

श्रीश्रीगुरुगौराङ्गौ जयतः

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The Advent of the Golden Lord

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THE HOLY DHAM OF SRI NABADWIP

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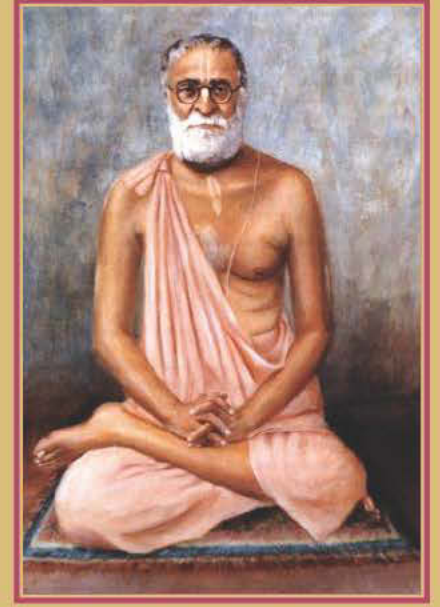
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Śrī Śrīla Bhakti Sundar Govinda
Dev-Goswāmī Mahārāj



Śrī Śrīla Bhakti Rakṣak Śrīdhara
Dev-Goswāmī Mahārāj

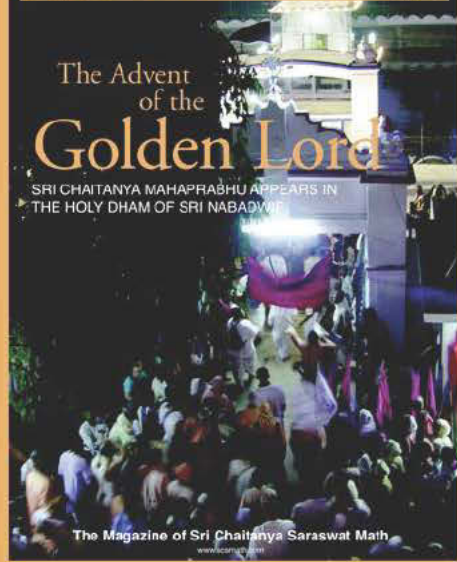


Śrī Śrīla Bhaktisiddhānta Saraswatī
Thākura Prabhupāda

Śrī Chaitanya Sāraswat Maṭh was established in 1941 by His Divine Grace Śrīla Bhakti Rakṣak Śrīdhara 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 Thākura. Śrīla Śrīdhara 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-Sevāite-Āchāryya and President of Śrī Chaitanya Sāraswat Maṭh.

Śrī Chaitanya Sāraswat Maṭh now has over 75 centres worldwide and more than 350 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.

Paraṁ 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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Executive Editor: Srla BS Govinda Dev-Goswami Maharaj

Editor: Sri Devashis Das

Publisher: Sriman Uddharan Das

Advisers and Contributors: Sripad BS Goswami Maharaj, Sripad BP Janardan Maharaj, Sripad BV Nyasi Maharaj, Sripad Mahananda Das Bhakti Ranjan, Srimati Lilavati Devi Dasi, Sri Lalita Madhava Das, Sri Krsnachandra Das, Srimati Anindita Devi Dasi, Sri Dandakaranya Das, Sri Anu Krishna Devi Dasi

Transcription: Sri Rasamayi Pandita Devi Dasi

Translation: Sripad BP Tirtha Maharaj, Sripad Swarupananda Das, Srimati Puravi Chatterjee

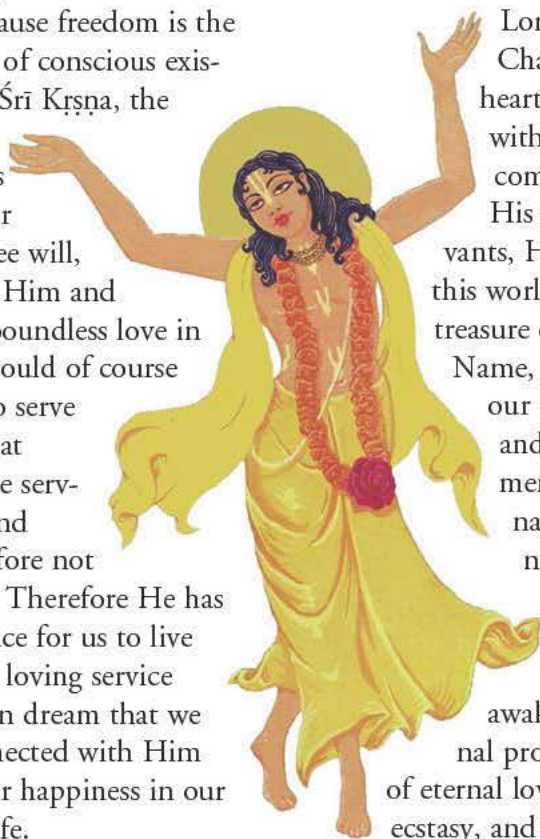
Proof Reading: Sri Damayanti Devi Dasi, Sri Nrsimha Chaitanya Das, Srilekha Devi Dasi, Sri Ashapurna Devi Dasi, Srimati Ishanuga Devi Dasi
Artwork: Sri Krsna Kanta Devi Dasi (this page)
Photographs: Sri Jamuna Priya Devi Dasi, Sri Gaurachandra Das

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Welcome

This material world is a prison for the *jīva*-soul who, misusing his free-will, decided to live independently from his Lord and Guardian, the Lord of all Creation, Śrī Kṛṣṇa. The *jīva* is endowed with free will because freedom is the very essence of conscious existence. Lord Śrī Kṛṣṇa, the Lord of Love, desires that with our conscious free will, we will love Him and accept His boundless love in return. He could of course compel us to serve Him, but that would not be service in love and would therefore not satisfy Him. Therefore He has created a place for us to live without His loving service where we can dream that we are not connected with Him and strive for happiness in our illusionary life.



Still the Lord is so kind that instead of leaving us to rot here in the prison of our own diseased consciousness, He comes Himself to rescue us. In the Lord's loving search for His lost servants He is the Golden Lord, Sri Chaitanyadev. His heart overflowing with His love and compassion for us, His own lost servants, He comes to this world to give the treasure of His Holy Name, the means of our redemption and the awakening of our original consciousness. Gradually by His Divine Grace, we awaken to our eternal prospect; our life of eternal love and soul's ecstasy, and most naturally we desire *this* life free from

illusion and bondage. Real life, eternal life, complete and eternal freedom and ultimately the supreme fulfilment of our spiritual potential, this is the Golden Gift of the Golden Lord, Sri Chaitanya Mahaprabhu. Let us bow down to that great Messiah of Love Divine, our Lord and our Saviour, forever.

In all humility,

Devashis Das

We are created for a life of love with Kṛṣṇa, but rejecting that prospect we are cast down into this material world and so we are called *nitya-baddha* or perpetually in bondage. Forced to be the slaves of Māyā we roam eternally in the plane of action and reaction, unaware of our plight. Thinking we have full liberty, we suffer and enjoy, bound more and more by our *karma*. In this way we deceive ourselves perpetually, and our imprisonment is complete and perfect.

श्रीश्रीगुरुगौराङ्गौ जयतः

The Advent of The Golden Lord

Why Śrī Chaitanya Mahāprabhu Appears in this World

Śrī Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

Gaudiya Darshan: Can you please say something for our readers about why Śrī Chaitanya Mahāprabhu has come to this world, and how we can connect ourselves with His divine mercy?

Śrīla Govinda Mahārāj: The question is very simple and the answer is given by Śrīla Svarūp Dāmodar Prabhu, and Śrīla Rūpa Goswāmī Prabhu; the Lord appears in a cyclic way in this material world. Not only in this universe, but also in every material universe where the Lord manifests Himself as an *Avatār* or incarnation. Śrīla Kṛṣṇadās Kavirāj Goswāmī has given this understanding. From one *brahmāṇḍa* (universe) to another *brahmāṇḍa* to another *brahmāṇḍa*. But in

this particular *brahmāṇḍa* it has happened most recently. The universe has four ages: *Satya*, *Tretā*, *Dvāpara*, and *Kali*. In *Satya-yuga* He is *śukla-varṇa* (white colour), in *Tretā-yuga*, *rakta-varṇa* (red colour), in *Dvāpara-yuga*, *kṛṣṇa-varṇa* (black colour), and in *Kali-yuga*, *pīta-varṇa* (golden colour). This Divine Form of the Lord appears to establish the real religion of the *jīva*-soul—*dharma-saṁsthāpanārthāya*.

The Lord's appearance is the Pastime of the Lord. Śrīla Bhaktivinoda Ṭhākura was asked to explain this many times. He was a very sober gentleman and so he patiently gave many explanations to be merciful to everyone and to satisfy the questioners, but still the same question came





again and again. Finally in a desperate mood he said, “There is no other cause for the Lord’s appearance except His Divine Will. I cannot say more than this.”

And Kṛṣṇa Himself has given His explanation in *Śrīmad Bhagavad-gītā*. There Kṛṣṇa has said:

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānam sṛjāmy aham
Bg 4.7

“Whenever religion is in grave danger, polluted by the *asura* (demonic) energy, and when the saints, the devotees, are very much hated by the *asuras* and disturbed by *asura* mentality; when there is no other way, at that time I appear. I demolish the *asura* mentality, and the varieties of *asuric* people. Sometimes by killing them and sometimes by rectifying them, but always I am again establishing the pure religion.”

paritrāṇāya sādḥūnām
vināśāya cha duṣkṛtām
dharma samsthāpanārthāya
sambhavāmi yuge yuge
Bg 4.8

This is mentioned in the Scriptures. In every age; *Satya*, *Tretā*, *Dvāpara*, *Kali*, and again; *Satya*, *Tretā*, *Dvāpara*, *Kali*—in this way from age to age the Lord manifests Himself. The duration of the ages and how the Lord

manifests Himself in each age is described in *Śrīmad-Bhāgavat*; *śukla-varṇa* in *Satya-yuga*, *rakta-varṇa* in *Tretā-yuga*, *kṛṣṇa-varṇa* in *Dvāpara-yuga*, and *pīta-varṇa* in *Kali-yuga*. And every advent of the Lord has some peculiar transcendental activity. Mahāprabhu Chaitanyadev appeared in *Kali-yuga*, and His activities are of two kinds; firstly as the *Yuga-avatār*. *Śrīmad-Bhāgavat* says:

kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra pārṣadam
yajñaiḥ saṅkīrttana prāyair
yajanti hi su-medhasaḥ

Bhāg 11.5.32

He is establishing *Saṅkīrttan-yajña*, and through that He is rescuing all the conditioned souls, in a very wide and generous way—through *Saṅkīrttan*. And *Saṅkīrttan* is the Divine Name of the Lord, non-different from His own Self. The Lord’s Divine Form as the transcendental sound vibration of the Hare Kṛṣṇa *Mahā-mantra*, and through that He is rescuing the whole creation. His preaching matter is: Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare—this is the *Mahā-mantra* for this *Kali-yuga*.

Every *yuga* has its own *Mahā-mantra*:

In *Satya-yuga*:

nārāyaṇa-parā vedā nārāyaṇa parākṣaraḥ
nārāyaṇa-parā muktir nārāyaṇa-parā gatih



In *Tretā-yuga*:

rāma nārāyaṇānanta mukunda madhusūdana
kṛṣṇa keśava kāmśāre hare vaikuṇṭha vāmana

In *Dvāpara-yuga*:

are murāre madhu kaiṭabhāre
gopāla govinda mukunda śaure
yajñeśa nārāyaṇa kṛṣṇa viṣṇo
virāśrayām mām jagadīśa rakṣā

And in *Kali-yuga*:

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

And Mahāprabhu preached this in a very simple and direct way. He showed us two methods of chanting, one is *japa* (solitary chanting), and one is loud *San̄kīrtan* (congregational chanting). Both are effective. And He announced:

harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
Bṛhan-nāradiya Purāṇa

This is the general function of the *Yuga-avatār*. But this *Kali-yuga* is very special:

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

Cc. Ādi 3.10

the close of the *Dvāpara-yuga* of the twenty-eighth *divya-yuga*, and the original *Svayam-bhagavān* Lord Chaitanya appeared in the *Kali-yuga* of the same *divya-yuga*. This happens only once in a day of Brahmā or once every 4,320,000,000 earth years. That was the last *Dvāpara-yuga* and this present *Kali-yuga*. That *Svayam-bhagavān* Kṛṣṇa who is described in the *Brahma-saṁhitā*:

īśvaraḥ parāmaḥ kṛṣṇaḥ
sach-chid ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

Br. S 5.1

He is the *Paramīśvara*. There are many Divine Forms of the Lord manifesting as *avatārs* and all are *Īśvara*, but He (Kṛṣṇa) is the original Supreme Personality of Godhead. His divine Form is a human form, but it is *Sachchidānanda-vigraha* (the fully manifest Spiritual Reality)—we cannot conceive of it.

