guru-paramparā* photographs in all our temples (the last one on the right).



Śrīla Bābājī Mahārāj engaged in his spiritual practice in a very strict way. One time, somebody brought him a pomelo (*bātābi lebu*), saying, ‘Prabhu, please take this, use it for service.’ However, Śrīla Bābājī Mahārāj said, ‘You are saying that you have brought it for service, but you have other desires inside you. I know it. You are thinking that if you give some

fruit to me, then your tree will bear more fruit. You have this desire.’ He did not accept that fruit. At another time, he said, ‘Instead of making offences to the Holy Name, it is better if you just water a Vaiṣṇav’s eggplant tree.’ (I have seen many times people sit and chant on their beads during the class or during the *parikramā*, but when the *kīrtans* are chanted, their mouths are shut – they cannot even say ‘Hare Kṛṣṇa’. Our Guru Mahārāj said that this is finger exercise. Such people cannot understand what *kīrtan* is; they are only committing offences to the Holy Name.)

Coming here, we must glorify Śrīla Bābājī Mahārāj, we must chant his *kīrtan*. Śrīla Bābājī Mahārāj did not like any talks except *Kṛṣṇa-kathā*. He is a great exalted Vaiṣṇav, a self-realised great soul (*siddha-mahāpuruṣa bābājī*).

Our Param Guru Mahārāj, Śrīla B.R. Śrīdhara Dev-Goswāmī Mahārāj, composed Śrīla Jagannāth Dās Bābājī Mahārāj’s *praṇām mantra* encapsulating the gist of his glory:

gaura-vrajāśrita-āśeṣair vaiṣṇavair vandyā-vigraham  
jagannātha-prabhuṁ vande pramābdhiṁ vṛddha-vaiṣṇavam

*Gaura-vraja-āśrita-āśeṣair vaiṣṇavair vandyā-vigraha.*  
All Vaiṣṇavs who have taken shelter at the holy lotus feet of Śrī Kṛṣṇa in Vraja and Śrī Gaurāṅga Mahāprabhu in Nabadwīp offer their obeisances at the holy lotus feet of Śrīla Jagannāth Dās Bābājī Mahārāj. He is the supremely worshipping Deity, the embodiment of shelter. *Jagannātha-prabhuṁ vande pramābdhiṁ vṛddha-vaiṣṇavam.* We eternally offer our obeisances at the holy lotus feet of this supremely worshipping senior Vaiṣṇav Ṭhākura, who is floating in the ocean of transcendental love.

You know that Śrīla Jagannāth Dās Bābājī Mahārāj was a *siddha-mahāpuruṣa*. Receiving an inspiration from Śrīmatī Rādhārāṇī that all the Rādhā Kuṇḍa and Vṛndāvan pastimes of Kṛṣṇa now exist in Śrī Nabadwīp Dhām – driven by this pull – Śrīla Bābājī Mahārāj came here despite his old age and settled in a small cottage.

You have heard that when Śrīla Jagannāth Dās Bābājī Mahārāj was 137 years old, Śrīla Bhaktivinod Ṭhākura came here and requested him to come with him to Māyāpur to confirm the discovery of Śrīman Mahāprabhu's birthplace. Coming to the supreme abode of Yogapīṭh, Bābājī Mahārāj jumped out of his basket and began to dance, '*Hari bol!* I have found it! This is Prabhu's birthplace! This is Yogapīṭh!'

We have heard something about the incredible character of Śrīla Jagannāth Dās Bābājī Mahārāj from the holy mouths of Śrī Guru and Vaiṣṇavs, and we should learn from his pastimes.

Many cook for their *gurudev* and then come to *gurudev* and ask him, ‘*Gurudev*, please give me your *prasād*.’ This is what *sahājīyās* do (they distribute their *prasād* to others). But if this is a genuine *guru*, he will get irritated to hear this – he would never want to give his remnants to anyone. If you want to get *prasād*, you must do it secretly. When *gurudev* finishes taking *prasād*, and if he has left anything on his plate, you can quietly take a handful later, but there is no question of coming in front of your *guru* and asking him for it. Many think, ‘I want to get some *prasād* leftovers of my *guru*, so I will invite him to my house.’ They feed their *guru* forcefully just to get his *prasād*. This is not Vaiṣṇav behaviour.

One time, a lady from Dhātrigrām (a village near Kalna) invited Śrīla Jagannāth Dās Bābājī Mahārāj to her house. Bābājī Mahārāj had a servitor, Bihārī Dās. The lady told Bihārī Dās, ‘I am inviting you and your Master (your *gurudev*). I want to cook for you and give you *prasād* at my house.’ Bihārī Dās agreed, ‘All right, I will ask Bābājī Mahārāj, and if he agrees, I will tell you the date when he will come, then you can arrange it.’

Then, Bihārī Dās asked Bābājī Mahārāj, ‘Bābājī Mahārāj, one honourable lady, an elderly widow, came the other day. She was asking if you could come to her house. She wants to cook, offer some *bhog* and give you *prasād*. Will you go there?’

‘All right, I will go,’ Bābājī Mahārāj said.

‘Can you say which day you can go?’

‘You can arrange some date, and I will come.’

Then, Bihārī Dās chose the date and informed the lady

about it. When the day came, Bābājī Mahārāj set off to her house on foot (there were no trains in those days). When they finally arrived at that house, the old lady said to Bihārī Dās, ‘I have already finished cooking. Please offer the *bhog*.’ Bihārī Dās offered the *bhog*, and the lady said, ‘Come, sit down, I will serve the *prasādam* to you both.’

She placed two banana leaves on the ground and served them *prasād*. Bābājī Mahārāj ate whatever she had given him, wiping the plate and not leaving a trace of *prasādam*. The lady thought, ‘It was so hard to invite Bābājī Mahārāj... I wanted to take his *prasādam*, but I see that he has not left any remnants! Let me feed him something more then!’ With this in mind, she tried to give Bābājī Mahārāj more, but Bābājī Mahārāj refused, ‘No, no, it is enough, not necessary! I have finished, not necessary to give anything more. I have eaten, I cannot eat more.’ But the lady kept insisting, ‘No, no, take more!’ In the end, she forcefully gave him more *prasād* – *subji*, vegetables, rice, and so on.

Śrīla Bābājī Mahārāj understood what was happening and was displeased at heart, ‘You are forcing me to eat because you yourself want to take *prasād*! I have understood what is on your mind.’ Without saying a word, Śrīla Bābājī Mahārāj again ate whatever she gave him – along with the plate! Seeing that Bābājī Mahārāj had eaten the plate(!), the lady exclaimed, ‘Gosh!’ And Bihārī Dās was horrified, too, ‘Gosh, I have made such a big offence! Because of me, there is so much austerity for my Master! I will never accept such invitations again!’ As for Bābājī Mahārāj, he did not say anything.

Such was Śrīla Jagannāth Dās Bābājī Mahārāj. There is also another story. When Bābājī Mahārāj and Bihārī Dās were, perhaps, going to the house of that old lady, a rich man saw them on the road and thought, ‘Oh, this *sādhū* is so poor – he is walking barefoot, his clothes are all torn... Let me give him some money – at least he can buy himself some clothes.’ (Actually, the man gave Bābājī Mahārāj money because he was proud of his wealth and riches.) Bābājī Mahārāj took the money and continued his way. A while later, having walked some three–four kilometres, he suddenly ordered Bihārī Dās, ‘Turn back. Let’s go back.’

Bihārī Dās was surprised, ‘Why? Are you not going to that lady’s house?’

‘I am, but first take me to the house of the man who gave this money.’

‘But why?’

‘Go, go. Turn back.’

Bihārī Dās brought Bābājī Mahārāj to the house of that man – a big three-storey house. They saw the man sitting on the roof of the house. Bābājī Mahārāj told Bihārī Dās to ask him to come downstairs (Bābājī Mahārāj was old and spoke softly; he could not shout). Bihārī Dās shouted to the man, ‘Sir, are you home?’

‘I am. What is it?’ the man asked from the roof.

‘Could you please come down for a minute?’

‘Why? What has happened?’

‘Bābājī Mahārāj wants to talk to you,’ Bihārī Dās replied.

The man came downstairs, thinking, ‘He must have come to ask me for more money! That is how these *sādhūs*



are – you give them money once and they keep coming to you every month after that!’ But what did Bābājī Mahārāj do? *He gave that man the money back.*

The man was taken aback. ‘What is this? You have taken my donation, and now you are giving it back?!’

‘My friend,’ Bābājī Mahārāj explained, ‘you see, I cannot tolerate the burden of this money. When I was walking down the road, I kept thinking what I will buy with this money, what I will do, what should be done with this money – I kept thinking about the money and could not chant the Holy Name. My friend, please take it back – this is such a big headache for me.’

The man could not understand how it was possible. ‘What are you talking about? I have hundreds of thousands of rupees, but I do not think anything of it – it does not give me any headache.’

‘Well, you have a big head, but my head is small, so I cannot take it. Please relieve me of this money – take it and let me go,’ Bābājī Mahārāj asked. He handed the money back to the man and left.

Such is the quality of a Vaiṣṇav. We must learn from this – this kind of Vaiṣṇav mood must come to us, too. ‘*Āmi ta Vaiṣṇava – e buddhi haile āmāni nā haba āmi.* If I think that I have become a Vaiṣṇav, then I will never stop expecting honour from others.’ Vaiṣṇav Ṭhākura is very merciful. We are often very proud of our material lives – some are proud of their money, some are proud of their houses, some think, ‘I have become a Vaiṣṇav!’, ‘I have become an *āchārya*!’ People have this kind of ego. But when will this ego leave us? We have to give it up.

Coming to Vaiṣṇav Ṭhākur and giving him one rupee is not *vaiṣṇav-sevā* (service to a Vaiṣṇav). You cannot serve a Vaiṣṇav unless you become a Vaiṣṇav yourself.

I have seen that many people go inside the temple of Śrī Viṣṇupriyā Devī and come right in front of the holy Deity of Mahāprabhu – in exchange for some donation, the *paṇḍas* bring out Mahāprabhu's shoes (*pādukā*) and touch them to everyone's heads, saying that those people have now got Mahāprabhu's mercy! It is not so easy to get real mercy. Many also come to the temple and quickly elbow their way through the crowd to come right in front of the Deities – there are many senior Vaiṣṇavs in the crowd, but people rush to pay obeisances to the Deities, pushing their way past them. Do you think that if you pay an obeisance from behind (from afar), the Lord will not see you? You do not need to pay obeisance coming right to the front over the heads of all the Vaiṣṇavs. If you want to become a Vaiṣṇav, you must be humble, you must be tolerant, and you must learn to give honour to others.

Therefore, coming to Śrī Vaiṣṇav Ṭhākur, we must pray sincerely, with all our hearts, 'O Vaiṣṇav Ṭhākur! Please bestow your mercy on me so that I may be able to serve you, so that I may be able to leave all ego and become qualified to serve you.'

*Jay Śrīla Jagannāth Dās Bābājī Mahārāj ki jay.*

*Śrī Nabadwīp Dhām parikramā ki jay.*

*Śrī Koladwīp ki jay. Jay Śrīla Guru Mahārāj ki jay.*

kabe śrī chaitanya more karibena dayā  
kabe āmi pāiba vaiṣṇava-pada-chhāyā [1]

When will Śrī Chaitanya (my *chaitya-guru*) be merciful to me? When will I come in the shade of Vaiṣṇavs' feet?

kabe āmi chhāḍiba e viṣayābhimāna  
kabe viṣṇu-jane āmi kariba sammāna [2]

When will I give up this mundane ego? When will I give honour to the Lord's devotees?

gala-vastra kṛtāñjali vaiṣṇava-nikaṭe  
dante tṛṇa kari' dāḍāiba niṣkapaṭe [3]

I will stand before a Vaiṣṇav sincerely, with a cloth around my neck and joined palms, holding a straw between my teeth.

kāḍiyā kāḍiyā jānāiba duḥkha-grāma  
saṁsāra anala haite māgiba viśrāma [4]

Weeping, I will tell Vaiṣṇav Ṭhākura about my miserable life and pray to him for respite from the fire of material existence.

śuniyā āmāra duḥkha vaiṣṇava ṭhākura  
āmā' lāgi' kṛṣṇe āvedibena prachura [5]

Hearing about my sorrow, worshippingable Vaiṣṇav Ṭhākura will ardently pray to Kṛṣṇa on my behalf.

vaiṣṇavera āvedane kṛṣṇa dayāmaya  
e hena pāmara prati habena sadaya [6]

Hearing Vaiṣṇav Ṭhākura's appeal, merciful Lord Kṛṣṇa will take pity on this wretched sinner.

vinodera nivedana vaiṣṇava charaṇe  
kṛpā kari' saṅge laha ei akiñchane [7]

Bhaktivinod prays at the holy feet of Vaiṣṇavs: 'Please take this destitute soul with you.'

## Śrī Samudragaḍ

We usually visit the second part of Śrī Koladwīp (the western side) during the fourth day of Śrī Nabadwīp Dhām *parikramā*. As each year, this year, too, by the mercy of Śrī Gurupādpadma, we have entered Śrī Koladwīp on our last day and have now come to Śrī Samudragaḍ, where Śrī Dvāraka Dhām and Gaṅgāsagar reside eternally.



In the previous age, in this area there lived a king called Rājā Śrī Samudrasen. Although he was a great king, he was also an exalted devotee of Lord Kṛṣṇa – he always thought

about Kṛṣṇa and knew nothing else except the Lord. One day, Bhīmasen came here to conquer the kingdom. He and his soldiers had surrounded Samudragaḍ, but Rājā Samudrasen was very intelligent: he knew that Kṛṣṇa was the master and close friend of the Pāṇḍavas and if any of the Pāṇḍavas got into danger, Kṛṣṇa would definitely come to rescue them. So, the king thought, 'If I scare Bhīma, the Lord will hear his prayer and come to my land, and this poor and fallen soul will be able to get His *darśan*.' In this way, thinking about the Lord, the king brought his elephants, horses and soldiers, and a great battle started. Eventually, the king's plan was successful: as the battle went on and on, Bhīma finally became very afraid; seeing no way out, he prayed to the lotus feet of Kṛṣṇa, 'Prabhu, please protect me! I can neither win this battle nor lose it! If I lose it, I will not be able to tolerate such great humiliation.'

Lord Śrī Kṛṣṇa, the master of the Pāṇḍavas, heard Bhīma's cry and personally came to the battlefield. Then, something wondrous happened. King Śrī Samudrasen got the *darśan* of Lord Śrī Kṛṣṇa's form of exquisite beauty – he could see nothing except the Lord. At the sight of Kṛṣṇa's beauty, the king became overwhelmed with divine love and was on the verge of fainting. The king then prayed to the Supreme Lord, 'O Lord, You are Kṛṣṇa, the Lord of the entire world, Jagannāth, You are the rescuer of the fallen – seeing this fallen soul, You have come to me! The whole world is chanting Your glories, and now that I have seen You with my own eyes, my dream has been fulfilled. At the same time, O Lord, I have promised

that I will not go anywhere from here until You come to this Nabadwīp Dhām. O merciful One! Have You come to fulfil my promise? My hidden aspiration is to behold You as Gaurāṅga.’ Saying this, the king suddenly first saw Vṛndāvan pastimes of Rādhā and Kṛṣṇa and then the mysterious form of Rasarāj-Mahābhāv Gaurāṅga Mahāprabhu: Nimāi Viśvambhav was chanting and dancing together with His devotees in *mahā-saṅkīrtan*. After a while, the Lord disappeared. When everything became calm again, the king began to cry.

In the meantime, Bhīmasen saw the king crying (he could not understand why because he had not seen the Lord) and was astonished. He thought that the king was crying out of fear. So, he again started fighting, and this time the king let him easily win the battle. Bhīma got the tribute from the king and went away, feeling pleased with himself. From then on, the whole world chants the glories of Bhīma calling him ‘*digvijay*’, the conqueror of all directions.

Samudragaḍ (Samudragarh) is situated near the border of Śrī Nabadwīp Dhām, and even Lord Brahmā himself does not know its glory.

One time, Samudra (the Ocean) came here and, taking shelter of Gaṅga Devī, started serving devotees. Gaṅga Devī told the ocean, ‘Prabhu, very soon my Lord will come and stay on your shore.’

‘O Devī!’ replied the ocean. ‘Can I tell you something? Śāchinandan Gaura-hari never leaves Nabadwīp. Even if He stays on my shore for a few days, He actually always stays in Nadia in an unmanifest way. All the Vedas say that

the eternal pastimes of Mahāprabhu continue eternally in Śrī Nabadwīp Dhām. O Devī! I will stay here, in your shelter.’

Saying this, the ocean stayed in Nabadwīp Dhām and continues sitting here, in Samudragaḍ, to this day, meditating on the eternal pastimes of Gaurāṅga Mahāprabhu.

Śrīman Nityānanda Prabhu told Śrīla Jīva Goswāmī Prabhu about the glory of this place, and by the mercy of Śrīla Bhaktivinod Ṭhākura, we get to know about all this from *Śrī Nabadwīp-dhām-māhātmya*. This is our greatest fortune.

*Jay Śrī Samudragaḍ ki jay.*

*Śrī Nabadwīp Dhām parikramā ki jay.*

*Śrī Nabadwīp Dhām parikramā pālankārī bhakta-vṛnda ki jay.*

*Jay Śrīla Guru Mahārāj ki jay.*







## Śrī Chāṣpāhāṭi

By the mercy of Śrī Gurupādpadma, continuing our way from Śrī Samudragaḍ, we have now come to this very charming place – this is the temple of Śrī Śrī Gaura-Gadādhara, established by Śrī Dvija Vāṇināth Prabhu. In Mahāprabhu’s time, Mahāprabhu’s Deity was installed in three places: Śrī Gaura-Gadādhara Deities served by Śrī Dvija Vāṇināth Prabhu here in Chāṣpāhāṭi; Śrī Gaura-Nityānanda Deities served by Śrī Gaurī Dāsa Paṇḍita in Kālnā; and Dhāmeśvara Mahāprabhu served by Śrī Viṣṇupriyā Devī. These three Deities have existed in Śrī Nabadwīp Dhām for over five hundred years now.

When Śrīman Nityānanda Prabhu was doing Śrī Nabadwīp Dhām *parikramā* together with Śrīla Jīva Goswāmī Prabhu, He came here and described the glory of this place thus:

In the previous age, there was a forest called Khadiravan in this place. Champakalatā Sakhī gathered *champa* flowers in this forest and made garlands with them. Every day she served Rādhā-Kṛṣṇa with those *champa* flower garlands. When Kali-yuga came, gardeners came to the *champa* forest and started gathering flowers; they established a market nearby where they sold *champa* flowers. That is why this place became known as Śrī Champaka-haṭṭa, or Chāṣpāhāṭi (lit. ‘a *champa* market’).

Many years ago, when Śrī Lakṣmaṇ Sen served as the king in Śrī Nabadwīp Dhām (Nadia), a devotee called Jayadev Goswāmī lived here as one of the citizens of this area. Jayadev Goswāmī had a small cottage on the bank of Ballāl Dīrghaka (a pond in Gaṅgānagar, Māyāpur), where he lived together with his pious spouse Padmāvatī. Jayadev Goswāmī was a great poet, and many of his poems were composed here in Śrī Nabadwīp Dhām. ‘Śrī Gīta Govinda’ and ‘Daśa Avatāra Stotram’ are particularly famous among his works.

Many come to Chāṇṇāhāṭi and, remembering Śrī Jayadev Goswāmī, chant his ‘Gīta Govinda’, but we never do that. We mention the ‘*Dehi pada-pallavam-udāram*’ śloka from ‘Gīta Govinda’ and talk about Jayadev and Padmāvatī, but tell me, who will you tell about Jayadev’s separation and who is able to understand it?... Actually, Jayadev Goswāmī started composing ‘Gīta Govinda’ in another place in Nabadwīp, but he could not finish it there. When he later came here, to Chāṇṇāhāṭi, he finished it here.

One day, when Jayadev Goswāmī lived in Chāṇṇāhāṭi and was going to write ‘Gīta Govinda’, he forgot what the next line would be. Nothing came to his mind. Not being able to complete the śloka, he told Padmāvatī Devī, ‘I am going to take a bath in the Ganges. Please have the *prasāda* ready, I will take it when I come back.’

