

श्रीश्रीगुरुगौराङ्गौ जयतः

SRI GAUDIYA DARSHAN

Śrī Vyāsa Pūjā of Śrīla Govinda Mahārāj

December 2006

The Temple of Love Divine

SRILA GOVINDA MAHARAJ BRINGS JOY
TO THE DEVOTEES IN ST. PETERSBURG



The Journal of The Sri Chaitanya Saraswat Math

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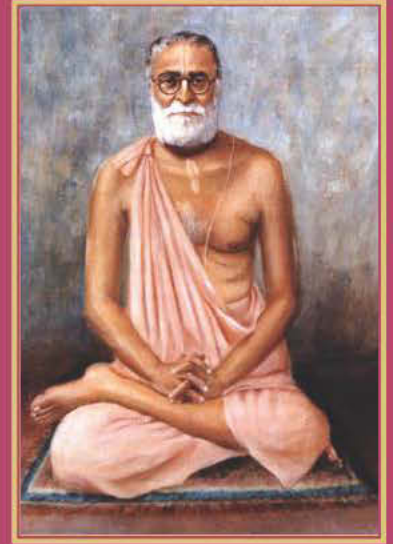
Disciplic Succession



Śrī Śrīla Bhakti Sundar Govinda
Dev-Goswāmī Mahārāj



Śrī Śrīla Bhakti Rakṣak Śrīdhar
Dev-Goswāmī Mahārāj



Śrī Śrīla Bhaktisiddhānta Saraswatī
Ṭhākura Prabhuṇāda

The Śrī Chaitanya Sāraswat Maṭh was established in 1941 by His Divine Grace Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj as the place of exclusive devotion to the Supreme Lord Śrī Kṛṣṇa Chaitanya in the line of his Spiritual Master, Śrī Śrīla Bhaktisiddhānta Saraswatī Ṭhākura. Śrīla Śrīdhar Mahārāj appointed Śrīla Bhakti Sundar Govinda Mahārāj as his sole successor—something previously very rarely done—and publicly and repeatedly declared the same. In his own lifetime he established Śrīla Govinda Mahārāj as his Successor-Āchāryya and President of Śrī Chaitanya Sāraswat Maṭh.

Śrī Chaitanya Sāraswat Maṭh now has over 50 centres worldwide and more than 200 publications propagating the message of Śrīman Mahāprabhu to all people. We invite all sincere seekers to become acquainted with the divine current of life-giving service to the Supreme Absolute—Śrī Kṛṣṇachandra—Reality The Beautiful, as presented by our Spiritual Preceptors.

Param vijayate Śrī Kṛṣṇa Saṅkīrtanam—May the Universal Church of the Holy Name of Lord Śrī Kṛṣṇa be all victorious throughout the World.

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Welcome

The religion of Śrī Chaitanyadev is foremost the religion of Love. Not the love that we find in this world, that comes today and is gone tomorrow, that feels like joy in the beginning but can turn to bitterness and hatred in the end, or the love that is cruelly wrenched away from us by death. It is another Love.

The search for 'love' is so strong that more songs and poems have been written about it than any other subject, empires have risen and fallen because of it and men and women have died heartbroken in pursuit of it. But although the ideal is similar and related there is a categorical difference between the two. One is mundane and the other transcendental and to mistake one for the other is a dangerous folly.

The Greek scholars when translating biblical texts agreed that the word 'love' as we understand it in this world, especially pertaining to the conjugal love between men and women, was totally inappropriate to describe Love of God and so they used the word 'agape' which means 'selfless love.' Interestingly the English word 'love' originates from the Old English 'lufu' which means 'intense desire' and is related to the Sanskrit word 'lobha' which carries the same meaning and is often used in relation to both the mundane and the divine.

Love found here in this world is only the reflection of the

real Love (which I like to call Love with a capital 'L'). That Love is Love of God, or Love of Kṛṣṇa which is never found in this mortal world but only appears here like the reflection of the moon in a pond of water. We can see it but if we try to grab it, to possess it, it is gone.

Still it is available here through the unfathomable, merciful agency of the Lord's servants, the Vaiṣṇavas. They are the real possessors of that Love and they can give that to us, as it is their own property. If this were not so we would be condemned to eternal bondage in this material world forever deprived of the chance of any connection with Divine Love.

The pages of Sri Gaudiya Darshan are dedicated to imparting the truth of this religion of Love and making it available by directing the readers to make a serious and sincere study of the articles contained herein. It is our prayer that the gentle readers will thereby be inspired to search out a real and substantial connection with the genuine Vaiṣṇava, in the plane of Service and open the door to the storehouse of Love which is waiting for them by the generous behest of the Lord of Love, Śrī Kṛṣṇachandra, the supreme benefactor of the whole creation.

Devashis das



श्रीश्रीगुरुगौराङ्गै जयतः

The Fire Bed of Separation

From the Heart Service Will Appear

Śrī Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

After his so-called retirement Śrī Kṛṣṇa Chaitanya Mahāprabhu was in the deepest mood of separation for twelve years in the Gambhīrā, his room in Jagannāth Purī, in the company of Svarūp Dāmodar and Rāmānanda Rāya. Śrīla Śrīdhara Mahārāj writes in his Premadhāma Deva Stotram:

śrī svarūpa rāya saṅga gambhīrāntya-līlanām
dvādaśābda vanhi garbha vipralambha śīlanam
rādhikādhīrūḍha bhāva kānti kṛṣṇa kuñjaram
prema dhāma devam eva naumi gaurasundaram

Śrīla Guru Mahārāj describes “a fire bed.” And what kind of fire it is, we can notice within the

poetry of Mādhavendra Purī’s sickbed *śloka*. Mādhavendra Purī was on his disappearance bed. At that time also this service *śloka* come from his lotus mouth. In Chaitanya-charitāmṛta it is written: “This *śloka* is spoken by Rādhā Ṭhākuraṇī. By her mercy it appeared in the heart and words of Mādhavendra. How Mahāprabhu savoured this poetry! There isn’t a fourth man who can taste it.”

“There isn’t a fourth man who can taste it.” A very strong comment: Rādhārāṇī herself entered the fire bed of separation and this *śloka* came out of her. And Mādhavendra Purī, at the time of his disappearance, got that mercy. What kind of mercy? You see, the deep separation

mood from Kṛṣṇa is making one mad, but not fully become mad. After that, what position will come when one still has not got Kṛṣṇa? That is deep separation and hopelessness. Hopeless deep separation (*tānra kṛpāya sphuriyāchhe mād-havendra-vāñī*).

No hope. When we see that we

have no hope for our Kṛṣṇa consciousness, at that time deep separation will come to the heart and from that happiness will come out. “I am thinking there is no hope — what shall I do now (*dayita bhrāmyati kim karomy aham*)?” In explaining this verse, Śrīla Guru Mahārāj expressed the deepest feelings we have ever heard, but I do not want to say what they are. It will be too much. Anyhow...

Rādhārāṇī, Mādhavendra, Gaurachandra — but no fourth man. But there was Nityānanda Prabhu and other very exclusive devotees. At least four were constantly with Mahāprabhu... what was I talking about originally?

You were speaking about retirement in relation to Kṛṣṇa consciousness.

Oh, retirement! Yes. Service is not only or always physical. It is not something that can always be physically observed. Service is not always physically or even mentally performed. But who is fully dedicated, from his heart, service will appear.

And there is no retirement, from the biggest devotee to the smallest—everywhere—the service world is like that *sevāmaya bhūmikā* (the land of dedication). When describing Seva Bhūmi (the land of service), or anything spiritual, it is always necessary to use the word ‘*chinmaya*’ (transcendental) to make it clear that we are speaking of a divine connection with the transcendental plane. All the actions of those living in the transcendental plane are for the service of Kṛṣṇa: eating, sleeping, working. Anything done will be service, if one is living within the transcendental plane of dedication. Everything will be service there. And Mahāprabhu says that the best service is *śravaṇ*, *kīrtan* (talking about Kṛṣṇa).

prabhu kahe—āge kaha, śūnite pāi sukhe
apūrvāmṛta-nadī vahe tomāra mukhe



When Rāy Rāmānanda was explaining the Pastimes of Rādhā-Kṛṣṇa, Mahāprabhu said, “Tell me more and more— a g a i n and again. I am feeling too much happiness. It is a nectarean ocean!”

In our idea an ocean is something salty. But talk of Kṛṣṇa and his pastimes is an ocean of

nectar. The Scriptures also say we are, in fact, all children of the nectar ocean (*śṛṇvantu viśve amṛtasya putrā*). So there should not be any bad taste because our original wealth is nectar, but covered by illusion, everything has become bad. So it is necessary to come out from illusion.

What ocean was churned by the gods and the demons? It was a milk ocean (*kṣīr*—condensed milk). And from that ocean appeared the Moon, Lakṣmī Devī, Airāvata (Indra’s celestial elephant) and the Divine Cow—Surabhi. As the moon rose out of the ocean of nectar, Kṛṣṇa rose out of the family of Nanda Mahārāj (*nanda-kula-chandra*). Rūpa Goswāmī’s *śloka* in this regard is very nice: *kva nanda kula-chandra*. ‘Chandraka’ is also related with the peacock:

**ālola-chandraka-lasad-vanamālya-vamśī-
ratnāṅgaḍaṁ praṇaya-keli-kalā-vilāsaṁ
śyāmaṁ tri-bhaṅga-lalitāṁ niyata-prakāśm
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi**

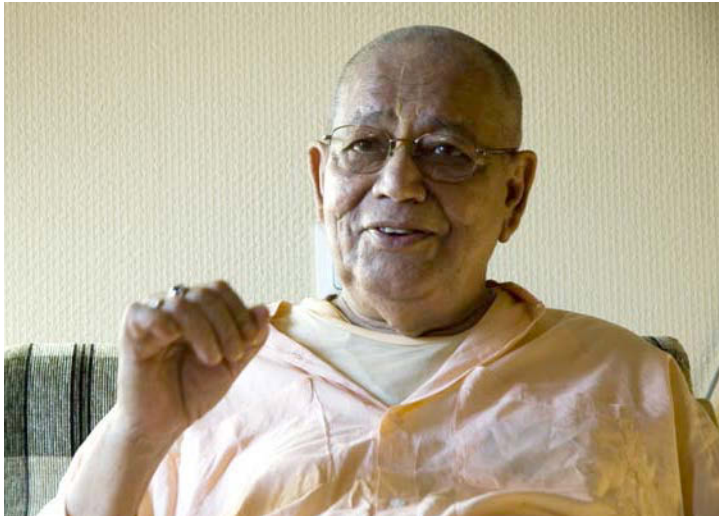
[Delighting in pastimes of Divine Love, wearing a garland of Vṛndāvan flowers, a peacock-feather locket dangles as His jeweled hands play the flute. He eternally manifests an exquisite sinuous form of divine dark beauty (Śyāmasundar): Govinda, the Original Person, I adore.]