If we want to consider how that can be possible then we must conceive that it is the Lord's own transcendental Pastimes:

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

Cc. Madhya 21.101

The original *Svayam-bhagavān* Lord Kṛṣṇa appeared at “Lord Kṛṣṇa has many Pastimes, of which His Pastimes



as a human being are the best. His Form as a human being is the supreme transcendental Form. In this Form He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His Pastimes as a human being.”

A divine human Form is the real Form of the Supreme Personality of Godhead. This is the conclusion of the Scriptures and this is given by Śrīla Kṛṣṇadās Kavirāj. Then humans have some special quality that is non-different with the transcendently qualified Lord. This is confirmed in the Scriptures in many places:

nāhaṁ prakāśaḥ sarvasya
yoga-māyā-samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti
loko mām ajaṁ avyayam

Bg 7.25

The Scripture teaches us that by the potency of *Yoga-māyā*, Kṛṣṇa's Divinity is concealed from the general people. And when *Svayam-bhagavān* Kṛṣṇa appears, then the *Yuga-avatār* Kṛṣṇa is also within Him, and His activity is:

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānam sṛjāmy aham

Bg 4.7

That is the activity of the *Yuga-avatār* and Kṛṣṇa fulfilled that in the Kurukṣetra war, and in His *Dvārakā-līlā*, *Mathurā-līlā* and *Vṛndāvan-līlā*; the killing of Kāṁsa and other demons, etc. That Supreme Personality of Godhead is appearing in that *Dvāpara-yuga* and after that in this *Kali-yuga* that same Supreme Personality, Kṛṣṇa, appears in the Divine Form of Śrī Gaurāṅga Mahāprabhu—Śrī Chaitanya Mahāprabhu, Śāchīsūno Mahāprabhu—the son of Śāchī-Jagannāth. His Pastimes are also twofold, one is external and the other is internal. The external is explained by Śrīla Rūpa Goswāmī:

anarpita-chariṁ chirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śāchī-nandanaḥ

Cc. Ādi 1.4

Śāchīnandan Gaura Hari has appeared for distributing His Divine Name to the conditioned souls to rescue them from this material world as the *Yuga-avatār*. To accomplish that this unique appearance of Śrīman Mahāprabhu has given to the *jīva*-souls that thing that was never before given; *Kṛṣṇa-premā*. So although that may be His external form that is also immeasurably valuable for everyone, because *Kṛṣṇa-premā* is not so easy to get.

ādaḥ śraddhā tataḥ sādhu-
saṅgo 'tha bhajana-kriyā
tato 'nārtha-nivṛttiḥ syāt
tato niṣṭhā ruchis tataḥ

athāsaktis tato bhāvas
tataḥ premābhyudāñchati
sādhakānām ayam premṇaḥ
prādurbhāve bhavet kramāḥ

Bhakti-rasāmṛta-sindhu 1.4.15-16

Kṛṣṇa-premā is the very last stage of the practitioner's accomplishment. After passing through so many stages, each more difficult to attain, finally he is attaining *Kṛṣṇa-premā*. But when Chaitanya Mahāprabhu appeared, He freely gave that *Kṛṣṇa-premā* to everyone through *Harinām*. Externally we may not see that *Kṛṣṇa-premā* everywhere, but internally they all got that. Mahāprabhu asked and Haridās Ṭhākura gave the answer, and through that we can understand that everyone was rescued by Lord Mahāprabhu Chaitanyadev.

uchcha saṅkīrttana tāte karilā prachāra
sthira-chara jīvera saba khaṇḍāilā saṁsāra

Cc. Antya 3.76

Haridās Ṭhākura told, "With loud *Saṅkīrttan* You have freed all living entities either moving or non-moving (including birds, animals, trees, etc.) from this material existence."

Then Mahāprabhu said, If all are rescued, all have got liberation; then in which way is this world running? And Haridās Ṭhākura replied:

haridāsa bale,—“tomāra yāvat martye sthiti
tāvat sthāvara-jaṅgama, sarva jīva-jāti
saba mukta kari' tumi vaikuṇṭhe pāṭhāibā
sūkṣma-jīve punaḥ karme udbuddha karibā”

Cc. Antya 3.78–79

"There is no shortage of conditioned souls, that is also unlimited. And when they are liberated and gone to Vaikuṇṭha then You simply fill the universe again with the unlimited conditioned souls."

And Śrīla Rūpa Goswāmī Prabhu has explained the cause of this;

"That which was never given before (*anarpita-chariṁ chiraṭ*), this *Avatār* has given that—that is *Kṛṣṇa-premā* (*unnatojjvala rasām sva-bhakti-śrīyam*)"

The most rare treasure, *Kṛṣṇa-premā*, in *Madhura-rasa*. That same *Madhura-rasa* which characterises everything in Vṛndāvan, where everyone is enriched

with *Kṛṣṇa-premā*, where without Kṛṣṇa they do not know anything. That is the situation in Vṛndāvan, and now the conditioned souls can join there, under their guidance, with service to Kṛṣṇa. That has happened in this age of *Kali*. And this opportunity is given by Śrī Chaitanyadev and is the external reason for His appearance.

And the other, internal, reason is this: Kṛṣṇa Himself appeared in *Dvāpara-yuga* and that Kṛṣṇa was *Svayam-bhagavān*, and He made His Pastimes in Vṛndāvan; some manifest and some hidden. But open and hidden, both are full of the ecstatic character of Kṛṣṇa, Rādhārāṇī and others. And Kṛṣṇa Himself wants to taste that ecstasy in its fullness. His dearest associate Śrīmatī Rādhārāṇī who is serving with Her full associate group, that Rādhārāṇī is tasting *Kṛṣṇa-premā*. The highest and rarest type of *Kṛṣṇa-premā*; *Mahābhāva*. What kind of Joy is She getting through Love, Affection and *Premā* for Kṛṣṇa? Kṛṣṇa wants to know that, and wants to taste that. When Kṛṣṇa sees Himself in a mirror, seeing that intensely beautiful Form of Kṛṣṇa, Kṛṣṇa wants to embrace that. Kṛṣṇa forgets that He is seeing Himself in the mirror and becoming mad to see such beauty He wants to embrace that. When Kṛṣṇa understands that Śrīmatī Rādhārāṇī feels that kind of ecstasy whenever She embraces Him, He wants to taste that.

This is explained by Śrīla Rūpa Goswāmī:

śrī-rādhāyāḥ praṇaya mahimā kīḍṛśo vānayaivā-
svādyo yenādbhuta madhurimā kīḍṛśo vā madīyaḥ
saukhyam chāsyā mad-anubhavataḥ kīḍṛśam veti lobhāt
tad-bhāvādyāḥ samajani śachī-garbha-sindhau harīnduḥ
Cc. Ādi 1.6

"Desiring to understand the glory of Śrīmatī Rādhārāṇī's Love, the wonderful qualities in Him that She alone relishes through Her Love, and the happiness She feels when She realises the sweetness of His Love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śachīdevī, as the moon appears from the ocean."

This is the hidden treasure of *Kṛṣṇa-līlā*, and this is even more intensely hidden in *Gaura-līlā*. He appeared from the womb of Mother Śachī like the moon appears from the ocean (*Śachī-garbha-sindhau harīnduḥ*). This example is given by Śrīla Rūpa Goswāmī Prabhu.

Śrī Rādhāyāḥ praṇaya mahimā kīḍṛśo vānayaivā— what is the nature of Rādhārāṇī's *praṇaya*, Her Love, Affection, everything for Kṛṣṇa, and what kind of taste is that Love, that *Kṛṣṇa-premā*? *Svādyo yenādbhuta*— where Kṛṣṇa Himself is intoxicated, that kind of Love

He wants to taste. This is the hidden treasure in *Gaura-līlā*, non-different with *Kṛṣṇa-līlā*.

This is *Madhura-rasa* expression, and there all other *rasas*—*śānta*, *dāsyā*, *sakhya*, and *vātsalya* are fully represented. *Madhura-rasa* is the emporium of all *rasa*, and the Supreme holder of all *rasa* is Śrīmatī Rādhārāṇī. Śrīmatī Rādhārāṇī and the *Aṣṭa-sakhī*, and their *Mañjarīs*, they are all serving Kṛṣṇa, and tasting that *Premā*. What kind of Love, what kind of Affection, what kind of Beauty, etc., the irresistible desire to taste this culminates in the Divine Form of Śrī Chaitanya Mahāprabhu.

śrī svarūpa rāya saṅga gāmbhīrāntya-līlanam
dvādaśābda vahni garbha vipralambha śīlanam
rādhikādhirūḍha bhāva kānti kṛṣṇa kuñjaram
prema dhāma devam eva naumi gaurasundaram
Śrī Śrī Premadhāma-deva-stotram 54

Śrīla Guru Mahārāj has expressed in his *Premadhāma Deva Stotram* how for twelve years Mahāprabhu was within a cage of separation. That is the Gambhīrā, in the house of Kāśī Mīśra. In that Gambhīrā, Mahāprabhu was living the whole day, ostensibly chanting and dancing in *Sanikīrttan* with the devotees, and the whole night, maybe until 2 a.m. He is tasting that ecstasy with Rāmānanda Rāy, and Svarūp Dāmodar. And there He was burning in the fire of *Kṛṣṇa-premā* (*dvādaśābda vahni garbha vipralambha śīlanam*). Śrīla Rūpa Goswāmī has given some example to help us understand something about that:

pīḍābhir nava-kāla-kūṭa-kaṭutā-garvasya nirvāsano
nisyandena mudāṁ sudhā-madhurimāhaṅkāra-saṅkochanaḥ
premā sundari nanda-nandana-paro jāgarti yasyāntare
jñāyante sphuṭam asya vakra-madhurās tenaiva vikrāntayaḥ
Vidagdha-mādhava 2.18

Vipralambha—I have taken this word and engraved it above Śrīla Guru Mahārāj's *Samādhi Mandir*—The Temple of Union in Separation. That kind of separation is burning like a fire—*vipralambha*. We cannot see from the outside, but inside *vipralambha* is existing. And that is too much separation from Kṛṣṇa. That feeling is—*nava-kāla-kūṭa-kaṭutā-garvasya nirvāsano*—if thousands of cobras will bite someone all at once then with that poison an indescribable burning sensation must come to that person. That feeling is comparable to *that* separation (*vipralambha*). Then when one attains union with Kṛṣṇa, then immediately a diametric change—*nisyandena mudāṁ sudhā-madhurimāhaṅkāra-saṅkochanaḥ*—inconceivable joy and happiness that cannot be expressed overwhelms the devotee. Mahāprabhu tasted that *Kṛṣṇa-*

premā in the Gambhīrā for twelve continuous years with His most intimate devotees, like Rāmānanda Rāy, and Svarūp Dāmodar Prabhu—every day deep into the night. And in the early morning they are giving Mahāprabhu a chance to take rest. Mahāprabhu is lying down with Śaṅkar, like His dog lying down at His feet. And if Mahāprabhu moves even a little, then Śaṅkar must wake up. Rāmānanda Rāy and Svarūp Dāmodar arranged for Śaṅkar to be posted at the gate, otherwise Mahāprabhu, when no sleep is coming then suddenly He is going out. So a guard was necessary. Even when all the doors are locked and there is no way out still somehow Mahāprabhu is going and the devotees are searching for Him. Sometimes they are finding Him at the gate of the Jagannāth Temple, sometimes at Chaṭaka Parvata, and sometimes in the ocean. These stories we will get from *Chaitanya-charitāmṛta*. So they arranged Śaṅkar, who can control Mahāprabhu's movements, to prevent Him going out in this way. Mahāprabhu is fully intoxicated with *Kṛṣṇa-premā*, and the kind of ecstasy He is experiencing has been described in *Chaitanya-charitāmṛta*, when Mahāprabhu's Divine form was found in the fisherman's net. When, half conscious, Mahāprabhu related what had happened, how He was deeply within *Vṛndāvan-līlā*, with His Lord Kṛṣṇa, etc.