A short while later, Supreme Lord Śrī Kṛṣṇa Himself came in disguise of Jayadev Goswāmī and said, ‘Padmāvatī, is *prasāda* ready?’

‘Yes, you said you would take *prasādam* after taking a bath, so come and take it,’ she replied.

The Lord took *prasād*, and what did He do next? He went into the room where Jayadev Goswāmī would sit composing ‘Gīta Govinda’, and the Lord Himself finished the *śloka* from ‘Gīta Govinda’ that Jayadev Goswāmī could not finish. After that, He left the room and went away.

Soon, real Jayadev Goswāmī came home. He asked Padmāvatī Devī, ‘Padmāvatī, where is my *prasād*?’

Padmāvatī Devī was surprised, ‘What do you mean where is your *prasād*? You have just taken *prasād* and went to your room. I saw you going there and writing something.’

Jayadev Goswāmī could not understand anything, ‘What? I did not come before!’ Then, he went into his room and saw that the *śloka* was finished – it was written there, ‘*Dehi pada-pallavam-udāram*: I am placing Your holy lotus feet on My head.’ The Lord Himself came there, wrote this and left. Kṛṣṇa Himself wrote what had to be written about Śrīmatī Rādhārāṇī (that the Lord Himself places Her feet on His head) and what Jayadev did not have the courage to write.

Another pastime happened when Jayadev Goswāmī composed ‘Daśa Avatāra Stotram’. When King Śrī Lakṣmaṇ read it, he was very happy, so he asked one of his men, ‘Whose poetry is this? Who has written this?’ The man replied that the poem had been composed by a poet called Jayadev Goswāmī. Excited, the king became very eager to meet with Jayadev Goswāmī. He then secretly found out where Jayadev Goswāmī was staying and one night, dressed as a beggar Vaiṣṇav, came to him. Jayadev Goswāmī understood that it was the king

but at first did not say it to him. After a while, the king revealed his identity to Jayadev Goswāmī and invited him to his house. Jayadev Goswāmī became annoyed and declined the king's invitation, explaining, 'I do not want to go to the house of a materialist. If you think that because I am your subject, you can order me around, then I will leave your land and go to some other place. Associating with materialists can never bring anything auspicious. I had better go to Nīlāchal (Śrī Purī Dhām).' Hearing his words, the king became perturbed, 'Please do not leave Nabadwīp! Prabhu, if you do not want to stay here, there is a village called Chāṇṇpāhāṭī on the other side of the Ganges – please come to live there. I give you my word that I will never come to you unless you order me to: I will not come to see your holy feet until and unless you call me.' Seeing the king's humility and hearing his soft speech, Jayadev Goswāmī replied, 'So be it. Although you are a materialist king, you are a devotee of Lord Kṛṣṇa. You have no attachment to the material world. I called you a materialist to test you, but you have no ego – hearing it, you tolerated it silently. This is how I can understand that you are a devotee of Lord Kṛṣṇa. I accept your proposal – I will come to stay in Chāṇṇpāhāṭī, and you can secretly come to see me, leaving behind all your royal opulence. I do not have any objection.' So, the king constructed a small cottage in Chāṇṇpāhāṭī, and Jayadev Goswāmī stayed there, engaging himself in his eternal worship of the Lord.

Every day, Padmāvatī Devī gathered many *champaka* flowers and gave them to Jayadev Goswāmī, who then worshipped the Lord with those flowers. One day,

Supreme Lord Śrī Kṛṣṇa mercifully came in front of Jayadev Goswāmī and Padmāvatī Devī, revealing His effulgent form the colour of a *champaka* flower. Seeing the Lord's wondrous form, they began to cry and immediately fell unconscious. Lord Gaurāṅga Mahāprabhu then took His two devotees on His lap and spoke, 'You two are My dear devotees. Very soon I will appear here in Nabadwīp from the womb of Śachī Devī. I will spread the Holy Name and rescue the entire earth, and when I turn twenty-four, I will take *sannyās* and leave for Nilāchal. There, I will taste the exclusive mood of My devotees, and I will especially relish the nectar of your "Śrī Gīta Govinda" in the company of devotees. You are My dear devotees, so after you leave your bodies, you will come to this transcendental Śrī Nabadwīp Dhām, but for now, please do Me a favour – go to Nilāchal. You will serve Lord Śrī Jagannāthdev there and attain in this way transcendental love for the Lord.' Saying this, Mahāprabhu disappeared.

Not being able to see the Lord anymore, Jayadev and Padmāvatī began to weep. Burning with the agony of separation, they lamented, 'O Lord! What will become of us now? How will we live not being able to see our Lord? How can we ever leave this Nabadwīp and go to Nilāchal? We must have certainly committed some offence! Even if we are born as a beast or a bird, it is still better than leaving! We can lose our lives, but we will never be able to leave Nabadwīp! O Lord! Please keep us here, at Your holy lotus feet!' Both of them were crying and lamenting in this way when suddenly they heard a divine message in the sky, 'Do not be sad. Go to Nilāchal and remember what I am

saying to you. You wanted to go to Nīlāchal before, so Jagannāth has fulfilled your desire. He wants to meet with you – go to Him and make Him happy. When the right time comes and you leave your bodies, you will again return to Nabadwīp and stay here eternally.’

Having heard this divine message and not being able to disobey the Lord’s order, Jayadev Goswāmī and Padmāvatī Devī decided not to delay and immediately set off to Nīlāchal. As they walked, they kept stopping and looking back at Nabadwīp from time to time, with tears flowing from their eyes. From afar, they told all residents of Nabadwīp, ‘Please be merciful to both of us. Please forgive our offences!’ Walking further and further, they kept looking back at their beloved Nabadwīp, and when they could no longer see it, they crossed the boarder of Gauḍadeś shedding incessant tears and some days later arrived in Nīlāchal. Only after having got the *darśan* of Lord Jagannāth, they got their lives back.

This is the story of Śrīla Jayadev Goswāmī. This village Chāpāhāṭī is situated on an elevated place (a hill) – Śrīman Nityānanda Prabhu told Śrīla Jīva Goswāmī Prabhu that this was where Jayadev Goswāmī’s cottage was.

There is also another matter that should be mentioned here – the pastimes of Dvija Vāñīnāth Prabhu. In Dvāpar-yuga, Dvija Vāñīnāth Prabhu took part in the pastimes of Lord Kṛṣṇa as a *gopī* called Kāmālekḥā.

Before that, in Satya-yuga, one *brāhmaṇ* lived in this place. Every day, he would come to the *champaka* garden, pick *champaka* flowers and serve Rādhā-Govinda with them. What did the Lord, who is very affectionate to

His devotees, do? Actually, you do not need to offer any expensive food to please the Lord. The Lord says, 'If one worships Me with a drop of Ganges water and a Tulasi leaf, I become very happy.' So, when that *brāhmaṇ* served the Lord with flowers, the Lord became very pleased. One day, when the *brāhmaṇ* was meditating and serving his Deities, Kṛṣṇa decided to appear before Him, revealing His beautiful form to him. The Lord thought, 'This *brāhmaṇ* has been serving Me so much, I shall grant My *darśān* to him.' So, when the *brāhmaṇ* was meditating on his beloved worshippable Deity (Śyāmasundar), Kṛṣṇa appeared before him in His golden form, the colour of a *champaka* flower (as Lord Gaurasundar). The Supreme Lord said, 'I will appear in this form that you see now in Kali-yuga.' Saying this, Mahāprabhu disappeared. Since that time, the *brāhmaṇ* always thought with pain in his heart, 'Prabhu, how long will I live? Will I live to see this Kali-yuga?' Hearing his thoughts, the Lord appeared before him in a dream on another day and said, 'Do not become disheartened, do not cry! In Kali-yuga, I will come to the house of Śāchī Mātā and Jagannāth Miśra, and at that time you, too, will appear here in this village Chāpāhāṭi.'

That *brāhmaṇ* appeared in Kali-yuga as Dvija Vāṇināth, who installed the Deities of Śrī Śrī Gaura-Gadādhara at this temple here in Chāpāhāṭi. Some time later, these Deities' service eventually stopped, and almost one hundred years ago, Jagad-Guru Śrīla Prabhupāda Bhaktisiddhānta Saraswatī Thākura took charge of the Deities' service. Since that time, the service at this temple has been running properly. We can find the history of how this temple

became manifest in the holy scripture of Śrī Gauḍīya Math called *Saraswatī Jayāśrī*. We are presenting this article with a detailed account of the events below for the eternal benefit of this world.

*Jay Śrī Chāṇpāhāṭi ki jay, Śrī Dvija Vāṇināth Prabhu ki jay.*

*Jay Śrī Śrī Gaura-Gadādhara ki jay.*

*Jay Śrīla Guru Mahārāj ki jay.*

### Śrīla Prabhupād Rescues Abandoned Service to Śrī Gaura-Gadādhara at Chāṇpāhāṭi

From the present time, more or less four hundred years ago, a disciple of Śrīman Mahāprabhu's associate Śrīmat Gadādhara Paṇḍita Goswāmī Prabhu called Dvija Vāṇināth Brahmachārī Mahāśaya revealed the service to the holy Deities of Śrī Gaura-Gadādhara in the village of Champahāṭṭa, or Chāṇpāhāṭi, situated near P.O. Samudragarh, within the present-day Bardhaman (Burdwan) District. The year when Śrīla Prabhupād first re-introduced Śrī Nabadwīp Dhām *parikramā* (Phālgun 1326; March 1920), the *parikramā* lasted only four days; however, with a view to make it possible for everyone to do the *parikramā* of all places in Nabadwīp, Śrīla Prabhupād sent a few devotees to Champahāṭṭa in Ṛtūdīp to discover all the places of the *parikramā*. Seeing the abandoned state of the temple and the service established by Dvija Vāṇināth in ancient days some four hundred years ago, Śrīla Prabhupād's heart was pained in the extreme.



The original Śrī Gaura-Gadādhara holy Deities lived without anyone serving Them, abandoned and unclothed. Snakes, scorpions, tigers, dogs and other animals established their empire all around Them. Is it possible that anyone would enter there, cutting their way through the impenetrable jungle! Some *grhastha brāhmaṇ* (a meat- and fish-eater) was the guardian servitor, so if he felt like it, at his leisure, he would sometimes come to the holy Deities in daylight and give Them some puffed or flat rice! The very place where Śrī Jayadeva once sang *Madhura Komalakānta Padāvalī* – the place where Brahmā, Śiva and others once performed the royal ablution of the holy footprints of Śrī Gaura's lotus feet, the very object of their aspirations – the place where Dvija Vāṇināth once bestowed auspiciousness upon the world by chanting the glories of Śrī Gadādhara Paṇḍita Goswāmī – seeing this very place in such a deplorable state, Prabhupāda could not restrain his tears.

When Śrīla Prabhupāda returned from Champahāṭṭa and finished the festival of Śrī Gaura's appearance, he arrived at Śrī Gauḍīya Maṭh in Kolkata and sent some devotees headed by Tridaṇḍi Swāmī Śrīmad Bhakti Viveka Bhārati Mahārāja to Chāpāhāṭi for preaching. They arrived at Samudragarh station and then went three miles (almost 5 km) on foot, reaching Chāpāhāṭi by noon. They asked people for the directions several times and eventually went inside the jungle; making their way with great difficulty, they finally reached the place where Dvija Vāṇināth established the Deity service many years ago. There, they saw an ancient dilapidated, shabby-looking brick house

facing the east, with two ancient holy Deities kept in the northern room. A few days later, Śrīla Prabhupād came to see those two Deities and identified them as Śrī Gaura-Gadādhara. The room of the Deities, which had turned into a kingdom of insects and spiders, was full of dirt-filled cobwebs. In an adjacent house, there were a lot of neglected clay pots and piles of fish scales on the veranda. They were told that some native inhabitant from the village of Mangachi was the guardian-servitor of the Deities and that he came twice a week with some flat rice or puffed rice and offered it to the Deities with *mantras*. Whenever he came to do that, he would go to that adjacent house, cook some fish, etc. and have a forest picnic!

Śrīmad Bhāratī Mahārāj and Atula Bābu, who was with him, met with the prominent respected residents of Chāṇṇāhāṇi and Samudragarh and informed them that they wanted to recover the ancient service of Dvija Vāṇināth, and the prominent members of the village went the same evening to one old *brāhmaṇ*'s house, which was adjacent to the house of Śrī Gaura-Gadādhara. Everyone was exceptionally happy when they heard from Śrīmad Bhāratī Mahārāj about the proposal of Śrīla Prabhupād to recover the service to the Deities. The guardian-servitor, who also came to that assembly together with the villagers, made a registry deed, transferring all rights and the responsibility for the service to Śrī Śrī Gaura-Gadādhara and all the articles required for the service to the Deities to Śrī Chaitanya Maṭh. The next day, Śrīpād Bhāratī Mahārāj personally cleaned the holy bodies of Śrī Gaura-Gadādhara Deities, who had been abandoned

and kept in a neglected state for a very long time, dressed Them in new clothes and gave Them *bhoga*, offering preparations made from the best ingredients. From that time, following the order of Śrīla Prabhupād, the service to Śrī Gaura-Gadādhara has been continuing in accordance with the scriptural prescriptions through the servitors of Śrī Chaitanya Maṭh.

Following the order and desire of Śrīla Prabhupād, Śrīpād Bhārati Mahārāj returned to Chāpāhāṭi together with two *brahmachārīs* and got some young boys and peasants from the village to clear the jungle at the place where the Deities were served and repair the thatched hut (it had mud walls and no roof) situated on the periphery of the Lordships' house – there, devotees gave lectures, chanted *kīrtans* and preached the teachings of Śrī Chaitanya in the neighbouring villages. The service kept growing, and to make it even more exalted, Śrīla Prabhupād engaged one of the trustee *āchāryās* of Śrī Chaitanya Maṭh, Śrīpād Paramānanda Brahmachārī Vidyāratna Prabhu. On the order of Prabhupād, Śrīpād Paramānanda Prabhu, as a prominent servitor of Śrī Chaitanya Maṭh, manifested the exceptional effulgence of the service at Chāpāhāṭi. It is not only the local residents who felt great joy seeing the holy Deities of Śrī Gaura-Gadādhara, who are the joy of devotees' eyes and hearts, and the clean and neat service – even devotees from all over the world who came to do the *parikramā*, got to behold the effulgence of the service here and acquire devotional *sukṛti* by being able to join it.

During the third Nabadwīp *parikramā* (on the *ekādaśī-tithi* day of 25 Phālgun 1328 – 9 March 1922), devotees

came here together with Śrīla Prabhupād. At that time, on the order of Prabhupād, there were constructed many temporary rooms, where the devotees doing *parikramā* could stay and take some rest. Preachers who have been coming here for a few days allow the current of *Hari-kathā* to flow unhindered through *Hari-kīrtan*, scriptural readings, lectures, etc.



### Śrī Daśāvatāra Stotram (By Śrī Jayadev Goswāmī)

pralaya-payodhi-jale dhṛtavān asi vedaṁ  
vihita-vahitra-charitram-akhedam  
keśava dhṛta-mīna-śārīra jaya jagadīśa hare [1]

You easily act as a boat and uphold the Vedas above the waters of cosmic devastation. O Keśav who assumes the form of a fish! Glory to You, O Lord of the universe, O Hari!

kṣitir iha vipulatare tiṣṭhati tava pṛṣṭhe  
dharāṇi-dharaṇa-kina-chakra-gariṣṭhe  
keśava dhṛta-kūrma-śārīra jaya jagadīśa hare [2]

You uphold Mount Mandara upon Your giant back and become beautified by the circular scar it leaves on You. O Keśav who assumes the form of a tortoise (Kūrmadev)! Glory to You, O Lord of the universe, O Hari!

vasati daśana-śikhare dharāṇi tava lagnā  
śaśini kalaṅka-kaleva nimagnā  
keśava dhṛta-śūkara-rūpa jaya jagadīśa hare [3]

The earth sits fixed atop the tip of Your tusk like a dark spot upon the Moon. O Keśav who assumes the form of a boar! Glory to You, O Lord of the universe, O Hari!

tava kara-kamala-vare nakham adbhuta-śṛṅgam  
dalita-hiraṇyakaśipu-tanu-bhṛṅgam  
keśava dhṛta-narahari-rūpa jaya jagadīśa hare [4]

As if crushing a wasp, You rip apart Hiraṇyakaśipu's body with the amazingly sharp nails of Your beautiful lotus hands. O Keśav who assumes a half-man, half-lion form! Glory to You, O Lord of the universe, O Hari!

chhalayasi vikramaṇe balim adbhuta-vāmana  
pada-nakha-nīra-janita-jana-pāvana  
keśava dhṛta-vāmana-rūpa jaya jagadīśa hare [5]

In the form of an amazing dwarf, You trick Bali Mahārāj with Your strides and deliver all souls with the water flowing from Your toenails. O Keśav who assumes the form of a dwarf *brahmaṇ* (Vāmanadev)! Glory to You, O Lord of the universe, O Hari!

kṣatriya-rudhira-maye jagad-apagata-pāpaṁ  
snapayasi payasi śamita-bhava-tāpaṁ  
keśava dhṛta-bhṛgupati-rūpa jaya jagadīśa hare [6]

When the world becomes distorted with sins, You spill the blood of *kṣatriyas* and perform *abhišek*, removing all material miseries. O Keśav who assumes the form of the protector of *brāhmaṇs* (Paraśurāma)! Glory to You, O Lord of the universe, O Hari!

vitarasi dikṣu raṇe dik-pati-kamanīyaṁ  
daśa-mukha-mauli-balim ramanīyam  
keśava dhṛta-rāma-śarīra jaya jagadīśa hare [7]

To fulfil the wish of great sages, You mercifully fight a battle, pleasing everyone with the tribute of Rāvaṇ's ten heads! O Keśav who assumes the form of Lord Rāma! Glory to You, O Lord of the universe, O Hari!

vahasi vapuṣi viśade vasanaṁ jaladābham  
hala-hati-bhīti-milita-yamunābham  
keśava dhṛta-haladhara-rūpa jaya jagadīśa hare [8]

You wear beautiful, shining clothes the colour of a cloud and the colour of the Yamunā River when she is frightened by the strike of Your plough. O Keśav who assumes the form of a plough-holder (Balarām)! Glory to You, O Lord of the universe, O Hari!

nindasi yajña-vidher ahaha śruti-jātaṁ  
sadaya-hṛdaya-darśita-paśu-ghātaṁ  
keśava dhṛta-buddha-śārīra jaya jagadīśa hare [9]

Showing a compassionate heart for killed animals, You decry the lamentable scriptural injunctions for sacrifices. O Keśav who assumes the form of the enlightened (Buddha)! Glory to You, O Lord of the universe, O Hari!

mlechchha-nivaha-nidhane kalayasi karavālaṁ  
dhūmaketum iva kim api karālaṁ  
keśava dhṛta-kalki-śārīra jaya jagadīśa hare [10]

To slay all lowliest of men, You carry a sword that is as formidable as a comet. O Keśav who assumes the form of the destroyer of darkness (Kalki)! Glory to You, O Lord of the universe, O Hari!

śrī-jayadeva-kaver idam uditam udāraṁ  
śṛṇu sukha-daṁ śubha-daṁ bhava-sāraṁ  
keśava dhṛta-daśa-vidha-rūpa jaya jagadīśa hare [11]

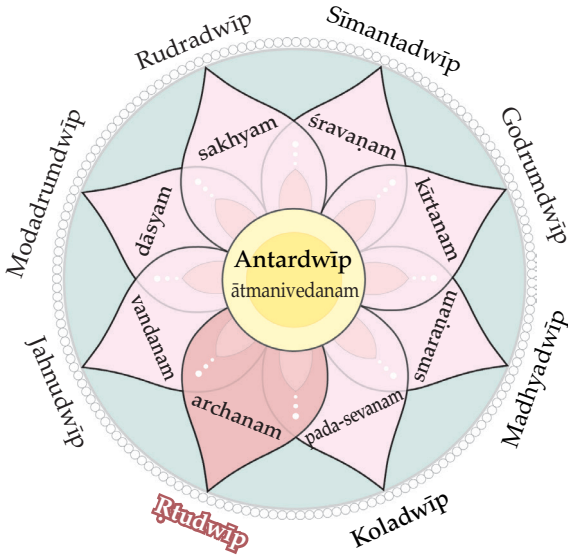
This poem mercifully appeared from the pen of Śrī Jayadev. Please listen to it for it gives happiness, auspiciousness and is the sum and substance of pure devotion. O Keśav who assumes these ten forms! Glory to You, O Lord of the universe, O Hari!

vedān uddharate jaganti vahate bhū-golaṁ udvibhrate  
daityaṁ dārayate baliṁ chhalayate kṣatra-kṣayaṁ kurvate  
paulastyāṁ jayate halaṁ kalayate kārūṇyam ātanvate  
mlechhān mūrchhayate daśākṛti-kṛte kṛṣṇāya tubhyaṁ namaḥ [12]

I offer my obeisance to Lord Śrī Kṛṣṇa, who assumes ten forms and rescues the Vedas, upholds Mount Mandara, uplifts the earth, rips apart demons, tricks Bali Mahārāj, kills *kṣatriyas*, emerges victorious over demons, carries a plough, shows kindness and annihilates the degraded.