Rūpa Goswāmī’s poetry expresses so beautifully the mood of separation from within the heart of Rādhārāṇī:

**kva nanda-kula-chandramāḥ kva śikhi-chandrakālāṅkṛtiḥ
kva mandra-muralī-ravaḥ kva nu surendra-ñila-dyutiḥ
kva rāsa-rasa-tāṇḍavī kva sakhi jīva-rakṣauṣadhir
nidhir mama suhṛttamaḥ kva tava hanta hā dhig vidhiḥ**

[Where is the moon risen from the family of Nanda? Where is the one who wears the peacock feather? Where is the deep sound of His flute? Where is my

shining blue sapphire?
Where is the *rasa* of
the Rāsa Dance?
Where, my friend, is
the cure for the suffer-
ing that has become
my life? Where is the
best friend of my
heart? Tell me where?
Without Him, I curse
the life that I am des-
tined to live!]
(Lalita-Mādhava,
Rūpa Goswāmī)



There are
many *śloka*s we have seen expressing the mood of sepa-
ration of Rādhārāṇī or other devotees but none are
like...

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

*Śrīla Gurudeva, this śloka from Chaitanya-chari-
tamṛta is very difficult for us to understand because it
appears superficially to be so simple.*

In Chaitanya-charitāmṛta it is revealed by
Kṛṣṇa Himself that the chastisement of His beloved
steals His mind away from the prayers of the Vedas
(*priyā yadi māna kari' karaye bhartsana, veda-stuti haite
hare sei mora mana*). Actually everything is related with
this *śloka* (*ayi dīna dayārdra nātha*). One day it will be
revealed, and we will be able to understand the mean-
ing. That is good. But it is true although Kavirāj
Goswāmī himself knows the inner meaning he does not
claim, "I know." Who knows will never claim, "I know
the meaning of that *śloka*." And that is the difficulty.
Actually it is not a question of knowing or unknowing,
or what is known or unknown. It is a matter of life and
death!

**ka-i-avarahi-aṁ pemmaṁ ṇa hi hoi māṇuse loe
ja-i hoi kassa virāhe hontammi ko jīa-i**

[Other than the false display of cheaters, real *prema*
can't be found in a human being in this world. For one
who actually has *prema*, separation results in death
(*pralāpo vyādhir unmādo, moho mṛtyur daśā daśa*).]

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

[“Like the gold of
heaven, Kṛṣṇa *prema*
does not exist on
earth. In human soci-
ety it is only shown
by pretenders. Who
really has love for
Kṛṣṇa, cannot live
without it for a
moment. Separation
is not an option, it is
an impossibility.”]
But Mahāprabhu was
submerged in the
depths of Rādhā

Bhāva in His boiler room (Gambhīrā) twenty-four
hours a day the last twelve years of his life (*dvādaśābda
vanhi garbha vipralambha śīlanam*). Those who have
Kṛṣṇa *prema* cannot live without it, but Mahāprabhu
was living in a fire bed of Kṛṣṇa *prema* for twelve years!
This is inconceivable.

This condition gradually manifested and inten-
sified as Mahāprabhu's *līlā* progressed. Advaita
Āchāryya had originally requested Kṛṣṇa, as
Mahāprabhu, to descend into this world to save the fall-
en souls. Mahāprabhu received news from Advaita
Āchāryya through a mystic poem that this desire was
fulfilled and now Mahāprabhu may, as he likes, fulfil
his own inner purpose (*śrī-rādhāyāḥ prañaya-mahimā
kīdṛṣo vānayaivā*).

**bāulake kahiha,—loka ha-ila bāula
bāulake kahiha,—hāṭe nā vikāya chāula
bāulake kahiha,—kāye nāhika āula
bāulake kahiha,—ihā kahiyāche bāula”**

“Tell whom is mad — everyone is mad,
Tell whom is mad — rice retail is bad,
Tell whom is mad — mad market is bad,
Tell whom is mad — who speaks is mad!”

When offered one or two sweets (*sandesh*) much
joy will come to the heart. We will take that *sandesh* hap-
pily. But when surrounded by thousands and thousands of
pieces of *sandesh* we will lose all interest in eating. The
meaning of the third line *bāulake kahiha,—kāye nāhika
āula*: what he wants to give, the divine madness of Kṛṣṇa
prema, is already given abundantly—not necessary to give
more. We have been engulfed in an ocean of nectarean
sweetness. If surrounded by thousands of pieces of nectare-
an *sandesh*, then no one will buy, nor will anyone eat.
Mahāprabhu inundated the world with Kṛṣṇa *prema*
through His *Nāma sankīrtan* and then entered into the
fire bed of separation.



Before His final Pastimes (*Antya Līlā*) Mahāprabhu was also within the fire bed of separation but sometimes coming out—coming and going, coming and going. But when he got news from Advaita Āchāryya, “More is not necessary,” then he fulfilled his own desire and began exclusively tasting the deep separation mood of Rādhārāṇī twenty-four hours a day for the last twelve years of his life (*Rādhā-bhāva, dvādaśa vatsara aicche daśā—rātri-dine, kṛṣṇa-rasa āsvādaye dui-bandhu-sane*).

Advaita Āchāryya did not tell Mahāprabhu directly to withdraw his *Nāma sankīrtan* pastimes but spoke cryptically. When asked, Mahāprabhu said Svarūp Dāmodar knows the meaning of “Advaita’s mad poem.” But Svarūp Dāmodar was in a hazy position and deferred to Mahāprabhu, “What is the meaning of this?” He knows everything, but to be doubly sure he asked Mahāprabhu’s opinion. Mahāprabhu answered enigmatically, suggesting that Advaita Āchāryya is a tantric and he alone knows why he contracts a Deity and then dismisses him. Mahāprabhu said, “Maybe this is the meaning, I do not know.” But Mahāprabhu knows, Svarūp Dāmodar knows, and from that day, Mahāprabhu’s emotional state changed dramatically;

His feelings of separation from Kṛṣṇa began doubling exponentially in intensity and magnitude.

Guru Mahārāj composed the *ślokas* of Premadhāma Deva Stotram not in one or two days, but in deep meditation, gradually, year after year. First Guru Mahārāj composed twelve *ślokas*. He then extended that—extended, extended, extended... In this way, he gradually included the entire pastimes of Mahāprabhu (Gaura Līlā). When Śrīla Bhakti Prajñān Keśava Mahārāj heard this composition he said, “Impossible! No one can compete with Śrīdhara Mahārāj.” He marvelled how Śrīla Guru Mahārāj “included within his poetry Mahāprabhu’s philosophy of *Achintya-bhedābheda siddhānta*.”

We first published twelve *ślokas* in Gaudiya Darshan. So first it was twelve *ślokas* and then it became more, then more, then more, finally it became seventy. Śrīla Guru Mahārāj put the whole Gaura Līlā inside. That idea came to Śrīla Guru Mahārāj. Within the Premadhāma Deva Stotram he fully represented the pastimes and personality of Mahāprabhu including the ‘fire bed’ of separation that characterised the last twelve years of His divine pastimes.

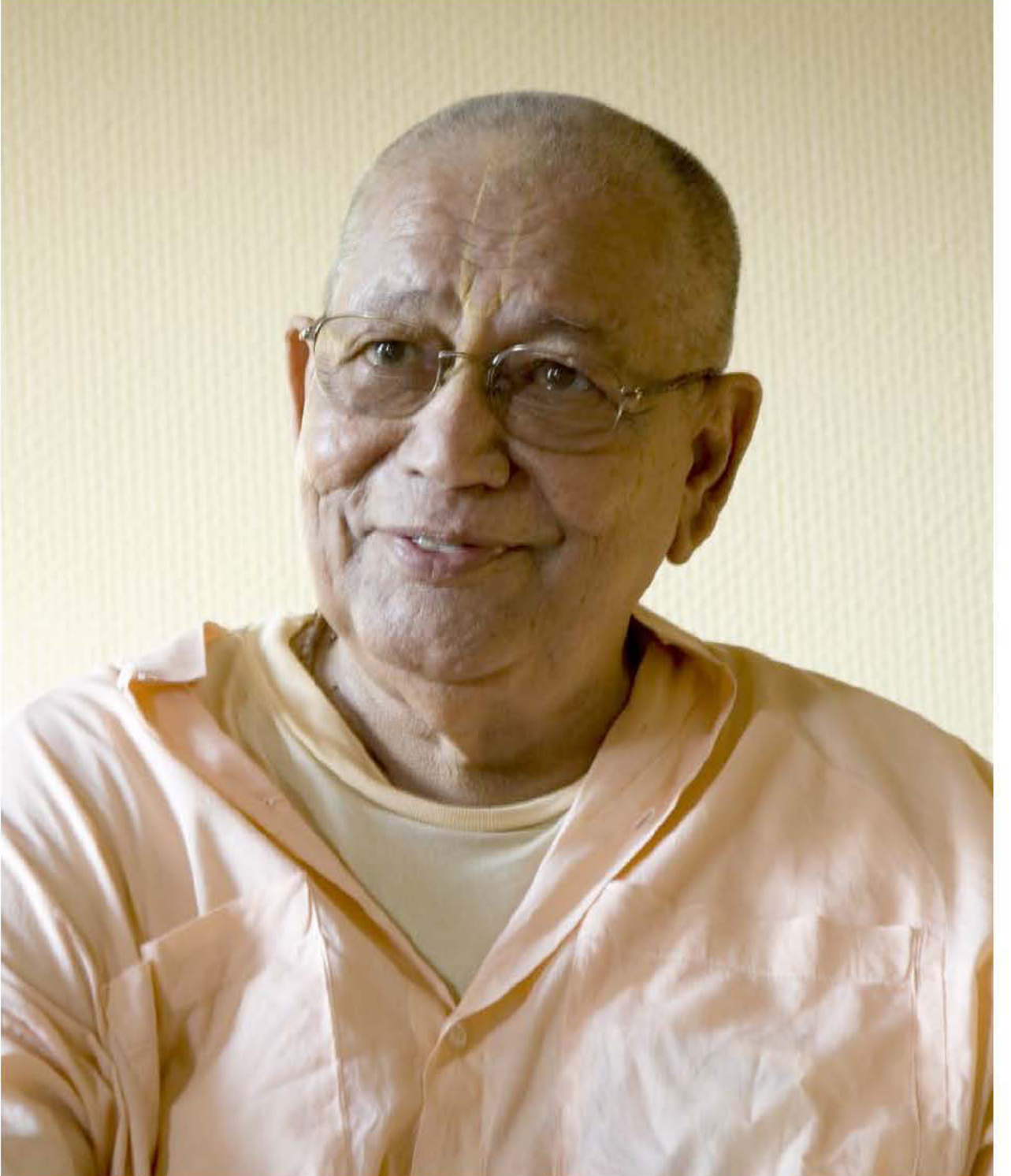
If one has not read Chaitanya-charitāmṛta, Chaitanya Bhāgavat, Chaitanya Maṅgal, Svarūp Dāmodar’s Kadacha [notes], Murāri Gupta’s Kadacha, there is no problem, one can simply read Premadhāma Deva Stotram and get everything.