Anyhow, these two causes have been expressed by Śrīla Rūpa Goswāmī Prabhu. And Svarūp Dāmodar Prabhu has given:

rādhā kṛṣṇa-praṇaya-vikṛtīr hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedam gatau tau
chaitanyākhyam prakṛtam adhunā tad-dvayam chaikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-svarūpam
Cc. Ādi 1.5

Within this *śloka* he has expressed how Mahāprabhu has covered Himself with the Heart and Halo of Śrīmatī Rādhārāṇī although He is inwardly Lord Śrī Kṛṣṇa Himself (*Rādhā-bhāva-dyuti-suvalitam naumi Kṛṣṇa-svarūpam*).

What Rāmānanda Rāy has seen in his transcendent vision; the Divine Form of Śrī Chaitanyadev, the hidden Form of His Divine Pastimes, the *Yuga-avatār* Mahāprabhu, and within that the *Līlā-avatār* Mahāprabhu; the two chambers of *Kṛṣṇa-līlā*—*Audarya-līlā* and *Madhura-līlā*—Chaitanyadev's Pastimes with Nityānanda Prabhu, Advaita Prabhu, Pañcha-tattva, and other devotees, that is the *Audarya-līlā* of Lord Kṛṣṇa; and Kṛṣṇa's Pastimes with the *Gopīs* and the *Braja-bāsiīs* in *Vṛndāvan* that is His *Madhura-līlā*. Everything was seen by Śrī Rāmānanda Rāy to be within the Divine Form of Śrī Chaitanya.

Śrīla Viśvanāth Chakravartī Ṭhākura has given the gist



of Mahāprabhu's conception in this *śloka*:

*ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam
ramyā kāchid upāsanaṁ vraja-vadhū-vargeṇa yākalpitā
śrīmad-bhāgavatam pramāṇam amalam premā pumartho mahān
śrī-chaitanya-mahāprabhor matan idam tatrādarāḥ na parah*

Vrajeśa-tanayas is the Supreme Personality of Godhead, Kṛṣṇa, and *tad-dhāma Vṛndāvanam*, is His abode, Śrī Vṛndāvan Dhām. And the supreme expression, supreme manifestation of loving service, is that which is manifested there by the *Braja-gopīs*—*upāsana-vadhū-vargeṇa*. Śrīmad-Bhāgavatam is the spotless authority—*Śrīmad-Bhāgavatam pramāṇam amalam*. And *premā pumartho mahān*—*Kṛṣṇa-premā* is the ultimate goal of life. That *Kṛṣṇa-premā*—that ecstasy found in the *Madhura-rasa* service of the *Braja-gopīs*—to taste that He has become Gaura Mahāprabhu.

And how can we connect with that mercy of Mahāprabhu? We can connect with those Pastimes of Śrī Chaitanya Mahāprabhu through Śrīla Rūpa Goswāmī's preceptorial line. Śrī Chaitanyadev has given all power to Śrīla Rūpa Goswāmī in front of all His followers. Mahāprabhu did not make any disciples. Some authorities say perhaps one disciple, Vakreśvara Paṇḍit, but in general Mahāprabhu did not take any kind of disciple. He distributed *Kṛṣṇa-premā*, and He distributed *Kṛṣṇa-nāma*, but He did not make formal disciples. But by His divine will the preceptorial line of Śrī Chaitanyadev is coming down through Śrīla Rūpa

Goswāmī Prabhu. In a meeting of the devotees, Mahāprabhu told them, "You all bless Rūpa and he will continue this preceptorial line." And through that we are getting Śrīla Jīva Goswāmī, Śrīla Sanātan Goswāmī, Narottam dās Ṭhākura, Śrīnivās Āchāryya, Rāmānanda Prabhu and so many others. Śrīla Jīva Goswāmī accepted disciples, Śrīla Rūpa Goswāmī Prabhu accepted disciples and in this way it is coming down to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, and to our Guru Mahārāj, Śrīla Bhakti Rakṣak Śrīdhara Mahārāj. This is our preceptorial line and if we want entrance into *Madhura-rasa*, if we genuinely want to satisfy Lord Kṛṣṇa then we must go through this channel. This is the proper channel to get that Love and Affection, that Beauty and everything connected with Lord Kṛṣṇa. We will be enriched with His Divine Love—*Kṛṣṇa-premā*—if we follow this preceptorial line. We know this to be true. I cannot say that the followers of any other line will not get that, but I see the living source, and so I can advise everyone, proceed in this way, for this is the source of Divine Love.

Jaya om Viṣṇupād Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Maharaja ki jaya!

Jaya Bhagavān Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura ki jaya!

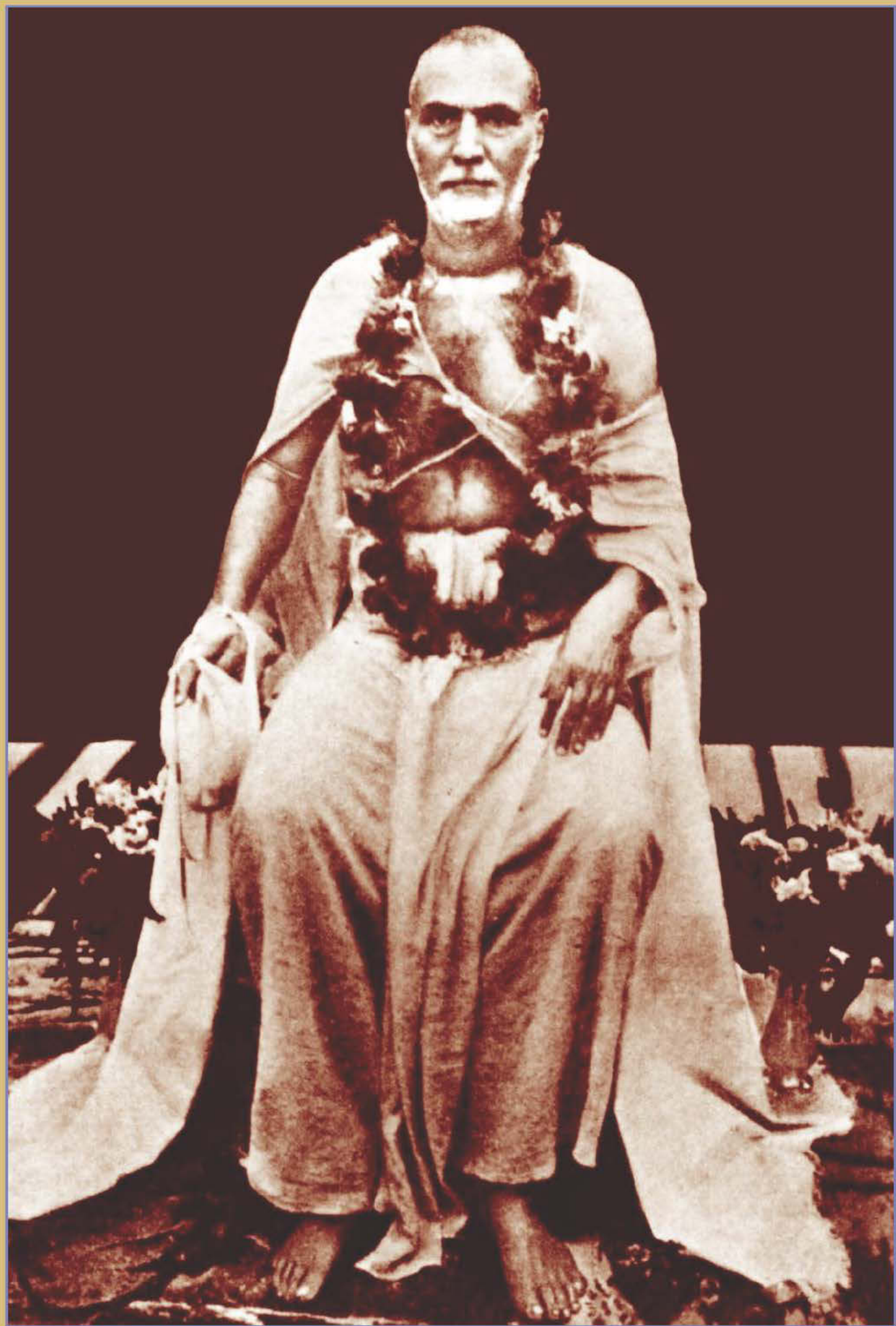
Jaya Ananta-kotī Vaiṣṇava-vṛnda ki jaya!

Saṁsāra Śrīman Mahāprabhu ki jaya!

Rūpānuga Guru-varga ki jaya!

Harināma Saṅkīrtan ki jaya!

Nitāi-gaura-premānande Haribol!



श्रीश्रीगुरुगौराङ्गै जयतः

The Land of Absolute Reality

Śrī Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

From an address given in 1966 at Śrī Chaitanya Sāraswat Maṭh, Nabadwīp, India, on the occasion of the author's appearance day, in the presence of revered Vaiṣṇavas, including Śrīla Bhaktivedanta Swāmī Mahārāj (ISKCON Founder-Āchāryya) accompanied by disciples from USA, Śrīla Bhakti Kamala Madhusūdan Mahārāj and Śrī Bhakti Baridhi Sourindra Nath Sarkar.

You are aware that this body of mine is completing seventy-two years of its mortal existence. In a physical sense, my association with the *maṭh* is well over forty years, and out of that period of time I spent thirty-seven years of my life as a *sannyāsī*. Therefore you can see that I have had three different births altogether. Today I would like to present some of the teachings of that holy descent of the Lord, Oṃ Viṣṇupāda Śrīla Bhaktisiddhānta Saraswatī Goswāmī who fulfilled the spiritual quest of this world through the Lord's own ways, means and goals. He was the mainspring of my spiritual inspiration, and imparted to me a rare spiri-

tual awakening and brought about a radical change in my life. His ever-merciful divinity bequeathed that I take this revered seat without any burden of fear and accordingly I sit here to fulfill his divine wish.

The land where he wanted us to become its denizens is the Land of Absolute Reality. In that land everybody sees each other as a divine entity in an abundant measure. This is the very nature of that world. When Lord Kṛṣṇa gave a building to Sudāmā, he received that with his ever service-centric mindset. It is a *nirguṇa* state of consciousness, a sort of position where external conditions cannot stake any claim whatsoever on it.

vanam tu sātṭviko vāso
grāmo rājasa uchyate
tāmasaṁ dyūta-sadanam
man-niketaṁ tu nirguṇam
Bhāg 11.25.25

point of view. Śrīla Bhaktivinoda Ṭhākura has written,

ye-dina gr̥he, bhajana dekhi,
gr̥hete goloka bhāya
Śuddha-bhakata

There is no scope to attach any conditionality in that state. No claimant is found there. Whatever is available or given there is entirely free. This is the manifestation of a state of pure harmony, a condition where the duality of action and reaction is totally absent. Perfect autonomy is possible in such a conception because the forces of giving and taking never oppose each other there. That world, therefore, should be our destination. Everything there is divine. There, the master sees his servant as a divine entity and reciprocates his service in the same way as he received it from him. The master considers that it is but the kindness shown by the servant towards him. There everybody is showing compassion towards one another by way of rendering his service. In that state everything is possible. This is not an expression of indifference, but the manifestation of positive dynamic harmony, and, by virtue of its power anything can be done and accepted wholeheartedly.

Śrīla Prabhupāda used to say that religion is but proper adjustment. In the celestial Goloka it is possible to have the finest and the highest form of adjustments. The cause and effect are not intrinsically associated there. It's a free world. By means of Divine Love and radiantly divine service-centric life one can have entrance into that highest world. This is not just a story or history but a pure, sublime and infinitely superior promise of existence (*artheṣu abhijñāḥ svarāt*). Theoretically the same thing exists in this terrestrial plane, if seen from that



If we enter that world by means of such a realisation we too will be able to witness those things. Our sacred key is the divine consciousness. So, adjust yourself in that divine way. By his divine touch he wanted to give us that world where everybody is divine and worthy of worship. He used to address all his disciples in the most humble way as "Prabhu" (Master). He repays them respect in the same manner in which they offer it to him.

I cannot do all services in spite of knowing what is necessary. I owe much to the devotees for their pure desire to help me in performing my duties. I admit myself as one of the most worthless servitors of all. Once, my Godbrother, Rāmgopāl Bābu, found it difficult to understand a passage from *Bhakti-rasāmṛta-sindhu*, where a devotee is saying, "I will serve my Master exclusively; neither the Goddess Lakṣmī nor even Baladev will be allowed if they come to serve Him." Rāmgopāl Bābu asked me whether or not the devotee is showing arrogance here. I read the *śloka* a couple of times and, by the grace of Prabhupāda, I realised its purport. There is no arrogance in his attitude. There is no question of establishing his superiority as a servant over others. His attitude is that, "You are all worthy to be served, and I am the servant. You please wait; it is my exclusive duty to serve you. You are all my masters and I am to serve you all." This very conception of considering oneself as a sole servitor promises us the celestial charm of the world of that highest realm.