# Śrī R̥tudwīp

(Archanam: Deity worship)



jaya rādhe jaya kṛṣṇa jaya vṛndāvana  
śrī-govinda gopīnātha madana-mohana [1]  
śyāma-kuṇḍa rādhā-kuṇḍa giri-govardhana  
kālindī yamunā jaya jaya mahāvana [2]

Glory to Rādhā, Kṛṣṇa and Vṛndāvan! Glory to Śrī Govinda, Gopīnāth and Madan-mohan! Glory to Śyāma Kuṇḍa, Rādhā Kuṇḍa, Giri-Govardhan, the Kālindī Yamunā and Mahāvan!

keśī-ghāṭa vaṁśī-vaṭa dvādaśa-kānana  
yāhā saba līlā kaila śrī-nanda-nandana [3]  
śrī-nanda-yaśodā jaya jaya gopa-gaṇa  
śrīdāmādi jaya jaya dhenu-vatsa-gaṇa [4]

(Glory to) Keśī Ghāṭ, Vaṁśivaṭ and the twelve forests of Vraja where Śrī Nanda Mahārāj's son performed all His pastimes. Glory to Śrī Nanda and Yaśodā! Glory to Śrīdām and all the other cowherd boys! Glory to Vraja's cows and calves!

jaya vṛṣabhānu jaya kīrtidā sundarī  
jaya paurṇamāsī jaya ābhīra-nāgarī [5]  
jaya jaya gopeśvara vṛndāvana-mājha  
jaya jaya kṛṣṇa-sakhā baṭu dvija-rāja [6]

Glory to Vṛṣabhānu and beautiful Kīrtidā! Glory to Paurṇamāsī! Glory to Vraja's cowherd girls! Glory to Gopeśvar Śiva, who stays in Vṛndāvan! Glory to Kṛṣṇa's *brāhmaṇ* friend Madhumaṅgal!

jaya rāma-ghāṭa jaya rohinī-nandana  
jaya jaya vṛndāvana-bāsī yata jana [7]  
jaya dvija-patnī, jaya nāga-kanyā-gaṇa  
bhaktite yāhārā pāila govinda-charaṇa [8]

Glory to Rāma Ghāṭ! Glory to Rohinī's son Balarām! Glory to all the residents of Vṛndāvan! Glory to the *brāhmaṇ*s' wives and Kālīya's wives, who attained Lord Govinda's holy feet through their devotion.

śrī-rāsa-maṇḍala jaya, jaya rādhā-śyāma  
jaya jaya rāsa-līlā sarva-mano rama [9]  
jaya jayojjvala-rasa sarva-rasa-sāra  
parakīyā bhāve yāhā vrajete prachāra [10]

Glory to the holy site of the *rāsa* dance! Glory to Rādhā and Śyām! Glory to the *rāsa-līlā* dance that captures everybody's minds. Glory to the Lord's amorous pastimes – the gist of all devotional mellows – which are manifested in Vraja as pastimes of paramour love.

śrī-jāhnavā-pāda-padma kariyā smaraṇa  
dīna kṛṣṇa-dāsa kahe nāma-saṅkīrtana [11]

Remembering Śrī Jāhnavā Devī's lotus feet, this poor Kṛṣṇa Dās is chanting the Holy Names and glories of the Lord.



## Śrī Ṛtudwīp

The village of Śrī Chāpāhāṭi is situated between Koladwīp and Ṛtudwīp, so as we continue our way with the *parikramā*, we proceed from Śrī Dvija Vāṇināth's temple and now, by the mercy of Śrī Gurupādpadma, have entered Śrī Ṛtudwīp. Because all six seasons (spring, summer, monsoon, autumn, pre-winter, winter) exist here beautifully all together, this island is called Śrī Ṛtudwīp (*rtu* means 'seasons'). Among the nine kinds of devotion, this island is the place of *archan*, or Deity worship.

Śrīman Nityānanda Prabhu came here with Śrīla Jīva Goswāmī Prabhu and a few other devotees. When He saw this enchanting island, He immediately became spell-



bound. The environment at this place – with its trees, breeze, flowers, bumble-bees, etc. – is very beautiful and sweet, non-different from Śrī Vraja Dhām. Coming to this place, we remember a *śloka* that was composed by Śrīla Jayadev Goswāmī Prabhu and that we heard from the holy lotus mouth of our Śrīla Guru Mahārāj:

lalita-lavaṅga-latā-pariśīlana-komala-malaya-samīre  
madhukara-nikara-karambita-kokila-kūjita-kuñja-kuṭīre  
viharati harir iha sarasa-vasante,  
nṛtyati yuvatī-janena samam sakhi virahi-janasya durante

‘My friend! At the coming of the spring, the gentle fragrant flower-bearing trees, touched by a soft breeze, are such a charming sight; the sweet humming of bumble-bees and coos of cuckoos resound at the solitary forest cottages. Śrī Hari is enjoying Himself with young damsels at this amorous time of spring – alas! this unbearably awful spring season makes those afflicted with separation feel miserable!’ Coming to this enchanting Ṛtudwīp and becoming overwhelmed with this mood, Śrīman Nityānanda Prabhu spoke in the agony of separation:

‘Come! Come! Quick, bring My horn! The calves have gone far, and Kānāi is sleeping like a baby! Where is Subal? Where is Śrīdām?’ Seeing His wondrous state, devotees said, ‘Dear Nitāi, Your brother Gaurachāḍ is not here. Making us pathetically destitute, He has taken *sannyās* and left for Nīlāchal!’ Hearing this, Nityānanda Prabhu’s joy immediately vanished – He fell on the ground and began to weep, ‘No! Oh no! Kānāi has left us and left for Nīlāchal! I cannot live any longer! I will jump into the Yamunā!’ Not being able to tolerate the pain of separation, Nityānanda

Prabhu fainted and fell on the ground. A long time passed, but He did not wake up. When, in the end, devotees started chanting *kīrtan* in glorification of Gaurāṅga Mahāprabhu, Nitāi suddenly woke up and said to everyone, ‘This here is Rādhā Kuṇḍa, and look, over there is Śyāma Kuṇḍa. We used to chant *kīrtan* here with Gaura’s devotees. There is no other place in all three worlds that could compare to this place. Those devotees who live here attain transcendental love for Lord Śrī Kṛṣṇa – their hearts become very serene and cool.’

rādhā-kuṇḍa-taṭa-kuñja-kuṭīra  
govardhana-parvata yāmuna-tīra

The grove-dwelling on the banks  
of Rādhā Kuṇḍa, Govardhan Hill,  
the banks of the Yamunā River.

kusuma-sarovara, mānasa-gaṅgā  
kalinda-nandinī vipula-taraṅga

Kusum Soravar lake, the Mānasa  
Gaṅgā River, the rolling waves of  
Yamunā, the daughter of the sun.

vaṁśīvaṭa, gokula, dhīra-samīra  
vṛndāvana-taru-latikā-vānīra

The Vaṁśīvaṭ tree, Gokula,  
the gentle breezes, the trees, vines  
and the rattan palms of Vṛndāvan.

khaga-mṛga-kula, malaya-vātāsa  
mayūra, bhramara, muralī-vilāsa

The birds, animals, sweet spring  
air, peacocks, bumblebees and  
the sweet flute song.

veṇu, śṛṅga, padachihna, meghamālā  
vasanta, śaśāṅka, śaṅkha karatālā

The flute, the horn, footprints,  
range of clouds, spring time,  
the moon, conch, hand-cymbals.

yugala-vilāsa anukūla jāni  
līlā-vilāsa-uddīpaka māni

I know that all this nourishes and  
excites pleasure in the Divine  
Couple’s pastimes.

e saba chhoḍata kāhā nāhi yāũ  
e saba chhoḍata parāṇa hārāũ

If I were to lose all this, I would  
have nowhere to go. If I were to  
lose all this, I would just die.

bhaktivinoda kahe śuna kāna!  
tuyā uddīpaka hāmāra parāṇa

Bhaktivinod says: ‘Hear me,  
Kāna! You excite and stir my  
very being.’

## Śrī Vidyānagar

Continuing our Śrī Nabadwīp Dhām *parikramā*, we have now come to Śrī Vidyānagar, which is situated in Śrī Ṛtudwīp. We find the description of the glories of this ancient town in Śrīla Bhaktivinod Ṭhākur's holy scripture, *Śrī Nabadwīp-dhām-māhātmya*. Coming to this place, Śrīman Nityānanda Prabhu told Śrīla Jīva Goswāmī Prabhu:

At the time of universal dissolution, the eternal abode of Śrī Nabadwīp remains as a lotus and is never destroyed; at this time, all incarnations of the Lord, as well as some fortunate souls, stay here at Nabadwīp Dhām. On this



island of Ṛtudwīp, there exists a supremely pure place called Śrī Vidyānagar. This is the place where the Supreme Lord, assuming the form of a fish, held up all the Vedas, and all *ṛṣis*, *munis* as well all knowledge (*vidyā*) lived here, taking shelter in the Vedas – that is how this place got its name Vidyānagar (lit. ‘town of knowledge’).

One day, Lord Brahmā decided to create the world again; however, he felt deeply dejected to see his previous universe being destroyed during the universal annihilation, so he prayed to the Lord. Out of compassion for Brahmā, the Lord bestowed His mercy upon him: when Brahmā opened his mouth to pronounce his prayer, Saraswatī Devī was born on his tongue, so when Brahmā prayed, empowered by the potency of Saraswatī Devī, he felt very happy.

By the mercy of the Lord, it was so arranged that during the creation of the world Māyā stays on the bank of the Virajā River and pervades all directions, covering the entire material universe with her three modes. Then, the universe becomes manifest, and many *ṛṣis* come to the world and try to reveal knowledge: they take shelter in Saraswatī Devī and start studying knowledge in various places on earth, dispelling ignorance.

The place where these *ṛṣis* reside exists eternally within this island of Śrī Ṛtudwīp. It was here that Vālmīki studied poetry, Dhanvantari studied *āyurveda*, Viśvāmitra studied archery, and Sanaka, Sanātana, Sanat, Sananda and others studied Vedic *mantras*. Even Mahādev learnt about *tantras* in this place. It was here that the four Vedas manifested from the holy mouth of Brahmā. Kapila Muni also lived

here and composed his scriptures on logic and logical argument. Pātañjali, Kaṇāda Ṛṣi and Jaimini composed their scriptures on *yoga* here. Even Vedavyās wrote many of his scriptures (Purāṇas, etc.) here. Nārād Muni also lived here when he composed his book *Pañcharātra*. So, this is a very important place.

One day, when Upaniṣads were worshipping Gaurāṅga Mahāprabhu in this charming place, they heard in the sky a divine message from Mahāprabhu, ‘Your hearts have become polluted by misconception, so you will not get Me in this form of *śruti* (orally transmitted scriptures) that you hold now. However, when you are born as My associates at the time when I come to perform My pastimes in this world, you will get to see Me just by dancing and chanting My glories.’ Hearing these words, Upaniṣads stayed here and waited for this blessed Kali-yuga to come.

Such is the glory of Śrī Vidyānagar.

*Jay Śrīla Guru Mahārāj ki jay.*



## Birthplace of Śrīla Sārvabhauma Bhaṭṭāchārya

There is one more worshipping holy place situated within Śrī Vidyānagar – the house and the birthplace of a great renowned personality, Śrīla Sārvabhauma Bhaṭṭāchārya, whose glories you hear every year in Śrī Purī Dhām. Bhagavān Śrīla Bhaktisiddhānta Saraswatī Ṭhākura Prabhupāda discovered and established this small temple here in March 1936. Owing to His Divine Grace, when we come here by the mercy of our Śrī Gurupāda padma, we get an opportunity to happily remember the glory of Śrīla Sārvabhauma Bhaṭṭāchārya.



When Bṛhaspati, the *guru* of demigods, heard that the Lord would appear in Kali-yuga as magnanimous Lord Gaurāṅga and enjoy His knowledge-related pastimes, he left King Indradev's assembly and took birth on earth together with his disciples to spend some time before the Lord's appearance, trying with great effort to please Gaurāṅga Mahāprabhu.

Coming to this world, the great *guru* of demigods Bṛhaspati became known as Vāsudev Sārvabhauma. Because Vāsudev Sārvabhauma established a school here in Vidyānagar, his name became Sārvabhauma Bhaṭṭāchārya.

One day he thought, 'I have not lost my memory so far, but if I later become tangled in the net of knowledge, I will forget everything.' So, he came up with a clever plan. He decided, 'If I am really a servant of Gaura, then my Lord will definitely bring me to Him.' Keeping all his disciples in Vidyānagar, he went to Nīlāchal, and not only that – when he came there, he started preaching *māyāvād* scriptures supporting impersonalism.

Śrī Advaita Āchārya Prabhu also did that once. From His childhood, Mahāprabhu Nimāi Viśvambhar always treated Śrī Advaita Āchārya Prabhu with much respect – He always offered him obeisances, praised him, etc. Śrī Advaita Āchārya Prabhu did not like it at all. So, one day he thought, 'I will teach Him! I will see how clever He is!' One day, he left Nabadwīp for Śāntipur and started preaching against devotion.

When Nimāi heard the news, He became very angry. Thinking to punish Śrī Advaita Āchārya Prabhu, He ran



to Śāntipur together with Nityānanda Prabhu. When They arrived, Nimāi charged Śrī Advaita Ācārya Prabhu, ‘What are you doing, Advaita?! You have called Me with the Ganges water and Tulasī leaves, and now you are joking with Me like this?! What is wrong with you??’ Nimāi started slapping Śrī Advaita Ācārya Prabhu! When Sītā Ṭhākuraṇī, Śrī Advaita Ācārya Prabhu’s spouse, saw this, she began to cry, begging the Lord, ‘Nimāi, what are You doing? Do not kill him! Do not kill him!’

Seeing the scene, Nityānanda Prabhu, who was standing nearby, burst out laughing and did not say anything. However, Haridās Ṭhākur, who was also there, was very surprised and could not understand anything. Then, Śrī Advaita Ācārya Prabhu said, ‘Oh really! Now I have taught You a good lesson! You have lost, and I have won! You have come today to punish me! Where is all that honour You have been showing me all the time?’ Saying this, Śrī Advaita Ācārya Prabhu then happily fed Mahāprabhu His favourite *śāk prasādam*.

So, Śrī Sārvabhauma Bhaṭṭācārya Prabhu also went away. He came to Nīlāchal and started preaching against devotion while all his disciples stayed here, in Śrī Vidyānagar. Nimāi Paṇḍit had a lot of fun with them – He crushed everyone! Nobody could compete with Him. Sometimes, Nimāi would come to Vidyānagar and ask such difficult questions that everyone (both students and professors!), not being able to argue with Him, would flee! This is how Mahāprabhu Viśvambhar manifested His *vidyā-līlā* pastimes, establishing that all ignorance (*avidyā*) flees in the face of knowledge (*vidyā*).

When Śrī Chaitanya Mahāprabhu took *sannyās*, He took the *daṇḍa* He had got from his *sannyās-guru* and set off to Purī together with a few devotees (Nityānanda Prabhu, Mukunda and some others). As Nityānanda Prabhu, who is non-different from Balarām, was walking, He thought, ‘Prabhu is carrying this *daṇḍa* – why must He carry Me?’

What did He do then? Śrī Nityānanda Prabhu took the *daṇḍa*, broke it into three pieces and threw those pieces into the Bhārgī River. Mahāprabhu was overwhelmed with *Kṛṣṇa-prema* and did not notice anything – He only kept walking. Only when they came to the Āṭhārnālā bridge near Purī, Mahāprabhu suddenly remembered about His *daṇḍa*. He asked, ‘Nityānanda, give Me My *daṇḍa*!’

Nityānanda Prabhu lied, ‘Oh, when You were doing *kīrtan*, You became overwhelmed with divine ecstasy, so You fell over on the *daṇḍa* and broke it. Since the *daṇḍa* got broken into three pieces, I threw it into the Bhārgī.’

Mahāprabhu got very angry, ‘Nitāi, are You kidding Me? I have left everything and took only this one precious thing from Nabadwīp, and what have You done? You have destroyed it! You know everything – You *know* why I have come to this world. I did not take anything with Me, only this *daṇḍa* – a simple stick! – it was My most precious possession in the whole wide world, but You have thrown even that away! Go! I will not go with you all. Either I will go first and you will go later, or you will go first and I will go later. What will you do? Decide quickly.’

Everyone reasoned, ‘If we go first, how will we know in which direction Prabhu goes? We will never find Him then. If Prabhu goes ahead of us, at least we will be able

to see Him from behind.’ So, Nityānanda Prabhu said, ‘Go first, we will go after You.’

As soon as Mahāprabhu heard it, He started to walk so fast that even though devotees *ran* behind Him they could not catch up with Him! In this way, walking like a mad elephant, Mahāprabhu stormed inside the temple of Lord Jagannāth. In the temple of Lord Jagannāth, there is a bamboo bar in front of the altar, and when Mahāprabhu ran into the temple, He stumbled onto the bar and fell on the ground. Foam started coming out of His mouth, and all He could say was, ‘Ja-ja-ga-ga, Ja-ja-ga-ga’ (He could not even pronounce the Name of Lord Jagannāth). His whole appearance became quite horrible: He did not at all look like a man.

Seeing that some mad-looking man had run into the temple, the guards of the temple were going to beat Him, but by the influence of Mahāprabhu, they could not do that – seeing Mahāprabhu’s appearance, His effulgence and opulence, nobody dared raise their hand to Him. Instead, somebody went to Sārvabhauma Bhaṭṭāchārya and reported, ‘Prabhu, please come to the temple. A very strange man has come! He keeps saying “Ja-ja-ga-ga” and foam is coming from His mouth! He is lying there unconscious.’ Sārvabhauma Bhaṭṭāchārya went to the temple of Lord Jagannāth and, seeing Mahāprabhu’s state, said, ‘Whoever He is, it does not matter – take Him to my house.’

In Śrī Nīlāchal (Śrī Purī Dhām), Sārvabhauma Bhaṭṭāchārya was the manager of Lord Jagannāth’s temple. He lived with his wife and brother-in-law, Gopīnāth

Āchārya. When Gopīnāth Āchārya saw Mahāprabhu, he immediately recognised Him.

‘Do you not recognise Him?’ he turned to Sārvabhauma Bhaṭṭāchārya and asked him.

‘What do you mean?’

‘You used to live in Vidyānagar, Nabadwīp, did you not? How can you not recognise Him? He is Nīlāmbar Chakravartī’s grandson, the son of Jagannāth Mīśra! He appeared from Śachī Mātā’s womb – He is the Father of the Universe, the Supreme Lord Himself! He has now taken *sannyās* from Keśav Bhāratī, and His name became Śrī Kṛṣṇa Chaitanya.’

‘No, no, I do not think that he is God,’ Sārvabhauma Bhaṭṭāchārya replied.

‘You have no mercy, that is why you do not think so. I have mercy, so I am telling you He is the Lord Himself!’

īśvarera kṛpā-leśa haya ta’ yāhāre

sei ta’ īśvara-tattva jānibāre pāre

*‘Only those who have received at least a drop of the Lord’s mercy can understand the Lord.’*

(Śrī Chaitanya-charitāmṛta, 2.6.83)

If the Lord bestows His mercy on you, then you can know the Lord. It is also not so easy to know the *guru* – if the *guru* bestows his mercy on you, then you can know who the *guru* is. Without the mercy of the *guru*, you can never recognise him. That is why Gopīnāth Āchārya said, ‘Because I have mercy, I can recognise who He is.’