After thus fully glorifying Śrīla Guru Mahārāj, Śrīla Govinda Mahārāj re-entered his deep mood of separation and began singing:

jaya jaya sundara nanda kumāra...

abhinava kūtamala guchchha samujjvala
kuñcita kuntala bhāra,
praṇayi anerita vandana sahaṅgata
chūrṇita vara ghanasara...

— From the Gītāvalī in the Stavamālā of Śrīla Rūpa Goswāmī.



श्रीश्रीगुरुगौराङ्गै जयतः

Eat, Drink and be Merry...

...and attain the Highest Goal of Life

Śrī Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

Once a *sannyāsī* of upper India was the guest in the house of Śāchīdevī and there he tasted *mochā-ghaṇṭa*, a curry prepared from the plantain flower cooked by her. He got such an extraordinary taste there, that when he was in Pāṇḍarapura in Maharashtra he met Mahāprabhu and he described that transcendent taste to Him.

Mahāprabhu, when wandering through the southern countries went to the city of Pāṇḍarapura and there He met with that *sannyāsī*, Śrī Rāṅga Purī, who told Him, “Your elder brother Śaṅkarāraṇya (Viśvarūpa’s *sannyās* name) he breathed his last here in this place.” Mahāprabhu got this information there from Śrī Rāṅga Purī who also told Him, “Once, with our Gurudev, Śrī Mādhavendra Purī, we were the guests in the house of Jagannāth Miśra and Śāchīdevī,

your mother; that time she prepared the curry of the plantain flower so nicely that we cannot ever forget that taste:

jagannātha-miśra-ghare bhikṣā ye karila
apūrvva mochāra ghaṇṭa tāhāñ ye khāila
(C.c. Madhya: 9.296)

Bhaktivinoda Ṭhākura writes in his divine fashion,

śachīr aṅgane kabhu, mādhavendra-purī prabhu,
prasādānna korena bhojana
khāite khāite tā’ra, āilo prema sudurbār,
bole, śuno sannyāsīra gaṇa

Once Mādhavendra Purī, with his disciples, was guest in the house of Jagannāth Miśra and they were taking *Prasādam* in the compound, and when taking that *Prasādam*, some wonderful flow of Divine Love awakened in his heart (*khāite khāite tā’ra, āilo*





boli' khāo sabe bhāi), so go on chanting the Name of Hari and take *Prasādam!*"

Nāchīyā gāīyā koilā sonā—this is another thing said by Vāsudeva Ghoṣa. He said, "What shall we speak about the greatness of Mahāprabhu Śrī Chaitanya-dev? He simply asks us to sing and dance with all our heart and we will be transformed from iron into gold!

prema sudurbār), he could not check it, such divine *prema* rushed in his heart (*bole, śuno sannyāsīra gaṇa*), then he began to address the *sannyāsī* disciples there;

**mochā-ghaṇṭa phula-baḍi, dāli-dālnā-chachchaḍi,
śachī-mātā korilo randhana
tā'ra śuddhā bhakti heri', bhojana korilo hari,
sudhā-sama e anna-byañjana**

"What you are taking here, that has been prepared by our Mother Śachīdevī (*tā'ra śuddhā bhakti heri', bhojana korilo Hari, sudhā-sama e anna-byañjana*) and because it has been cooked by her, Lord Hari, seeing the heart of the cook, is attracted and He has taken the first taste of all these things, so I feel that it is more than nectar—so sweet! I have never experienced anything like that in my life."

**yoge yogī pāya jāhā, bhoge āja ha'be tāhā,
'hari' bolī' khāo sabe bhāi
kṛṣṇaera prasāda-anna, tri-jagat kore dhanya,
tripurāri nāche jāhā pāi'**

"What the great *yogīs* attain with huge effort (*yoge yogī pāya jāhā*) by only enjoying such things as this *Prasād* with our ordinary physical senses, we can attain that! By great austerity and self-control—directing and pushing his mind towards the higher substance, the higher enquiry—that attainment of the *yogī*, that can be easily had by us, only by enjoying the taste of this transcendental *Prasādam*, and (*yoge yogī pāya jāhā*), what they are unable to get with so much austerity, you will get by enjoyment, it is the truth (*bhoge āja ha'be tāhā, 'hari'*

What a new method and wonderful method He has introduced here, that only by rejoicing we will reach the goal! And no penance and no austerity—nothing of the kind—are we to undergo for our great goal. Only by singing and chanting and dancing we shall go—we shall walk to Goloka. What a new form and sweet form of *sādhana* the great Gaurāṅga has introduced in this world (*nāchīyā gāīyā koilā sonā*) everything, all the iron will be converted into gold! (*yoge yogī pāya jāhā bhoge āja ha'be tāhā, 'Hari' bolī' khāo sabe bhāi, Kṛṣṇaera prasāda-anna, tri-jagat kore dhanya, tripurāri nāche jāhā pāi'*). Be fully conscious to this fact, that *Kṛṣṇa-prasāda* is so great. We very rarely find the mention of the unexcelled greatness of the *Prasādam* of Kṛṣṇa, (*tri-jagat kore dhanya*). It is not only my opinion, but it is broadly accepted and only I am drawing your attention to that, and *tripurāri nāche jāhā pāi'*, Mahādeva himself, the Śiva himself, he danced getting the taste of this *Prasādam* once in Kailāsa, such a fortunate thing we have come across here, be fully awake to this fact.

Śrī Rāṅga Purī told this to Mahāprabhu, "That *mochā-ghaṇṭa* that we tasted there in Nabadwīp we can never forget that taste." So Nabadwīp has got its special charm that through dancing and through merry making it can help you to reach the highest goal of your life, from the most ordinary plane. And so I have specially selected the *Aparādhā-bhañjan pat* where Mahāprabhu has been most magnanimous—magnanimous to the extreme—to the fallen and absolved them from all sorts of offences. That place is the place of Śrī Chaitanya Sāraswat Maṭh!

*So I have specially selected the
Aparadha-bhanjan Pat where
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them from all sorts of offences. That
place is the place of Sri Chaitanya
Saraswat Math!*

Srila Bhakti Rakshak Tridhar Dev-Goswami Maharaj





Śrī Śrī Guru-Gaurāṅga- Rādhā-Mādhavasundarjiu

The presiding Deities of the St. Petersburg Śrī Chaitanya Sāraswat
Maṭh and the full representation of Śrīla Saraswatī Ṭhākura's Kṛṣṇa
conception of Divinity as revealed by Śrīman Mahāprabhu to Śrī
Rāmānanda Rāya

श्रीश्रीगुरुगौराङ्गै जयतः

RUSSIAN REVOLUTION



September—November 2006

Festival report by

Śrīmān Ānanda Vardhana Dās Brahmachārī

Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj's recent visit to

Russia was both unexpected and most auspicious for all the devotees. It was three years since His Divine Grace last came and prior to that we had had the fortune of Śrīla Gurudev visiting every year, so the wait for this moment had been very difficult. It had been especially difficult for the many new people, who had recently taken initiation but still hadn't met Śrīla Gurudev. Also it was a miracle because everybody was well aware that Śrīla Govinda Mahārāj's health was not so good and that it could have been a real strain and perhaps even

dangerous for him to take a flight. In light of this we all really understood that this could well be the last visit of His Divine Grace to Russia and so the preparations were very careful, conscious and auspicious.

Needless to say the mood of the devotees was very enthusiastic. Even before Śrīla Gurudev's arrival there was such an intense feeling that some kind of incredible, impossible event was about to happen—everybody felt it. This was especially evident in Śrīpād Vijay Raman Prabhu who led and inspired the devotees to make and prepare everything in the very best way possible. Due to his leadership and



Śrīla Govinda Mahārāj with Śrīpād Bhakti Bimal Avadhūt Mahārāj, the head of the Russian Mission, and Śrīmatī Rohiṇī Śakti Devī, director of the Brazilian Mission

tireless sacrifice a new apartment was built for Śrīla Gurudev in record time. Devotees, including Sundar Jyoti Prabhu, Mākhanchor Prabhu, Bhuvansundar Prabhu and Yaśodānandan Prabhu, worked with no sleep for days, sometimes taking only three to four hours of sleep and then again continuing, determined to finish the new building where Śrīla Gurudev's apartment and *darśan* hall would be situated. Our publishing crew were also working non-stop to finish the first Russian edition of

Śrī Chaitanya Bhāgavata by Śrīla Vṛndāvan Dās Ṭhākura. Indubala Devī, Dīnāśraya Prabhu, Pṛthu Prabhu, Vṛndāvanachandra Prabhu and Tradish Prabhu worked tirelessly, day and night making reductions and corrections to the book in order to offer it to the lotus hands of our beloved Śrīla Gurudev. Especially I should mention Īsarūpa Devī, our

professional designer, who, forgetting about her job, fully gave all her attention for the layout and design of this Holy Book. All the devotees gave so much sincere serving energy; Urmilā Devī, Nandeśvarī Devī, Śyāmamohini Devī, Kṛṣṇāmṛta Devī, Mālikā Devī and Ārati Devī made new dresses for Their Lordships Śrī Śrī Guru Gaurāṅga Rādhā Mādhavasundarjiu and carefully tended the gardens. Not only the devotees from St. Petersburg, but all the devotees from all parts of Russia made sincere and exemplary efforts to serve, both before and during this great festival.

Of course Śrīla Gurudev saw and felt all of this and he looked exceedingly happy and satisfied. It appeared to me that he was simply shining the whole time.

Many remarkable things happened during the festival. We heard that Śrīla Gurudev was hoping to see snow

Darśan —
His Divine Grace
and Their
Lordships Śrī Śrī
Guru Gaurāṅga
Rādhā Mādhava-
sundarjiu





while he was here, but it is very rare to get snowfall here in October. Nevertheless two or three days before Śrīla Gurudev left Russia, the snow fell. Not just a little snow but a real substantial snow. A big covering of snow over all the streets and buildings and Śrīla Gurudev was so happy to see it. Śrīpād Bhakti Achintya Mādhav Mahārāj told us that when he brought a plate of fresh fallen snow to Śrīla Gurudev, he appeared as glad and happy as a young child. And after Śrīla Gurudev had left Russia all the snow melted and the weather changed again. Even at the beginning of December, when the temperature in Russia is normally about ten to fifteen degrees below zero with a lot of snow, it was about five above zero and still no snow. Only for Śrīla Gurudev the snow fell and that's all.