**Śrīla Śrīdhar Dev-Goswāmī Mahārāj
discussing Hari-Kathā with Srila Swāmī
Mahārāj Prabhupād**

Śrīla Prabhupād always said that it was his duty to do all the work, right from the cooking down to begging alms. Since he cannot do them all in spite of giving the best of his effort, he takes the help of the devotees in performing them. This is the philosophy of the celestial Goloka and also of the *Mahābhāgavat*. There is nothing to rule over, all are showing mercy upon each other. There the master is requesting his disciples to shower their divine mercy by way of paying attention to his words. This is absolute reality; only love, devotion, compassion, etc., can substantiate that highest truth. The primary stage of those rarest of qualities is respect. The more respectful one is, the nearer he is to that world. He can even experience Goloka in this mundane world. The offering of service to Lord Hari that goes on here is not different from what is going on in Goloka. Śrī Guru tries to inculcate in us that great philosophy of Bhaktivinoda Ṭhākura. Other concepts are all insignificant and ludicrous to the extreme. Some are making an inch of advancement but boast laughable assertions of reaching Venus and touching the surface of the Moon. They are ecstatically proclaiming that they have the ability to throttle God to death. What a progress of science! They claim it would be a matter of a minute or a second to achieve those feats. But is it possible to kill Him by pursuing this line of thought? “Space is infinite”, is there any possibility to make that infinite, finite? Besides, there are many factors aside from the factor of time. Thought encapsulates our mental space and time. The law of thought originates from this space and time. There is no doubt that myriad numbers of inconceivable riddles and mysteries of impenetrable dimensions are there at the centre. Those whose minds have the absolute vision of reality, to them these thoughts are but jokes, the dance of mad-



**Trinity of Gurus
at
Śrī Chaitanya Sāraswat Maṭh**

men. By lifting themselves an inch or two in their cage, they dance and give an ear-deafening cry, maddened by their so-called progress.

These things we came to know from Guru Mahārāj and they must be the subject of our discussion. There is actually no famine in this earth. There is only acute hunger and thirst for want of Kṛṣṇa consciousness. No revolutionary set of concepts can become at par with Kṛṣṇa consciousness. It is ultra revolutionary, and it is without a second, for there are hardly enough people to justify the potential revolutionary essence within it. It is necessary to create loyalty and faithfulness, and it is sad to see rebellion. Opposing the all-conquering Divinity is the cause of this rebellion. So don't rebel. You will see everything in its most serene glory. The ever sacred sweetness of holy *kīrtan* could save and sanctify all rebellious instincts and impulses in you, and assures the bounties of divine pleasures here and hereafter. Needless to say, the sacred vibration of the name of “Hari” in *kīrtan* brings about a feeling of reality in our existence, and it can bring about the attitude of proper adjustment. You will find all things are here in this world but we cannot claim them because we deserve them not. First deserve, and then claim. There is no scarcity of anything else in this

world. The scarcity of all other things is nothing but the figment of our imagination. We are wrestling with our shadow and crying foul. There is a proverbial expression; “A bad workman quarrels with his tools.” The problems that you see are merely the creation of “bad workmen.” In Vaikuṇṭha everything is opulent in its pristine glory. It is possible by the grace of the Lord. How much do we know about our own selves? He is alive to my well-being. His Love is more than my love towards myself. Guru Mahārāj gave the inner essence of that transcendental world.



Today, we have Śrīpād Swāmī Mahārāj here with us and you can see two other souls have come to the lotus feet of Guru Mahārāj being attracted by his ineffable charm. Swāmī Mahārāj’s soft melodious talks on establishing Divinity, breaking the stubborn worldliness, inspire the people in large numbers from the far West to become his followers. They all are the unparalleled preaching and sanctifying grace of my Guru Mahārāj. The preaching sign of Śrīla Guru Mahārāj was to climb on the top of the tower completely.

Once, an advocate from Kṛṣṇanagar told us we should go the mountains and forests, instead of coming to the mundane people like him. I said Guru Mahārāj is not an ordinary saint to be disturbed by the existent mundanity of the place and so leave for a forsaken place for meditation. He descended from his celestial Goloka to capture this world by waging a totalitarian war in order to change it. He came to capture the forts of illusion. He came to overwhelm the moneyed people, the advocates, judges, barristers, kings, queens, emperors, and all the beautiful places of this world for the service of the Lord. He was fearless and ready to face any consequence. He said that whatever lesson I had learnt from the lotus feet of my Guru Mahārāj is to be given to this world and I have nothing to receive from here. Even an iota of his treasure would

offer a sacred sublimity to this world. He said, *pariṇāmitvād ā-virīṇchyād amangalam*, “What else can you offer me when even Brahmā, the creator of this universe, suffers for failing to reach Him through meditation?” *Sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān virīṇchātām eti tataḥ param hi mām, sudurlabhā Bhāgavatā hi loke*, “Everything is within the periphery of my knowledge. How can you trouble me? What logic do you have to convince me? What protection would you vouchsafe me while being deeply absorbed in this worldly existence?” His knowledge of this world was vast, and he knew

well what was needed in the context of all truths and realities.

When he went to Vṛndāvan after taking *sannyās*, he took two of his disciples in chaste Western dress. People jeered him and said that Vṛndāvan must be visited in utter simplicity, wearing only a piece of cotton cloth. In Vṛndāvan, he said that the piece of cotton cloth that you put on as a requirement for worship does not necessarily mean that you are qualified for worshipping the Lord. Worship of the Lord is not such an easy thing. Your dress does not speak whether you are as humble as a blade of grass, but your conduct, and that is what has to be achieved. Non-violence, according to Mahātmā Gandhi, is the weapon of the powerful. Although my Guru Mahārāj and all those revered Vaiṣṇavas possessed humility and renunciation, still they were opulent beyond measure. Even to see their humble clothing was a blessing to the eye. Such things cannot be attained by means of hypocrisy. They have the spirit to capture the world and they did that with élan (Rāja Rām Mohan Roy tried to stop that influence by quoting from the *Upaniṣads*, *Brahma-sūtra*, etc.). Nothing would be more beneficial than desiring intensely, from the core of one’s heart, to roll about in the dust of Vraja, even while ostensibly riding in a motorcar. It is dangerous if one is internally attracted towards sensual pleasures

while pretending to be a picture of renunciation. What is the utility of dressing that way when the core of one's heart craves for earthly pleasures? It is but depriving oneself from the realisation of the ultimate sense of the term. It would be unwise if one is unaware of the real purport of the dress, but puts it on just to follow its ritualistic significance.

Prabhupād radically cured the ailments of the Vaiṣṇavas and made them healthy. Like a surgeon he cut open the diseased part, removed the pus, and applied medicine to cure the affected area. He imparted a new vision to save and sanctify the values of the frail mortals in an age of chaos and conflict.

Those who are present here, many of them enlightened themselves by the touch of his golden wand. Knowledge is power, but Love is more powerful, and any price should be paid for that. All treasures can be sacrificed for attaining that blissful and sublime Love with which to enter that world of highest Divinity. We are unaware that we are caught in a web of fear (*bhayaṁ dvitīyā-bhiniveśataḥ syād*). We feel ourselves independent in spite of living without the liberty of Divine Love. In *Śrīmad Bhāgavat* this attitude of ours is stated as an act of committing treachery to one's own self. Finite beings are all suicidal. More or less we are keeping ourselves busy in suicidal activities, and that is why he made an illuminative arrangement for the sake of redeeming the fallen, faithless, and servile creatures like us. His promise of the deliverance of this world and its living beings bears the stamp of the highest Divinity. Therefore to praise his lotus feet will

bring us unimaginable benefit. His principle of all consciousness needs to be upheld with all its glory and spell. The web of illusions cannot entangle us if we uphold his philosophy of divine well-being; otherwise there is every possibility of getting lost in the vortex of

worldly illusion. *Tad Viṣṇoh paramaṁ padaṁ sadā paśyanti sūrayaḥ divīva chakṣur ātatam*. Like the universal eye, the light-giving sun exists in the sky; similarly the lotus feet of Viṣṇu also spread across the realm above. To us, He is the Observer, not the object to be observed. He is the Knower, not the object to be known. If one's mind is fully absorbed in selfless service towards the Lord, then he can observe that Observer and know the Knower.

He is in fact transcendental. The term 'transcendental' is a much-loved term of *Śrīmad Bhāgavat*,

where materialism is dealt with in a scientific way and in accordance with the purest form of knowledge and not abstractionisms. It is said in the *Bhāgavat* that we must have devotion to that which is beyond the ken of our material perception (*mīyate anayā*). The thing which is perceived within the range of inferior faculties of living beings are

all gross. The transcendental is by its definition, beyond you (*yato bhaktir adhokṣaje... adhab-kṛtāṁ akṣajāṁ indriya-jñanāṁ yena*), it is far above matter. It exists prevailing over matter but remains inconceivable to our empirical minds. It is present like our guardian but our physical sense is unaware of its existence. Devotion is the path to transcend the barrier of our limitations, to have a tryst with that Unknown. Awakening of devotion causes the evolutionary growth of the soul of



*“O Sāragrāhī
Vaiṣṇava soul,
thou art an
angel fair...”*

the living being. And in the highest phase of evolution the soul's supermost divinity will appear if the Lord is merciful.

It is said in *Bhagavad-gītā*,

ūrdhva-mūlam adhaḥ śākham
aśvatthaṁ prāhur avyayam
chhandāṁsi yasya parṇāni
yas taṁ veda sa veda-vit

Bg 15.1

“Who is the master of the Veda? He, who is able to offer such a conception of the world. What kind of conception? ‘It is like a banyan tree, whose roots grow at the top of it and spread themselves like a burgeoning coral reef at the bottom.’ It conceives of the eye as the birthplace of beauty and the ear, the birthplace of sound.”

Śrī Śaṅkarācāryya gave an example while explaining the *Vedānta*. He said that while strolling in a garden in a dream it appeared to the dreamer that he was long acquainted with the trees of that garden. Although the trees were only dreams yet they appeared to the dreamer as real. Accordingly the visible world is the creation of our minds. When our mundane mind gets trapped in myriad numbers of our partial thoughts and fragmented feelings, they all appear to us as stark realities

In *Manu Saṁhitā* it is stated,

yadā sa devo jāgarti tadevaṁ cheṣṭate jagat
yadā svapiti śāntātmā tadā sarvaṁ nimīlati

“When that Great Being is in slumber then everything is in deep slumber. There is no creation, no destruction or anything else. With His awakening everything becomes active.”

These are the kinds of finest conceptions given by those great souls. We can make our life truly enlightened and enrich our existence here and hereafter by associating ourselves with these supreme understand-

ings of the all-embracing reality.

It is the blessings of that Divinity that I am here with my friends. He deserves all the praises that you heap on me. If I deserve anything, it is certainly not for holding this mortal body, not for having material knowledge that I gather from this world, but for being a chosen emissary for carrying the messages from that transcendental world. Yes, there is justification for having your praise. As the glory of fire is expressed when iron becomes red hot in fire, similarly the glory of the highest Divinity is expressed when the light of divine consciousness enlightens a man.

Therefore, I consider

that the glory, praise, etc., that you shower upon me is actually made for the lotus feet of my Śrī Guru and I pray that by the touch of the lotus feet of his ever illuminant resplendent glory, the world will find the perennial stream of spiritual fulfilment of the highest magnitude.





श्रील रूपगोस्वामिपादविरचितं श्रीश्रीचैतन्याष्टकम्

Śrī-Śrī-Chaitanyāṣṭakam

Eight Verses in Glorification of Śrī Chaitanya Mahāprabhu

by Śrīla Rūpa Goswāmīpāda

सदोपास्यः श्रीमान् धृतमनुजकायैः प्रणयितां
वहद्भिर्गीर्वाणैर्गिरिशपरमेष्ठिप्रभृतिभिः ।
स्वभक्तेभ्यः शुद्धां निजभजनमुद्रामुपदिशन्
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥१॥

सुरेशानां दुर्गं गतिरतिशयेनोपनिषदां
मुनीनां सर्वस्वं प्रणतपटलीनां मधुरिमा ।
विनिर्यासः प्रेम्णो निखिलपशुपालाम्बुजदृशां
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥२॥

sadopāsyah śrīmān dhr̥ta-manuja-kāyaiḥ praṇayitām
vahadbhir gīrvāṇair giriśa-parameṣṭhi-prabhṛtibhiḥ
svabhaktebhyah śuddhām nija-bhajana-mudrām upadiśan
sa chaitanyah kiṁ me punar api dṛśor yāsyati padam

sureśānām durgam gatiṛ atiśayenopaniṣadām
munīnām sarvasvaṁ praṇaṭa-paṭalīnām madhurimā
viniryāsaḥ premno nikhila-paśupālāmbuja-dṛśām
sa chaitanyah kiṁ me punar api dṛśor yāsyati padam

1. He is resplendent in His beauty, beloved and ever worshipping by Brahmā, Śiva and other demigods who appear in human form as His associates (Haridās Ṭhākura, Advaita Āchāryya and others), and to His intimate associate-devotees (Swarūp Dāmodar, Rāmānanda Rāy and others) He reveals His pure loving service. Oh, will this Śrī Chaitanyadev once again graciously appear in the path of my vision?