Annoyed, Sārvabhauma Bhaṭṭāchārya said, ‘Whatever. Go now, take *prasād*. We will talk later.’

The next day, Sārvabhauma Bhaṭṭāchārya spoke to Gopīnāth Āchārya again. ‘I like this *sannyāsi* boy’s humble demeanour,’ he said. ‘I am thinking He has taken *sannyās* at such a young age, but will He be able to keep up the life of a *sannyāsi*? I say, what if I properly teach Him *Vedānta* and the religion of renunciation? Then He will be able to become the most exalted *sannyāsi*!’

Gopīnāth Āchārya was quite upset to hear this. He replied, ‘Do you not know who He is? He is the Supreme Lord Himself. I have told you about it before. How can you try to teach Him?’

‘What are you trying to say? I see you know everything, but it is said in the scriptures that there is no incarnation of the Lord in Kali-yuga – that is why the Lord is called “Triyuga” (He who appears in three ages).’

‘You have read all scriptures, but have you not read *Bhāgavatam* or *Mahābhārata*? It is written there that there is an incarnation in Kali-yuga – there is no *līlā-avatār*, but the Lord Himself comes as a *yuga-avatār*. You are such a great scholar, but because you do not have a trace of mercy, you cannot recognise the Lord even though He is right here in your house. I understand that it is actually not your fault – it is written in the scriptures that nobody can know the Lord through knowledge.’

‘Oh, so you think I have no mercy, and you have it? How can you prove it?’

‘I can recognise Him, and you cannot – this is the proof that I have mercy and you do not. I can give you a lot of proof from the scriptures, but because your heart is full of *māyāvādī* conception, it is the same as trying to plant a seed

in barren soil. When the Lord bestows His mercy on you, then you will be able to understand it.'

Losing patience, Sārvabhauma Bhaṭṭāchārya said, 'Oh really? Go, take *prasādam* and bring Him to me. I will see myself what to do! You can teach me later!' Following the order, Gopīnāth Āchārya went to Mahāprabhu's room and told Him that Sārvabhauma Bhaṭṭāchārya was calling Him. Mukunda Datta had heard what Sārvabhauma Bhaṭṭāchārya said and told about it to Mahāprabhu, but Mahāprabhu dismissed it, 'Do not mind him, he wishes Me well. He has made no offence.'

Then, Mahāprabhu came to Sārvabhauma Bhaṭṭāchārya and asked humbly, 'Prabhu, have you called Me?'

'Yes, sit down. You have taken *sannyās* at a very young age – what have You studied? Have You studied the Vedas and *Vedānta*?'

'Not much, I have studied some *vyākaraṇ* —'

'What is the use of *vyākaraṇ* (primary grammar)! You have taken *sannyās*, but You have not even studied *Vedānta*!'

('Bhagavān nāhi kahe mui bhagavān': the Lord never says, 'I am the Supreme Lord!') He never discloses His identity to anyone; just as a genuine Vaiṣṇav never says, 'I have become a Vaiṣṇav!') Mahāprabhu replied with folded palms, 'Prabhu, please be merciful to Me. I have given up My mother's service and, becoming crazy, taken *sannyās*. Please bless Me so that I can maintain My *sannyās*.'

'Yes,' Sārvabhauma Bhaṭṭāchārya said, 'but You must study *Vedānta*! So be it, I will teach You *Vedānta*.'

After that, during seven days, Mahāprabhu listened to *Vedānta* from Sārvabhauma Bhaṭṭāchārya – He would

sit and listen silently like an obedient student. Seven days later, not being able to control himself any longer, Sārvabhauma Bhaṭṭācārya asked Him, ‘What is it, new *sannyāsī*? You have been listening to *Vedānta*, but can You understand anything or not? You are not asking any questions, then how am I to understand whether You have understood anything?’

Mahāprabhu replied humbly, ‘Prabhu, when you read *Vedānta*, I can understand everything very nicely, but when you start explaining it, I cannot understand anything.’

Sārvabhauma Bhaṭṭācārya was taken aback. He thought, ‘What is this boy saying? I have been going out of my way trying so hard to teach Him properly for seven days, and He is saying that what I am saying is all nonsense!’ Then, he recited the ‘*ātmārāmās cha munayo śloka*’, and Mahāprabhu asked him, ‘Prabhu, can you explain what fault is there and what merit is there in this *śloka*?’ Sārvabhauma Bhaṭṭācārya became angry, thinking to himself, ‘What “fault”!’ but still, he explained the *śloka*. He gave nine different explanations and then requested Mahāprabhu to speak. Mahāprabhu gave eighteen more explanations of the *śloka*, not even touching the nine explanations of Sārvabhauma Bhaṭṭācārya, crushing thus all his *māyāvādī* conceptions and explaining this *śloka* in a new light according to the precepts of devotion.

*Māyāvādī* conception means *brahma-jñāna*: the followers of this school think everything is created by Brahmā. We sing in the *guru-paramparā kīrtan*, ‘*Kṛṣṇa haite chatur-mukha hana Kṛṣṇa-sevonmukha, Brahmā haite Nāradera mati*. By Kṛṣṇa’s association, Brahmā became devoted to Kṛṣṇa’s

service; and by Brahmā's association, Nārada Muni became a devotee.' Brahmā has got his power from Kṛṣṇa, but *māyāvādīs* say that everything comes from Brahmā. This is *brahma-jñān*. Rabindranath Tagor, Rama Kṛṣṇa Mission, Sārada Āśram, Bhārat Sevā Āśram – they are all *māyāvādīs*, they do not believe in the doctrine of Kṛṣṇa consciousness.

Hearing Mahāprabhu's interpretation, Sārvabhauma Bhaṭṭāchārya was flabbergasted – his eyes popped out, and his face became very red. Seething with anger, he thought, 'Who have I been teaching *Vedānta* all these seven days! Who is He?!' But even then he did not believe that Mahāprabhu was the Lord Himself.

Then, Mahāprabhu showed him His six-armed form. Suddenly, Sārvabhauma Bhaṭṭāchārya could no longer see Mahāprabhu: seeing the Lord's six-armed form, he fell at His lotus feet, offering Him a *sāṣṭāṅga daṇḍavat*. Only when he fell on the ground surrendering at Mahāprabhu's lotus feet did he finally believe that it was the Lord Himself in front of him. Once that happened, Mahāprabhu immediately hid His six-armed form and appeared again as a *sannyāsī*, looking like an ordinary man. However, Sārvabhauma Bhaṭṭāchārya did not get up. Mahāprabhu called him, 'Sārvabhauma, get up! Now get up! It is over!'

He slowly got up. Turning around and looking all around him, he said, 'What is this, Prabhu? What kind of form have I just seen? You were standing here holding a conch, a disc, a club and a lotus. And what do I see now?' Hiding His intrinsic form, Mahāprabhu said, 'You must have seen something wrong. You have got some love for Kṛṣṇa, that is why you see all this conch, disc, etc.'



After that day, Sārvabhauma Bhaṭṭācārya became a devotee of Mahāprabhu and a great Vaiṣṇav. He left all *māyāvādī* conceptions and started preaching the pure conception about the Lord. His initial plan was successful – the Lord had personally come and pulled him to Himself.

Hearing about the pastimes of Śrī Sārvabhauma Bhaṭṭācārya and the glory of Vidyānagar, Śrīla Jīva Goswāmī Prabhu asked Śrīman Nityānanda Prabhu, ‘Prabhu, I have some doubt in my mind. The knowledge of *sāṅkhya* (detailed teachings of the soul), *tarka* (debates, logical arguments), etc. is inauspicious. How can it exist in this eternal holy abode?’

Śrīman Nityānanda Prabhu replied, ‘*Hari bol! Hari bol!* Listen to what I will say, Jīva. Nothing inauspicious can exist in a holy abode. Arguments, knowledge, etc. have no power here. Here, everyone and everything is subservient to devotion. Bhakti Devī (the Goddess of Devotion) resides in this abode, and everyone else are her servants and maidservants. Nabadwīp is the place of nine kinds of devotion; here, *jñāna* (knowledge) and *karma* (fruitive pursuits) always serve devotion. If some *jīva* souls are averse to Kṛṣṇa, scriptures give them wicked and wrong conceptions; but if some *jīva* souls are devotees of Lord Kṛṣṇa, if their nature is gentle, then scriptures give them attachment to Lord Kṛṣṇa. Praudhā Māyā lives here eternally serving Gaurāṅga Mahāprabhu – she makes those who are averse to Vaiṣṇavism and devoid of devotion blind and inflicts suffering on them.

‘All sins, all material activities are destroyed here – this is the place where Māyā bestows knowledge. However, if somebody commits an offence to a Vaiṣṇav, Māyā removes them from here and leaves them to suffer in material bondage. Such sinners may live here, but they can never get transcendental love for Lord Kṛṣṇa or the *darśan* of Gaurāṅga Mahāprabhu – they only get the ignorance of knowledge. Therefore, knowledge is not inauspicious – it is ignorance, the shadow of knowledge, that is inauspicious.’

This is the story of Śrī Sārvabhauma Bhaṭṭāchārya and this holy place. Coming to his birthplace, we pray at his lotus feet that by his mercy we may keep away from knowledge and can practise devotion in a pure way – so that we may have attraction and attachment to the service to our *guru*, Vaiṣṇavs and the Lord.

*Jay Śrī Vidyānagar ki jay.*

*Śrī Sārvabhauma Bhaṭṭāchārya Prabhu ki jay.*

*Śrī Ṛtudwīp ki jay.*

*Śrī Nabadwīp Dhām parikramā ki jay.*

*Jay Śrīla Guru Mahārāj ki jay.*



vidyāra vilāse,                      kāṭāinu kāla,  
parama sāhase āmi  
tomāra charaṇa,              nā bhajinu kabhu,  
ekhana śaraṇa tumi [1]

I spent my time enjoying with knowledge, and I have become very bold. Although I have never served Your feet, now You are my shelter.

paḍite paḍite,                      bharasā bāḍila,  
jñāne gati habe māni'  
se āśā viphalā,                      se jñāna durbala,  
se jñāna ajñāna jāni [2]

As I studied hard, my hopes increased and I thought that I would attain fulfilment of life through knowledge. But that hope was futile because that knowledge proved useless. Now I know that this knowledge is actually ignorance.

jaḍa-vidyā yata,                      māyāra vaibhava,  
tomāra bhajane bādhā  
moha janamiyā,                      anitya saṁsāre,  
jīvake karaye gādhā [3]

All mundane learning is just a display of illusion and an obstacle to Your service. It produces illusory charm for the temporary material world and turns the soul into an ass.

sei gādhā ha'ye                      saṁsārera bojhā,  
bahinu aneka kāla  
vārddhakyē ekhana,                      śaktira abhāve,  
kichhu nāhi lāge bhāla [4]

Having become such an ass, I have borne the burden of my material life for a very long time. Now that I am old and weak, nothing holds any appeal for me.

jīvana yātanā,                      haila ekhana,  
se vidyā avidyā bhela  
avidyāra jvālā,                      ghaṭila viṣama,  
se vidyā haila śela [5]

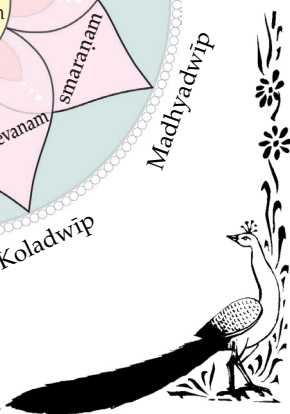
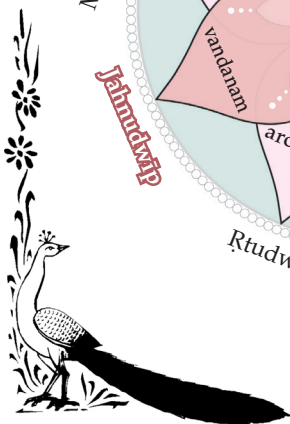
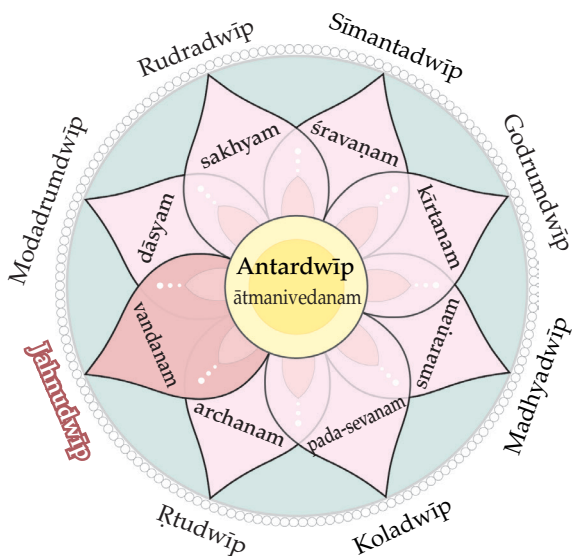
My life has become an agony now; all that knowledge turned out to be sheer ignorance, and I am chocking in the agony of this ignorance – that knowledge turned out to be a piercing arrow.

tomāra charaṇa,                      binā kichhu dhana,  
saṁsāre nā āchhe āra  
bhaktivinoda,                      jaḍa-vidyā chhāḍi',  
tuyā pada kare sāra [6]

There is nothing of value in this material world other than Your feet. Giving up mundane knowledge, Bhaktivinod accepts Your feet as his all-in-all.

# Śrī Jahnudwīp

(Vandanam: offering obeisance)





## Śrī Jahnudwīp

Continuing Śrī Nabadwīp Dhām *parikramā*, we have crossed Śrī R̥tudwīp and have now come to Śrī Jahnudwīp. There is no temple in this island, but we stop and sit in the middle of the forest in Śrī Jahnudwīp for some time to speak about the glory of this island.

This enchanting forest is Bhadravan of Vṛndāvan Dhām. In ancient times, a great sage Jahnu lived here and practised austerities for a long time, as a result of which he attained the *darśan* of Gaurāṅga Mahāprabhu.

When we went to Gaṅgānagar, we spoke about the Ganges: we spoke about how Bhagīrath Mahārāj took Gaṅgā Devī to the ocean to rescue his ancestors. One evening, when Jahnu Muni was sitting here, a pot that he used for the worship of the Lord fell into the swift current of the Bhāgīrathī Gaṅgā and was carried away. When Jahnu Muni saw it, he drank all water of the Ganges.

In the meantime, Bhagīrath Mahārāj noticed that the Ganges was nowhere to be seen. He searched and searched for the Ganges and eventually understood what had happened. He came to Jahnu Muni and explained to him everything very humbly, but Jahnu Muni did not say anything. Then, Bhagīrath Mahārāj stayed here and

started worshipping and meditating on the sage to attain his mercy. After a long while, Jahnu Muni took pity on the king – he split his thigh open and let Gaṅgā Devī come out of it. This is how Gaṅgā Devī got her name Jāhnavī (‘born of Jahnu’).

Long after that, in Dvāpar-yuga, Gaṅgā Devī’s son, Bhīṣmadev, came here to meet with his mother. Seeing her dear son, Jāhnavī Devī showed much affection to him and took him to the house of her father, Jahnu Muni. Bhīṣmadev lived in the *āśram* of Jahnu Muni for a long time and studied *dharma* from the sage (he later taught these same teachings to Yudhiṣṭhir Mahārāj). By staying at this Śrī Jahnudwīp within Nabadwīp Dhām and by receiving the treasure of devotion, Bhīṣmadev became a great Vaiṣṇav.

This is the glory of this beautiful island Śrī Jahnudwīp.

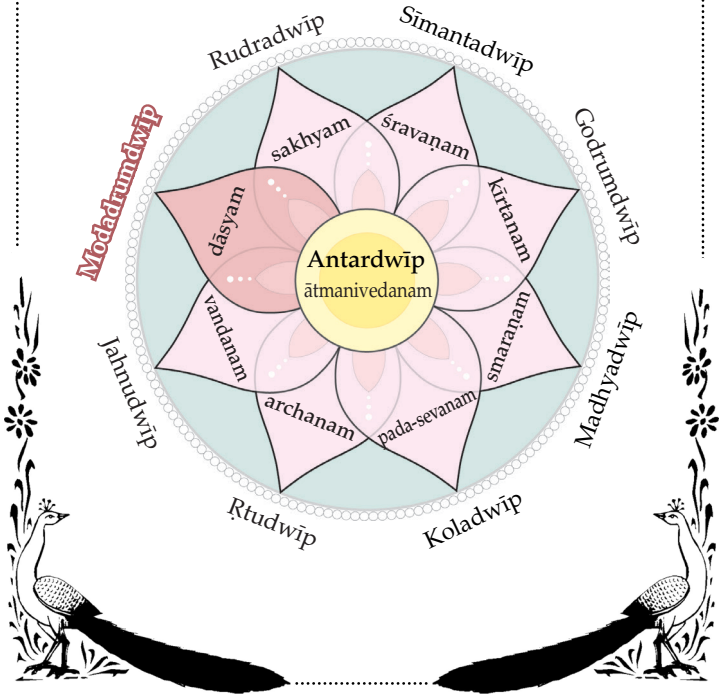
*Jay Śrīla Guru Mahārāj ki jay.*





# Śrī Modadrumdwīp

(Dāsyam: servitude)



vibhāvarī śeṣa, āloka praveśa,  
nidrā chhāḍī' uṭha jīva  
bala hari hari, mukunda murāri,  
rāma-kṛṣṇa hayagrīva [1]

O soul! The night is over and the dawn has broken. Cast off sleep and wake up! Say, 'Hari! Hari! Mukunda! Murāri! Rāma-Kṛṣṇa! Hayagrīva!

nṛsimha vāmana, śrī-madhusūdana,  
vrajendra-nandana śyāma  
putanā-ghātana, kaiṭabha-śātana,  
jaya dāśarathi rāma [2]

'Nṛsimha! Vāman! Madhusūdan! Vrajendra-nandan! Śyāma! Putanā's killer! Kaiṭabha's slayer! Glory to Lord Rāma, the son of King Dāśarath!

yaśodā-dulāla, govinda gopāla,  
vṛndāvana-purandara  
gopī-priya-jana, rādhikā-ramaṇa,  
bhuvana sundara-bara [3]

'Yaśodā's darling! Govinda! Gopāl! The King of Vṛndāvan! *Gopīs'* beloved! Rādhikā-ramaṇ! The most beautiful person in the world!

rāvaṇāntakara, mākhaṇa-taskara,  
gopī-jana vastra-hārī  
vrajera rākhāla, gopa-vṛnda-pāla,  
chita-hārī vaṁśī-dhārī [4]

'Rāvaṇ's killer! Butter Thief! Stealer of *gopīs'* clothes! Vraja cowherd! Protector of all cowherds! Flute-playing stealer of the heart!

yogīndra-vandana, śrī-nanda-nandana,  
vraja-jana-bhaya-hārī  
navīna nīrada, rūpa manohara,  
mohana vaṁśī-bihārī [5]

'*Yogīs'* object of adoration! Nanda Mahārāj's son! Stealer of *Vraja-basis'* fears! Charmingly beautiful as a fresh rain cloud! Captivating enjoyer of the Flute!

yaśodā-nandana, kaṁsa nisūdana,  
nikuñja rāsa-vilāsī  
kadamba kānana, rāsa-parāyaṇa,  
vṛndā-vipina-nivāsī [6]

'Yaśodā's son! Kaṁsa's slayer! Enjoyer of the *rāsa* dance in forest alcoves! Performer of the *rāsa* dance in *kadamba* forests! Dweller of Vṛndā groves!

ānanda-vardhana, prema-niketana,  
phula-śara-yojaka kāma  
gopāṅgaṇā-gaṇa, chita-vinodana,  
samasta guṇa-gaṇa-dhāma [7]

'Increaser of joy! An abode of divine love! The loving fervour that, like Cupid's flower arrow, effects Your sweethearts' union with You! The delight of beautiful milkmaids' hearts! An abode of all beautiful qualities!

yāmuna-jīvana, keli-parāyaṇa,  
mānasa-chandra-chakora  
(hari)nāma-sudhā-rasa, gāo kṛṣṇa-yaśa,  
rākha vachana mana mora [8]

'The very life of the Yamunā! Enjoyer of amorous pastimes! A *chakora* bird that drinks the moonbeams of the mind!' The Holy Names of the Lord are full of nectar, so always chant the glories of Lord Kṛṣṇa! Dear mind, please do as I tell you.