During his stay Śrīla Gurudev spoke many beautiful, ten-

Devotees from all over the world came to St. Petersburg to join this great festival

(from left to right) Śrīpād Uddhāraṇ Prabhu (UK), Srī Muralīśwara Prabhu and Śrī Sundar Jyoti Prabhu (Russia) and Śrīpād Śrutaśravā Prabhu (USA)

der and deep things from that other side. And when we saw his shining, satisfied face and beautiful smile, that was more than enough for us. In his presence you can realise that to satisfy a real Vaiṣṇava, trying to dedicate at least some part of your energy to him is the highest thing. No need to read the deeply philosophical books, trying to awaken some kind of mystical abilities within you, just serve. That is perfection.

It has always been part of the mentality of the Russian people to dedicate themselves to some-

thing. And now a new generation has come, and their minds are open to different ways of thinking, and to different religions. They are very intelligent and looking for the real goal of life. And Kṛṣṇa Consciousness can give that so perhaps that's why so many young people, students especially, are attracted to our Mission. But the success of the Śrī Chaitanya Śāraswat Maṭh in Russia is mainly the result of the huge preaching efforts of Śrīpād Bhakti Bimal Avadhūt Mahārāj. I feel that his preaching style is so much in the mood and line of Śrīla



Rūpanuga Āchāryya, Śrīla Govinda Mahārāj addresses the devotees at the St. Petersburg Śrī Chaitanya Sāraswat Maṭh on the occasion of the 111th Anniversary of the Appearance of Śrīla Bhakti Rakṣak Śrīdhar Mahārāj

Bhaktisiddhānta Saraswatī Ṭhākura—to incorporate everything for service; huge festivals, different public programmes and so many various projects, etc. Śrīpād Avadhūt Mahārāj has fully dedicat-

ed himself to the service of Śrī Śrī Guru-Gaurāṅga and everybody who meets him has some attraction to him and through him those persons will come to Kṛṣṇa Consciousness. I have seen so many devotees who

have come in this way. And Śrīla Gurudev has so much love for Śrīpād Avadhūt Mahārāj that during the festival he said that his Śrīla Guru Mahārāj—Śrīla Bhakti Rakṣak Śrīdhar Mahārāj was fully represented in Śrīpād Avadhūt Mahārāj. And along with Śrīpād Mādhav Mahārāj and Śrīpād Bhakti Chaitanya Bhāratī Mahārāj we have an extremely



Śrīpād Vijay Raman Prabhu, the manager of the St. Petersburg Maṭh, shares an affectionate moment with Śrīla Govinda Mahārāj while presenting him with a 10 year commemorative publication of the Russian Mission

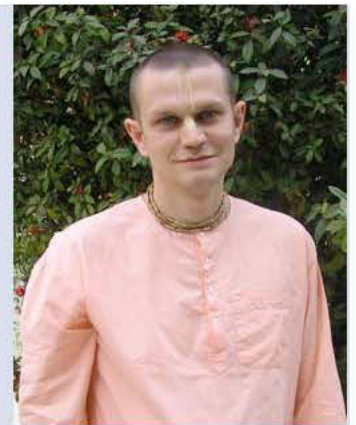


Śrīla Govinda Mahārāj worships his Guru Mahārāj, Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, with the devotees, on the morning of Śrī Vyāsa Pūjā

successful preaching combination.

Now there are many 'Vaiṣṇava' and 'Vedic' organisations in Russia and there are many people interested in Vedic culture and philosophy, but the ideals that have been given by Śrīla Śrīdhar Mahārāj are so unique and exclusive that intelligent, thinking people cannot but be attracted by them. Love, Charm, Beauty, Sweetness and Affection are attractive to all and everyone and Śrīla Śrīdhar Mahārāj's extraordinary but simple presentation of such high and divine conceptions shows everything else as superficial.

The Russian Mission is growing year by year, and it is all by the mercy of Śrīla Gurudev. Every summer there are many preaching programmes, different festivals, and each year it is becoming bigger and bigger—more and more. I can't begin to imagine what will happen in ten to fifteen years from now. By the mercy of Śrī Śrī Guru-Gaurāṅga the wave of Kṛṣṇa consciousness has come to Russia and our duty and fortune is to try to be carried on this wave, to get proper adjustment, and that means to serve the devotees.



Śrīmān Ānanda Vardhana Prabhū serves in the Russian Mission and is the assistant manager of the St. Petersburg Śrī Chaitanya Sāraswat Maṭh.



श्रीश्रीगुरुगौराङ्गै जयतः

Śrīmad Bhagavad-gītā

The Hidden Treasure of the Sweet Absolute

Śrīla Guru Mahārāj's Explanation is Unique

Śrī Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

Śrīla Govinda Mahārāj expresses his deep satisfaction and feelings about the new, recently published, revised edition of Śrīmad Bhagavad-gītā and the unparalleled commentary of Śrīla Śrīdhar Mahārāj

Everything in spiritual life is always new and nothing is becoming old or stale. After joining in Śrīla Guru Mahārāj's Mission I memorised all the songs of the Gauḍīya Maṭh within one year. Nevertheless, day by day I am seeing new revelation within those songs. When I first read and memorised them, they were at that time only like poetry, the full meaning had not come to me but day by day those songs are revealing so much exalted and divine substance. And not just one song but all of those songs, and Śrīmad Bhagavad-gītā is also like that for me. I have read Bhagavad-gītā and also I memorised many of the *śloka*s and heard so much about Bhagavad-gītā from Guru Mahārāj, but over time the Divine Form and glorious meanings of Gītā

have been revealed to me. It may not have been my original understanding but happily that is being revealed and I am so much happy when I consider my fortune. One *śloka* has so many meanings I know, but more than that is the revelation of truth which is beyond my thinking.

Satyam, Śivam, Sundaram.

What we are reading, that is *Satyam* (Truth), and when we practise that is *Śivam* (Auspiciousness), and when that is revealing its Divine Form that is *Sundaram* (Beauty).

What Śrīpād Swarūpānanda Prabhu has produced in this edition of Śrīla Guru Mahārāj's Gītā, I feel it is a miracle. I did not know English originally, so



**Śrīla Govinda Mahārāj clearly delighted reading the new edition
of The Hidden Treasure of the Sweet Absolute**

in the English language Swarūpānanda Prabhu translated Guru Mahārāj's Gītā. But not only that, Śrīla Guru Mahārāj himself gave some confidential classes in English and Swarūpānanda Prabhu heard that. I know the inner meanings of those *ślokas* and he also knows that. So for this edition, I told him you must add that, and he has done it. I was surprised that what he heard from Guru Mahārāja and what he has heard from me, everything is included there and in a very short and clear way, and this is the type of Gītā edition I wanted. In my life I have seen so many different versions of Bhagavad-gītā because I was involved in publishing and so I wanted to see which is the best production.

This kind of Gītā; I read so many Gītās no doubt, because I was also in the printing department, and wanted to see where is best edition. The Ramakrishna Mission, Bhārata Sevā Ashram Satsaṅga and other missions had their versions, and the Gauḍīya

Mission published three editions of Gītā; the commentaries of Viśvanāth Chakravartī Ṭhākura, Baladev Vidyābhūṣaṇ and Śrīdhara Swāmī. I read all of these, but when Guru Mahārāja gave his explanation of Gītā we could understand that this is unique. And not only that, Guru Mahārāja was very happy to give that conception to others but he did not get that opportunity until his meetings with the Westerners. When the Westerners came for Guru Mahārāja's *darśana*, I was surprised to see just what he revealed to them.

We know the Indian tradition, and that is when you accept Guru, that is your lifelong commitment. And you must serve your Guru without asking any question of him, once you have surrendered there. Only service, and for the service if any question will come you can ask Gurudev, "Is this *sabji* I have made for you good or bad?" Like this, otherwise questioning is not proper.

We are studying everything under the guidance of Guru Mahārāja but we are not questioning Guru Mahārāja because our inquisitive tendency is not coming, only our service tendency we have got, but when the Westerners met with Guru Mahārāja, then they have asked so many questions. And my memory was very sharp and so I memorised everything. At that time my memory was very strong, if once or twice I shall hear something, then it is memorised, like a computer. It is so and Śrīla Guru Mahārāja was very surprised to see my memory.

I would work the whole day in the Maṭh and then after the *kīrttan* in the evening Guru Mahārāj would give a lecture. That particular evening I was leading the *kīrttan*, then when Guru Mahārāj was speaking I was resting on the *mṛdaṅga*, I was hearing, and Guru Mahārāja was giving a very good lecture but my eyes were closing. And he was angry with me, he has given such a nice lecture and I am sleeping. I came to the *maṭh* during Kārttik month and so that time I had been in the *maṭh* about three or four months maybe. Anyhow, Guru Mahārāja was very angry with me, “I am giving lecture, very valuable lecture, and you are sleeping there.” And I told Guru Mahārāja, “No, no I am not sleeping.” Then Guru Mahārāja questioned me, “Then what I have told in my lecture this evening you write that and give me tomorrow morning.” And I wrote and gave that to him, and Guru Mahārāja was surprised. “I am seeing you are sleeping.” I replied, “Yes Mahārāj, but one ear is not sleeping.” Like that. Even though I was very much exhausted I am giving that kind of attention for Guru Mahārāj’s lecture. If you see my certificate from Guru Mahārāja you will be surprised. It is extremely rare that a Guru will give this kind of certificate for his disciple and I am very much obliged, what can I say?

Anyhow, before the Westerners’ meetings with Śrīla Guru Mahārāj, I never heard the many wonderful and beautiful explanations given by Guru Mahārāja about Gītā, about Bhāgavat, and I questioned Guru Mahārāja, “Before you are not telling like this, then why now you are giving these wonderful kinds of explanations?”