2. He is the guardian* of the demigods headed by Lord Indra; He is the Supreme Objective of the *Upaniṣads*; He is the wealth of the sages; He is sweetness personified to His surrendered souls; and He is the nectar of Divine Love to all the cowherd girls of Vṛndāvan. Oh, will this Śrī Chaitanyadev once again graciously appear in the path of my vision?

**durgam*, 'impenetrable like a protective fort', in the sense that He is the guardian (of the demigods), or another meaning is 'difficult to attain'.

स्वरूपं विभ्राणो जगदतुलमद्वैतदयितः
प्रपन्नश्रीवासो जनितपरमानन्दगरिमा ।
हरिर्दीनोद्धारी गजपतिकृपोत्सेकतरलः
स चैतन्यः किं मे पुनरपि दशोर्यास्यति पदम् ॥३॥

हरे कृष्णेत्युच्चैः स्फुरितरसनो नामगणना-
कृतग्रंथिश्रेणिसुभगकटिसूत्रोज्ज्वलकरः ।
विशालाक्षो दीर्घार्गलयुगलखेलाञ्जितभुजः
स चैतन्यः किं मे पुनरपि दशोर्यास्यति पदम् ॥५॥

svarūpaṁ vibhṛāṇo jagad atulam advaita-dayitaḥ
prapanna-śrī-vāso janita-paramānanda-garimā
harir dīnoddhārī gajapati-kṛpotseka-taralaḥ
sa chaitanyaḥ kiṁ me punar api dṛṣor yāsyati padam

3(a). His mercy maintains the life of Swarūp Dāmodar, whose devotion is unparalleled in this world; He is beloved of Advaita Prabhu and the only shelter of Śrīvās Paṇḍit; He is the revealer of the glories of the venerable *sannyāsīn* Paramānanda Purī, and the saviour of His humble devotee Haridās Ṭhākura; His heart melts to shower His grace upon Gajapati Pratāp Rudra, the great devotee king of Orissa. Oh, will this Śrī Chaitanyadev once again graciously appear in the path of my vision?

3(b). He accepts many forms, yet He remains the one Supreme Lord Kṛṣṇa, who is adored above all others in the world; as Nārāyaṇ, He is the abode of Lakṣmī who eternally serves His lotus feet; He manifests His Divine Birth and gives supreme spiritual joy to the world; He is the Supreme Lord Hari (the lion) who destroys the threefold sufferings and rescues the fallen souls—He uproots the sins of His humble devotees and comes to their rescue—by His grace, He swiftly rescues Gajendra, the king of the elephants, from the crocodile. Oh, will this Śrī Kṛṣṇa Chaitanya once again graciously appear in the path of my vision?

(Both meanings are contained within this one Sanskrit verse.)

रसोद्दामा कामार्बुदमधुरधामोज्ज्वलतनु-
र्यतीनामुत्तंसस्तरणिकरविद्योतिवसनः ।
हिरण्यानां लक्ष्मीभरमभिभवन्नाङ्गिकरुचा
स चैतन्यः किं मे पुनरपि दशोर्यास्यति पदम् ॥४॥

rasoddāmā kāmārbuda-madhura-dhāmojjvala-tanur
yatīnām uttamsas taraṇi-kara-vidyoti-vasanaḥ
hiraṇyānām lakṣmī-bharam abhibhavann āṅgika-ruchā
sa chaitanyaḥ kiṁ me punar api dṛṣor yāsyati padam

4. He is maddened, tasting the supreme devotional ecstasy of Divine Consortherhood, His form possesses the charm and effulgence of billions of cupids; He is the crown-jewel of the *sannyāsīns*; His garment is effulgent like the rays of the rising sun, and His bodily radiance exceeds the lustre of mountains of gold. Oh, will this Śrī Chaitanyadev once again graciously appear in the path of my vision?

hare kṛṣṇety uchchaiḥ sphurita-rasano nāma-gaṇanā-
kṛta-granthi-śreṇi-subhaga-kaṭi-sūtrojjvala-karaḥ
viśālākṣo dīrghārgala-yugala-khelāñchita-bhujāḥ
sa chaitanyaḥ kiṁ me punar api dṛṣor yāsyati padam

5. The Hare Kṛṣṇa *Mahā-mantra* dances exuberantly on His tongue; His left hand, adorned with a knotted thread tied around His slender waist, keeps count of the Holy Names as He chants; His eyes resemble lotus petals and sometimes He raises His long arms in ecstasy. Oh, will this Śrī Chaitanyadev once again graciously appear in the path of my vision?

पयोराशेस्तीरे स्फुरदुपवनालीकलनया
मुहुर्वृन्दारण्यस्मरणजनितप्रेमविवशः ।
क्वचित् कृष्णावृत्तिप्रचलरसनो भक्तिरसिकः
स चैतन्यः किं मे पुनरपि दशोर्यास्यति पदम् ॥६॥

payo-rāśes tīre sphurad upavanāli-kalanayā
muhur vṛndāraṇya-smaraṇa-janita-prema-vivaśaḥ
kvachit kṛṣṇāvṛtti-prachala-rasano bhakti-rasikaḥ
sa chaitanyaḥ kiṁ me punar api dṛṣor yāsyati padam

6. Seeing the beautiful groves on the shore of the ocean, His remembrance of Śrī Vṛndāvan is ignited and He becomes overwhelmed with Divine Love; His tongue restlessly vibrates “Kṛṣṇa, Kṛṣṇa.” Oh, will this Śrī Chaitanyadev, who is always tasting the ecstasy of devotion, once again graciously appear in the path of my vision?

रथारूढस्यारादधिपदवि नीलाचलपते-
रदभ्रप्रेमोर्मिस्फुरितनटनोह्लासविवशः ।
सहर्षं गायद्भिः परिवृततनुवैष्णवजनैः
स चैतन्यः किं मे पुनरपि दशोर्यास्यति पदम् ॥७॥

rathārūḍhasyārād adhi-padavi nīlāchala-pater
adabhra-premormi-sphurita-naṭanollāsa-vivaśaḥ
saharṣaṁ gāyadbhiḥ parivṛta-tanur vaiṣṇava-janaiḥ
sa chaitanyaḥ kiṁ me punar api dṛṣor yāsyati padam

7. Surrounded by the Vaiṣṇavas during the Holy Rathayātrā Festival, in the presence of Śrī Jagannāth presiding on the chariot as it proceeds on the road to the Guṇḍichā temple, He ecstatically dances and sings the Glories of the Lord, in the oceanic waves of the outpouring of His Divine Love. Oh, will this Śrī Chaitanyadev once again graciously appear in the path of my vision?

भुवं सिञ्चन्नश्रुमुतिभिरभितः सान्द्रपुलकैः
 परीताङ्गो नीपस्तबकनवकिञ्जल्कजयिभिः ।
 घनस्वेदस्तोमस्तिमिततनुरुत्कीर्तनसुखी
 स चैतन्यः किं मे पुनरपि दशोर्यास्यति पदम् ॥८॥

अधीते गौराङ्गस्मरणपदवीमङ्गलतरं
 कृती यो विश्रम्भस्फुरदमलधीरष्टकमिदम् ।
 परानन्दे सद्यस्तदमलपदाम्भोजयुगले
 परिस्फारा तस्य स्फुरतु नितरां प्रेमलहरी ॥९॥

bhuvanṁ siñchann aśru-srutibhir abhitaḥ sāndra-pulakaiḥ
 parītāngo nīpa-stabaka-nava-kiñjalka-jayibhiḥ
 ghana-sveda-stoma-stimita-tanur utkīrtana-sukhī
 sa chaitanyaḥ kiṁ me punar api dāśor yāsyati padam

adhīte gaurāṅga-smaraṇa-padavī-maṅgalataram
 kṛtī yo viśrambha-sphurad-amala-dhīr aṣṭakam idam
 parānande sadyas tad amala-padāmbhoja-yugale
 parisphārā tasya sphuratu nitarāṁ prema-laharī

8. The earth is bathed in His tears which flow in His ecstasy of chanting the Holy Names, the hairs on His body stand on end rivalling the beauty of blossoming kadamba flowers, and He is drenched in perspiration. Oh, will this Śrī Chaitanyadev once again graciously appear in the path of my vision?

9. May the wave of Divine Love for Śrī Chaitanya Mahāprabhu's holy lotus feet, the abode of supreme joy, flood the heart of the fortunate soul who with devotion regularly sings this most auspicious *Śrī Śrī Chaitanyāṣṭakam*, a poem in divine remembrance of the blessed Lord Śrī Chaitanyadev.

Translation by Śrīpād Swarūpānanda Dās



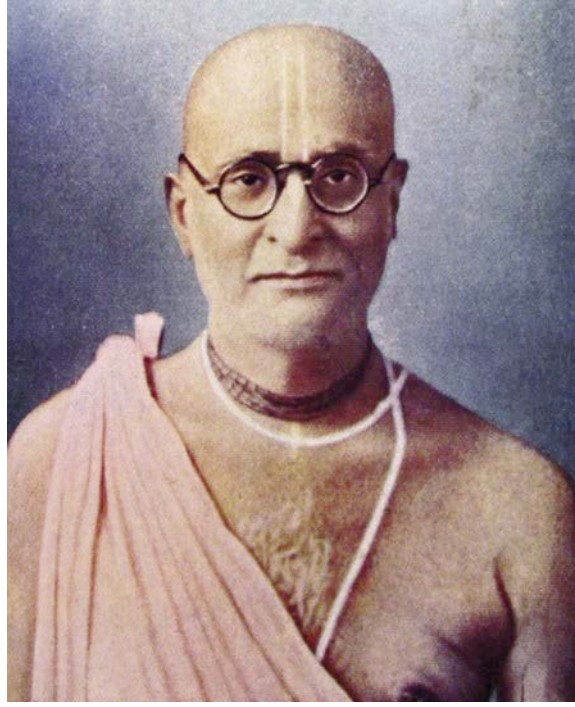


Their Lordships

Śrī Śrī Guru-Gaurāṅga- Gāndharvā-Govindasundarjīu

Worshippable Śrī Mūrtis of Śrī Chaitanya Sāraswat Maṭh

श्रीश्रीगुरुगौराङ्गौ जयतः



The Worship of Śrī Mūrti

Idolatry or Divine Service of Godhead?

Śrī Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda

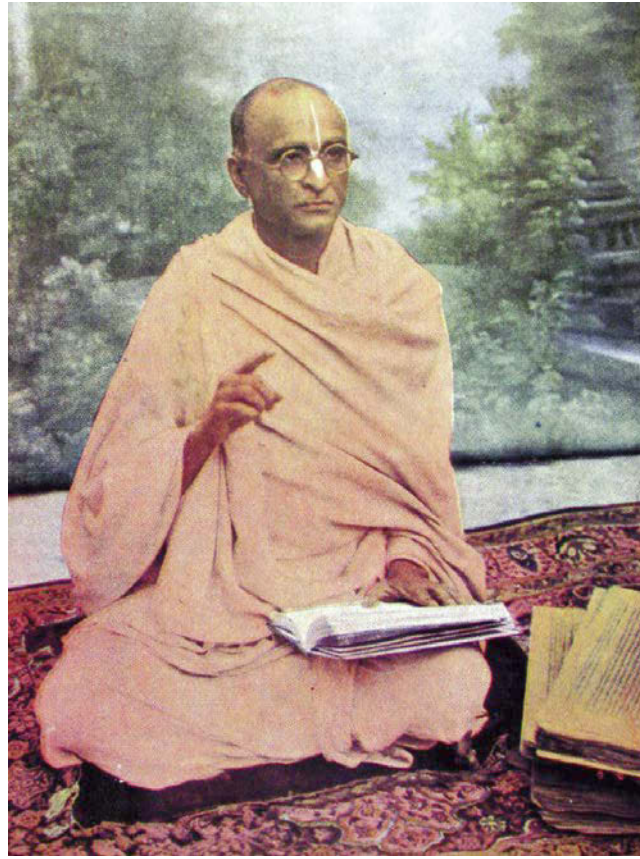
*From a conversation between Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura
and Professor Albert E. Suthers of Ohio State University 1929*

Professor Suthers: I am able to feel the super-excellence of the Vaiṣṇava Philosophy among the Indian philosophies. But to my mind the acceptance of idolatry in the Vaiṣṇava Philosophy like the other Indian philosophies seems to be a stigma in it.

Śrīla Sarasvatī Ṭhākura: Idolatry has never been accepted in the Vaiṣṇava Philosophy; on the other hand, it has been more or less accepted in the other philosophies, at least mentally, if not in so many words. In the very word 'Bhagavān' have accumulated all the excel-

lences that are there in the human and supra-human conceptions. The existence of Majesty, viz. the furthest limits of both vastness and minuteness, is a characteristic of God. The second characteristic is His omnipotence. If one understands the word 'omnipotence' to mean what is conceivable by the human intellect or what is possible for man, one is wrong. God is omnipotent, because what is impossible according to the human intellect is within the ambit of the inscrutable power of God. Due to His inscrutable power, He is simultaneously both with and without

Form. It will be the denial of His inscrutable power, if you say that He cannot have His Form, or He has not His eternal Form, only having a Form for the time being, none in the end. By dint of His inscrutable power, He is with His eternal sportive Form before a liberated soul conversant with the service of His potencies. Contemplation only on formlessness is rather unnatural and devoid of differential excellence. God is always all-good, all-glory and all-beauty. His beauty is visible only to the transcendental eye. God is the transcendental reality, pure, full and sentient in essence and sentient essence is His Form.



idol. Just as even by coming down to this phenomenal world, God remains untouched by the influence of *māyā*, by dint of His inscrutable power, so does His true Form, too, as revealed to the unmixed entity of His devotee, remain above it, even though brought down here. For this reason the Vaiṣṇava Philosophy terms *Śrī-Mūrti* as His '*Archavatāra*' (Worshipable Descent).

The conception of God without Form in contradistinction to His Essential Form is as calamitous as is the falsely imagined Form of God for one competent to see His True Form. Such insignificant processes

It is true that God has no material body, but He has His *sat* (eternal) *chit* (all-sentient) *ānanda* (all-blissful) transcendental body visible only to the eye that is clear (devoid of matter). To the material eye, God is formless, but to the transcendental eye He is with His body of *chit* or all-sentience. The *mūrtis* (forms) prepared and worshipped by those who have not seen this *chit*-body of God with their true and eternal eye cleansed with the collyrium of the Love of God are of course idols and all the worshippers of those idols must be idolaters. The worship of *mūrtis* of God prepared from imagination may be called idolatry. Suppose I, who have not seen Jacob, make a *mūrti* of him out of imagination, this *mūrti* is not the replica of his form. Besides, if Jacob is a creature of this world, whose body, mind and soul are different from one another, his photograph being only the replica of his material body is also different from his eternal and intrinsically true form. But God with His *sat-chit-ānanda* Body is not such a thing; His Body and Soul are not different from each other; nor are His Name and Soul, His Figure and Soul, His Attribute and Figure, His Attribute and Soul, His Sport and Soul, His Sport and Figure, His Sport and Attribute, different.

If a pure entity or unmixed soul sees that eternal Form of God and receives It in his own pure receptacle and then places this transcendental Form in the world from his heart as illumining the intrinsically and essentially true Form of God, that never deserves to be called an

occur before attaining to the real entity and only grope in the darkness. The *Śrī-Vigraha* of the Vaiṣṇava Philosophy cannot but be the direct indication of the Essential Form of God. By way of an imperfect comparison it may be said to be the proxy of the essential Form of God that is beyond the cognisance of the material eye, just as there are, in art and science, crude representations of invisible matter.

How can those that have not in their heart love of God, that is the true function of the soul and is the science of the true knowledge of realities, think of the *Śrī-Mūrti* (*Śrī Vigraha*) as other than an idol? The deliberations of the Vaiṣṇava Philosophy are very fine. These have shown by true scientific analysis that they are all, more or less, idolaters who declare themselves as partisans either of the doctrine of no Form of God or that of His material Form. Just as those who attribute God-ship to matter and worship it like the fire worshippers among the uncivilised people or the worshippers of the planets, such as Jupiter, Saturn, etc., of Greece, are crude idolaters, in a similar manner the others, who declare everything beyond matter as formless, and become exponents of the doctrine of non-distinction, are equal or even greater idolaters.

The henotheists or worshippers of one of the Vedic deities or the worshippers of the five deities (called *pañchopāsakas*) worship imaginary icons, considering

them as God. According to them, God has no *sat-chit-ānanda-vigraha*, and as without some form there can be no subject for contemplation, to make it easy to meditate on Him, some form has got to be imagined. They are all idolaters. So also is the conduct of some of the yogīs and others to be regarded as idolatry, who, for purifying their heart or improving the functions of the mind, imagine a God and perform practices of contemplation, etc., of some imaginary form of His. Those who consider *jīvas* (ordinary mortals) as God are the most blasphemous idolaters, because to imagine any worldly thing or form as God is idolatry.

There is a world of difference between the worship of *Śrī-Mūrti* as ordained by the Vaiṣṇava Philosophy and

the doctrines of God with Form and God without Form of other thinkers. Mahāprabhu Śrī Chaitanyadev has refuted all forms of idolatry and instructed instead the service of the *Archāvatāras* of the All-merciful God of Inscrutable Potency.

Professor Suthers: I have truly been astonished to hear from Your Holiness these mysteries of the Vaiṣṇava Philosophy and their scientific analysis with the most reasonable arguments. I could not even think before that there are in the Vaiṣṇava Philosophy such excellent solution, corroboration and elucidation of the problems of Indian philosophy.

Prabhupāda Pranāma

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

Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj

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

श्रीश्रीगुरुगौराङ्गौ जयतः

Lower than the Grass

by

Śrī Śrīla Sachchidānanda Bhaktivinoda Ṭhākura

From an essay published in 1886

tr̥ṇād api sunīchena
taror iva sahiṣṇunā
amāninā māna-dena
kīrttanīyaḥ sadā hariḥ

Śrī Śikṣāṣṭaka verse 3

“One who thinks himself lower than the grass,
who is more forbearing than a tree,
and who does not desire personal honour
but is always prepared to give all respect to others,
is qualified to always chant the Holy Name of Kṛṣṇa.”



Four very special qualities: a natural meekness and humility because of total detachment from matter; pure compassion unencumbered by envy; a spotless heart free from mundane, false prestige; and a proper respectful attitude towards everyone.

When the Holy Name, the full embodiment of all transcendental *rasas*, appears in the *sādhaka's* heart, his attitude of mind is transformed. He thinks, "I am consti-

tutionally an infinitesimal eternal servitor of Lord Kṛṣṇa. I have no real need for materialism but, alas because of my estrangement from Kṛṣṇa's lotus feet, I find myself in my present predicament. Being bound to the grinding wheel of repeated birth and death, I am suffering untold miseries. Now, by the grace of my Spiritual Master and the Vaiṣṇavas, I have come to realise that only by devotional service to the Supreme Lord can I find release from the distresses of material existence, be reinstated in my constitutional position,

regain my spiritual identity, and attain Love of God. But as long as I am not freed from the chains of material bondage, I am obliged to embrace the path of *yukta-vairāgya* (renunciation by actively engaging the senses in the Lord's service). Relying upon *sambandha-jñāna*, I will have to accept matter for my bare necessities to keep body and soul together.

“Misery stemming from paucity, disease, calamity and old age, and happiness caused by wealth, health, beauty, and education, are called *prārabdha* karmic reactions and must be experienced as inseparable features of this present body. I will not be able to avoid such reactions. In any case, loss and gain, birth and death, suffering and joy are left behind when one ascends to the spiritual plane. Therefore these mundane matters are inconsequential to my actual life. I will approach the Lord with utmost humility and pray, ‘O Kṛṣṇa! O Govinda! O Lord of my heart, when will I be engaged in Your divine service? Kindly be merciful upon this lowly creature now and quickly accept me as Your servitor.’ In this mood I may either renounce my family or remain at home living frugally. It doesn't matter, for by Kṛṣṇa's grace I will somehow sustain my life.

“A dead straw in the street is simply matter; accordingly, its ego or identity naturally corresponds to its factual existence, for a straw is but a straw. But my present ego is *ahankāra*, made up of gross and subtle coverings; it does not tally with my original spiritual self. The straw's *abhimān* or ego is factual but my material ego is unreal. Therefore it is only correct that I become more humble than the straw in the street.”

The meaning of “more tolerant than a tree”, is as follows. The tree is so tolerant that it cannot even neglect to offer its cooling shade and succulent fruits to the very person who is going to cut it down. The devotee of Lord Kṛṣṇa is even more kind because he is compassionate to everyone, friend or foe, desiring only their best. One who chants the Holy Name without offences is overwhelmed with thoughts of the well being of others. He thinks, “O Lord! My friends, companions and

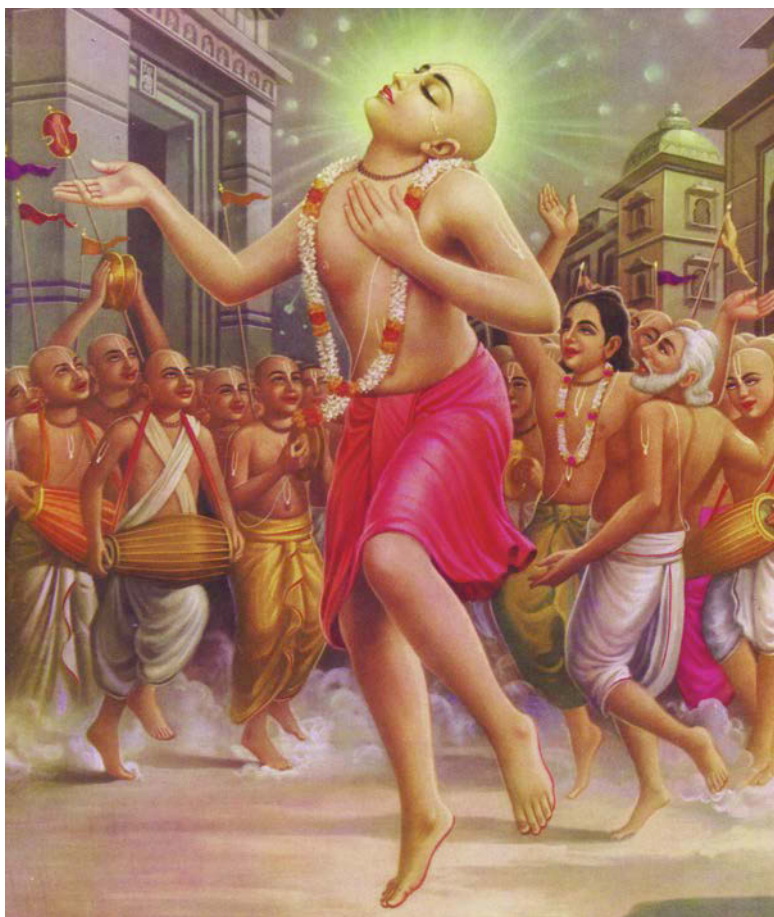
all other living entities are so very unfortunate. How shall they be able to develop Love and attraction for chanting Your all-auspicious Name? They are sunken in the quagmire of familial attachments, wealth and property, petty successes and reverses, loss and profit, joys and sufferings, birth and death and on and on—all because they are blinded by *māyā*.

“I see not the slightest indication that they are disgusted with this futile material existence filled only with *anarthas* (unwanted things). The noose of their unlimited desires for sense gratification is slowly strangling them. They

spend their valuable time busying themselves in useless affairs of *karma* and *jñāna*. How can these persons be made interested in self-realisation?”

Entreating the Lord in this manner, the devotee's heart becomes flooded with spiritual emotions. He loudly sings: “In the age of Kali, there is no other way, there is no other way, no other way than chanting the Holy Name of Lord Hari!”