## Śrī Modadrumdṡp

Continuing our Śrī Nabadṡp Dhām *parikramā*, by the mercy of Śrī Gurupādpadma, we have passed Śrī Jahnudṡp and have now come to Śrī Modadrumdṡp. This island is situated in the present-day village of Mamgachi. It is said in the scriptures that this pure place is non-different from Śrī Ayodhyā Dhām.



When Lord Rāma lived in the forest together with Lakṣmaṇ and Sītā Devī, they constructed a small cottage under a banyan tree here and stayed in it for some time. Seeing the effulgence of Śrī Nabadṡp Dhām, Śrī Rāmachandra's holy face lit up with a smile. When Sītā Devī noticed the Lord

smile and asked Him, 'Prabhu, why are You smiling?'

Śrī Rāmachandra replied, 'O Devī, it is a very mystic matter. When Kali-yuga comes, all *jīva* souls will get to see My golden form here in Nadia. I will appear in the house of Śrī Jagannāth Miśra and Śachī Devī as Gaurāṅga and

deliver the entire world. Fortunate *jīva* souls will see My childhood pastimes and attain transcendental devotional love. Enjoying My scholarship pastimes, I will reveal the glory of the Holy Name to this world. After that, I will take *sannyās* and go away from here to Nīlāchal, and My wife will cry on the lap of My mother.’

Hearing this, Sītā Devī asked further, ‘Why will You make Your mother cry? Why will You take *sannyās* and give so much pain to Your wife? What happiness is it to You if You do this? I cannot understand it.’

‘My dear,’ the Lord replied. ‘You know everything. It is to teach other *jīva* souls that you are asking Me this, pretending not to know it. Those who have divine love for Me taste this divine love in two ways, in My presence and in My absence. The happiness of being in My direct presence is called union (*sambhog*), and the happiness of being far from Me is called separation (*vipralambha*). Those eternal devotees who, by My mercy, want to unite with Me experience the happiness of estrangement, burning in the agony of separation. Separation from Me brings great joy. Devotees can understand this. When there is a union after separation, the happiness is many times greater due to separation. My mother (Kauśalyā Devī) will appear in Kali-yuga as Śāchī Devī, and you will serve Me as Viṣṇupriyā. In this Tretā-yuga, in the agony of separation from you, I will make your golden Deity and worship you in Ayodhyā; in return, you will also, in the agony of separation from Me, make My golden Deity in Nadia and worship Me every day. My dear, all this is a hidden secret, do not tell anyone about it. This Nabadwīp Dhām is the dearest place to Me –

there is no other place, not even Ayodhyā, that is as dear to Me. Our Rāmavaṭ cottage will not be there in Kali-yuga, but it will always remain here in an unmanifest way.’

By the Lord’s desire, Guhaka, a devotee and friend of Śrī Rāmachandra, took birth in the house of a *brāhmaṇ* here in Śrī Modadrumdṡp within Śrī Nabadṡp Dhām. He was known as Sadānanda Vipra Bhaṭṭāchārya, and he did not know anything in this world except for Lord Rāma.

When Mahāprabhu appeared, Sadānanda Vipra was at the house of Jagannāth Miśra – seeing all the demigods, he could recognise that the Supreme Lord Himself had appeared. Jubilant, he returned to his home and started meditating on the Deity he worshipped. Suddenly, he saw Gaurasundar: Śrī Gaurāṅga Rāy was sitting on a royal throne and Brahmā and other demigods were fanning Him with *chāmaras*; then he saw Rāmachandra near Mahāprabhu, with Lakṣmaṇ on His right, Sītā Devī on His left and Hanumān in front of Him. Beholding this sight, he could understand that Rāmachandra had come as Gaura in Kali-yuga. He kept saying, ‘How blessed I am! How blessed I am!’ Later, when Gaurāṅga Mahāprabhu manifested His *saṅkīrtan* pastimes, Sadānanda Vipra would dance with Him, chanting the Holy Name of Gaura.

As Śrīman Nityānanda Prabhu spoke all these wondrous narratives to Śrīla Jīva Goswāmī Prabhu, He showed him Śrī Bhāṇḍīraṡan, and as they continued their way, they reached the village of Mamgachi.

*Jay Śrīla Guru Mahārāj ki jay.*

*Jay Śrī Modadrumdṡp ki jay. Śrī Nabadṡp Dhām parikramā ki jay.*

## About Śrī Sāraṅga Murāri

Continuing the *parikramā* of Śrī Nabadwīp Dhām, we have now arrived at this very beautiful place, the temple of Śrī Sāraṅga Murāri. A devotee called Śrī Sāraṅga Ṭhākur used to live here, and later the temple became known as the temple of Śrī Sāraṅga Murāri (Sāraṅga Murāri's Maṭh). Here is how it occurred.

In olden days, there were many snakes in jungles, and many people died when they were bitten by a snake. (You can still see that during the rainy season, people go to a healer or a shaman to take out snake poison. It is practised to this day.) One day, a young boy was bitten by a snake in this village. The parents could not rescue him, so they put the dead body of their son on a raft and set it floating down the Ganges.

In the meantime, there was also Śrī Sāraṅga Ṭhākur who lived here. He had gone very old, and one day he came into his prayer room (his Deities, Śrī Śrī Rādhā-Gopīnāth, are still here at the temple) and prayed, 'Dear Lord! What will happen now? I have gone so old, I cannot serve You properly anymore – I cannot offer You *bhog*, I cannot do all the services... Please send somebody who can take charge of Your service. I cannot do it anymore...'

The Lordships heard his prayer, and when Śrī Sāraṅga Ṭhākur went to bed that night, They came to him in a dream

and said, ‘Sāraṅga, We will send one person to you. You must give him initiation and accept him as your disciple.’

‘Yes, Prabhu. I will do that,’ Sāraṅga Ṭhākura answered. ‘How will I understand who that person is?’

‘When you wake up and go to the Ganges to take a bath, give initiation to whoever you see first.’ After the Lord said this, the dream broke.

The next day, Śrī Sāraṅga Ṭhākura woke up and went to the Ganges to take a bath. When he came to the bank, he saw a banana-tree raft floating down the Ganges towards him – there was that boy’s dead body on it. Śrī Sāraṅga Ṭhākura remembered what Gopīnāth had told him, so, following the order of the Lord, he spoke the *mantra* into the dead boy’s ear: ‘*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare | Hare Rāma Hare Rāma Rāma Rāma Hare Hare.*’ When this *mantra* entered the boy’s ear, the boy opened his eyes. He slowly got up and looked around him – seeing Śrī Sāraṅga Ṭhākura, he offered him an obeisance, accepting him as his *guru*. Śrī Sāraṅga Ṭhākura took a bath in the Ganges and took the boy to his temple. Since that



time, the boy engaged himself exclusively in the service to his *guru* and the Deities.

Meanwhile, the boy's parents heard that their son had survived and was staying in a nearby village. They came to the temple and started to cry, 'Dear son, you have not died! Sweetheart, please come with us, come. Let us go home!' But the boy replied, 'I will not go with you. You have thrown me into the Ganges, so I am not yours anymore. I am not your Murāri – I am now Sāraṅga's Murāri! I belong to my *gurudev*.'

When Śrī Sāraṅga Ṭhākur left his body, Sāraṅga Murāri stayed here and continued serving. This is a very beautiful place: a place where Mahāprabhu's associates lived. Coming here, we are remembering how powerful the Holy Name of Lord Kṛṣṇa is – if it is the genuine Name, the result of chanting this Name is inconceivable.

*Jay Śrī Sāraṅga Ṭhākur ki jay. Śrī Sāraṅga Murāri ki jay  
Śrī Modadrumdūp ki jay. Śrī Harinām saṅkīrtan ki jay*

— • : • —

kṛṣṇa-nāma dhare kata bala  
viṣaya-vāsanānale, mora chitta sadā jvale,  
ravi-tapta maru-bhūmi-sama  
karṇa-randhra patha diyā, hṛdi mājhe praveśiyā,  
bariṣaya sudhā anupama [1]

How much power Kṛṣṇa's Name possesses! My heart constantly burns in the fire of mundane desires, like a desert scorched by the blazing sun, but the Name enters the core of my heart through the gateway of my ears and showers incomparable nectar.



hṛdaya haite bale,                      jihvāra agrete chale,  
śabda-rūpe nāche anukṣaṇa  
kaṇṭhe more bhaṅge svara,    aṅga-kāpe thara thara,  
sthira haite nā pāre charaṇa [2]

The Name forcefully moves from my heart to the tip of my tongue and constantly dances there in the form of sound. My voice breaks in my throat, my body trembles violently, and I cannot keep my legs steady.

chakṣe dhārā dehe gharma,    pulakita saba charma,  
vivarna haila kalevara  
mūrchhita haila mana,              pralayera āgamana,  
bhāve sarva-deha jara jara [3]

Tears stream from my eyes, perspiration soaks my body, my hair stands on end, my complexion turns pale, my mind is dazed, a death-like state overtakes me, and my entire body becomes stunned with emotion.

kari' eta upadrava,              chitte varṣe sudhā-drava,  
more ḍāre premera sāgare  
kichhu nā bujhite dila,              more ta' bātula kaila,  
mora chitta-vitta saba hare [4]

Although making such a severe disturbance externally, Kṛṣṇa's Name showers nectar upon my heart and submerges me into an ocean of divine love. Without explaining anything, Kṛṣṇa's Name has turned me into a madman, stealing my heart and wealth.

lainu āśraya yā'ra,              hena vyavahāra tā'ra,  
balite nā pāri e sakala  
kṛṣṇa-nāma ichchhāmaya,    yāhe yāhe sukhī haya,  
sei mora sukhera sambala [5]

Such is the behaviour of the Name in whom I have taken shelter! I am not able to speak about all it. Kṛṣṇa's Name does what He likes, and whatever makes the Name happy is the source of my happiness.

premā kalikā nāmā,            adbhuta rasera dhāmā,  
      hena bala karaye prakāśa  
 īṣat vikaśī' punaḥ,            dekhāya nija rūpa-guṇa,  
      chitta hari' laya kṛṣṇa-pāśa [6]

This Name, a bud of divine love and an abode of wondrous ecstasy, manifests such power! Blossoming slightly further, the Name shows His form and qualities and, stealing my heart, takes me to Kṛṣṇa.

pūrṇa vikaśita hañā, vraje more yāya lañā,  
dekhāya more svarūpa-vilāsa  
more siddha deha diyā, kṛṣṇa-pāśe rākhe giyā,  
e dehera kare sarva-nāśa [7]

Becoming fully blossomed, the Name takes me to Vraja and shows its divine pastimes. The Name gives me a spiritual body, keeps me by Kṛṣṇa's side and completely destroys this material body.

kṛṣṇa-nāma chintāmaṇi,            akhila-rasera khani,  
nitya-mukta śuddha-rasamaya  
nāmēra bālāi yata,                 saba la'ye hai hata,  
tabe mora sukhera udaya [8]

Kṛṣṇa's Name is a touchstone, a mine of all kinds of transcendental ecstasy. The Name is eternally liberated and filled with pure devotional ecstasy. Once all possible offences to the Name become destroyed, then I will feel happy.

## Land of Childhood Pastimes of Śrīla Vṇdāvan Dās Ṭhākur

As we proceed with the *parikramā* of Śrī Nabadṡp Dhām, we have reached our last stop – this beautiful temple situated in the village of Mamgachi within Śrī Modadrumdṡp. This is the place where the supremely worshipping ‘Vyāsa of Śrī Chaitanya-līlā’ – Śrīla Vṇdāvan Dās Ṭhākur – was born. This is his birthplace. Our Śrīla Guru Mahārāj, Om Viṣṇupād Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj, wrote the *praṇām-mantra* of Śrīla Vṇdāvan Dās Ṭhākur and Śrīla Kṛṣṇa Dās Kavirāj Goswāmī Prabhu:



dāsa-vṛndāvanaṁ vande kṛṣṇa-dāsa-prabhuṁ tathā  
 chhannāvatāra-chaitanya-līlā-vistāra-kariṇau  
 dvau nityānanda pādābja-karuṇā-reṇu-bhūṣitau  
 vyakta-chchhannau budhāchintyau vāvande vyāsa-rūpiṇau  
 śrī-guru-gaura-gāndharvā-govindaś cha gaṇaiḥ saha  
 jayanti pāṭhakaś chātra sarveṣāṁ karuṇārthinaḥ

*‘I offer my obeisance to Śrīla Vṛndāvan Dās Ṭhākur and Śrīla Kṛṣṇa Dās Kavirāj Goswāmī, who made public the pastimes of the hidden avatar, Śrī Chaitanya. They were both adorned with the mercy-dust of the lotus feet of Nityānanda. I offer my obeisance to these two inconceivable sages who assumed the form of Vyāsadev, one explicitly (Vṛndāvan Dās Ṭhākur) and the other one secretly (Kṛṣṇa Dās Kavirāj Goswāmī). Glory to Śrī Śrī Guru Gaurāṅga Gāndharvā Govinda and Their associates! We, students, pray for Their mercy.’*

When we went to the house of Śrīvās Paṇḍit, we spoke about Śrī Nārāyaṇī Devī:

One day, Mahāprabhu was taking *prasādam* at the house of Śrīvās Paṇḍit when Nārāyaṇī suddenly came in front of Mahāprabhu with an outstretched hand. She was about three or four years old at that time. Mahāprabhu gave her some *prasād* and said, ‘Now cry and chant “Kṛṣṇa”!’ Affected by the order of Mahāprabhu, Nārāyaṇī started to cry and chant, ‘Kṛṣṇa! Kṛṣṇa!’

Another time, some neighbours heard Śrīvās Paṇḍit chant *kīrtan* with devotees late at night. Becoming jealous and annoyed, they started complaining, ‘It is so late, we cannot sleep! All day and night they do their *kīrtan*! They must stop it; otherwise, we will have to beat Nimāi and we will break Śrīvās’s house and throw it into the Ganges!’

Hearing their angry words, Śrīvās Paṇḍit stopped *kīrtan* from the next day, but that day Śrīman Mahāprabhu came to his house and asked, ‘Śrīvās, what has happened? Why did you stop *kīrtan*?’

Śrīvās Paṇḍit replied, ‘First come in, do not worry about it. Take a seat.’

‘Why must I sit? Why has the *kīrtan* stopped? Speak up.’

‘Do not get excited, sit. Neighbours are saying that they will break the house and throw it into the Ganges. I do not care about it, but they also say that they will raise their hands on You. How can I let anyone touch You?’

Mahāprabhu replied, ‘Oh, is that so?’ Then, He showed His transcendental power: He put His hand on Nārāyaṇī’s head and blessed her, ‘May you get devotion to Lord Śrī Kṛṣṇa!’ Nārāyaṇī at once cried, ‘O Kṛṣṇa! O Gaura!’ and started rolling on the ground. After that, Mahāprabhu said to the devotees, ‘So, do you believe it now, or do you still think that anyone can break your house?’ Everyone then believed Mahāprabhu and never stopped *kīrtan* again.

On account of all this, Nārāyaṇī became renowned as ‘Nārāyaṇī, the Recipient of Gaurāṅga’s Remnants.’ A few years later, they arranged her marriage into the paternal house of Mālinī Devī in Mamgachi. The name of her husband is not mentioned anywhere in the scriptures; however, soon after her marriage she begot a son, an exalted Vaiṣṇava called Śrīla Vṛndāvan Dās Ṭhākura. Such was her fortune.

When Śrīla Vṛndāvan Dās Ṭhākura grew up, he always served Śrī Nityānanda Prabhu and preached together with Him. After Mahāprabhu took *sannyās*, He told

Śrīman Nityānanda Prabhu, ‘Go and preach in Rāṛhdeś!’ Following this order, Śrīman Nityānanda Prabhu returned to Rāṛhdeś [*the Bengal area to the west of the Ganges*] and started preaching there in various ways. Apart from that, once every year, He would take all the devotees from Nabadwīp to Śrī Purī Dhām.

One day, Śrīman Nityānanda Prabhu, together with devotees, started the journey from Nabadwīp. On their way, they were passing a village called Denur, so they decided to stop in a mango grove there to take some rest.

Rāmahari Chakravartī, the landowner of Denur, was a *brāhmaṇ* and a big devotee of Nityānanda Prabhu. He always thought, ‘When will I be able to see Nityānanda Prabhu? When will Nityānanda Prabhu come?’ So, when that day Rāmahari Chakravartī suddenly saw a big colourful crowd from a distance – some wore yellow clothes; some, blue; some, red; some, white, etc. – he was surprised, ‘What is this? Let me go and see what is going on!’

He came to the mango grove and saw that Śrīman Nityānanda Prabhu Himself was standing there! Seeing his *gurudev*, Rāmahari Chakravartī immediately fell on the ground, offering his prostrate obeisance to Nityānanda Prabhu. When he got up, he said, ‘Prabhu, I am always thinking about You. Please come to my house! I will give everyone *prasād*!’

‘How?’ Nityānanda Prabhu replied. ‘There are so many of us here. How are we all going to fit in your house? You know, better bring whatever rice, *dal*, etc. you have, and we can make a picnic here.’

Excited, Rāmahari Chakravartī made all arrangements and distributed *prasādam* to everyone very nicely.

After taking *prasād*, Śrīman Nityānanda Prabhu said to His servant, Śrīla Vṛndāvan Dās Ṭhākura, ‘Where is My thing?’ Vṛndāvan Dās Ṭhākura immediately understood what Nityānanda Prabhu wanted, it was not necessary to say what thing it was. Vṛndāvan Dās Ṭhākura gave Nityānanda Prabhu a *haritaki* fruit (used as a mouth freshener). Seeing that *haritaki*, *akrodha-paramānanda* (always-joyful-and-never-angry) Nityānanda Rāy flared up. He asked Vṛndāvan Dās Ṭhākura, ‘Where did you get it from so quickly??’ Vṛndāvan Dās Ṭhākura explained, ‘Prabhu, when You were taking *prasād* in the morning, a devotee gave me a few *haritaki* fruits knowing that You take it every day. I gave You some in the morning, and I have kept some away to give You later during the day.’

He told the truth, but Nityānanda Prabhu became angry when He heard it, ‘With your hoarding mood, you are just like a householder! You are keeping and hoarding things for tomorrow!’ (Householders keep things for the next day, worrying, ‘What will I eat tomorrow? What will I wear tomorrow?’ They always think, ‘When I grow old, who will take care of me?’) So, finally, Nityānanda Prabhu said, ‘If your mood is like this, then you must not come with Me! Stay at the house of Rāmahari and preach here.’

It was a very simple matter, but why did Nityānanda Prabhu become angry? Vṛndāvan Dās Ṭhākura did not do anything wrong: he kept some fruit for his *guru*, what fault is there in doing it? However, the main point here is that

Nityānanda Prabhu cannot preach everywhere alone, so He used that situation as a pretext to keep Śrīla Vṛndāvan Dās Ṭhākur in Denur.

Vṛndāvan Dās Ṭhākur placed the order of Nityānanda Prabhu on his head and followed it: throwing away his own happiness and unhappiness, he settled in Denur. This is where he wrote his famous scripture *Śrī Chaitanya-bhāgavata*; this is where his Deities of Nityānanda Prabhu and Mahāprabhu are; and this is where his holy *samādhi-mandir* is. This is a brief account of how his life went.

Śrīla Vṛndāvan Dās Ṭhākur composed *Śrī Chaitanya-bhāgavata*, and when everybody read it, they thought the title appeared to be wrong – this scripture should have been called *Śrī Nityānanda-bhāgavata* because he actually wrote more about Nityānanda Prabhu than Mahāprabhu. Such was his deep attachment to the holy lotus feet of Śrī Nityānanda Prabhu.

Just a hundred years ago, this holy place was completely neglected. When Bhagavān Śrīla Bhaktisiddhānta Saraswatī Ṭhākur Prabhupād first inaugurated Śrī Nabadwīp Dhām *parikramā*, he re-discovered, one by one, virtually all places. In 1921, he acquired this land in the birthplace of Śrīla Vṛndāvan Dās Ṭhākur and first built here a shelter; a few years later, in 1938, he made this beautiful temple and established the Deities here. By the mercy of his holy lotus feet, we are able to come here today and get an opportunity to remember the pastimes and glory of Śrīla Vṛndāvan Dās Ṭhākur.