For example, Guru Mahārāj’s explanation of the Gāyatrī mantra, he did not give that explanation to us (his Indian followers).

gāyatrī-muralīṣṭa-kīrttana-dhanam rādhā-padam dhūmahi

That is Guru Mahārāja’s composition and it is well known to everyone, but for maybe 38 or 40 years we had not heard this from Guru Mahārāja. This kind of meaning we understood from Guru Mahārāja, but in

the full authentic form we had not heard it. But when Westerners joined the mission and they questioned many things, then Guru Mahārāja given us very many new things. Swarūpānanda Prabhu heard those things from Guru Mahārāja, and his brain is very clear. And when I asked him to make this new edition of Gītā in this way to include Guru Mahārāj’s revelations, he has done it. In this Gītā the few *śloka* explanations are very clean and clear; the conception of Śrī Chaitanya Mahāprabhu, and nowhere else will you find this. ‘Nowhere’ means that Viśvanāth Chakravartī Ṭhākura, Śrīdhara Swāmī, and Baladeva Vidyābhūṣaṇa, they have given some indication but that will not be fully clear or understood by most of us, but what Guru Mahārāj has given it is very clear and perfectly presented. One *śloka* I can say to illustrate this:

**teṣāṁ satata-yuktānām, bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te**

(Bg10.10)

Everyone has read this *śloka*, and the general meaning is well known, but within that *śloka* is the Divine form of *Madhura-rasa*, and that is not known or expressed by other commentators. Not only *Madhura-rasa*, but the highest Paramour Love with God—that is expressed in that *śloka*, and no one else has shown that. But Guru Mahārāj has given this meaning and Śrīla Swāmī Mahārāj Prabhupād was very astonished when he heard this explanation from Guru Mahārāj. Swāmī Mahārāj said, “Without this conception then no one can properly explain this *śloka*. It is a unique explanation for us, Mahārāj. It is not possible to tell anything more than this.”

Many unique things Śrīla Guru Mahārāja has given, and we are so fortunate that we have got that.

In this material world everyone has some fault, no doubt, because this body is a faulty body but who is doing *sevā* with this body, he is getting a good result. Then who is a pure Vaiṣṇava, who is a real servitor? We may not always be able to recognise that.

Hare Kṛṣṇa. Then if you will read this Gītā you will get new illumination.

I am very happy. What is my desire in life, for the service of Guru Mahārāj—everyone is helping me and giving their energy for the service of Kṛṣṇa. Who will get this type of fortune?

The new edition of Śrīmad Bhagavad-gītā: The Hidden Treasure of the Sweet Absolute by His Divine Grace Śrīla Bhakti Raksak Śrīdhara Dev-Goswāmī Mahārāj is available now from the Śrī Chaitanya Sāraswat Maṭh, Nabadwip and its branches and centres Worldwide.

श्रीश्रीगुरुगौराङ्गै जयतः

Śrīmad Bhagavad-gītā
The Hidden Treasure of the Sweet Absolute

Ananya Bhajan

Understand this treasure hidden in Śrī Gītā:

If you can see beyond the apparent and recognise the substance and then declare this to the world, then you will also get exclusive devotion.

Śrī Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

Once we heard that Śrīla Bhaktivinoda Ṭhākura was chanting the Holy Name and wandering in the sky according to his own sweet will. Suddenly he found that he was just near Yamālaya, where Yamarāj, the Lord of Death holds court to judge the sinners of this world. Śrīla Bhaktivinoda Ṭhākura also found present there Lord Brahmā, Nārada and others, discussing the meaning of two *ślokas* spoken by Śrī Kṛṣṇa in the Bhagavad-gītā, but they could not find any solution.

**api chet sudurāchāro bhajate mām ananya bhāk
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ**
(Bg 9.30)

“One who has devoted himself exclusively to Me, if he does any mischievous actions—sins—he should still be accepted. He should be judged as a righteous man, as honest as any other person. Although externally a person may

commit many crimes, if he is exclusively given to My devotion, then he should be considered pure and spotless. He should be considered a saint. Whatever he does, he is doing cent per cent rightly.”

**kṣipraṁ bhavati dharmātmā śāsvach-chhāntiṁ nigachchhati
kaunteya pratijānīhi na me bhaktaḥ praṇaśyati**
(Bg 9.31)

“Very soon he will become religious and will acquire real peace in his life. O son of Kuntī, go and declare this to the public with firm determination. You may promise and give a guarantee to the public that My devotee never meets with destruction – they can never be ruined.”

Yamarāj, Brahmā and others could not find a solution to this point.

sarva dharmmān parityajya mām ekaṁ śaraṇaṁ vraja
(Bg 18.66)

“Giving up all sorts of duties, one may come to My feet. This is called *ananya bhajan*. One who has given up all different phases of duties and only accepts duties towards Me is My exclusive devotee.”

Now, after such exclusive duty, then he will again be seen as a dutiful man, an externally pious man, a *dharm-mātmā*? This seems to be an anomaly. The meaning of *ananya bhajan* is that he will leave all sorts of duties—pure or impure—and come to My feet. Then, he will again become very saintly in his activity in the near future? What is the meaning of this?

At that time, they noticed that Śrīla Bhaktivinoda Ṭhākura was moving in the sky and taking the Holy Name of the Lord. They said, “He is a pure devotee—not an ordinary devotee—and he has got deep knowledge of the Scriptures. Let him come and explain this verse of Bhagavad-gītā.”

Śrīla Bhaktivinoda Ṭhākura was invited and went there to give the meaning of the *śloka*. Who will be pious, who is *dharm-mātmā*? He who understands and declares this decision: “that an exclusive devotee of Kṛṣṇa—whatever his outer practices may be—he is cent per cent saintly. He who understands and utters this principle will become *dharm-mātmā*—he will be pious in the near future. The conclusion should be that he who declares that ‘My exclusive devotee, despite his ill behaviour, is cent per cent saintly’ and, his statement is also cent-per cent correct. So such a person will become very pure and very soon, he will also get the chance of accepting the path towards eternal Truth.”

Śrī Kṛṣṇa said to Arjuna in the Bhagavad-gītā, “Take this advantage and go to the public. Declare with boldness that My devotee who is given wholly and exclusively towards Me—if apparently or outwardly he may be doing something wrong—he will never be destroyed. He will be saved, *na me bhaktaḥ praṇaśyati*—no destruction is possible for My exclusive devotee, his life is insured. Go to the public and declare this and receive the benefit of becoming saintly. You will have the chance of acceptance of the path of spiritual eternal peace. It is so, because they have got that appreciation, that exclusive devotion for Me.”

Everything is for Him and not for any other part. We may obey or disobey the laws of the provincial or separate interest. We may do or may not do, but we must obey the rule: everything is for Him. This is the main rule. All other rules are subsidiary. We may carry on or we may not carry on, but we must carry on our duty towards the centre. This is the all-important factor in every case. One who can appreciate this and boldly asserts it to the public must have some substantial feeling in the matter. He is sure to survive to improve his future condition very soon. He will attain the path of eternal peace that is Myself. This is the underlying meaning.

sarva dharmmān parityajya mām ekaṁ śaraṇaṁ vraja
(Bg 18.66)



This is the highest quality of every part of the whole. Everyone must be dedicated towards the centre, even crossing his dutifulness in respect to other environments. One who can feel this, appreciate this, and assert this, he will also very soon get such a position because of his inner heart's appreciation. He has some realisation in this path and that will also come to be effected very soon. The public will see, “Oh! He is also coming to this path of *ananya bhajan*, exclusive adherence towards the call of the Absolute Centre and that is all in all.”

“*Dharma* means moral duties to mother, country, society and humanity. But, neglecting all these duties, if one maintains a straight relationship with Me, then he is considered not to be committing any fault. He is in the line of exclusive devotion towards Me. He is doing rightly.”

One who can appreciate this, he will also very soon be converted to the same class. This is the verdict, the full meaning. Not only he who is following the exclusive devotional path, but who can appreciate this, he will also gain entrance in the path of exclusive devotion to the Lord. In the beginning of devotional practises, there may be some bad tendencies, but when the devotee matures, then all these different tendencies will automatically disappear. These unwanted tendencies may disappear or may not disappear, but service to the centre is the all-important factor for the devotee.



**dr̥ṣṭaiḥ svabhāva-janitair vapuṣaś cha doṣair
na prākṛtatvam iha bhata-janasya paśyet
gaṅgāmbhasām na khalu, budbuda-phena-paṅkair
brahma-dravatvam apagachchhati, nīra-dharmmaiḥ**
(Śrī Upadeśāmṛta 6)

Śrīla Rūpa Goswāmī has given the example, “The Ganges water is sometimes seen to be externally filthy, but it never loses its purifying capacity. The purifying capacity of the Ganges water has got no connection with the external purifying capacity of the Ganges water.”

In the same way, the devotees may have some physical or mental defects. However, devotee means, ‘the *ātmā*—the soul’. In the *ātmā*—the innermost self—there is a purifying agent which is the purest normal factor of the world. “Whatever externally you may see in My exclusive devotees is like the foam and dirt in the Ganges water. The purifying capacity of the Ganges water cannot be disturbed by any foam or any dirt mixed with the water – that is something separate. The spiritual capacity does not depend in any way on this material, foreign capacity.”

So, some devotees may be seen to be a little greedy and some a little easily excited. Physically, one may be blind, another may be deaf and another may be lame. But these external, apparent defects should not be considered because a devotee’s saintly characteristic is independent of the physical and mental planes.

In Śrī Chaitanya Mahāprabhu’s tour of South India, He met Vāsudeva Vipra in Kūrmakṣetra. He was a

leper, but a great devotee. The leper, Vāsudeva was also very exemplary in his physical conduct. If any worms fell on the ground from his sores, then he would put the worms back on the sores so they would not die. He was suffering from leprosy, but he was a devotee cent per cent. Śrī Chaitanya Mahāprabhu happily embraced him and his leprosy disappeared. Also, when Śrīla Sanātan Goswāmī was coming back to Purī from Vṛndāvan, by the contact of bad water in the jungle, he contracted some sores on his body. Śrī Chaitanya Mahāprabhu used to welcome him but Sanātan Goswāmī would push back, “Don’t touch me. This is the body of a sinful man with so many itches and sores that are oozing and emitting a bad odour. Don’t touch me.” Then one day, Sanātan Goswāmī disclosed, “I shall leave this place or I shall invite death by falling under the wheel of

Lord Jagannāth’s cart.” When Mahāprabhu heard of this He chastised Sanātan and then forcibly embraced him—all the good qualities came out immediately and the sores,

‘A devotee’s saintly characteristic is independent of the physical and mental planes’

etc. disappeared. Śrī Chaitanya Mahāprabhu told, “Sanātan, you are a Vaiṣṇava. Your body is not defective.—*aprākṛta-deha tomāra ‘prākṛta’ kabhu naya*—I am a *sannyāsī*. Kṛṣṇa is testing Me to see whether I have got any difference in the discrimination of My dealings with the devotees. Whether I am seeing, ‘this sore is here’ or ‘that defect is there,’ in the devotee and thereby avoid their company. Kṛṣṇa is testing Me. It is seen only for this purpose. Your body is already pure. Kṛṣṇa has created this situation only to test the public. If I cannot see this, then I will be deceived by Kṛṣṇa. So, it is nothing. It is a show, a mere show. Your body is pure and spotless. You are a Vaiṣṇava, a devotee of Lord Kṛṣṇa. This is only shown to serve some purpose of the divinity of Kṛṣṇa. Wherever a devotee’s saintly devotion is present, such things cannot stand. Only to test My devotion, Kṛṣṇa has sent you to Me in this condition.”