The word *amānī* reveals the third quality of the devotee whose chanting is decorated with offencelessness: his heart is spotlessly free from mundane ego and false



Lord Chaitanya Mahāprabhu, the most magnanimous *Avatāra* and saviour of the fallen souls of *Kali-yuga*

prestige. The false designations of the *jīva*'s gross and subtle body have grown up out of nescience. Yogic perfections, opulence, good looks, high birth, strength, position, influence are all features of his *ahaṅkāra*; they are incompatible with his real spiritual identity; indeed, they are totally alien and false. Having a spotless heart devoid of false ego and prestige means specifically that the devotee completely distances himself from all unreal designations. But what about the pride that may well follow the subjugation of false designations? In spite of his being highly respected, the devotee who demonstrates tolerance, humility and a pure heart is a fit candidate to chant purely. He will take care to avoid becoming proud of being honoured as a *brāhmaṇa* (if he is a householder) or as a *san-*

nyāsī (if he is a renunciate); he concentrates on the lotus feet of Lord Kṛṣṇa and chants His Holy Name. He considers himself as an aspiring servant of the Lord's eternal servants, so he is never envious or spiteful to anyone. He pleases everyone with sweet sublime words and exemplary actions that bring benediction to the world. He offers respect to distinguished personalities such as learned *brāhmaṇas*; to Brahmā, Śiva and other demigods he offers obeisance with utmost humility, praying to them for increasing his devotion to Lord Kṛṣṇa; and to elevated Vaiṣṇavas and pure devotees he offers service with heart and soul.

The chanting of the Holy Name that is felicitated with the above mentioned four qualities is the highest success in human life. This is the declaration of Lord Chaitanya Mahāprabhu, the most magnanimous *Avatāra* and saviour of the fallen souls of *Kali-yuga*.

uttama hañā āpanāke māne tṛṇādhama
 dui-prakāre sahiṣṇutā kare vṛkṣa-sama
 vṛkṣa yen kāṭileha kichhu nā bolaya
 śukāñā maileha kāre pānī nā māgaya
 yei ye māgaye, tāre deya āpana-dhana
 gharma-vṛṣṭi sahe, ānera karaye rakṣaṇa
 uttama hañā vaiṣṇava habe nirabhimāna
 jīve sammāna dibe jāni' 'kṛṣṇa'-adhiṣṭhāna
 ei-mata hañā yei kṛṣṇa-nāma laya
 śrī-kṛṣṇa-charaṇe tāñra prema upajaya

Cc. Antya: 20.22–26

**“There is no better means for attaining
 all-round benefit and success for
 humanity than the chanting of the
 Holy Name, for chanting brings good
 fortune to others and all
 auspiciousness to the self.”**

“Although he is the most exalted, he thinks himself lower than the grass, and like a tree he tolerates everything in these two ways: when a tree is chopped down, it does not object and even if dying of thirst, it does not ask anyone for water. Still if anyone asks anything from that tree, it delivers all its fruits, flowers and whatever it possesses to anyone and everyone. It tolerates scorching heat and bitter storms, yet it still gives shelter to others. Similarly, although a Vaiṣṇava is the most exalted, still he is prideless and affords all respect to everyone, know-

ing everyone to be the dwelling place of Kṛṣṇa. If one chants the Holy Name of Lord Kṛṣṇa in this consciousness then certainly pure Love of Kṛṣṇa's lotus feet will awaken within him.”

For one who knows themselves to be the

eternal servant of Lord Kṛṣṇa, his eternal *dharma* or religion is chanting the Holy Name, whether he is a resident of this material world or enters into the spiritual sky. There is no better means for attaining all-round benefit and success for humanity than the chanting of the Holy Name, for chanting brings good fortune to others and all auspiciousness to the self. This *śloka* (*tṛṇād api sunīchena...*) was composed for the sole reason of clearly establishing how to avoid *Nāmāparādha* and *Nāmābhāsa* in chanting.

One whose intelligence avoids Kṛṣṇa and rushes headlong after the intoxication of material enjoyment can never perceive his true position as but an infinitesimal spark of consciousness. One who thinks he is the enjoyer can never admit his insignificance. Nor is he tolerant by nature; he'll not like to give up his false ego and false prestige. A gross sense enjoyer is thoroughly unwilling and incapable of ungrudgingly offering respect to another enjoyer like himself; it is the materialist's habit to be insincere in his dealings with others, to the point of being obnoxious. But the Vaiṣṇava who actually finds ecstasy in the Holy Name is more humble than a blade of grass and more tolerant than a tree; he is unconcerned and even unwilling to receive respect, but eager to offer respect to others. Only such an elevated soul is awarded constant association of the Holy Name in *kīrttan*. When these pure souls offer glorification and obeisance to the Spiritual Master and other senior Vaiṣṇavas, they do so because of their quality of

mānada (respecting others); when they advise and enthuse disciples and *sādhakas* about the process of chanting, showering them with appreciative and even laudatory words spoken in great affection, their quality of *amānī* (expecting no respect) is revealed.

Such a person always behaves in accord with the position of his elevated status; therefore, he is tolerant of the anger and dismay of the fools who resent his prominence. In this way he exhibits deep forbearance. The offenceless chanter sees himself as lower than the straw in the street that is trampled by the walking masses. Such a saintly soul never thinks, “I am a Vaiṣṇava”, or “I am a Guru”. Indeed, he always thinks himself a disciple of everyone, most meek and fallen. Knowing every atom and every infinitesimal spirit-soul to be the residence of Lord Kṛṣṇa, he never treats anyone as inferior to himself, nor does he require anything from anyone in this world. Even if others are envious and spiteful to him, he never retaliates; on the contrary, he prays for his tormentors’ well being.

The perfect chanter of the Holy Name never deviates from the process he received from his Spiritual Master by introducing new methods, e.g. by replacing the *Mahā-mantra* with some concocted and imaginary rhyme. A Vaiṣṇava’s humility is not to be questioned if he preaches widely the glories of the Holy Name by writing new books as long as this is done strictly in accordance with the instructions of his Spiritual Master. But if one tries to trick people, making a show of humility only to gain the adoration of the masses, that is not accepted as true humility. The pure chanter of the Holy Name never visualises the exploitable form of ‘enjoyable matter’; rather he sees everything in this world as ingredients for the service of Lord Kṛṣṇa and His associates and devotees. Enjoying this world is simply never considered, because the devotee takes the position of a submissive hearer and never considers dissociating himself from the *Mahā-mantra* he received

from his Spiritual Master. Thus he is neither eager nor interested in propagating new ideas or opinions. One who regards himself to be the Guru of any Vaiṣṇava devotee rings humility’s death knell. The plain truth is that he who does not heed Lord Chaitanya’s instructions in this *Śikṣāṣṭaka* is doomed to pursue

material gain with the sole intention of appeasing the senses at the cost of his real spiritual identity. Even if he is a ‘Spiritual Master’, he will simply hanker for recognition in that position. Such an offender can never chant the Holy Name. No matter how sincere and faithful his disciples may be, they will never become worthy of receiving and chanting the pure Holy Name if they hear his offensive chanting.



etan nirvidyamānānām
ichchhatām akuto-bhayam
yoginām nṛpa nirṇītaṁ
harer nāmānukīrtanam

Bhāg 2.1.11

“O King, ceaseless chanting of the Holy Name of the Lord following in the footsteps of the *Mahājānas*, free from all doubts and fear, is certainly the path of success for all—those free from all material desires, those who desire all sorts of material enjoyment as well as those fully self-satisfied in pure transcendence.”

idaṁ śarīraṁ pariṇāma-peśalaṁ
pataty avaśyaṁ śata-sandhi-jarjaram
kim auśadhaṁ pṛchchhasi mūḍha durmate
nirāmayam kṛṣṇa-rasāyanam piba

Mukunda-mālā-stotra verse 37

“This body of a hundred joints must soon become decrepit and inevitably fall and fail—its beauty only transient. O you deluded fool! Why do you ask for medicine? Just drink the elixir of Kṛṣṇa, the real and only infallible cure.”



श्रीश्रीगुरुगौराङ्गौ जयतः



Service Means Giving Your Self

Śrī Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

Learn to give your self. Learn to die the so-called death—embrace it at every second. In this political and social world, everything is done at the cost of life. In every duty, at every step, they are ready to give up their lives for that ‘do or die’ conception. If one accepts such a principle of life, he is sure to progress. And his progress will be very, very intense. ‘Do or die’—you are to live with such an attitude. At every point, you are ready to do anything at the cost of your life. You will be a great success if you serve with this spirit at heart. When you are approaching that special spiritual substance, that high spiritual life,

then you are to invite death at every point of your life. The most intense desire to give your self is ‘do or die’ at every point in giving your life. The guarantee is, “I shall attain that or I shall die.”

You are to approach the Divine Sound, the Holy Name, with this spirit of self-giving. “No giving, no getting; no risk, no gain.” If you want to give with such intensified nature, then you will be adored as a candidate, a bona fide candidate of that spiritual world. So, self-giving is necessary. Service means self-giving, self-dedication. That should be our attitude to approach the higher

plane. Then, all the coatings of the material ego will vanish one by one, and the genuine substance from within will come out and select its own soil. “This is my home, this is my sweet home.”

So many coverings are causing deviation in different directions. These foreign things are taking us far, far away from our *svarūp*, that noble self of a servant in the highest plane of the whole organism. The Beautiful is playing and dancing in His own Sweetness and Affection. We can reach Him there, but we have to follow this course of ‘do or die’ at every moment. Through self-giving we can acquire our fortune, not by sitting in one place and collecting information of different locales. What utility can we get, what benefit can we derive from collecting such information? As a master, I am sitting in my room, in my chair, and I will gather different facts to be utilised for my self-interest. This kind of mentality is not acceptable.

The process of self-giving is given by Śrīla Rūpa Goswāmī:

**ādaṁ śraddhā tataḥ, sādhu-saṅgo ’tha bhajana-kriyā
tato ’nārtha-nivṛttiḥ syāt tato niṣṭhā ruchiḥ tataḥ
athāsaktis tato bhāvas tataḥ premābhyañchati
sādhakānāṁ ayaṁ premṇaḥ prādurbhāve bhavet kramah
Bhakti-rasāmṛta-sindhu 1.4.15–16**

Ādaṁ śraddhā means to go forth with this faith at every point in your life. I don’t mean to say ‘do or die’ in the physical sense. Of course, what I am referring to is in the internal sense (the ego).

Bhajana-kriyā is self-giving with the spirit of ‘do or die’—self-giving, inner self-giving, ego-giving. If you can adopt this process, then the undesirable things within you will disappear very easily and quickly. Then, *niṣṭha*; you will find a continuous connection with this sort of principle in your life. This principle will always act continuously in you, and the other fleeting, mean desires will not be able to approach you or touch you. Then, you will find *ruchi*, a taste—a real taste for that most charming



substance. Otherwise, before that continuous connection with Him, whatever taste we think we possess is all treachery. That is not the real taste.

We want twenty-four hours’ continuous connection with that charming substance. Real taste will come after that continuous twenty-four hours’ connection in divine thought of Him. We can rely on *that* taste. The taste we may find in other positions is not reliable. The taste that comes after twenty-four hours’ connection, eliminating all other charms of this world, is reliable. That *ruchi*, that taste, will guide us. Then *āsaktiḥ*, then *bhāva*. There are so many signs when you get to that *bhāva* stage. This *bhāva-bhakti* expresses itself as a ray of the sun of *prema*. In this way we are to progress through the process of self-giving.

Our Guru Mahārāj especially stressed this point and attracted us to this way of progress. No imitation is allowed as it produces no good effect. Imitation will last for some time, then some offences will be created and that will be a disqualification. This will slow down the process of progress in self-giving and may bring it to a complete stop. If we are taken to the examiner, and we get a stamp of disqualification, then that will hamper our future progress. So, *aparādha*, offence—we must be very careful about this. This is recorded as a discredit, a disqualification in that circle. The examiners will give a stamp of disqualification, and that is *aparādha*—a criminal offence. It makes us unfit and will go against us. Therefore, we shall be very cautious, very careful, not to commit any offence—not to imitate a higher state of devotion than our actual station. Rather, we shall remain as newcomers, always seeking a new introduction. There is real danger in a criminal record that will go against us. We must always be careful to protect ourselves from committing any offence against the devotees. This will slow down our spiritual progress.

We must be very, very careful when we follow the highest object of our eternal life. Our Guru Mahārāj gave a special warning—*sevon mukhe*. We were not allowed to read much—even these ordinary subjects dealing with *sādhana*, devotional practices—what to speak of the

higher literatures. But we were encouraged by *śravaṇam-kīrttanam*, hearing from the real source and acting accordingly. In this way, by serving, learn to give your self properly. There are different methods of service: *śravaṇam*, hearing; *kīrttanam*, chanting; *smaraṇam*, remembering; and *vandanam*, praying, etc. Then, Śrīla Rūpa Goswāmī has mentioned sixty-four kinds of devotional practices and elsewhere a thousand kinds of devotional practices have been mentioned.

But practices are not very important. The very life of the practice is all-important and that is self-dedication, self-giving. So, be very particular to learn dedication and self-giving. This means practically to work under the guidance of a Vaiṣṇava devotee—getting ready to work under a proper agent. This will help you a great deal to learn, to practise what is dedication to that Sweet Lord. Guidance must come from those above you. It is very rare, but it is most valuable to us. Whatever directions are coming from above, we must selflessly embrace that as all in all. This is the clue; this is the key to the Hidden Treasures in your heart. I will not work with my whims or serve men on my level. But we shall very eagerly obey what directions will come from the above plane. This is service proper and it will be a real help for progressing on the path of dedication and self-giving.

One day, in the last days of our Guru Mahārāj, he said to one *sannyāsī* who had led a full twenty years of service in the mission, “You did not see me. You could not see who I am. Like a *zamindar* you have kept some householder servitors under you and from time to time you try to give something from them to me. You have become a broker. You are keeping something under you and now and then, you try to give some contribution from them to me. You are a broker, but you should be wholesale mine—my agent. Whatever service you do in this world, you do on my behalf as you are only my agent. But you are not doing according to this truth. You are dependent on those householders while keeping a connection with me. This is not necessary. You are not a member of this world. You are mine alone. Whatever I say, you should do that and do not sell yourself to any proposal of this world. You are wholesale my servant.”

What is necessary for our progress is very rarely to be found. It comes from a higher plane and we must surrender ourselves to substantiate that reality within us.

virachaya mayi daṇḍam dīna-bandho dayām vā
gatr iha na bhavattaḥ kāchid anyā mamāsti
nīpatatu śata-koṭīr nīrbharam vā navāmbhas
tad api kila payodaḥ stūyate chātakena

The *chātaka* bird is a kind of bird that drinks only rain-water from above. This class of bird is always looking high in the sky for raindrops to fall. There may be much water available here on the ground, but this bird will not take a drop. They are waiting for that rainwater which comes from above. Sufficient rainwater may come, or thunder may come, but still they will not take a single drop from the earth.

Our attitude should be like this. Whatever directions will come from above for us to do, we shall take that on our heads as our life and soul. But we shall never take any plan from this mundane world. The Director, the Master, the Lord is there and I am connected with Him.

This sort of practice is helpful. We may take the Holy Name, or hear the devotional musical chants, but the very life will be that it is coming from the above place; and I am carrying out that

“The sum and substance is that by obeying the direction of the Higher, we can make progress towards the higher planes.”

order. In this way, I may be taken above to the higher planes. I shall be directed to the higher layers and I may go there eternally. I am preparing myself only to carry out this spotless, uncoloured order and surrender without any questioning. If we are sure it is coming from the higher layer, then we shall live selflessly at His disposal. We want selfless service to the higher and not to any mundane source. This is what is necessary for real progress in the line of self-dedication and self-giving. This is service. Many signs and symptoms are there to indicate the higher directions descending from Gurudeva. We shall wholeheartedly embrace the directions given by Gurudeva.

The sum and substance is that by obeying the directions from the Higher, we can make progress towards the higher planes. By serving the Higher, we can hope to be selected by the Higher. We may then be taken up into that higher layer if we are considered qualified through our dedication. If we want to go towards that high, high super-conscious region, then this is the process of self-giving that will be the main tenure of our lives.

Revealed truth is necessary. No intelligence or reason can be applied here. If we apply any reason, then we will be nowhere. A man who is expert in argument will defeat another man not so qualified in argument, but the truth

remains regardless. Intellect and reason have no position there because truth, super-consciousness and dedication do not come within the jurisdiction of intellect, logic and reason.

We can invite that High Guest only by serving, by honouring, by self-giving, by heart-giving and never otherwise.

It is not possible to enforce, to capture or to encase Him by any intrigue or by any conspiracy. This will have the opposite effect. This is considered as Satan in another colour. God realisation means *śaraṇāgati*, self-surrender unto Him. We can approach Him not only through self-abnegation, but with deep self-surrender. This self-surrender, *śaraṇāgati*, will take us in connection with the higher, nobler substance. This self-surrender, self-giving is to be cultivated at all cost. Service is to God, and not to *māyā*, misconception. We must be very careful that we are not serving *māyā* in a charming form. In the form of ‘god’—in a godly form—some *māyā* is coming to take us away from our service. So, in our present position, we must very carefully consider the propriety of our service—that to whom we are giving that service are not themselves serving *mahā-māyā*.

So, *jñāne prayāsam udapāśya namanta eva*; to hatefully give up all proposals that the intellect will offer to you. To hatefully throw out what your intellect will come to propose to you. What the intellect will be able to judge and accept or not accept, that must be of a lower type. So, summarily you are to reject that and understand you must bow down your head, *namanta eva*. We are to approach the higher substance in this way.

The beginning of your real self-interest is to bow down your head, capturing your heart automatically. Try to connect with that section where you will always be with folded palms as a servant and never as a master. Such abnegation, such courage of self-giving, is necessary if you want to live in the higher plane. Otherwise, you will become a master and reign in hell. In Satan’s words, “It is better to reign in hell than to serve in heaven.” But, in wholesale self-giving, just the opposite is necessary.

Even tears and cries will have no value if the inner tendency of self-giving is not awakened there. “*Sevā*—service, is self-giving”—this is the main principle of life in the devotee. This self-giving is really meant towards the higher planes and not here and there around us in this mortal world. Otherwise, in another way, this self-giving tendency may be captured by the hateful things of this perishable world. *Jñāna*, knowledge, is supposed to be very, very pure and free from doubt. In the majority of persons, knowledge is considered very innocent as it does

not mix with these gross material things. The higher personalities consider knowledge to be very pure, very innocent and spotless. But if this knowledge is not connected with Kṛṣṇa, then it must be hatefully rejected.

In *Śrīmad-Bhāgavatam* it is written:

**naiṣkarmyam apy achyuta-bhāva-varjitam
na śobhate jñānam alam nirañjanam**

Bhāg 1.5.12

“Knowledge is widely considered as pure, innocent and spotless. But if it is not connected with the Positive Absolute Good, then it is your enemy and it will devour you.”

You are to consider like that, then you will become a qualified candidate. This *jñāna-sūnyā-bhakti*, self-surrender (*śaraṇāgati*), is so pure that even connection with knowledge that is considered to be very innocent and spotless is also hatefully rejected. Such a degree of self-surrender is necessary for the higher association of devotion proper. *Jñāna-karmādy-anāvṛtam*, the charm of material acquisition and the charm of mastery, of knowing everything, are both rejected. We do not know anything in the infinite, even in magnitude or quality. We cannot know anything in the infinite. It is a flow of autocracy. What can we know?

Knowledge means to store so many false incidents and sell them to the world for some name and fame. No! That is to be hatefully rejected—given up. But service—unconditional self-giving—is noble and will take you to the higher, super-conscious region. *Jñāna* and *karma* are both discouraged. We are discouraged from handling matter and knowledge. Knowledge will not apply in that plane of dedication. That is the plane of Absolute Will, the flow of Absolute Autocracy, and no rule or regulation can work there. So, false gathering, false storing, has got no value there—no market value. Indeed, no market is there! Therefore, only by self-surrender, self-giving, will you have such high quality of devotion. So, a serving, a self-giving attitude is our friend. We are a unit of serving attitude and service means to surrender to the Higher. The Higher means, ‘uncontaminated with material and intellectual acquisition.’ This sort of higher devotion swiftly carries us to His Divine Abode where Love, beauty and charm reign supreme.

March towards universal good wherever and whoever you are. Turn your face towards Him and march, remembering that Sweet Absolute, Kṛṣṇa.

International Headquarters

Sri Chaitanya Saraswat Math
Sri Chaitanya Saraswat Math Road
Kolerganj, P.O. Nabadwip
District of Nadia, Pin 741302, West Bengal, India
Phone: (03472) 240086 & (03472) 240752
Web: www.scsmath.com
Email: math@scsmath.com

Main Centres Worldwide

INDIA

Kolkata (formerly Calcutta)

Sree Chaitanya Saraswata
Krishnanushilana Sangha
Opp. Tank 3, 487 Dum Dum
Park
Kolkata, Pin 700055, West
Bengal, India
Phone: (033) 2590 9175 and
2590 6508

Sree Chaitanya Saraswata
Krishnanushilana Sangha
Kaikhali, Chiriamore (by
Kolkata Airport)
P.O. Airport, Kolkata,
Pin 700052
West Bengal, India
Phone: (033) 2573-5428

Puri (Orissa)

Sri Chaitanya Saraswat Math
Bidhava Ashram Road,
Gaur Batsahi
Puri, Pin 752001,
Orissa, India
Phone: (06752) 231413

Mathura

Srila Sridhar Swami Seva
Ashram
Dasbisa, P.O. Govardhan
District of Mathura, Pin 281502
Uttar Pradesh, India
Phone: (0565) 281 5495

Sri Chaitanya Saraswat Math &
Mission
96 Seva Kunja, Vrindavan
District of Mathura, Pin 281121
Uttar Pradesh, India
Phone: (0565) 245 6778

EUROPE

England

Sri Chaitanya Saraswat Math
466 Green Street
London E13 9DB, U.K.
Phone: (0208) 552-3551
Email:
londonmath@scsmath.org
Web: www.scsmathlondon.org

Italy

Villa Govinda Ashram
Via Regondino, 5
23887 Olgiate Molgora (LC)
Fraz. Regondino Rosso
Italy
Tel: [+39] 039 9274445

Hungary

Sri Chaitanya Saraswat Math
Andras Novak
Nagybányai út 52. H-1025
Budapest
Hungary
Phone: (361) 3980295

Turkey

Sri Govinda Math Yoga Centre
Abdullah Cevdet sokak
No 33/8, Cankaya 06690
Ankara, Turkey
Phone: 090 312 4415857
Web: www.govindamath.com

AUSTRALIA

Sri Govinda Dham
P.O. Box 72, Uki, via
Murwillumbah
N.S.W. 2484, Australia.
Phone: (0266) 795541
Web:
www.mandala.com.au/dham

USA

California

Sri Chaitanya Saraswat Seva
Ashram
2900 North Rodeo Gulch Road
Soquel, CA 95073, U.S.A.
Phone: (831) 462-4712
Fax: (831) 462-9472

Sri Chaitanya Saraswat Seva
Ashram
269 E. Saint James Street
San Jose
Ca 95112, U.S.A.
Phone: (408) 288 6360 and
(408) 287-6360

Oregon

Sri Chaitanya Saraswat
Ashram
25 E. 32nd Avenue
Eugene, Or. 97405, U.S.A.
Phone (541)434-1008

East Coast

Sri Chaitanya Saraswat Math
P.O. Box 311
Oaklyn NJ, U.S.A.
Phone: (856) 962-0894
Web: www.scsmathny.org
and: www.scsmathnj.org

Hawaii

Sri Chaitanya Sridhar Govinda
Mission
16251 Haleakala Hwy.
Kula, Maui, HI 96790, U.S.A.
Phone & Fax: (808) 878-6821
www.krsna.cc

RUSSIA

Sri Chaitanya Saraswat
Cultural Centre
Pin 107031,
Moscow, Bolshoy Kiselnyy
side-street 7/2, Russia
Phone/fax: +7 (495) 628-8855
Web: www.harekrishna.ru

Sri Chaitanya Saraswat Math
Pin 197229 St. Petersburg,
p.Lahta
St. Morskaya b.13, Russia
Phone: +7 (812) 498-2555,

SOUTH AMERICA

Brazil

Sri Chaitanya Sridhar Govinda
Seva Ashram
Krishna Sakti Ashram,
P.O. Box 386
Campos do Jordao, Sao
Paulo, Brazil
Phone: (012) 3663 3168

Venezuela

Sri Chaitanya Sridhar Govinda
Seva Ashram
Avenida Tuy con Avenida
Chama
Quinta Parama Karuna,
Caracas, Venezuela
Phone: [+58] 212-754 1257
Web: www.paramakaruna.org.ve

Mexico

Sri Chaitanya Saraswat Sridhar
Govinda Sevashram de
México, A.R.
Calle 69-B, No. 537, Fracc.
Santa Isabel
Kanasin, Yucatán c.p. 97370,
Mexico
Phone: (52-999) 982-8444

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When

hen the Supreme
is far away and His
qualities cannot be
seen, He is known as
the effulgent
impersonal Brahman.

When He enters the
heart and stands
before one's eyes He
is known as Kṛṣṇa.

Śrīla Bhaktivinoda Ṭhākura