In 1967, our Param Guru Mahārāj, Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj, wrote a short article about Śrīla Vṛndāvan Dās Ṭhākura. We are presenting this article below for the eternal benefit of the readers.

### Śrīla Vṛndāvan Dās Ṭhākura

Śrī Gaurāṅgasundar, the Lord of my Lord (*‘āmāra Prabhura Prabhu Gaurāṅga-sundar’*), advised, ‘Those who are humbler than a blade of grass, more tolerant than a tree, who do not desire any honour and can give honour to others are qualified to always chant the Holy Name’ (*‘tṛṇād api sunīchena...’*); but Vṛndāvan Dās Mahāśaya, the ‘Vyāsa of Śrī Chaitanya-līlā’, said, ‘If any sinner disregards this and makes any offence, I will kick this sinner on the head!’ How can this be harmonised? I thought that a devotee would rather show intense, heart-felt sadness – there is no such consideration here. But what is this? Vaiṣṇava Āchārya said: by doing so, Ṭhākura has shown extreme mercy to *jīva* souls. How is it so? Taken aback and amazed, I became quite intrigued to understand this. Āchārya continued: in the cases when the Supreme Lord, or even many spiritual teachers, ignore great offenders, Ṭhākura Vṛndāvan does not ignore such sinners – personally taking responsibility for them, he bestows punishment on them. Here, establishing a good or a bad relationship with the clan of such ‘candidates for Lord Yama’s punishment, who are not worth being looked at or touched’ (*‘asprṣya adṛṣya sei haya yama-daṇḍya’*), he pulls them into the court of the Supreme Lord. When it

comes to fighting for the dignity of His devotees, the Lord has given some sugar-coated concession to the protesting party; moreover, He explained that, first, unknown to them, they are given a grant to ensure termination of their eternal poverty: *‘Bhakta-pada dhūli āra bhakta-pada-jāla bhakta bhukta śeṣa ei tina sādhanera bala*. The dust of devotees’ feet, the water that has washed devotees’ feet and devotees’ food remnants – honouring these three gives one strength to practise Kṛṣṇa consciousness’ – if they can meditate on this formula, they can fulfil their goal. When you are charged with a stick or kicked, where else will you go to if not to the authority? ‘No war, no booty’: if you file with the authorities a complaint against the police (according to the logic, ‘it takes some effort to produce powder’), then it is possible to gain something – must this be taught again in this present day and age? Therefore, think hard and try to understand how indebted you all are to Śrī Vṛndāvan Ṭhākura for settling your disputes! Our Master says so, so it must be true. Coming to loot Śrī Vṛndāvan’s wealth, we will create even more unrest. However, Āchārya said: when they came to loot, they got such greatly valuable treasure that they forgot all about informing the authorities and stealthily started a great festival of chanting and dancing within their overflowing hearts. The motto here was, ‘The worship of My devotees is higher than My worship.’ The dust of devotees’ feet, the water that has washed devotees’ feet and devotees’ food remnants – honouring these three gives one strength to practise Kṛṣṇa consciousness.

Additionally, we find one more invaluable article coming from the pen of Bhagavān Śrīla Bhaktisiddhānta Saraswatī Ṭhākura Prabhupāda:

— Life of Śrīla Vṛndāvan Dās Ṭhākura —

(By Prabhupāda Śrīmad Bhaktisiddhānta Saraswatī Ṭhākura)

Within the Purbasthali Police Station in Bardhaman District, there is an ancient village called Mamgachi that exists to this day. The elders and the author of *Bhakti-ratnākara* instruct that this Mamgachi village is called Modadrum Island of Nabadwīp. The Bhāgīrathī River flows on the outskirts of Mamgachi. The Deities of Śrī Gaura-Nityānanda, who were served by Śrī Vṛndāvan Dās, are worshipped in this village eternally. It is said that Ṭhākura Vṛndāvan took birth in this village. Today, there is a place that is identified as the house of Ṭhākura Mahāśaya, where Vṛndāvan Dās is considered to have walked and spent his childhood.

The paternal house of Śrīvās's spouse, Mālinī Devī, was in Mamgachi. Śrīvās Paṇḍita, a dear devotee of Śrī Gaurāṅga, lived in Śrī Nabadwīp, and his brother's daughter, Śrī Nārāyaṇī Devī, got married in Mamgachi. In her final years, Mālinī returned to her own father's house and lived there. Nārāyaṇī was married to one of the members of Mālinī's extended family, and Śrī Vṛndāvan Dās appeared from the womb of this Śrī Nārāyaṇī.

Ṭhākura lost his father in his childhood: just as his venerable father became devoted to the service of Lord Śrī Chaitanya-chandra, he left his body – his name is not

particularly mentioned anywhere. Some say that because his father had not completely taken shelter at the holy lotus feet of the Lord, Śrī Vṛndāvan Dās Ṭhākur's identity is not related to the identity of his paternal family.

As of today, the holy Deities of Śrī Gaura-Nityānanda installed by Śrī Vṛndāvan Dās in the house of Śrīvās Paṇḍit's spouse, Mālīnī, were moved to another place. Although They are served according to all appropriate rules and regulations, Their service does not have that same flourishing scope and effulgence now.

Śrī Vṛndāvan Dās Ṭhākur spent much time in Denur. We do not hear anything about Śrī Ṭhākur Mahāśaya accepting a family life (getting married). Among his four disciples, he bequeathed all his property in Denur to Śrī Rāmahari, a *kāyastha brāhmaṇ* from North Rāṛhdeś. To this day, this *brāhmaṇ's* descendants live in the house of Śrī Ṭhākur Mahāśaya in Denurpāṭ and continue the service there. Although Rāmahari himself reformed and took initiation, after a few generations his descendants were eventually (under the influence of time) compelled to engage in the social customs pursuant to the *smārta* rules (practised rituals to obtain material gain).

We do not find much information about the identity of Śrīla Vṛndāvan Dās Ṭhākur's paternal family, but it is known that his father was born in a family of *brāhmaṇs* coming from the Rāṛhdeś caste. Because his maternal family were exclusively surrendered to Śrī Chaitanya-chandra and were very prominent householder Vaiṣṇavs, he is generally known by this identification in the Vaiṣṇav world and the literary society of Gauḍīya Vaiṣṇavism.

Born from Śrī Nārāyaṇī, Ṭhākura Mahāśaya possessed a profound genius for devotional scriptures, and, being fixed in Vaiṣṇava practices, tried hard, through his words, thoughts and deeds, to preach the glory of the Vaiṣṇava *guru-varga*.

Because the *smārta* society hated Vaiṣṇavs and were just as much overcome by hatred toward Śrī Nityānanda Prabhu, they always showed extreme contempt towards Śrī Vṛndāvan Dās Ṭhākura, who was a servant of Śrī Nityānanda, and never gave him any elevated place at the top of their hostile-to-Vaiṣṇavs *smārta* society. The deception existing at the root of this society is such that they never saw faults or even raised any question with regard to various misconceptions (inauspicious, unspiritual ideas) in the slanderous preaching, etc. practised within their families.

Shortly before Śrī Gaurasundar left Nabadṡp, Śrī Ṭhākura Mahāśaya's mother Nārāyaṇī was only a four-year-old girl. At that time, she was a revered recipient of Śrī Chaitanyachandra's affectionate glance. In the future, when she became a member of her husband's household at the parental house of Śrī Mālinī Devī, she raised and took care of her jewel of a son, Śrīla Vṛndāvan Dās, until his adolescence. Falling prey to the contemporary charm of *smārta brāhmaṇas*, some amateur *prākṛta-sahajiyā* (gross imitationist) pseudo-Vaiṣṇavs from Rāṛhdeś decided to excommunicate him from the *brāhmaṇ* society of the time. Actually, he considered that genuine pure *brāhmaṇism* rightfully took the highest position, and he never accepted subservience to the *smārta* society, which hated spiritual life and God. Those who studied Śrī Chaitanya-*bhāgavata* that

was written by this great soul know that Ṭhākur Mahāśaya is a highest stalwart in preaching the religion of pure devotion revealed by Śrī Chaitanya-chandra. At the time when Rādhā-ramaṇ, the son of Madhusūdan (the son of Śrī Advaita Prabhu's son Balarām), lived in Śāntipur and, desiring to uproot the exclusive spiritual religion preached by Śrī Advaita Prabhu, became a staunch follower of the son of honourable Śrī Harihara Bhaṭṭāchārya; at the time when Śrī Vīrachandra Prabhu's three disciples, who were like sons to him, being oppressed and pushed into the frightful jaws of *smārta* dictates, had to place Tripurā Sundarī (one of the five deities worshipped by Hindus) on the same altar with the Deity of Śrī Śyāmasundar; when there were discussions with the Barind *brāhmaṇs* [*brāhmaṇs coming originally from North Bengal, the area that is now mostly situated within Bangladesh*] that, following the social rules and regulations of the Rāṭhdeś community [*brāhmaṇs coming from the western bank of the Ganges*] and considering the background of Gaṅgā Ṭhākuraṇī, the status of the Rāṭhdeś community should be raised to the level of the *gaṅgopadhyāya* caste [*a prominent ancient Bengali brāhmaṇ caste*] – at this very time, the unreasonable attempts to accept, etc. such devotees as Śrī Uddhāraṇ Ṭhākur in the *daikṣya-sāvitrya* caste of *brāhmaṇs* (initiated into the *mantras* and given the *brāhmaṇ* thread) by giving them initiation were made to prevent in various ways the fame of Śrī Vṛndāvan Dās Ṭhākur Mahāśaya's Vaiṣṇav society from flourishing. Despite that, Ṭhākur Mahāśaya – the sun of the Gauḍīya literature, Gaura's chief devotee, whose only life and soul is Śrī Nityānanda – could not refrain from recording the truth

in *Śrī Chaitanya-bhāgavata*. Those who study *Śrī Chaitanya-bhāgavata* very carefully cannot be swayed from the path of unalloyed truth (free from bewitching illusion) which was spoken by Śrī Ṭhākura Mahāśaya.

The transcendental solutions presented by the precepts of devotion with regard to social disputes are embedded in gold letters in various places of Śrīla Ṭhākura's *Śrī Chaitanya-bhāgavata*. His service mood towards his Śrī Gurudev (Nityānanda) is incomparable. There are no such scholars, no contemporary society in the whole world – be it in India, Gauḍadeś, Śrī Nabadvīp Dhām or any other place – that could touch a hair on his head. In later time, in their ardent attempts to attack him, they did not hesitate to scorn his lineage or heart-felt content.

There is no scarcity of ugly-natured people willing to attack the utmost pure virtues of Śrī Ṭhākura Mahāśaya. Fuelled by hatred toward Vaiṣṇavs, some say that Śrī Vṛndāvan Dās Ṭhākura Mahāśaya and his eternal servants showed extreme callousness towards non-Vaiṣṇavs and became incapable of attracting the love of inexperienced people with the example of the religion of tolerance and the beauty of the religion of 'being humbler than a blade of grass' that was preached by Śrī Gaura. In reply to that, Śrī Vṛndāvan Dās's followers said: if one wishes to criticise in this manner, then it can be said that when such ugly-natured people who oppose devotees and, couching themselves in the garb of literary lions, climb atop the holy seat of morality cheat people whilst harbouring hatred, this is indicative of their own misfortune. Because they lack spiritual merit, they have the audacity to treat the *guru* and Vaiṣṇavs with

such contempt. The arguments that irrational harmonisers put forward against the pure line, striving to harmonise their dry religion of strife with the all-auspicious universal religion of spiritual love, are extremely absurd and stem from envy. Śrī Ṭhākur Mahāśaya is totally (with his body, mind and speech) absorbed in the service to his Guru-Nityānanda; therefore, Śrī Chaitanya-chandra never entrusted any powerful authors or amateur moralists to ascribe faults to Śrī Ṭhākur Mahāśaya's spiritual life. As soon as all these critics desist from their whimsical dance in the abode of six mundane enemies, they will recognise Śrī Ṭhākur Mahāśaya as the only *gurudev* of Śrī Gauḍīya Vaiṣṇavs and repent for their offences against Śrī Guru.

The style in which *Śrī Chaitanya-bhāgavata* is written is very easy to understand and extremely captivating to the heart. Śrī Ṭhākur Mahāśaya showed great achievement in describing Śrīla Haridās Ṭhākur's character; in describing the state of the society at the time of Śrī Gaurāṅgadev's appearance; in establishing the literary position of the songs etc. extolling the lives of sense-enjoyers, *yogīs*, and kings; in describing how the *brāhmaṇs* of those days would occasionally chant the name of Puṇḍarikākṣa (Lord Viṣṇu); in describing the glory, opulence, etc. of Śrī Gaurasundar – seeing this great feat of his, those who can behold the beauty of the holy Gauḍīya literature and who have entered the literary temple will have an opportunity to note the supra-mundane literary excellence of the residents of Gauḍa Maṇḍal, who are devoid of illusory propensity for enjoyment. Gauḍīya Vaiṣṇavs are not just residents of Gauḍadeś – with the help of the Gauḍīya



language (the language of Bengal), they also become adept at the language of liberated associates residing eternally in Goloka, and they can thus communicate with you speaking the theistic Gauḍīya language.

I finished this lecture by reciting the words of our precursory *gurudev*, Śrīla Kavirāj Goswāmī, which were spoken about Śrī Ṭhākura Mahāśaya:

‘ore mūḍha loka, śuna chaitanya-maṅgala  
chaitanya-mahimā yāte jānibe sakala

‘O fools, hear Śrī Chaitanya-maṅgala! If you hear it, you will understand all glories of Śrī Chaitanya Mahāprabhu.

‘kṛṣṇa-līlā bhāgavate kahe vedavyāsa  
chaitanya-līlāra vyāsa—vṛndāvana-dāsa

‘Like Vedavyās, who told about Lord Kṛṣṇa’s pastimes in *Śrīmad Bhāgavatam*, Vṛndāvan Dās is the Vyāsa of Chaitanya Mahāprabhu’s pastimes.

‘vṛndāvana-dāsa kaila chaitanya-maṅgala  
yāhāra śravaṇe nāśe sarva amaṅgala  
chaitanya-nitāira yāte jāniye mahimā  
yāte jāni kṛṣṇa-bhakti-siddhāntera sīmā

‘Vṛndāvan Dās composed *Śrī Chaitanya-maṅgala*, by hearing which all inauspiciousness is destroyed; from this book, you can learn about all glories of Chaitanya and Nitāi and understand the acme of the teachings of devotion to Lord Kṛṣṇa.

‘bhāgavate yata bhakti-siddhāntera sāra  
likhiyāchhena jāni’ kariyā uddhāra

‘Śrīla Vṛndāvan Dās Ṭhākura presented the conclusion and essence of devotional service by quoting authoritative statements of *Śrīmad Bhāgavatam*.

‘chaitanya-maṅgala śune yadi pāṣaṇḍī, yavana  
seha mahā-vaiṣṇava haya tatakṣaṇa

‘Even great atheists and low-born people can at once  
become great Vaiṣṇavs by hearing *Śrī Chaitanya-maṅgala*.

‘manuṣye rachite nāre aichhe grantha dhanya  
vṛndāvana-dāsa-mukhe vaktā śrī-chaitanya

‘This holy book was not composed by a man –  
Śrī Chaitanya spoke though the mouth of Vṛndāvan Dās.

‘vṛndāvana-dāsa-pade koṭi namaskāra  
aichhe grantha kari’ tiho tārilā saṁsāra

‘I offer millions of obeisances at Vṛndāvan Dās’s feet.  
By writing this holy book he delivered the whole world.

nārāyaṇī—chaitanyera uchchhiṣṭa-bhājana  
tā’ra garbhe janmilā śrī-dāsa vṛndāvana

‘Śrī Vṛndāvan Dās was born from the womb of  
Nārāyaṇī, who received Chaitanya Mahāprabhu’s food  
remnants.

‘tā’ra ki adbhuta chaitanya-charita-varṇana  
yāhāra śravaṇe śuddha kaila tri-bhuvana

‘How wonderful his description of Chaitanya  
Mahāprabhu’s character! By hearing it, all three worlds  
became purified.

‘vṛndāvana-dāsa kaila chaitanya-maṅgala  
tāhāte chaitanya-līlā varṇila sakala

‘Vṛndāvan Dās wrote *Śrī Chaitanya-maṅgala*, describing  
therein all pastimes of Chaitanya Mahāprabhu.

‘sūtra kari’ saba līlā karila granthana  
pāchhe vistāriyā tāhāra kaila vivaraṇa

‘vistāra dekhiyā kichhu saṅkocha haila mana  
sūtra-dhṛta kona līlā nā kaila varṇana

‘He first briefly summarised all pastimes and then described them in detail. Seeing the extensive descriptions he had written, he felt somewhat shy because he felt that some pastimes had not been captured.

‘nityānanda-līlā-varṇane haila āveśa  
chaitanyera śeṣa līlā rahila avaśeṣa  
vṛndāvana-dāsera pāda-padma kari’ dhyāna  
tā’ra ājñā laiya likhi yāhāte kalyāṇa

‘He ardently described the pastimes of Nityānanda Prabhu, but the last pastimes of Chaitanya Mahāprabhu remained untold. I meditated at the holy lotus feet of Vṛndāvan Dās and upon receiving his order, I am writing this for everyone’s benefit.

‘chaitanya-līlāte vyāsa—vṛndāvana-dāsa  
tā’ra kṛpā binā anye nā haya prakāśa’

‘Vṛndāvan Dās is the Vyāsa of Chaitanya Mahāprabhu’s pastimes. Without his mercy, no one can describe these pastimes.’

(Śrī Chaitanya-charitāmṛta, Ādi, ch. 8)

‘vṛndāvana-dāsa—nārāyaṇīra nandana  
chaitanya-maṅgala yīho karila rachana

‘Vṛndāvan Dās, the son of Nārāyaṇī, composed Śrī Chaitanya-maṅgala [Śrī Chaitanya-bhāgavata].

‘bhāgavate kṛṣṇa-līlā varṇilā vedavyāsa  
chaitanya līlāte vyāsa—vṛndāvana-dāsa’

‘Like Vedavyās, who described Lord Kṛṣṇa’s pastimes in *Śrīmad Bhāgavatam*, Vṛndāvan Dās is the Vyāsa of Chaitanya Mahāprabhu’s pastimes.’

(*Śrī Chaitanya-charitāmṛta*, Ādi, ch. 11)

‘chaitanya-līlāra vyāsa—dāsa vṛndāvana  
madhura kariyā līlā karilā rachana’

‘Vṛndāvan Dās is the Vyāsa of Chaitanya Mahāprabhu’s pastimes. His description of the Lord’s pastimes made them even sweeter.’

(*Śrī Chaitanya-charitāmṛta*, Ādi, ch. 13)

‘chaitanya-līlāra vyāsa—dāsa vṛndāvana  
tā’ra ājñāya karō tā’ra uchchhiṣṭa charvaṇa

‘Vṛndāvan Dās is the Vyāsa of Chaitanya Mahāprabhu’s pastimes. Only upon his order am I trying to merely chew the food remnants he has left.

‘bhakti kari’ śire dhari’ tāhāra charaṇa  
śeṣa-līlāra sūtra ebe kariye varṇana’

‘Lovingly placing his holy feet upon my head, I shall now briefly describe the Lord’s final pastimes.’

(*Śrī Chaitanya-charitāmṛta*, Madhya, ch. 1)

‘sahaje vichitra madhura chaitanya-vihāra  
vṛndāvana-dāsa-mukhe amṛtera dhāra

‘Chaitanya Mahāprabhu’s playful pastimes are obviously wonderful and sweet; but when coming from Vṛndāvan Dās’s mouth, they are currents of pure nectar.

‘e sakala līlā śrī-dāsa vṛndāvana  
vistāri’ varṇiyāchhena uttama varṇana  
ataeva tāhā varṇile haya punarukti  
dambha kari’ varṇi yadi taichhe nāhi śakti

‘All these pastimes have been very elaborately described by Śrī Vṛndāvan Dās. Therefore, to describe them again would be a repetition. Moreover, even if I desired to describe them out of pride, I do not have such power.

‘chaitanya-maṅgale yāhā karila varṇana  
sūtra-rūpe sei līlā kariye sūchana

‘I am presenting only a summary of the pastimes that were described in *Śrī Chaitanya-maṅgala*.