He embraced Śrīla Sanātan Goswāmī and showed that he is cent per cent devotee. These circumstances may or may not occur, but still the principle is

that our service, our wholesale dutifulness towards Kṛṣṇa is our primal necessity. In the ordinary sense, the Gopīs are also considered to be sinners. They are crossing the laws of the society and the Scriptures so they are considered sinners. However, they hold the highest position of purity as a result of their exclusive devotion towards Kṛṣṇa and no other—even at the risk of repeatedly crossing societies standards of morality. They cannot check themselves due to their extreme hankering to serve Kṛṣṇa cent per cent. Therefore, the Gopīs are considered to be in the

to me.” So we should avoid that and try to find the good qualities in others as that will also be of help to us.

There was a system in our Maṭh at the time of our Guru Mahārāj. Our Guru Mahārāj used to order openly in an assembly that one devotee would stand and praise the good qualities of another selected devotee whom he especially did not like. So, he forced the critic to find out where the goodness lies in that devotee whom he did not like. By finding out the good qualities in him, that helped the critic to eliminate the bad things in his

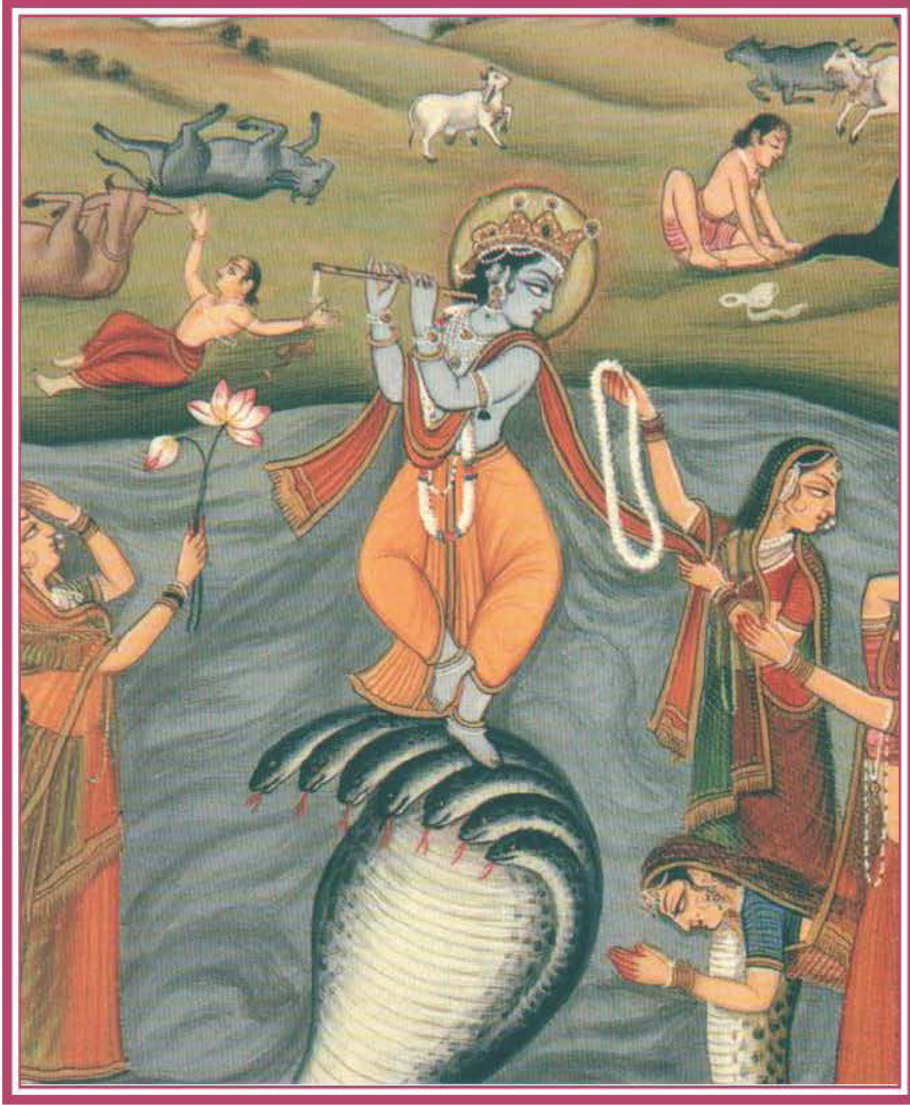


highest devotional mood. But this sort of devotion is not cheap. Persons of this world may take advantage of these very high ideals, but that will not be beneficial for them. Devotion must be there to a substantial degree. It is not by cheap imitation that anyone will pass in the name of exclusive devotion to the Lord. That is *sahajiyā*—imitation—and cannot be allowed.

We should not be too particular about the conduct of other devotees as we lose our own time and energy—and it is also reactionary. “If I try to find fault with anyone, then that same fault will come back to me; and this is especially true in the devotee section. By chewing the poison in his body, that same poison will come back

conception. He will search after that which is good and thereby, he will be benefited. There should be no culture of any misconception, especially in the devotees because Kṛṣṇa has taken full charge of those who are surrendered souls. So whatever is good and bad there in the devotees, it is His responsibility. Any fault or evil in a devotee may disappear at any time or Kṛṣṇa may continue that tendency there in order to serve some purpose. We are to see like that. Therefore, we must not go to criticise those who are directly under the charge of Kṛṣṇa or we shall be in great difficulty. We should try to find out what is good in them for that will help us a great deal. This is not a theoretical thing but these are the most practical topics.

श्रीश्रीगुरुगौराङ्गै जयतः



The Serpent Kāliya

Śrī Śrīla Bhaktisiddhānta Saraswatī Ṭhākura Prabhuṇāda

Originally published in The Harmonist, May 1932

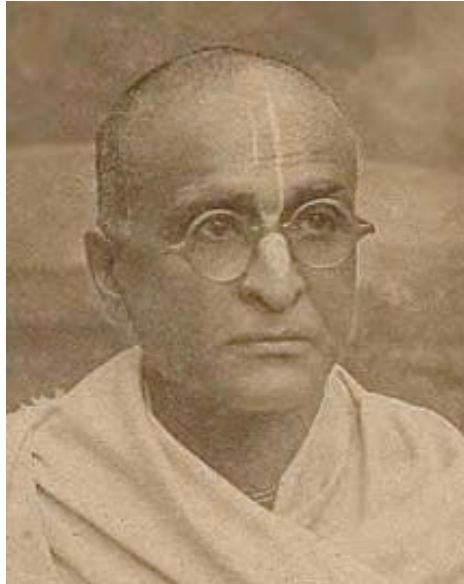
There is a beautiful lake of very sweet water in the Yamunā which bears the name of Kāliya. This lake happened to be infested by a most venomous serpent from whom the lake derives its name.

On a certain day while the cow-boys of Braja were out pasturing their calves on the wooded banks of the Yamunā they happened to feel thirsty and not knowing that the water of the lake had been poisoned by Kāliya drank of its water which resulted in their instantaneous death. On being apprised of their plight Kṛṣṇa came to the spot and restored them to life.

Thereafter Kṛṣṇa got down into the lake with the intention of sporting in its water. This enraged the hideous monster, who forthwith came out of the depths of the lake in the company of his adherents and fell upon Kṛṣṇa, coiling Him up in their great hoods, for Kāliya was a thousand-hooded serpent and his brood were equally formidable.

Thus attacked by Kāliya with his whole brood Kṛṣṇa appeared to faint away under their murderous onslaught. On seeing Him apparently slain by His enemies the cow-boys and all the assembled milkmen filled the air with their loud lamentations. But Kṛṣṇa soon showed that He was quite safe and He forthwith climbed up the hoods of Kāliya and began to dance on his thousand heads. He danced in an infinite variety of the most marvellous of figures. The pressure of Kṛṣṇa's feet crushed the towering pride of the myriad-hooded monster. Kāliya lowered his hoods and vomited blood. But the dance of Kṛṣṇa did not cease. Kāliya was found tottering towards death when his wives came out of the lake and with palms joined in prayer begged Kṛṣṇa to spare the life of their husband. The prayers of the wives of Kāliya who had faith in Kṛṣṇa moved the son of Nanda to have mercy on Kāliya. Kṛṣṇa now desisted from His terrific dance on condition that Kāliya was to quit the lake at once and to betake himself to his original home in the island of Ramanāka. Kṛṣṇa gave him His assurance that Garuḍa would now do him no harm as he would respect the print of His Feet on the hoods of Kāliya. The water of the Kāliya lake was now rendered immune from all poison and became as sweet as it was before the advent of Kāliya.

The taming of Kāliya is one of the Vṛndāvan Pastimes of Boy-Kṛṣṇa. Kāliya is the type of cunning and malice. He is the embodiment of unrelenting cruelty. There is no place for Kāliya in the happy realm of Braja. Deceit and cruelty are as poison to the artless loving nature of the denizens of Braja. It is quite conceivable for the confiding chums of Kṛṣṇa not to entertain any suspicion regarding the malicious intention of cruel and deceitful persons whose purpose is to poison them against Kṛṣṇa. They may even unwittingly fall into the counsel of such evil persons. But Kṛṣṇa is sure to rescue His own from the wiles of His enemy.



Nay, Kṛṣṇa has also a plan for curing the evil propensity of Kāliya himself. The process consists in making him feel the touches of His dancing feet. But Kāliya attempts to bear up against all curative chastisement. Instead of feeling the joy of supporting the feet of Kṛṣṇa on his nasty hoods the monster finds it impossible to bear his good fortune without undergoing the pangs of actual death. Even the loyal wives of Kāliya who desire the reformation of the monster and whose good wishes for his well-being are the cause of Kṛṣṇa's mercy towards him are at

last forced to intercede by a prayer for his banishment from the realm of Braja. But the pride of Kāliya had received a mortal check.

The banishment of Kāliya from the lake of the Yamunā has a most important spiritual significance. Those who have a purpose to create trouble among the pure devotees of Kṛṣṇa by infecting their nature with their own malicious disposition meet with a certain degree of initial success in their nefarious undertaking. This emboldens them to make a direct attack on Kṛṣṇa Himself when He appears on the scene of their depraved activities in order to restore the living faith of His own bonafide associates.

Those who are not exceedingly clever can never be servants of Kṛṣṇa. But the service of Kṛṣṇa is also never available to those whose cunning is employed for depriving Kṛṣṇa of the fullness of His enjoyment. Kāliya and those who are actuated by a naturally malicious disposition are also styled clever in the ordinary phraseology of this damned world. Such rascals may also have the impudence of taking their stand upon the texts of the Scriptures by using their cunning in the graceless attempt

of depriving Kṛṣṇa of the service of His own. This kind of conduct may also pass undetected and may even be regarded as possessing the perfect skill of confidential service. But Kṛṣṇa is sure to expose the real nature of the villainy just at the moment when it has been successful in misleading His best-beloved ones.