‘tā’ra sūtre āchhe, ṭiha nā kaila varṇana  
yathā-kathañchit kari’ se līlā kathana

‘He did not describe in detail some of the incidents, so I shall try to tell about those pastimes.

‘ataeva tā’ra pāye kari namaskāra  
tā’ra pāya aparādha nā hauk āmāra’

‘Thus, I offer my respectful obeisances at his lotus feet, praying that I may not cause any offence at his holy feet.’

(*Śrī Chaitanya-charitāmṛta*, *Madhya*, ch.4)

‘vṛndāvana-dāsa prathama ye līlā varṇila  
sei saba līlāra āmi sūtra-mātra kaila

‘I have presented a brief summary of all the pastimes that were earlier described by Vṛndāvan Dās.

‘tā’ra tyakta “avaśeṣa” saṁkṣepe kahila  
līlāra bāhulye grantha tathāpi bāḍila

‘I have briefly described the pastimes that were “untold” by Śrī Vṛndāvan Dās Ṭhākura. Because there are so many pastimes, this book has turned out very big.

‘nityānanda-kṛpā-pātra—vṛndāvana-dāsa  
chaitanya-līlāya tēho haye ādi-vyāsa

‘Vṛndāvan Dās, who is a recipient of Nityānanda Prabhu’s mercy, is the original Vyāsa of Chaitanya Mahāprabhu’s pastimes.

‘tāra āge yadyapi saba līlāra bhāṇḍāra  
tathāpi alpa varṇiyā chhāḍīlena āra

‘Although he possesses the full store of Mahāprabhu’s pastimes, he described just a few of them leaving out the rest.

‘ye kichhu varṇilū, seha saṁkṣepa kariyā  
likhite nā pārena tabu rākhīyāchhena likhiyā  
chaitanya-maṅgale tēho likhiyāchhe sthāne sthāne  
sei vachana śuna sei parama-pramāṇe

‘Vṛndāvan Dās could not write briefly about what I have described, but he still did mention everything. If you hear his scripture, you will find the evidence: the mention of what I have described here is scattered throughout *Śrī Chaitanya-maṅgala*.

“saṁkṣepe kahilū vistāra nā yāya kathane  
vistāriyā veda-vyāsa karibena varṇane”  
chaitanya-maṅgale ihā likhiyāchhe sthāne sthāne  
satya kahena—āge vyāsa karilā varṇane

“I have described Mahāprabhu’s pastimes briefly as it is impossible to describe them in full – Vedavyās will later describe them in detail.” This is written in many places in *Śrī Chaitanya-maṅgala*. But the truth is that Vyāsa (Śrīla Vṛndāvan Dās Ṭhākura) has already described everything.

‘chaitanya-līlāmṛta-sindhu—dugdhābdhi-samāna  
tṛṣṇānurūpa jhārī bhārī’ tīho kailā pāna

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† a small spouted pot for drinking water

‘The ocean of nectarean pastimes of Śrī Chaitanya Mahāprabhu is like an ocean of milk. Filling the *jhārī*<sup>†</sup> of his thirst, he drank that nectar.

‘tā’ra jhārī-śeṣāmṛta kichhu more dilā  
tateke bharila peṭa ṭṛṣṇā mora gelā’

‘He gave me the last bits of nectar from his pot, and filling my belly with those drops, all my thirst is gone.’

(Śrī Chaitanya-charitāmṛta, Antya, ch. 20)

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bimala hema-jini,                      tanu anupama re!  
tāhe śobhe nānā phula-dāma  
kadamba keśara jini,                      ekaṭī pulaka re!  
tāra mājhe bindu bindu ghāma [1]

His figure defeats pure gold! Various flower garlands adorn Him, highlighting His beauty, and in His ecstatic thrill, the hairs on His body standing erect defeat the beautiful stamens of *kadamba* flowers! His body is covered with drops of perspiration.

jini' mada-matta hāti,              gamana manthara ati,  
bhāvāveśe ḍhuli ḍhuli yāya  
aruṇa-vasana chhabi,              jini prabhātera rabi,  
gaurā-aṅge laharī khelāya [2]

His slow, leisurely gait defeats the majestic walk of a mad elephant. Overcome with divine love, He swoons with ecstasy. The beauty of His crimson garments defeats the beauty of the morning sun. And there are ecstatic waves playing within His golden limbs.

chalite nā pāre gorā-,                      chāḍa gōsāñi re,  
balite nā pāre ādha-bola  
bhāvete āveśa haiyā,                      hari hari bolāiyā,  
āchaṇḍāle dhari' deya kola [3]

Lo! Gorāchāḍ cannot go any further now! He cannot talk, uttering only some half-words. Deeply overcome by ecstasy and chanting, 'Hari! Hari!' He catches hold of the lowest of men and embraces them.



e sukha-sampada-kāle,      gorā nā bhajinu hele,  
hena pade nā karinu āśa  
śrī-kṛṣṇa-chaitanya-chandra,    ṭhākura śrī-nityānanda,  
guṇa gāya vṛndāvana dāsa [4]

It is my great loss that at the time of this happy news I did not worship Gorā, did not aspire for such merciful lotus feet. Thus Vṛndāvan Dās is singing the glories of Śrī Kṛṣṇa Chaitanyachandra and Śrī Nityānanda Ṭhākur.

āre bhāi! nitāi āmāra dayāra avadhi!  
jīvere karuṇā kari',      deśe deśe phiri' phiri',  
prema-dhana yāche niravadhi [1]

Brother! My Nitāi is the acme of mercy personified! Bestowing mercy on souls, He roams from place to place constantly begging everyone to accept divine love for the Lord.

advaitera saṅge raṅga,    dharaṇe nā yāya aṅga,  
gorā preme gaḍā tanu-khāni  
ḍhuliyā ḍhuliyā chale,      bāhu tuli' hari bale,  
du-nayane bahe nitāiyera pāni [2]

Rejoicing in the company of Advaita, He is unable to maintain His composure – overcome with divine love for Gorā, He begins to roll on the ground. He staggers as He walks, chanting, '*Hari bol!*' with His arms upraised, tears streaming from His eyes.

kapāle tilaka śobhe,                      kuṭīla-kuntala-lole,  
guñjāra āṭuni chuḍā tāya  
keśorī jiniyā kaṭi,                      kaṭi-taṭe nīla-dhaṭi,  
bājana nūpura rāṅgā pāya [3]

His forehead is embellished with a *tilak* mark, His curling locks sway to and fro, and a bun is tied on top of His head with a string of *guñjā* seeds. His waist, resembling that of a lion, is adorned with a blue *dhoṭi*, and there are ankle-bells tinkling joyfully on His feet.

ke kahu nitāira guṇa,                      jīve dekhi sakaruṇa,  
hari-nāme jagat tārila  
madana madete andha, viṣaye rahala dhandha,  
hena nitāi bhajite nā pāila [4]

Who shall I tell about Nitāi's glory? Seeing *jīva* souls and feeling deep compassion for them, Nitāi delivered this world by distributing the Holy Name to everyone. Only those blinded by Cupid's intoxicating charm still had some doubt about it and did not worship this Nitāi.

bhuvana-mohana veśa!                      majāila saba deśa!  
rasāveśe aṭṭa aṭṭa hāsa!  
prabhu mora nityānanda, kevala ānanda-kanda,  
guṇa gāya vṛndāvana dāsa [5]

Dressed in a way that attracts and charms the entire universe, He captures everyone with His beauty wherever He goes! Overcome with ecstatic devotion, He roars with laughter! My Lord Nityānanda is the root of pure happiness. Vṛndāvan Dās is singing thus about His glories.

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# Epilogue

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ātma-nivedana,                      tuyā pade kari',  
hainu parama sukhī  
duḥkha dūre gela,                  chintā nā rahila,  
chaudike ānanda dekhi [1]

Submitting myself at Your feet, I have become extremely happy.  
All my unhappiness is gone far away, and I no longer worry about  
anything – I see happiness in all directions.

aśoka-abhaya,                      amṛta-ādhāra,  
tomāra charaṇa-dvaya  
tāhāte ekhana,                      viśrāma labhiyā,  
chhāḍinu bhavera bhaya [2]

There is no grief, no fear at Your lotus feet – there is only nectar  
in them. Coming to them, I have got respite, casting off all fear of  
material existence.

tomāra saṁsāre,                      kariba sevana,  
nahiba phalera bhāgī  
tava sukha yāhe,                      kariba yatana,  
ha'ye pade anurāgī [3]

I will serve Your family never taking any share of the result for  
myself. I will try my best to do whatever makes You happy, becoming  
deeply attached to Your feet.

tomāra sevāya,                      duḥkha haya yata,  
seo ta' parama sukha  
sevā-sukha-duḥkha,                  parama sampada,  
nāśaye avidyā-duḥkha [4]

Even any unhappiness that may come in Your service is my  
greatest happiness. Both the distress and the happiness that come in  
the course of service are my greatest wealth – it destroys the misery  
of ignorance.

pūrva itihāsa,                      bhulinu sakala,  
sevā-sukha pe'ye mane  
āmi ta' tomāra,                      tumi ta' āmāra,  
ki kāja apara dhane [5]

I have forgotten all my past history and feel happy just serving  
You. I am Yours, and You are mine. What use is any other wealth?

bhakativinoda,                      ānande ḍubiyā,  
tomāra sevāra tare  
saba cheṣṭā kare,                      tava ichchhā-mata,  
thākiyā tomāra ghare [6]

Serving You, Bhaktivinod dives into an ocean of happiness. I live  
in Your house focusing all my efforts on fulfilling Your desires.

## My Grief

Today, by the mercy of Śrī Gurupādpadma, by the mercy of Gaura-hari, you have successfully, beautifully and without any obstacles completed Śrī Nabadwīp Dhām *parikramā*. As each year, we have today completed this *dhām parikramā*. You cannot complete this *parikramā* without the mercy of the *guru*, of the *dhām*, of the *dhām-bāsīs*, of Vaiṣṇavs, without Dhāmeśwar Mahāprabhu's mercy, without Nityānanda Prabhu's mercy. Not everyone is able to do a *parikramā* of the holy abode of the Lord. Always remember this.

Today is the *adhivās* day (eve) of Gaura's appearance. It is a very happy, joyful day, but at the same time there is also some sorrow in this day. Why? Because you have done this *parikramā* together with Vyāsadev Goswāmī, Śukadev Goswāmī, Brahmā, Śiva and others – along with all the devotees, with Gaura-hari, Nityānanda Prabhu, with Śrī Gurupādpadma, with Vaiṣṇavs, with so many demigods – but no one can understand this, and we, too, cannot understand this. How many gods and goddesses come from Svaraga-loka (heaven) to do this *parikramā*! Brahmā comes from Brahmā-loka, Śiva comes from Śiva-loka, Vyāsadev Goswāmī, Śukadev Goswāmī, and many others – they all come to do this *parikramā*. They all come to circumambulate the land of the holy pastimes of the Lord(!), but we cannot understand this; we can neither

see it with our common eyes nor understand it. However, the saddest thing about it all is that as you are doing this *dhām parikramā*, you are thinking, ‘When am I going back?’ Many people went to other places in the afternoon, in the middle of the *parikramā*. Without finishing the *parikramā*, today, on the third day, they say, ‘I have stayed here for three days, now I should go home.’ Many have left, but it is their misfortune that they had not managed to complete this *parikramā*...

On this day, Prabhupād Śrīla Bhaktisiddhānta Saraswatī Ṭhākur always said, ‘After Nabadwīp Dhām *parikramā*, after Jagannāth Miśra’s *ānanda-mahotsav*, many cross the Ganges and again go back to the illusory world!’

One year, on the day when everybody was leaving, devotees wanted to see Prabhupād before leaving (to offer him obeisances and to say that they were leaving), but at that time Prabhupād was nowhere to be seen. Prabhupād felt very much pain – he sat behind the door, hiding from everyone and crying. Prabhupād often said, ‘You have done this *dhām parikramā*, and I have entered into a relationship with you, but you will forget it!’

In this world, your connection with your father, mother, brother, sister and others is only a two-day connection, but the connection between the *guru* and the disciple is eternal – it continues life after life. Those who cannot understand it can neither be a real *guru* nor a real disciple. You must always remember this. You must understand this relationship; you must know this relationship. It is not possible to understand or see it externally with these common material eyes.

So, that day, everyone started searching, ‘Where has Prabhupād gone?’ They did not find him in his room. In the end, somebody noticed his bathroom door was open – looking into the bathroom, they found him sitting behind the door and crying. They took Prabhupād by the arms and brought him into the room, seating him on a chair. Then, Prabhupād spoke, ‘You did this *parikramā* for so many days, you have stayed here as members of Kṛṣṇa’s family, but now you are again going to the illusory world of Māyā, you are falling into Māyā’s bondage! We sent devotees to go door to door to bring you from this material illusory world and made you members of Kṛṣṇa’s family, but you are again going back to that material world! You will forget the Lord! You will forget *me*! You have a relationship with me, but you will forget this relationship!’

Śrīla Śrīdhara Dev-Goswāmī Mahārāj also said, ‘People came to do the *parikramā*, and they are all going back to their homes now, but what can be more painful than the fact that they leave this relationship with Prabhupād?’ You can realise how intimate Prabhupād’s words were – he spoke about the internal, intimate connection. Common people cannot understand this – they do not understand this connection. This is what is called *viraha*, *separation*...

When Kṛṣṇa left Vṛndāvan and went to Mathurā and Dvārakā, Vraja *gopīs* cried so much that they could not see anything – everything merged into one and became blurred. Wherever their glance fell, they only saw Kṛṣṇa. They embraced trees and cried, ‘He has gone this way! Here are His broken ankle-bells scattered around! Has Prabhu forgotten us? How cruel! Could He not just kill

us? Has He left us and gone away? How cruel He is! We love Him so much, we do not know anything except Him, we do not understand anything except Him, but He has left us and gone away!’

When Mahāprabhu took *sannyās* and went to Pūrī, He relished this separation (His *vipralambha-līlā*) there. There is more happiness in separation – there is some happiness in union, but there is far more happiness in separation than in union. The pleasure of a union is momentary, but when you feel pleasure in separation, you feel it at every moment, all the time. If you have a genuine relationship with Kṛṣṇa, if you have a genuine connection with your *guru*, then you will be able to understand everything.

You must understand this *sambandha-jñāna* (connection and relationship with your *guru* and the Lord) very well. If you read *Rāmānanda-sambād*, you will see that it is an extremely high conception.

When we were at Chāpāhāṭī, you could notice that we did not sing the ‘Gītā Govinda’ *kīrtan*. We spoke about the ‘*Dehi pada-pallavam udāram*’ *śloka*, about Jayadev and Padmāvatī. I have understood it there, but whom will I tell about the separation that Jayadev Goswāmī expressed? Tell me, who will be able to understand it?

You must not forget this connection; this relationship is not a two-day connection. We take initiation and go away, and after that we cannot think about our *guru*; but you must realise *what* have you been able to give to your *guru*? How much have you been able to love your *guru*? How much have you been able to do for your *guru*? You must always think about this.



dīkṣa-kāle bhakta kare ātma-samarpaṇa  
sei-kāle kṛṣṇa tāre kare ātma-sama

*‘Devotees submit their entire being when they take initiation. At this time, Krishna accepts them as His very own.’*

Initiation means transcendental knowledge – when you take initiation and surrender, the Lord takes you as His own. You must always think about it – this mood, this feeling must come to you. It is to taste this feeling, to perform this *līlā* that Śrī Gaurāṅga Mahāprabhu came to this world. If you hear about the separation Śrīmatī Rādhārāṇī feels, you will understand Her agony of separation.

vāśi vāraṇao māne nā,      kathā ye śune nā,  
o marā kena mare nā  
vāśi kona lajja nāi,      devānīśi ḍāke-tāi,  
āmi yata dūre yāi,      vāśi bale eso rāi,  
kena ye samaya bujhe nā  
duṣṭa vāśi duṣṭāmi,      prītera pāgalāmi,  
o marā kena mare nā

*‘I prohibit it, but the Flute does not care – it does not listen to anything I say. It is a dead thing, why does it not just die? The Flute has no shame! It only keeps on calling Me day and night. No matter how far I go, the Flute keeps calling Me, “Come, Rai, come.” Why does it not understand? It is a dead thing, but why does it not just die? This naughty Flute is full of mischief, it makes Me mad with love. It is a dead thing, but why does it not just die?’*

Kṛṣṇa said, ‘O Subal! Balarām is not here today, I will not go to herd the cows today!’ Balarām also said that day, ‘Kṛṣṇa is not here today, so I will not go to herd the cows!’

It is necessary to understand this separation; it is necessary to think about separation. Śrī Gurupādpadma is the Lord's very own – do not forget him. We do not practise like Mīrābāi – it is not our line to sit and only chant, 'Kṛṣṇa, Kṛṣṇa.'

rādhā-bhajane yadi mati nāhi bhelā

kṛṣṇa-bhajana taba akāraṇa gelā

*'If you do not worship Śrīmatī Rādhārāṇī, your worship of Kṛṣṇa is nothing.'*

If we cannot worship Śrīmatī Rādhārāṇī, our worship of Kṛṣṇa will not give us anything. Bypassing Nityānanda, you cannot get Gaura; bypassing Gurupādpadma, you cannot get Kṛṣṇa! If you serve the Lord bypassing your *guru*, you will not get any result. Always think about this.

*Jay Śrīla Guru Mahārāj ki jay. Śrī Nabadwīp Dhām parikramā ki jay.*

*Śrī Chaitanya Sāraswat Maṭh ki jay*



(1)

*By Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj*

*Sung on Śrī Gaura Pūrṇimā Evening*

aruṇa vasane, sonāra sūraja,  
udichhe kena re āja  
vasanta suṣamā, ujāri āpanā,  
dhāle kena jaga-mājha [1]

Why today of all days has the Golden Sun appeared clad in saffron garb? Why has the exquisitely beautiful spring poured into this otherwise void world?

taru gulma-latā,                      apūrva vārātā,  
vahe kena phale-phule  
bhṛṅga o vihaṅge,                  kena hena raṅge,  
saṅgīta taraṅga tule [2]

Why have all the trees, shrubs and creepers swelled with beauty at this astonishing news? Why do bees and birds reel in joy like this, raising waves of their music?

patita durjana,                      kena re garjana,  
                    ullāse phāṭiyā paḍe  
vidyā-kula-dhana,                      abhimānī jana,  
                    kena mlāna duhkha bhare [3]

Why do all the fallen and wretched souls explode in  
 roar feeling this intense joy? Why do all the people who

are so proud of their knowledge, birth and wealth look so down, filled with misery?

ākāśa-vātāsa,                      ghuchāiyā trāsa,  
                          āśvāse bhāsāye deya  
 sādhu-jana mana,                      sukha vitaraṇa,  
                          āveśe unmāda haya [4]

The wind in the sky clears all fears and sends a flood of reassurance. The intoxicated, maddened hearts of saintly persons spread happiness all around.

chaudikete dhvani,                      ki apūrva śuni,  
                          bahu-jana uchcharola  
 hare kṛṣṇa rāma,                      nāma divya-dhāma,  
                          hari hari hari bola [5]

What a wondrous sound is heard in all four directions, uttered by so many people! The world has turned into a divine abode of Holy Names as 'Hare!', 'Kṛṣṇa!', 'Rāma!' are heard everywhere. *Hari Hari Hari bol!*

phālgunī pūrṇimā,                      hindola raṅgimā,  
                          sujana bhajana rāge  
 saṅkīrtana sane,                      marama gahane,  
                          nā jāni ki bhāva jāge [6]

Pious souls worship Phālgunī Pūrṇimā, the festival of swings and colours, with deep affection. I do not know what sort of divine mood arose in the depths of their hearts today.

sandhyā samāgama,                      tapana magana,  
                          kena hema-ghana kole

aparūpa kata,                      pūrava parvata,  
suvarṇa-chandramā bhāle [7]

Why has the sun become so overwhelmed and immersed into an intensely golden colour as the evening approached? How beautiful the Hill of East looks in the rays of this Golden Moon!

suvarṇa-chandramā,              paśichhe nīlimā,  
se nīla bilīna heme  
ithe kibā bhāya,              sādhu-jana gāya,  
kalaṅka nā rahe preme [8]

Then, some bluish hue entered the Golden Moon, and this bluishness dissolved into its golden colour. All saintly persons begin to chant, 'How beautiful this is!' There is no blemish in this transcendental pure love!

mahājane bale,                      grahaṇera chhale,  
saṅge nāma saṅkīrtana  
gaurachandrodaya,              pāpa rāhu-kṣaya,  
chandra-śobhā-prema-dhana [9]

The great saintly persons say that this eclipse is a mere pretext to chant *Nāma-saṅkīrtan*. When Gaurachandra (the Golden Moon) arises adorned with the wealth of divine love, He destroys all sins and inauspiciousness of Rāhu (who comes to eclipse the Moon).

marmajña sakale,                      kahe kutūhale,  
nīlimā bilīna chāde  
chhanna avatāra,              lukāna kāhāra,  
rādhā-ruchi-rūpa-chhāde! [10]

Those who know what is what say with jubilation that the bluish hue dissolves within the Moon: appearing in this world in disguise (as a hidden incarnation), Lord Kṛṣṇa hides Himself within the Moon of Śrī Rādhā's divine mood.

ithe hena stuti,                      rādhā-bhāva-dyuti,  
    suvalita śyāma rāo  
 udila gaurāṅga,                      nāma-prema saṅga,  
    jaya jaya gorā gāo [11]

Such is the glory of Śrī Kṛṣṇa, who is adorned with Śrī Rādhā's heart and halo. Gaurāṅga has arisen along with the divine love and the Holy Name! Please chant, '*Jaya Jaya Gorā!* All glory to Gaurāṅga!'



(2)

## Śrī Śrī Gaurasundarer Āvirbhāv: Appearance of Śrī Śrī Gaurasundar

*By Śrīla Kṛṣṇa Dās Kavirāj Goswāmī  
(Śrī Chaitanya-charitāmṛta, 1.13.89–124)*

chaudda-śata sāta śake māsa ye phālguna  
paurṇamāsīra sandhyā-kāle haile śubha-kṣaṇa [89]

In the year 1407 of the Śaka Era (A.D. 1486), in the month of Phālgun [March–April], on the evening of the full moon, the desired auspicious moment came.

simha-rāśi, simha-lagna, uchcha graha-gaṇa  
ṣaḍ-varga, aṣṭa-varga, sarva sulakṣaṇa [90]

According to the Vedic astronomy, when the figure of the lion appears both in the zodiac and as the time of birth, this indicates a very high conjunction of planets: an area under the influence of *ṣaḍ-varga* and *aṣṭa-varga* are two all-auspicious moments.

a-kalaṅka gaurachandra dilā daraśana  
sa-kalaṅka chandre āra kon prayojana [91]

When the spotless moon Chaitanya Mahāprabhu became visible, what is the need for a moon full of black marks on its body?

eta jāni' rāhu chandre rāhu karilā grahaṇa  
'kṛṣṇa' 'kṛṣṇa' 'hari' nāme bhāse tri-bhuvana [92]

Considering this, Rāhu, the black planet, covered the full moon, and immediately the vibrations of ‘Kṛṣṇa! Kṛṣṇa! Hari!’ inundated the three worlds.

jaya jaya dhvani haila sakala bhuvana  
chamatkāra haiyā loka bhāve mane mana [93]

As the chants of ‘Jay! Jay!’ filled the whole world, everybody was astonished, wondering what was going on.

jagat bhariyā loka bale—‘hari’ ‘hari’  
sei-kṣaṇe gaura-kṛṣṇa bhūme avatari [94]

When the whole world was chanting the Holy Name, Kṛṣṇa made His advent on the earth in the form of Gaura-hari.

prasanna haila saba jagatera mana  
‘hari’ bali’ hinduke hāsyā karaye yavana [95]

The whole world was pleased. Laughing at Hindus, even Muslims chanted Holy Names.

‘hari’ bali’ nārī-gaṇa dei hulāhuli  
sarge vādyā-nṛtya kare deva kutūhalī [96]

All ladies chanted Holy Names, uttering auspicious cries. And in heaven, demigods played musical instruments and danced, curious to see what was to happen next.

prasanna haila daśa dik, prasanna nadī-jala  
sthāvara-jaṅgama haila ānande vihvala [97]

All ten directions became pleased, as did the waters of all rivers. All living beings, moving and non-moving, were overwhelmed with transcendental happiness.



nadīyā-udaya-giri, pūrṇa-chandra gaura-hari,  
 kṛpā kari' haila udaya  
 pāpa-tamo haila nāśa, tri-jagatera ullāsa,  
 jaga-bhari' hari-dhvani haya [98]

By His causeless mercy, the full moon Gaura-hari arose in the district of Nadia, which is compared to Udayagiri Mount, where the sun first becomes visible – His rising in the sky destroyed the darkness of sins; all three worlds rejoiced and chanted Holy Names of the Lord.

sei-kāle nijālaya, uṭhiyā advaita rāya,  
 nṛtya kare ānandita mane  
 haridāse lañā saṅge, huṅkāra-kīrtana-raṅge,  
 kene nāche, keha nāhi jāne [99]

At that time, Śrī Advaita Āchārya Prabhu, who was in his house in Śāntipur, was dancing for joy. Grabbing Haridās Ṭhākura, he danced and rejoiced, loudly chanting Holy Names. Why were they dancing? No one knew.

dekhi' uparāga hāsi', śīghra gaṅgā-ghāṭe āsi',  
 ānande karila gaṅgā-snāna  
 pāñā uparāga-chhale, āpanāra mano-bale,  
 brāhmaṇere dila nānā dāna [100]

Seeing the lunar eclipse and laughing, Advaita Āchārya and Haridās Ṭhākura hurried to the bank of the Ganges and bathed happily. On pretext of observing the lunar eclipse, Advaita Āchārya mentally distributed various types of charity to *brāhmaṇas*.

jagat ānanda-maya, dekhi' mane sa-vismaya,  
 ṭhāre-ṭhore kahe haridāsa

‘tomāra aichhana raṅga, mora mana parasanna,  
dekhi—kichhu kārye āchhe bhāsa’ [101]

When he saw that the whole world was jubilant, Haridās Ṭhākur was astonished. He allusively suggested to Advaita Āchārya, ‘I am very happy to see your joy. There must be some special reason for that.’

āchāryaratna, śrīnivāsa, hails mane sukhollāsa,  
yāi’ snāna kaila gaṅgā-jale  
ānande vihvala mana, kare hari-saṅkīrtana,  
nānā dāna kaila mano-bale [102]

Rejoicing, Āchāryaratna (Chandraśekhara) and Śrīnivās (Śrīvās Paṇḍit) went to bath in the Ganges. Their minds full of happiness, they chanted Holy Names of the Lord and mentally distributed charity.

ei mata bhakta-yati, yāra yei deśe sthiti,  
tāhā tāhā pānā mano-bale  
nāche, kare saṅkīrtana, ānande vihvala mana,  
dāna kare grahaṇera chhale [103]

In this way, renounced devotees in various corners of the world mentally received those gifts. Dancing, chanting Holy Names and rejoicing, they distributed gifts on pretext of observing the lunar eclipse.

brāhmaṇa-sajjana-nārī, nānā-dravye pātra bhari,  
āilā sabe yautuka laiya  
yena kāchā-sonā-dyuti, dekhi’ bālakera mūrti,  
āśīrvāda kare sukha pānā [104]

Gathering various gifts, *brāhmaṇs*, gentlemen and ladies arrived with their presentations. Seeing the newborn boy, whose holy form resembled pure gold, they happily offered their blessings.

sāvitṛī, gaurī, sarasvatī, śachī, rambhā, arundhatī,  
 āra yata deva-nārī-gaṇa  
 nānā-dravye pātra bhari', brāhmaṇīra veśa dhari',  
 āsi' sabe karena daraśana [105]

Gathering various gifts and dressing themselves as wives of *brāhmaṇs*, all the celestial ladies – Sāvitṛī (Brahmā's wife), Gaurī (Lord Śiva's wife), Sarasvatī (Nṛsimhadev's wife), Śachī (Indradev's wife), Rambhā (a celestial dancer, the wife of Kuver's son), Arundhatī (Vasiṣṭha's wife) and others – arrived to see the child.

antarīkṣe deva-gaṇa, siddha, gandharva, chāraṇa,  
 stuti-nṛtya kare vādyā-gīta  
 nartaka, vādaka, bhāṭa, navadvīpe yāra nāṭa,  
 sabe āsi' nāche pāñā prīta [106]

In the sky, all demigods, including the inhabitants of Siddhaloka, Gandharvaloka and Chāraṇaloka, offered prayers and danced to the accompaniment of music. In Nabadwīp, all professional dancers, musicians and religious poets gathered, too, dancing in great jubilation.

kebā āse kebā yāya, kebā nāche kebā gāya,  
 sambhālīte nāre kāra bola  
 khaṇḍīleka duḥkha-śoka, pramoda-pūrita loka,  
 miśra hailā ānande vihvāla [107]

Some came, some went; some danced, some sang. Coming from various backgrounds, nobody was able to understand what anyone was saying. All unhappiness and grief was shuttered and the world was purged of illusion. Jagannāth Miśra was overflowing with joy.

āchāryaratna, śrīnivāsa, jagannātha-miśra-pāśa,  
 āsi' tāre kare sābadhāna  
 karāila jāta-karma, ye āchhila vidhi-dharma,  
 tabe miśra kare nānā dāna [108]

Chandraśekhara Āchārya and Śrīvās Paṇḍit, who were Jagannāth Miśra's neighbours, also came to alert him. They performed the ceremonies prescribed by religious regulations for when a child is born, and then Jagannāth Miśra distributed various charity.

yautuka pāila yata, ghare vā āchhila kata,  
 saba dhana vipre dila dāna  
 yata nartaka, gāyana, bhāṭa, akiñchana jana,  
 dhana diyā kaila sabāra māna [109]

Whatever presentations Jagannāth Miśra received and whatever he had at home, he distributed everything among *brāhmaṇs*. He honoured all dancers, singers, religious poets and the poor by giving them various wealth.

śrīvāsera brāhmaṇī, nāma tāra 'mālinī',  
 āchāryaratnera patnī-saṅge  
 sindūra, haridrā, taila, khai, kalā, nānā phala,  
 diyā pūje nārī-gaṇa raṅge [110]

The *brāhmaṇī* wife of Śrīvās Ṭhākura, Mālinī, came together with Chandraśekhara's wife. The ladies offered vermilion, turmeric, oil, puffed rice, bananas and various fruit, expressing their worship.

advaita-āchārya-bhāryā, jagat-pūjitā āryā,  
 nāma tāra 'sītā ṭhākuraṇī'  
 āchāryera ājñā pāñā, gelā upahāra lañā,  
 dekhite bālaka-śiromaṇi [111]

Bringing auspicious offerings, including fresh grass, paddy, *gorocharan*, tumeric, *kumkum* and sandalwood,

along with baskets full of clothes and ornaments, she came in a cloth-covered palanquin together with her maidservants.

bhakṣya, bhojya, upahāra, saṅge laila bahu bhāra,  
śachī-gr̥he haila upanīta  
dekhiyā bālaka-ṭhāma, sākṣāt gokula-kāna,  
varṇa-mātra dekhi viparīta [115]

She arrived at Śachī Devī's house with a great amount of various food preparations and gifts. When she saw the figure of the child, she thought that He looked just like Gokula-Kāna (baby Kṛṣṇa) Himself, only His bodily colour was different.

sarva aṅga—sunirmāṇa, suvarṇa-pratimā-bhāna,  
sarva aṅga—sulakṣaṇa-maya  
bālakera divya jyoti, dekhi' pāila bahu prīti,  
vātsalyete dravila hṛdaya [116]

The limbs of His body were very beautifully built, making Him look like a golden doll. All His limbs were adorned with auspicious signs. Seeing the divine effulgence of the boy, Sītā Ṭhākuraṇī's heart melted with maternal affection.

durvā, dhānya, dila śīrṣe, kaila bahu āśīṣe,  
chira-jīvī hao dui bhāi  
ḍākinī-śākhinī haite, śaṅkā upajila chite,  
ḍare nāma thuila 'nimāi' [117]

Placing grass and paddy on his head, she abundantly blessed the baby boy, saying, 'May You and Your brother live long lives.' Suddenly, she felt some fear in her heart

that the baby could be attacked by some ghost or witch, so, to protect the child, she named Him Nimāi.

putramātā-snāna-dine, dila vastra vibhūṣaṇe,  
putra-saha miśrere sammāni'  
śachī-miśrera pūjā lañā, manete hariṣa hañā,  
ghare āilā sītā ṭhākuraṇī [118]

When the mother and the son came out of the labour room after several days and bathed, Sītā Ṭhākuraṇī honoured the child along with His father, Jagannāth Miśra, by giving them various clothes and ornaments. Then, after being honoured by Śachī Devī and Jagannāth Miśra, Sītā Ṭhākuraṇī went back home, feeling pleased at heart.

aichhe śachī-jagannātha, putra pāñā lakṣmīnātha,  
pūrṇa haila sakala vāñchhita  
dhana-dhānye bhare ghara, loka-mānya-kalevara,  
dine dine haya ānandita [119]

In this way Mother Śachī and Jagannāth Miśra obtained the husband of the goddess of fortune as their son – all their desires were fulfilled. Their house was filled with riches and grains. Everybody was drawn to the graceful beauty and effulgence of the child, and Mother Śachī and Jagannāth Miśra felt more and more joyful day by day.

miśra—vaiṣṇava, śānta, alampaṭa, śuddha, dānta,  
dhana-bhoge nāhi abhimāna  
putrera prabhāve yata, dhana āsi' mile tata,  
viṣṇu-prīte dvije dena dāna [120]

Jagannāth Miśra is an ideal Vaiṣṇav. He was peaceful, restrained in sense gratification, pure and controlled. He was not proud of his wealth and opulence. He collected

whatever riches came on the occasion of His son's birth and distributed everything to *brāhmaṇs* out of love for Lord Viṣṇu.

lagna gaṇi' harṣamati,      nīlāmbara chakravartī,  
    gupte kichhu kahila miśrere  
 mahāpuruṣera chihna,    lagne aṅge bhinna bhinna,  
    dekhi,—ei tāribe saṁsāre [121]

After calculating Nimāi's birth time, Nīlāmbar Chakravartī said to Jagannāth Miśra privately, 'Considering all the different symptoms of a great personality in both the body and the birth time of this child, He will deliver the whole world.'

aichhe prabhu śachī-ghare,    kṛpāya kaila avatāre,  
    yei ihā karaye śravaṇa  
 gaura-prabhu dayāmaya,      tāre hayena sadaya,  
    sei pāya tāhāra charaṇa [122]

Thus, the Lord mercifully appeared in Śachī Devī's house. Lord Gaura is very merciful, so when anybody hears about His advent in this world, He becomes very compassionate to them and allows them to come to His holy feet.

pāiyā mānuṣa-janma,      ye nā śune gaura-guṇa,  
    hena janma tāra vyārtha haila  
 pāiyā amṛta-dhunī,      piye viṣa-garta-pāni,  
    janmiyā se kene nāhi maila [123]

If you get a human birth but do not hear about the glories of Gaura-hari, your birth is useless. You have a river of nectar but you drink from a well of poison – why did you not just die right after you were born then?



śrī-chaitanya-nityānanda, āchārya advaita-chandra,  
svarūpa-rūpa-raghunātha-dāsa  
īhā-sabāra śrī-charaṇa, śire vandi nija-dhana,  
janma-līlā gāila kṛṣṇa-dāsa [124]

The lotus feet of Śrī Chaitanya Mahāprabhu, Śrī Nityānanda Prabhu, Śrī Advaita-chandra Āchārya, Śrī Svarūp Dāmodar, Śrī Rūpa Goswāmī and Śrī Raghunāth Dās Goswāmī are my treasure – placing them on my head, I (Kṛṣṇa Dās) have thus described the appearance pastime of Lord Chaitanya Mahāprabhu.





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# Appendix

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# Śrī Chaitanya Sāraswat Maṭh Book List

## Books by Śrīla Bhakti Nirmal Āchārya Mahārāj:

- *Guidance 1, 2, 3, 4 (English);*
- *Śrī Upadesh 1, 2, 3, 4 (Bengali)*
- *Śrī Purī Dhām Māhātmya-muktā-mālā (Bengali)*
- *Śrī Nabadwīp Dhām Māhātmya-muktā-mālā (Bengali, English)*

## Books by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

- *Affectionate Guidance*
- *Bhagavat Darshan*
- *Dignity of the Divine Servitor*
- *Divine Guidance*
- *Divine Message for the Devotees*
- *Golden Reflections*
- *In Search of the Original Source*
- *Religion of the Heart*
- *Revealed Truth*
- *The Benedictine Tree of Divine Aspiration*
- *The Divine Servitor*
- *The Nectarean Glories of Sri Nityananda Prabhu*

## Books by Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj

- *Absolute Harmony*
- *Awakening to the Absolute*
- *Centenary Anthology*
- *Divine Aspiration*

- *Golden Staircase*
- *Heart and Halo*
- *Home Comfort*
- *Holy Engagement*
- *Inner Fulfilment*
- *Loving Search for the Lost Servant*
- *Ocean of Nectar*
- *Sermons of the Guardian of Devotion (Vol. I–IV)*
- *Śrī Guru and His Grace*
- *Śrīmad Bhagavad-gītā: The Hidden Treasure of the Sweet Absolute*
- *Śrī Śrī Prapanna-jīvanāmṛtam*
- *Subjective Evolution of Consciousness*
- *The Guardian of Devotion*
- *The Golden Volcano of Divine Love*
- *The Search for Sri Krishna, Reality the Beautiful*

### Other books

- *Śaraṇāgati*
- *Sri Brahma-saṁhitā*
- *Śrī Chaitanya Mahāprabhu: His Life and Precepts*
- *Śrī Gauḍīya Gītāñjali (Bengali, English)*
- *Śrī Nabadwīp-dhām-māhātmya*
- *Śrī Nabadwīp-bhāva-taraṅga*
- *Śrī Śrī Prema-vivarta*
- *The Bhagavat: Its Philosophy, Its Ethics, and Its Theology*

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māna, tumi tīrthe sadā rata  
ayodhyā, mathurā, māyā, kāsī, kāñchī, avantiyā,  
dvārāvati āra āchhe yata

*O mind! You are always attached to places of pilgrimage – Ayodhyā, Mathurā, Māyā, Kāsī (Vārāṇasī), Kāñchipuram, Avantiyā, Dvārakā and so many other places.*

tumi chāha bhramibāre, e sakala bāre bāre,  
mukti-lābha karibāra tare  
se kevala tava bhrama, nirarthaka pariśrama,  
chitta sthira tīrthe nāhi kare

*You want to travel to all these places again and again to get liberation, but this is only your illusion and a waste of energy – even when you go there, you still cannot focus your restless heart.*

tīrtha-phala sādhu-saṅga, sādhu-saṅge antaraṅga,  
śrī-kṛṣṇa-bhajana manohara  
yathā sādhu, tathā tīrtha, sthira kari' nija-chitta,  
sādhu-saṅga kara niranantara

*The result of visiting a place of pilgrimage is association with pure devotees and becoming exclusively drawn to the service to Śrī Kṛṣṇa. A place of pilgrimage is where a pure devotee is. Always keep pure devotees' association and firmly fix your mind.*

ye tīrthe vaiṣṇava nāi, se tīrthete nāhi yāi  
ki lābha hāṭiyā dūra-deśa  
yathāya vaiṣṇava-gaṇa, sei sthāna vṛndāvana  
sei sthāne ānanda aśeṣa

*I never go to a place of pilgrimage if there is no Vaiṣṇav in that place – what is the use walking so far? Vṛndāvan is where Vaiṣṇavs are – in such places, there is no end of joy.*

kṛṣṇa-bhakti yei sthāne, mukti-dāsī sei-khāne,  
salila tathāya mandākinī  
giri tathā govardhana, bhūmi tathā vṛndāvana,  
āvirbhūtā āpani hlādinī

*In the place where there is devotion to Kṛṣṇa, liberation serves as a maidservant, all water is Mandākinī, all mountains are Govardhan, and all land is Vṛndāvan. The internal energy of the Lord automatically appears there on her own.*

vinoda kahichhe bhāi, bhramiyā ki phala pāi,  
vaiṣṇava-sevana mora vrata

*Vinod says, 'Brother, what do I get by roaming all these places? My sole vow is service to Vaiṣṇavs.'*