It is, indeed, very difficult to understand the ways of Kṛṣṇa. Kṛṣṇa apparently permits almost every form of offence to be perpetrated with impunity against His most beloved ones. This has the effect of providing an opportunity to His own for proving their incomparable love for Himself and by means of this unique exhibition of their love to defeat in the most fruitful manner the machinations of His worst enemies. The friends and chums of Kṛṣṇa are offered to the malice of cunning and relentless brutes in order to bring out the difference between the two and thereby enable the latter to desist from troubling the devotees of their own accord.

But these brutes are never allowed to associate with the servants of Kṛṣṇa even after they forego their malice towards them. They are eternally debarred from the serv-

ice of Kṛṣṇa in Braja. But the touch of Kṛṣṇa's Feet makes a real difference between the recipient of His mercy and the other brutes. Kālīya is no longer regarded by Garuḍa as the enemy of Kṛṣṇa. Kālīya is, therefore, allowed a place among the protected of Kṛṣṇa.

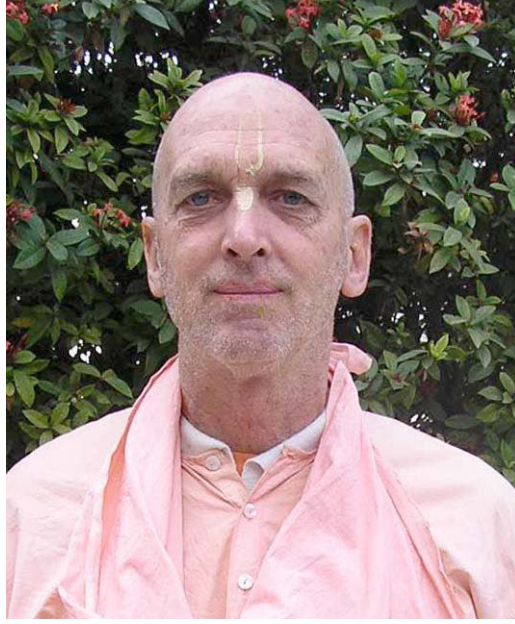
It does not follow that it is a paying business to poison the hearts of His servants against Kṛṣṇa which is sure to be rewarded by the grant of His protection. Yet this is so after the pride of the miscreant is thoroughly broken by being trod upon by Kṛṣṇa Himself. He is thereby inspired with a most wholesome dread which effectively prevents him from trying to breed mischief among the bonafide devotees by owning an unwilling allegiance to Kṛṣṇa and assuming the badge of His servitude by wearing on his head the print of His lotus Feet.

The mercy shown to Kālīya is so obviously and disproportionately great in its magnitude in face of the extreme gravity of his offence that no rationalistic explanation can do justice to its full beneficent significance.



Kālīya-ghāṭ in Vṛndāvan Dhām where Lord Kṛṣṇa jumped into the Yamunā River to chastise the wicked Kālīya

श्रीश्रीगुरुगौराङ्गै जयतः



Śrīla Govinda Mahārāj visits the London Śrī Chaitanya Sāraswat Maṭh

September and November 2006

Śrīpād Bhakti Premik Siddhānti Mahārāj

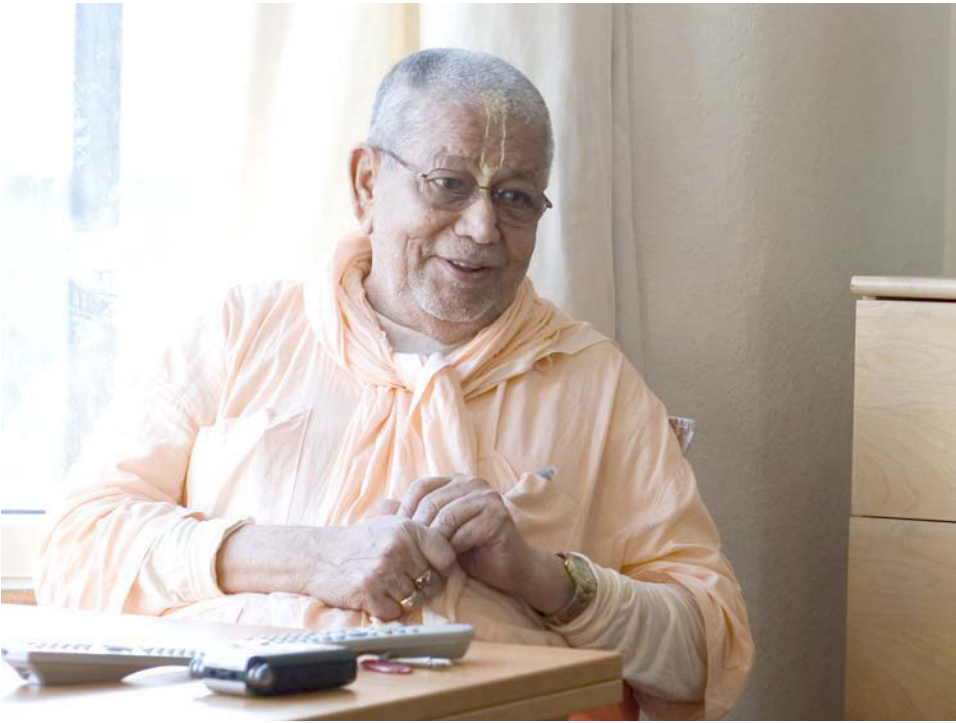
Devāśiṣ Prabhu has asked me to write a short article for the Gaudiya Darshan about Śrīla Gurudev's recent visit to London. I feel honoured and happy to do this service as I believe our London Maṭh is much more important than the recognition it has received. London is also an extremely important city. Śrīla Gurudev almost always stops in London on his way to other countries on his tours and too often the other countries get more recognition than London. I have felt bad about this but I haven't seen any opportunity to do anything about it before.

The Gaudiya Darshan is Śrīla Gurudev's 'own magazine' as he started it some years ago. It has continued on and off for many years but mainly in Bengali. When Devāśiṣ Prabhu revived it in English, recently, Śrīla Gurudev was very happy. He said, "Now our movement is mostly in the Western countries and English is the main language there, so having our Gaudiya Darshan in English

is very good and necessary." Śrīla Gurudev thought it was necessary to have our own magazine in English and Devāśiṣ Prabhu is doing this. So I am happy he has engaged me in this service and I hope I can do it properly.

We all know London is an extremely important city. London was once the capital of the British Empire when it ruled the world and is still very important in cultural, financial and political circles. A recent article in the Times of India referred to London as "The Capital of Greater India" because so many of Indian descent live there.

Śrīla Guru Mahārāj put the London branch of the Śrī Chaitanya Sāraswat Maṭh directly under the management of the Nabadwīp Maṭh. Centres outside of India, except for London, are under their own locally controlled management. This means the president of the London temple, as with all our temples in India, is Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj. One of the



Śrīla Govinda Mahārāj gives nourishment to the devotees in London

many qualities that Guru Mahārāj saw in him was he was an expert manager. This system was begun by Śrīla Guru Mahārāj himself and continues up to the present time. This alone shows the importance of the London Maṭh. This also means the London Maṭh and its devotees are very fortunate because they have as their direct head and manager Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj. He is the temple president of London.

We also remember that Śrīla Bhaktisiddhānta Saraswatī Ṭhākura wanted to send his most qualified preacher, Śrīla Śrīdhara Mahārāj, to London. Śrīla A.C. Bhaktivedānta Swāmī Mahārāj sent his best disciples at the time, four householder couples, to London to begin a temple and as we know they were successful in a very short time. Another important aspect of London is it has always been the centre of the free world. People from politically oppressive countries all over the world come there seeking political or economic freedom. Most seeking economic freedom find employment and assistance from the government and those seeking political asylum are generally given it with good cause. The Londoners' heart is very generous in many cases.

Śrīla Gurudev has been trying to get a large building in London for many years. Whenever he comes there, just as this time, devotees and sincere seekers come from all over Europe and beyond; Hungary, Czech Republic, Italy, Poland, France, Spain, Norway, the British Isles, and even from as far away as Brazil, Venezuela and the USA. Space is short in the present temple and many of the visitors had to rent hotel rooms. So Śrīla Gurudev would like to get a

large building where everyone can be accommodated happily and comfortably. London also has many sincere seekers especially amongst the many younger people who come to study or work there from various countries. During the evening programmes when Śrīla Gurudev is there, there is a variety of people from many parts of the world and the atmosphere is definitely 'international'.

Śrīla Gurudev came this time with a trick up his sleeve. On his way to Russia he spent five days in the London Maṭh. He met with the

devotees in the upstairs front room of the temple and although it was crowded, everyone got the chance to see and speak with him. Sometimes devotees had to come in shifts but still everybody was accommodated.

One thing I noticed about the London devotees that I have not seen anywhere else is that they are very 'free' and spontaneous in their devotional activities. When Śrīla Gurudev arrived they were having a big *kīrtan* in the temple that continued regularly throughout his whole visit. The devotees such as Dayānidhi Prabhu, Dāmodara Kṛṣṇa Prabhu, Kṛṣṇa Bandhu Prabhu, Rām Gopala Prabhu, Śrīpāda B. N. Nārāyaṇ Mahārāj and actually everyone, including the ladies, Śāchidevī Didi, Divyāśārī Didi and others really like to chant and dance and the newer devotees from all over the world automatically join with them. There isn't any pressure on anyone to do this as most live in their own homes but still they are inspired and simply come to the temple to engage in devotional activities.

If a *Nagara-saṅkīrtan* party is organised to go downtown or in the immediate area, so many devotees automatically go and enthusiastically chant and dance for many hours. There is a Saturday night regular *Nagara-saṅkīrtan* organised by Dayānidhi Prabhu and when Śrīla Gurudev was there so many devotees from all over Europe joined and chanted through the crowded streets of London for over four hours. The *kīrtan* is scheduled to be only two hours but everyone forgot about the time and it went on for over four hours. There were literally tens of thousands of Londoners and people from all over the world on the streets on that night. I have never seen so many people



The devotees of The London Śrī Chaitanya Sāraswat Maṭh always engaged in the *Sankīrtan* of Their Lordships Śrī Śrī Guru Gaurāṅga Rādhā Śyāmasundar

before witnessing a *kīrtan*. It was a wonderful experience and I am grateful to all the devotees for giving me a chance to participate in such an event.

Already this article has become longer than I intended so please allow me to get to the point.

I have briefly explained the main events when Śrīla Gurudev passed through London on his way to Russia. Now please allow me to explain what happened on his return. But one thing I want to mention before moving on is that in the background to every visit of Śrīla Gurudev is Lāvaṇyamayī Didi, the 'on the spot' temple manager of the London Maṭh. She is arranging everything for the devotees, the guests and for Śrīla Gurudev. She is the pillar of the London Maṭh doing the many *sevās* that are necessary and especially almost single handedly supporting the Maṭh by co-ordinating and herself heading the fundraising. Everyone appreciates her mood of devotion and just by seeing her one becomes enlivened in devotional service.

When Śrīla Gurudev came back from Russia he brought Śrīpād Bhakti Chaitanya Bhāratī Mahārāj with him. In Russia, Śrīla Gurudev asked Bhāratī Mahārāj to try to arrange a larger temple in London. When Bhāratī Mahārāj arrived he immediately began relating to the devotees and they all: Śrutaśravā Prabhu, Devāśiṣ Prabhu, Jamunā Priya Didi, Śrīpād B. V. Nyāsī Mahārāj, Lāvaṇyamayī Didi, Divyaśārī Didi, Prīta Kṛṣṇa Prabhu, Kānāi-lāla Prabhu and Uddhāraṇ Prabhu, all began helping him to search for a building or some property that would be suitable for a temple.

Out came the computers and they began scouring the internet for suitable properties. Every day Bhāratī Mahārāj, with someone like Śrutaśravā Prabhu and others, would go to look at something and come back with a report for Śrīla Gurudev. It was a very vibrant and exciting time as so many people and ideas were flowing and as always Śrīla Gurudev was meeting with everyone in his room and helping sort things out. All along the *kīrtan* continued in the temple room below. It was exhilarating as devotees and guests from all over London and beyond

came to meet with Śrīla Gurudev in the evening after their work hours and discussing the prospect of a new temple.

As of writing, I understand a building has yet to be located that everyone wants to commit to but Śrīpād Bhāratī Mahārāj has been looking every day. He is expected in India soon and no doubt he will consult with Śrīla Gurudev about the progress there and hopefully the momentum toward getting a larger building in such an important place as London will continue.

We will have to wait and see what the outcome is but Śrīla Gurudev has remarked that if a suitable building can be found he would return to London after Gaura Pūrṇimā. Let's see what Kṛṣṇa has up His sleeve.

I had the feeling at the airport, as Śrīla Gurudev was leaving, that London is too important to miss this opportunity of a new temple in the line of Śrīla Guru Mahārāj. Devotees had flown from all parts of Europe, the USA, Venezuela and Brazil to meet with Śrīla Gurudev. As they sat waiting for him to board his flight back to India, many said they would come to India and many showed their appreciation for Śrīla Gurudev's visit. Perhaps many won't be able to go to India, it is far and family and work commitments remain. Many devotees there were extremely new and I feel that the older devotees need to help them by facilitating Śrīla Gurudev to come to them, which he is willing and happy to do. Śrīla Gurudev left telling us that he had done his part and his service by bringing Śrīpād Bhāratī Mahārāj and now it was up to the Will of Śrī Śrī Guru Gaurāṅga Rādhā-Śyāmasundar—the Deities of the London Maṭh, and the devotees. Let's all pray to Their Lordships that something wonderful will happen in London.

Jaya Om Viṣṇupāda Śrī Śrīmad Bhakti Sundar Govinda Dev-Goswāmī Mahārāj ki jaya!

Jaya Om Viṣṇupāda Śrī Śrīmad Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj ki jaya!

YUDHIṢṬHIRA MAHĀRĀJ REVEALS LOCATION OF HIDDEN TREASURE

Śrīpād Bhakti Swarūp Tridaṇḍi Mahārāj

In the Mahābhārata, when Yudhiṣṭhira Mahārāj, during his exile in the jungle, accepted the challenge of answering the hundred questions posed by the lake-bird—who was actually Lord Yamarāj disguised—in order that his four brothers, apparently ‘dead’ from defying the birds’ order and drinking the water of the lake, might be brought back to life (and, luckily for us, give much benefit to posterity), four of the questions were very crucial:

What is the News?

What is the most Astonishing?

Who is Happy?

Where is the Truth?

‘The News,’ he answered, is, in a nutshell, that Māyā’s *saṁsāra* has full sway in this world; in the words of Śrīla Śrīdhara Mahārāj, at every moment, everything here is “entering the jaws of death.” Yudhiṣṭhira Rāj elaborated: the world is the cooking pot, the days and nights are the fuel, the *jīva*-souls are all being cooked, and Yamarāj is the Master Chef!

The Most Amazing Thing is, he said, that despite a person seeing all around him that death is occurring, and at very close quarters too (mother, father, relatives, loved ones), somehow he or she does not think, believe or perceive “The same fate awaits me—I will also die”. The mystical covering potency of *māyā*! One sees, but he does not *see* (*paśyann api na paśyati*)

As for who is happy in this world, Yudhiṣṭhira answered: “Who has no debts and who stays at home.” Debts, because they are an unpaid fine already incurred which will come to get their satisfaction later. We may forget but they do not; and then even when we are sincere to go above this mortal plane, like sandbags appearing in our ‘balloon basket’ they will be sure to keep us down.

‘Who stays at home’ has the meaning of who does not go out, does not leave their ‘home’ which is the heart, the sitting place of the *ātmā* (and *Paramātmā*)—who keeps themselves in the subjective, spiritual plane: in general the plane of *ātma-jñāna*.

Finally, the question was, “Where is the Truth?” This was perhaps the most crucial question of all. It was wonderful that Yudhiṣṭhira Rāj gave such a good answer.

Yudhiṣṭhira Mahārāj was a *kṣatriya* by birth but he had the *brāhmaṇas*’ love of knowledge and was by nature generally of a peaceful disposition. During their forest exile he repeatedly had to pacify the fiery Bhīma who was all for going straight to Hastināpur and directly finishing Duryodhana and his men (after all, he argued, this so-called ‘exile’ was all based on a false premise and the Kauravas’ cheating). But Yudhiṣṭhira had to honour the agreement as made, such was his attachment to *dharma*. Still, as a *kṣatriya* his nature also had impelled him to accept the repeated challenge to the dice match, despite progressively losing his (and his brothers’) kingdom, wealth, wife, everything, despite knowing that the crooked-natured Śakuni was definitely cheating, despite Bhīma’s

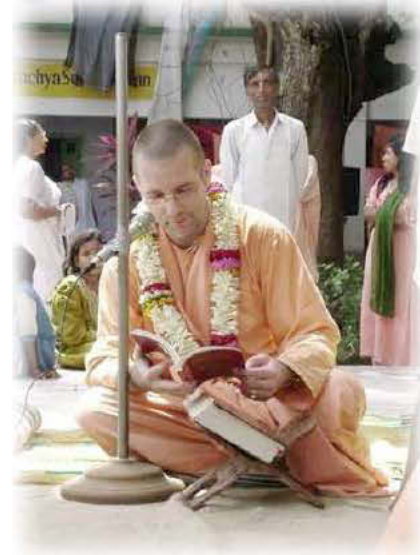
anger, and Draupadi’s harsh and withering words. Such, we may say, are the ways of Fate.

Yet in the forest Yudhiṣṭhira loved to sit at the cottages of the *ṛṣis* and hear them expound the eternal wisdom of the Vedas. And so, responding to the question “Where is the Truth?” Yudhiṣṭhira was able to answer, first in the negative: *tarkapratiṣṭhānāt*: “Sir, the Truth cannot be ascertained, and cannot be understood, by argument.” Argument may go on for endless time, and that based also not on random speculation but on the Vedas, the *Śrutis* themselves, and the various commentaries and opinions of the sages based thereon. The sages of different qualities, backgrounds and schools of thought will all look from their own perspectives and will give evidence accordingly and that must be partial, at best. Just as if, for example, three men with their different coloured glasses, red, yellow or blue, are looking at something. The first will say, “Oh, it is red!” The second will counter “No, it is yellow” and the third “No, no, it is blue!” This cannot but be. But the Truth is *nirguṇa*, it is not subject to any such treatment or process and cannot be captured thereby; no amount of argument can bring it out. It is a secret thing, a hidden treasure, it is independent of the intellectual attempt. How can intellect capture spirit? It is not possible: *dharmaṁśya tattvaṁ nihitaṁ guhāyām*. How, then?

Yudhiṣṭhira Rāj said that you can find that Hidden Treasure—Truth, only in the heart of the devotee of the Lord! Why? Because the Lord Himself is living there. He is Living Truth. (Śrī Kṛṣṇa told Nārada Ṛṣi in Śrīmad Bhāgavatam, “I am not where the *yogīs* are meditating, where the charity-givers are giving... I am where My devotee is loving Me, he is always praising and singing about Me, worshipping Me, adoring Me heart and soul...”.) Kṛṣṇa reveals Himself to His pure devotee (*ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham...*) “O Arjuna, you can know Me as I am because you are My devotee and My friend” (Bg 4.11) and He openly declares that He has no independence from the will of His devotee, as in the case of Durvāsā Muni and Ambariṣa Mahārāj, *aham bhakta-parādhīno* (Bhāg 9.4.63). In fact He enjoys Himself playing within the devotees’ heart (*tomāra hṛdye sadā Govinda-viśrām Govinda kohenā—mora vaiṣṇava parāṇ—*from Prārthanā of Bhaktivinoda Ṭhākura).

So Yudhiṣṭhira concludes that if you want to find the Truth, you will have to go to the devotee, and follow them: *mahājano yena gataḥ sa panthāḥ*. This was his answer, and ultimately the lake-bird (Śrī Yamarāj) showed his true form and said “Yes, you have answered correctly” and brought the brothers to life and blessed them all.

Jaya Śrī Gurudeva



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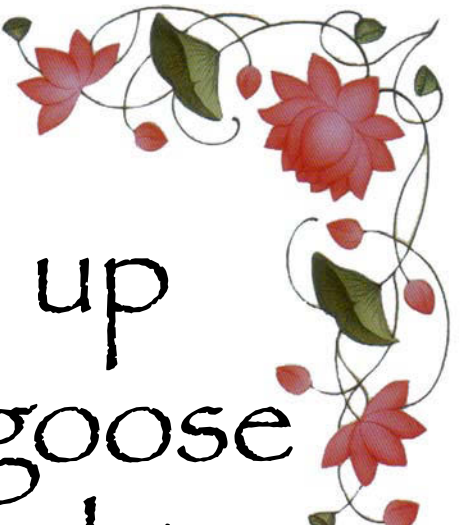
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So give up
your wild-goose
chasing habit
and collect and
concentrate all
your might to
progress in this
line; try to go to
the Temple of
Love Divine

Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj