

श्री श्रीगुरुगौराङ्गौ जयतः

# SRI GAUDIYA DARSHAN

Śrī Gaura Pūrnīmā Issue

March 2006

## BEAUTY WILL SAVE THE WORLD

The Kṛṣṇa  
Conception

The Journal of The Sri Chaitanya Saraswat Math

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# Sri Chaitanya Saraswat Math

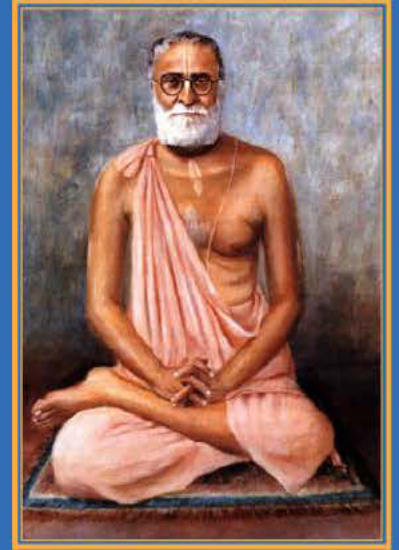
## Disciplic Succession



Śrī Śrīla Bhakti Sundar Govinda  
Dev-Goswāmī Mahārāj



Śrī Śrīla Bhakti Rakṣak Śrīdhar  
Dev-Goswāmī Mahārāj



Śrī Śrīla Bhaktisiddhānta Saraswatī  
Ṭhākura Prabhupāda

**T**he 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.



BEAUTY WILL  
SAVE THE  
WORLD  
The Kṛṣṇa  
Conception



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# Welcome

It is really a great privilege for me to present this edition of the famous spiritual journal Sri Gaudiya Darshan. From its first issue in 1955 Sri Gaudiya Darshan has been the voice of the Sri Chaitanya Saraswat Math. Established by His Divine Grace Śrī Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj and edited by his most able and blessed disciple Śrī Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj, Sri Gaudiya Darshan has appeared in various incarnations over the years and it is our hope that this present issue will be very suitable for the 21st Century propagation of the Universal Religion of Divine Love as established in this world by Lord Śrī Chaitanya Mahāprabhu.

The illustrious pioneer of pure devotion and founder of the Kṛṣṇa Consciousness Movement in the 19th Century, Śrīla Bhaktivinoda Ṭhākura, has given a great prediction that the intelligent men and women from all parts of the world will surely come to embrace the religious thought given by Śrī Chaitanyadev and his followers, and together with the devotees of India they will dance and sing the names of the Lord, their arms upraised chanting, "Jai Śāchinandana, Jai Śāchinandana!" Indeed we are witness to (and ourselves blessed to be part of) the fulfilment of that prophecy. This year at the Śrī Gaura Pūrṇimā festival in Śrī Dhām Nabadwip, thousands upon thousands of devotees from all corners of the globe have joined together and are flooding the holy land of Gaura-Maṇḍala as they visit the places of Lord Gaurāṅga's divine pastimes and the air is thick with the holy Saṅkīrtan from morning to night.

While the modern world seems bent on inescapable self-destruction in the pursuit of so-called happiness: war and terrorism, hatred and evil masquerade as religion and the atheists pat themselves on the back declaring religion as "the root of all evil," we can see that there is another way. Man can live in peace and harmony with Man, if he is simply willing to give an unbiased hearing to the message of Divine Love practiced

and preached by the followers of Śrīman Mahāprabhu.

It is our firm conviction that the unique and most charming presentation of unalloyed devotion to Śrī Kṛṣṇa—Reality the Beautiful, from the lotus mouth of our Divine Master, Śrī Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj is singularly important in the fulfillment of the great Ṭhākura's prediction. A deep and genuine reception of his nectarine teachings will fully capture the heart and fill one with immeasurable joy and hope. They are the true panacea for this modern age.

Furthermore, we encourage the readers of this holy journal to consider how the teachings of Śrīla Śrīdhar Mahārāj are living in the world today and embodied in the person of His Divine Grace Śrī Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj. Śrīla Śrīdhar Mahārāj chose Śrīla Govinda Mahārāj from the very beginning to be the vessel of his spiritual legacy and carefully deposited his entire wealth within him over many years of unalloyed dedication to Divine Master from Divine Servitor. Those Transcendent teachings percolated in the form of Śrīla Govinda Mahārāj and mixed with his own divine sweetness, humour, charm, gravity, humanity and compassion, to become the true and fit shelter of all spiritual aspirants. This is neither sectarian propaganda or mere sentimentalism but it is the irrevocable fact and the greatest fortune of mankind.

It is my prayer to all gentle and sincere students of the religion of Śrī Chaitanya to understand where their innermost wealth may be found and with that understanding try to surrender to the line of Truth beyond all external considerations. In this way, unalloyed Love for the Supreme Lord and His devotees can be easily available to all.

In all humility

*[Signature]*







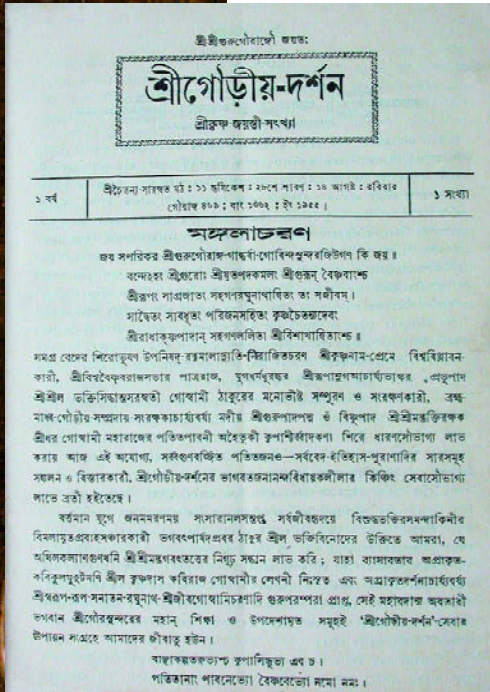
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Śrī Gauḍīya Darśaner  
Saṅkṣipta Parichaya

# Śrī Gauḍīya Darshan A Brief Introduction

Śrī Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

Translated from the original Bengali article published in  
Sri Gaudiya Darshan issue No.1 14 August 1955



The *Achintyabhedābheda* philosophy preached by Śrī Chaitanyadev is famous as ‘Śrī Gauḍīya Darshan’ and is another name for the renowned ‘Vaiṣṇava Darshan’. The philosophy of Śrī Rāmānuja, Śrī Viṣṇu Swāmī and Śrī Nimbārka is also Vaiṣṇava Darshan but these Spiritual Masters were all Dravidians and due to the different thought of the Dravidian schools of philosophy, the *Āryan* philosophy synonymous with the *Gauḍīyan* teachings has become exclusive in its own right.

Sāraswata, Kānya Kubja, Maithila, Utkala and Gauḍa were the provinces of the Vedic Āryavarta and the pure Vedic philosophy in fact originated in the Vedic or *Āryan* community of Gauḍa. The original Vedic philosophy was compiled by Śrī Kṛṣṇa Dvaipāyana Veda Vyāsa and is the distinct doctrine of the Vedānta Darshan based on the original revelation. The Vyāsa Pīṭh or the original school of Veda Vyāsa was situated within the five provinces of Gauḍa or the land of the *Āryans*.

The respective viewpoints of the learned preachers expressing the exclusive *Vedāntic* philosophy or explanations of the Brahma-sūtra were spread far and wide as separate doctrines amongst the spiritual elite. Thus the original Gauḍīya exposition became Dravidian or non-Gauḍīyan. However the explanations of the Brahma-sūtra given by Śrī Gaurāṅgadev based on the Gauḍīya Philosophy has become well-accepted and firmly established in learned society. This concludes that finally Bhagavān Śrī Vyāsaadev as instructed by his Gurudev, rendered his own natural Vedic interpretation in his monumental work entitled Śrīmad Bhāgavat Samhitā which is the original and most perfect commentary on Vedānta-sūtra further revealed in the Purāṇa.



Śrī Chaitanyadev later contributed his own sublime revelation showing the true meaning of the Bhāgavatam and this became the Gauḍīya Darshan in its most complete form.

*Mīmāṃsā* and *Sāṅkhya* philosophies although apparently based on the Vedas, ultimately failed to get acceptance in spiritual society since their conclusions could not comprehend the fundamentals of Vedic truth and like the Buddhist Philosophy were discarded due to their anti-Vedic stance. The flaws and imperfections of these doctrines were revealed in the brilliant illumination of the Bhāgavat. This philosophy, which has maintained the pure thought of the Vedic tradition, as given by Lord Chaitanya is known as Gauḍīya Darshan and it confers the real meaning of Śrī Vyāsaadev's teachings.

So the original philosophy of the Gaurīyan province, which is known as the Śrī Bhāgavat Darshan and is based on Veda and Vedānta and enhanced, by Śrī Gaureśvara, Śrī Gaurāṅgadev, and that selfsame Gauḍīya Vaiṣṇavism as practiced by the geniuses under the lotus feet of Śrī Gaurāṅgadev is known as 'Gauḍīya Darshan.'

At this point it will be relevant for us to correctly understand the true meaning of the term 'Darshan.' Darshan literally means 'the act of seeing with the eyes', or simply 'to see'. Mundane knowledge can only be acquired by the use of all five sensory organs including the eyes and ears, which are primary. The function of these is to enlighten us with the first principle of knowledge through the medium of sound emanating the idea through words, and to gain substantive experience of the object, which is the second principle of knowledge through the medium of sight in order to give a more complete feeling of the subject. And so by actual perception, the Gauḍīya Darshan naturally became the true feelings conveyed by the people either born or living in Gauḍa. Through perseverance they developed a special insight to understand the truth, being blessed with the richest culture and topmost knowledge. Had it been otherwise then any living entity including animals and beasts could claim to

contribute towards the upliftment of the culture of society no matter how insignificant their thought. The yardstick to realise and measure the fundamental truth or *tattva* has its origin in the northwestern region of Gauḍa in the monastery of Jagadguru Śrī Vyāsa. This was then further propagated far and wide and nourished and graced by the teachings of Śrī Chaitanyachandra of the east, towards the ultimate prosperity of the human race. This is the most precious gift bestowed upon India or the whole of Āryabhūmi to

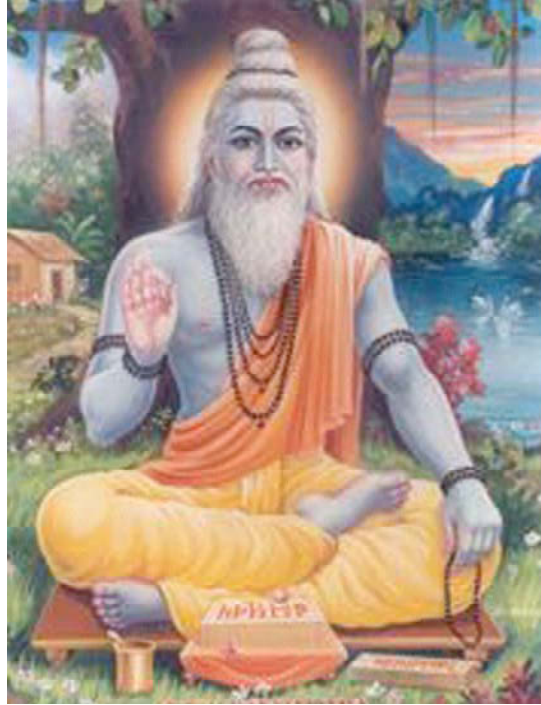
in turn be presented to the rest of the World for their ultimate fulfillment and attainment. No doubt the gods in heaven and mankind alike, what to speak of the animals who may survive on alms for their existence; all were blessed and obliged with this great favour. Perhaps it is for this reason, to harvest the fullest advantage, that the gods desire to be born in India, as is the legend of yore.

So then what is to be understood by the philosophical teachings of Śrī Vyāsa on Śrī Bhāgavat, Śrī Vaiṣṇava or Śrī Gauḍīya Darshan?

Just as the philosophy introduced by Śrī Śaṅkarāchāryya came to be known as '*Advaitavād*' and

the philosophy of Śrī Rāmānuja as '*Viśiṣṭadvaitavād*', so the philosophy of Śrī Chaitanyadev became known as '*Achintyabhedābheda Siddhānta*'. The philosophy of the Vedic era took utmost care to impart instruments as the means to help realise the Supreme Lord. This was accomplished by introducing three factors. The first is '*Sambandha*' or relation, which depicts the relation between the 'One' and the 'many' or the inter-relationship that exists between God, the living beings and the Universe, or to be more precise the relationship between one living being and another, the living entities and the world, and between one object of the creation and another. The other two factors are '*Abhideya*' or the means for achievement, and '*Prayojana*' or our ultimate necessity.

Śrī Śaṅkarāchāryya passed his judgement in favour of Absolute Consciousness without any form or the eternal truth that is 'One Brahman' or '*Advaitavād*' and



**Śrī Kṛṣṇa Dvaipāyana Veda Vyāsa**  
**The original author of Śrī Gauḍīya Darshan**





**Śrīla Śrīdhara Mahārāja and party outside Vyāsadeva's Cave at Badrikāśram**

ignored the concept of 'the many' based on his self imagined theory of evolution. Learned teachers such as Śrī Rāmānuja and Śrī Mādhva proclaimed, based on Spiritual Truth, that all living beings and the universe are all dependant on and inseparable from God, the Supreme Reality. Their conclusions were called '*Viśiṣṭadvaitavād*' and '*Śuddhadvaitavād*' respectively. In this way different philosophers cast their opinions on the subject of '*Sambandha Jñāna*' more or less according to their own vision and these became known by different names.

The subject matter of our discussion is the 'Gauḍīya Darshan' or '*Achintyabhedābheda Siddhānta*' which reveals the mutual relationship of similarity and oneness between 'The One' and 'the many'; between God, the living beings and the universe. Each of these bears its own specific identity, similarity and oneness but at the same time a marked dissimilarity and distinction from the others. This is the true conception of the Gauḍīya Philosophy.

As an example, the elements; Earth, Water, Fire, Air and Ether all have their common existence, but whereas Earth, Water and Fire are visible, the presence of Air and Ether is obscure. Also, these elements are all inanimate and do not possess consciousness. The living beings, on the other hand, are conscious but dependent on the above-mentioned inanimate elements. God, The Supreme Consciousness, however is entirely self-

sufficient and fully independent. Thus we may safely conclude that 'oneness' and 'difference' exist side by side in all worldly phenomenon. This forms the basis of the teachings of Śrī Nimbārkāchāryya and Śrī Bhaskāchāryya, etc.

Śrī Chaitanya-dev in His consideration of these apparent inconsistencies, ascertained and established harmony in the indefinable and inexpressible Ultimate Reality by using the specific term, '*Achintya*'—that which is beyond human perception—to conceive the Absolute. This same principle has been followed in understanding the significant truths of '*Abhideya*' and '*Prayojana*'. This '*Achintya*' relationship has also made its mark in influencing human '*sādhana*' and '*sādhya*' in much the same way as it has in the field of transcendent realisation.

The temperament of serving the Lord with earnest love is the only way to attract and arrest the attention of Śrī Kṛṣṇa, the indefinable, Absolute Personality and Supreme Autocrat. One has to surrender without any reservation whatsoever to achieve the 'ultimate necessity' or '*Prayojana*'; be completely dependent on His grace and constantly hear and chant His Holy Names. This is the only means, or '*Abhideya*' to attain the attention and grace of the Supreme Lord. This is the conclusion of the Gauḍīya Vaiṣṇava Society under the holy guidance of Lord Gaurāṅga-dev.



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Chalar Pathe

# A Lesson On The Way

Śrī Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

Translated from the original Bengali article also from the first issue of  
Sri Gaudiya Darshan 1955.



*After reading this article Śrīla A C Bhaktivedānta Swami Mahārāj Prabhupāda wrote, "It is not only very amusing but also instructive. Simple dry philosophical arguments will not be appealing now-a-days to people in general. They will like to read such articles as written by you with greater relish. In this article I can find out that you have really some parts and in time you can become a great transcendental humourist in the art of journalism. You have complete mercy of your Divine master and you can depend on his blessings for your future improvement. I sincerely wish you all success—Undoubtedly you are now in the highest order of Varnāśrama*

*Dharma but we cannot forget that you belong to the category of our affectionate sons. We cannot forget all such filial love for you and when we see that you are improving in all respects it gladdens our heart."*

**I**t was a Saturday and I was returning home with a friend of mine on the 5 o'clock train. Fatigued after the day's work, the daily passengers, like me, were boarding the train in great numbers, their faces beaming at the prospect of getting home. The train bound for Katwa was terribly crowded. We two friends had somehow managed to secure seats in the compartment and had just sat down with sighs of relief on finding a little respite from the monotonously rigid Calcutta atmosphere, when pushing their way through the crowd, a group of gentlemen boarded our compartment. They were all roughly the same age but one of them appeared to be in his fifties although he couldn't be considered an old man by any standard. Still it was evident from his speech that he certainly didn't have the good fortune of the aptitude of a young mind.

Anyway, we noticed that no sooner had he entered the train, the first thing he did was to discover two young *sādhus*. The expression on his face revealed that he thought he had discovered some great fun. He managed to secure a sitting place by the side of the two *sādhus* and casting a side look to his companions as if to say, 'this is going to be amusing,' he started to question the two boys.

"I say my child! Gaurāṅga! How far are you going?"

The two boys were about eighteen to twenty years of age and by looking at their faces you could see just how happy they were. There were no marks of worry on their faces and they looked so bright and cheerful. The older of the two casually replied, "Sir, we are on our way home."

"Going home is it? Well well, very good! But where is home my son? Is it in the land of rosary and bag? I see evidence of that around your neck at least." Smilingly the boy replied, "Yes sir, in a way that is so. And where are you going to?"

"Me? Oh I'll get down part of your way—at Chandan Nagar".

The boy quickly answered, "Why only part of the way? Why don't you come with me all the way? I'll make sure you reach home. Back to God, back to Home!"

I could understand that the boy was no fool; on the contrary he was intelligent and quite witty. His antagonist replied, "My son, I have a wife and children, I cannot be Gaurāṅga like you. Why if we all became Gaurāṅga then your God's creation would surely come to a halt." And saying this he began to laugh.



The boy also laughed and so did we. But I could see that the boy's face suddenly became serious and he immediately replied, "Well, well! Yes, very good! Due to your sense of duty I can certainly see your greatness. Who else but people like yourself will be so active in helping God's creation? But if you don't mind, can I ask you where is the proof that you are preserving the creation up to this moment in time?"

Just at that moment the whistle sounded announcing the train's departure. The gentleman looked a bit crestfallen and we all laughed to see his discomfort. But the boy did not laugh this time. Just then another charming looking gentleman interjected, "This is just wasting everyone's time. Why don't you ask the *brahmachārī* something serious? I think he's capable of giving proper answers."

A few jolts and shudders and our train began to leave the station. The atmosphere also seemed to be gradually changing.

Hearing the new gentleman's remarks, it appeared that all the other passengers were now sympathetic to the two *brahmachārīs*.

Our original gentleman was however quite obstinate and so he again raised a question; although this time he was perhaps a little more sober.

"So my boy, is there no happiness in family life?"  
 "Sir, how can I say either way? I am a life-long celibate and I am not qualified to speak about the ways of family life. You are better situated than me to answer this question—is there happiness or not? I can only guess by looking at you all. Perhaps you have just come from the office for example. There you have had to deal all day with your boss's high-handed attitude; almost everyone can relate to that I dare say. Every evening you have to travel by this train, and I'm sure I don't have to tell you how enjoyable it is being pushed and shoved by your fellow passengers each night. Then when you do reach home you have to face your irate wife's complaints that you are out of rice and dhal, that there is no oil or salt, that the children need new clothes, etc. So I think it would not be improper for me to guess the extent of your happiness and at the same time that you would want to hear the clue to real happiness is also doubtful. So really, why ask me at

all?"

My friend, who had, up until now remained silent, could contain himself no longer. He asked, "Brother, please tell us what is that clue, tell us about the real thing?"

The *brahmachārī* replied, "In ancient times the *Arya-rishis*, explained this for our benefit, I don't have to give my opinion. By delving deep into our consciousness they knew our innermost aspirations and gave expression to that with their sacred pen. Let me give you a small example of that. Please listen: -

"Old age has crept up on me and happiness has vanished.

Illness has made me full of sorrow. My senses are weak and my body has become emaciated. How my heart grieves for the want of life's pleasures.

I am devoid of even a drop of real knowledge and bereft of any sentiment of devotion...."

Just then the second gentleman, mentioned before, spoke directly, "Brahmachārīji, I am really happy to meet you two. Please don't worry about these other

gentlemen." Then pointing towards our first gentleman he said, "He likes to have a bit of fun, but today he really made a wrong choice. Anyway please don't mind him. Kindly give us some simple instruction that we can all understand."

The *brahmachārī* replied, "In a railway carriage with so many different types of people gathered it is very difficult for an insignificant person like me to say anything, let alone give advice."

The first gentleman retorted, "Oh yes, yes! Please do give us some advice!" and he then heaved a big sigh.

The *brahmachārī* continued, "You see? Even if I say something, will you be able to hear it? And even if you hear will you be able to follow? And if you do understand, can I expect that you will put that into practice in your own lives? Anyhow your enthusiasm to hear something seems genuine and so I am encouraged. Ask me your question and I will submit to answer as best as I can."

The second gentleman enquired, "Then first, if you





will forgive my audacity, can you say why you have renounced your home and family?"

Sweetly smiling the pleasant faced *brahmachārī* said, "Although your question is quite concise and wholly appropriate, the answer will take some time as it involves several other questions first. So you will have to listen patiently."

Everyone replied in chorus, "Let it be so—please do go on."

Feeling more encouragement, the *brahmachārī* commenced his reply; "You see, the first question for everyone, what we must all know, is, 'who am I?' After ascertaining this, then we can tackle the questions of 'mine?', 'home?', 'renunciation?' and 'why?' etc.

'Who am I?' The very question immediately reminds us of Śrīla Sanātan Goswāmī. I'm sure more or less all of you have heard his name."

My friend interjected, "Yes, I remember reading a poem about him. There was a very beautiful description of how Sanātan Goswāmī having found a mystical touchstone had simply cast it under a tree like any worthless piece of rock. Later, a Brahmin who was desirous of wealth approached him, being commanded by Lord Shiva. Sanātan Goswāmī told him to take the touchstone from under the tree. Soon after taking the precious stone, that man began to realise his foolishness and returning he fell at the Goswāmī's feet and beseeched him saying, "That treasure that has made you so rich that you do not consider a precious stone a jewel at all, I humbly bow down and beg you, please give me just a drop of that." And so saying threw the touchstone into the river—It really is a charming account."

"The character of great saints is surely incomprehensible", remarked the *brahmachārī*, "Although they themselves are great liberated souls, they show various ways for the welfare of the fallen. Śrīla Goswāmī was Śrīman Mahāprabhu's very intimate associate. When Śrīman Mahāprabhu went to Vṛndāvan, Śrīla Sanātan Goswāmī, for the good of mankind, after discarding even the prestigious position of Chief Minister under Hussain Shah, the pleasures of the material world, and all other transient possessions, offered himself at the feet of Mahāprabhu at Kashi. That same Sanātan Goswāmī asked Śrī Chaitanya on

our behalf, "Who am I, and why do I suffer from the threefold miseries?"

Now, Mahāprabhu thoroughly knew the heart of Sanātan and said, "You are intimately acquainted with the Truth of Divinity and therefore there are no miseries for you, so I can understand that you are asking this question for the benefit of all human beings. Please listen to my answer." Mahāprabhu said,

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'  
kṛṣṇera 'tatasthā-śakti' 'bhedābheda-prakāśa'

"By constitution you are a pure spirit-soul. This material body is not your real self; neither is your mind, your intelligence or your false ego. Your real identity is the eternal servant of the Supreme Lord Śrī Kṛṣṇa. Your natural position is transcendental. The superior energy of the Lord is spiritual and this external material energy is His inferior energy. You are situated between the spiritual and the material energies and therefore your position is marginal. Belonging to this marginal potency of the Lord you are simultaneously one with and different from Kṛṣṇa. One with Him because you are also spiritual by nature but different because you are only a minute part of Him."

"So this is our first necessity, we must know, 'Who am I?' Please listen patiently because in this first part of our

discussion I want to say something else."

The second gentleman said with great modesty, "Look, you must know that we are not very conversant with the Scriptures and moreover I'm sure there isn't one amongst us able to realise the mysteries of the *Śāstras*; so you will have to help us understand, as far as possible, with the help of reasoning."

"I will do my best", replied the *brahmachārī*, "But please remember it is not possible to ascertain the true nature of the Transcendent Reality or even my own self with the help of worldly reason, arguments, knowledge, intelligence or scholarship. But for the sake of showing us the direction from examples observed from this plane I will take help, as far as possible, from the reasoning of the *Mahājans*."

Another passenger, who was up till now listening to



the conversation, suddenly broke his silence and now assumed the role of a speaker. “Whatever you say, whether based on reason or from the *Śāstra*, as long as there is a subject, then there will be some doubt and where there is doubt then there must be further questions. So without a proper determination of the question and its conclusive settlement, then is there any point in hearing what ‘Rāma’ or ‘Shyāma’ have to say?” [In English we would say, “what is the point in hearing what any ‘Tom’, ‘Dick’ or ‘Harry’ has to say?” Ed]

“Certainly not!” Our *brahmachārī* replied with a smile, “From what you say I get the feeling that you are very fond of logic. In any case, what I am trying to say is, are reasons and arguments capable of ascertaining the truth of one’s self or the real nature of God? Can we find any example anywhere of this?”

The objects of this world may be governed by theories of argument but surely you have heard that the self cannot be perceived by any power other than its own power of perception? Will it be useful to use a microscope with your ears? Will a microscope show you what is to be portrayed in a painting? Then how, through an instrument constructed of argument can you expect to have knowledge of that which is beyond the power of speech and mind? According to the conception I have imbibed after studying the *Śāstras*, there is no possibility of ascertaining the true nature of the self by argument. All the Vedas agree on this point—*nāyam ātmā pravacanena labhya na medhayā na bahunā śrutenā* (*Muṇḍaka Upaniṣad* 3.2.3) and *tarkāpratiṣṭhānāt* (*Brahma-sūtra* 2.1.11), etc

There are many statements like these and so we really don’t need to listen to what ‘Rāma’ or ‘Shyāma’ have to say. Rather we should pay heed to the statements of the all-knowing Mahātmās and the teachings of the Vedas.

I could see that our logician was disheartened and was about to say something when the first gentleman hastily said, “Brahmachārījī, we have little time, we only have one more station before we get off, so please try and finish what you have to say. You know that if two learned men come across each other there may be no end to their arguments.

“Good”, the *brahmachārī* replied, “Now listen to what I am saying. So firstly we must find out which is the real ‘I’. Is it the body, the mind or something else? In this connection a verse from *Gītā* will help us understand.

indriyāṇi parāṇy āhur  
indriyebhyaḥ param manah  
manasas tu parā buddhir  
yo buddheḥ paratas tu saḥ  
(Bg 3.42)

“It is said, the senses are superior to the body, superior to the senses is the mind, superior to the mind is the intellect, and that which is superior to the intellect is known as the *Ātman*.”



“The sense organs are pre-eminent in the body, but when analysed we find that they are nothing but slaves to the mind. If

you are unmindful then even if a drum is beaten near to the ear you are quite likely not to hear it—is it not? Still everyone has a mind, even a madman. But because of his deranged brain his mind is not under his control. Everything about him will be off balance and inconsistent. As such it can be concluded that the intelligence is superior to both the mind and the senses. Nevertheless without a support or without something to illuminate it, the intelligence cannot be activated or become manifest. That illuminating factor is the *Ātman* (the Soul)—full of consciousness and self-luminous—Truth revealed by its own light.

Moreover, although the body may be self-contained, in the absence of that one thing it becomes immobile. Today, we lavish our affection on a boy due to his beauty, his good qualities and his intelligent nature and we cannot bear his absence even for a moment, but should he die tomorrow, what do we do? His beautiful body which was so dear to us, the object of our deep attachment, do we keep it in our home? We take it immediately to the cremation ground to remove every last trace of it. This is what we do, even though our heart breaks in grief—why? Because we know that he who dwelt within that body—he who used to laugh and play with us, sometimes showing annoyance, sometimes joy and sometimes sulking—today that person is there no more. He has left that body, the place of his senses, and now it will simply rot. Then we can certainly understand that the body is not the real person, the body is his house, his residence, and he that dwelt within has left. He that carries with him the distant memories of his entire past, he is known as the *Ātman*. In the absence of *Ātman*; earth, water, fire, air and ether, knowledge and desire, all become nothing but inanimate objects.”

(to be continued?)





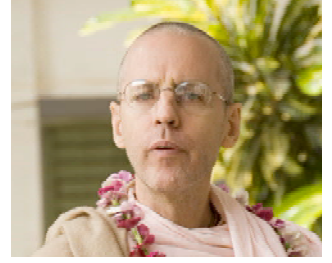
The Divine Couple, Śrī Śrī Rādhā-Govinda  
The innermost conception of Godhead—Reality the Beautiful



# Beauty Will Save The World

Śrīpād Bhakti Sudhīr Goswāmī Mahārāj

*Which view do Aleksandr Solzhenitsyn, Fyodor Dostoyevsky and Śrīla Śrīdhara Mahārāj hold in common*



In his 1970 Nobel Literature acceptance speech Aleksandr Solzhenitsyn spoke the following words:  
Dostoyevsky once enigmatically let drop the phrase: “Beauty will save the world.” What does this mean? For a long time I thought it merely a phrase. Was such a thing possible? When in our bloodthirsty history did beauty ever save anyone from anything? Ennobled, elevated, yes; but whom has it saved?

There is, however, something special in the essence of beauty, a special quality in art: the conviction carried by a genuine work of art is absolute and subdues even a resistant heart. A political speech, hasty newspaper comment, a social program, a philosophical system can, as far as appearances are concerned, be built smoothly and consistently on an error or a lie; and what is concealed and distorted will not be immediately clear. But then to counteract it comes a contradictory speech, commentary, program, or differently constructed philosophy—and again everything seems smooth and graceful, and again hangs together. That is why they inspire trust—and distrust.

There is no point asserting and reasserting what the heart cannot believe.

A work of art contains its verification in itself: artificial, strained concepts do not withstand the test of being turned into images; they fall to pieces, turn out to be sickly and pale, convince no one. Works which draw on truth and present it to us in live and concentrated form grip us, compellingly involve us, and no one ever, not even ages hence, will come forth to refute them.

Perhaps then the old trinity of Truth, Goodness, and Beauty is not simply the dressed-up, worn-out formula we thought it in our presumptuous, materialistic youth? If the crowns of these three trees meet, as scholars have asserted, and if the too obvious, too straight sprouts of Truth and Goodness have been knocked down, cut off, not let grow, perhaps the whimsical, unpredictable, unexpected branches of Beauty will work their way through, rise up to that very place, and thus complete the work of all three?

Then what Dostoyevsky wrote—“Beauty will save the world”—is not a slip of the tongue but a prophecy. In a striking parallel Śrīla Śrīdhara Mahārāja speaks of the Kṛṣṇa conception of divinity, Reality the Beautiful, as being “victorious in the world.”

What is Kṛṣṇa consciousness? Kṛṣṇa consciousness means real love and beauty. Real love and beauty must predominate; not selfishness, or exploitation. Generally, whenever we see beauty, we think that beauty is to be exploited, but actually, beauty is the exploiter, beauty is the master, and beauty is the controlling principle.

And what is love? Love means sacrifice for others. We should not think that sacrifice is to be exploited by us. Who is to be the recipient of sacrifice? Is it our party? No. We are in the group of those who sacrifice themselves: the predominated negative party, Mahābhāva’s party [Śrī Rādhā Ṭhākuraṇī]. The underlying principle of love is sacrifice, but sacrifice for whom? And who is the beneficiary? Love is the beneficiary. Everyone should contribute to the centre, but no one should draw energy from there. “Die to live.” With this spirit we should combine and work for real love and beauty.

And beauty will be victorious in the world. Love will be victorious in the world. We will sacrifice everything to see that the banner of divine love will flutter all over the world, for a particle of that divine love will be able to keep peace and distribute peace in all directions. Just as fighting soldiers dedicate everything, and give their lives so their countrymen will benefit in the future, we should sacrifice our lives and work to bring real peace for everyone.

In Vṛndāvan, the land of Kṛṣṇa, the standard of sacrifice is unlimited. Devotees there are willing to risk everything for Kṛṣṇa. If that principle of sacrifice is enthroned, then peace will automatically follow. Kṛṣṇa consciousness should be enthroned above all other conceptions. All other conceptions are meant to be subservient to Kṛṣṇa consciousness. The ideal of Vṛndāvan, Kṛṣṇa’s abode, is above all other ideals. In theistic comparison, the conception of Śrī Chaitanya Mahāprabhu’s Līlā is above all other conceptions. There, theism reaches its zenith. That is our highest goal, and step by step, that should be explained, thought out, accepted, and preached.







श्री श्रीगुरुगौराङ्गौ जयतः

# Kṛṣṇa's Flute

## Song of the Lotus Feet of Rādhārāṇī

Śrīla Bhakti Sundar Govinda Dev  
Goswāmī Mahārāj

*Śrīla Govinda Mahārāj offers deep insight into Śrīla Śrīdhara Mahārāj's unparalleled explanation of the gāyatrī Mantra: Kṛṣṇa's flute is singing the song of service to the lotus feet of Rādhārāṇī (gāyatrī muralīṣṭa kīrtana-dhanaṁ rādhā-padaṁ-dhīmaḥi).*

**T**here is *gāyatrī mantram* but what we are chanting is *mantra*: Hare Krishna *mahā-mantra*. It is mentioned in the scriptures:

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

This is not *mantram* but the *mahā-mantra*. It is especially worth noting. The scriptures describe what we take at the time of second initiation as *gāyatrī mantra*. That is *mantram* — *gāyatrī mantram*.





At the time of first initiation, what we get from Guru is *mahā-mantra*. We need to consciously differentiate between *mantra* and *mantram*. In Chaitanya Charitāmṛta Śrīla Kṛṣṇadās Kavirāja Goswāmī clearly states the difference: by Kṛṣṇa *mantra* one will get liberation from material existence, but only by Kṛṣṇa-*nāma* will one enter the land of dedication and achieve service of the lotus feet of Kṛṣṇa (*kṛṣṇa-mantra haite habe saṁsāra-mochana, kṛṣṇa-nāma haite pābe kṛṣṇera charaṇa*).

With this in mind we can understand what is what. If we want to enter into the transcendental world, first we need the help of the *mahā-mantra*, because the *mahā-mantra* can rescue one from the very lowest level and take one to the very highest level. For *gāyatrī mantra* some qualification is necessary; there are rules and regulations, many obstacles etc. *gāyatrī* is *mantram*, and *harināma* (the Holy Nāma of Kṛṣṇa) is *mahā-mantra*. The *harināma mahā-mantra* is very appropriate for the age of Kali yuga. Every yuga has its own *mahā-mantra*, and that is called, *tāraka brahma nāma* (liberating spiritual nāma).

Like the trumpet of an elephant, it is a sound so great that it captures the hearts and attention of everyone. But that sound has no material form—it is pure spiritual sound. And that divine sound descends into this world from the flute of Lord Kṛṣṇa.

Some mornings I see how our temple is decorated with our Maṭh logo [in the center is a lotus flower (disciple) sheltered in the water (guru) nourished beneath the shining sun of Om (Kṛṣṇa). At the base is the flute of Kṛṣṇa with its divine song of liberation descending into this world.] I think how sweetly and intelligently Śrīla Guru Mahārāj has described this in his explanation of *gāyatrī mantra*.

*gāyatrī* means, “Sing and you will get liberation!” (*gaṇāt trāyate iti gāyatrī*). Such a very nice style! “Dance, sing, and you will get liberation!” This is *gāyatrī*—*gaṇāt trāyate*. No one anywhere, at any time, has explained the transcendental vibration form of the Lord in this way. No religion says, “Chant, dance and get liberation!”

And what is the form of that song? *Murali* means the flute of Kṛṣṇa, the sound that comes out of the flute of Kṛṣṇa (*muralīṣṭa-kīrtana-dhanam*). Kṛṣṇa’s flute is singing. Flutes are for singing, not for blasting, not for making violence. The sweet sound of Kṛṣṇa’s flute brings peace to the heart.

And what is the flute singing? It has some target. When we sing, we have some object in mind. We also employ rhythm and metre. The flute has a regulator and that metre is—the name of Rādhārānī. No other sound is coming out from the flute, only, “*Rādhe, Rādhe, Rādhe, Rādhe, Rādhe*!” Only this sound is coming—in a variety of ways.

We can conceive something in this regard from studying the life and character of Śrīla Raghunāth Dās Goswāmī. Everyday Dās Goswāmī is singing,

**rādhe vṛndāvana-vilāsinī rādhe rādhe  
rādhe kānu-mano mohinī rādhe rādhe  
rādhe aṣṭa-sakhīra śīromaṇi rādhe rādhe**

In this song every verse concludes with, “*Rādhe Rādhe*!” Every day this is sung in the Rādhā Dāmodar Temple. When Prabhupāda Sarasvatī Ṭhākura first met Śrīla Gaura Kīśore Dās Bābājī, Bābājī Mahārāj was singing this song. And always singing this song, whether walking in the road or sitting in *bhajan*, he was always singing this song. This sound is the only song coming from the flute of Lord Kṛṣṇa. The sound manifestation of its divine influence spreads over the entire transcendental and mundane worlds.

This understanding we get from the description of *Rāsa-līlā* in Śrīmad Bhāgavatam. First Kṛṣṇa calls all of the Gopis to assemble for *Rāsa-līlā* by playing his flute. It is the clarion call. And this call is the real property of all souls (*jīvas*). We understand this through Bhaktivinoda Ṭhākura:

**jīva jāgo, jīva jāgo gaurachānda bole  
kota nidrā jāo māyā-piśāchira kole**

Is this the clarion call or what? We are sleeping on the

lap of Māyā in ignorance but the clarion call is coming, “Wake up!” The Upaniṣads say, *uttiṣṭha jāgrata prāpya varān nibodhata*, “Wake up, arise and begin the search for Śrī Kṛṣṇa. Now is the time to get love for Kṛṣṇa.” The Upaniṣads, Bhaktivinoda Ṭhākura, the song of Kṛṣṇa’s flute—the gist of that sound, its wealth, is realized in connection with the lotus feet (service) of Śrīmatī Rādhārāṇī (*Rādhā Dāsyam*). Kṛṣṇa is only attracted to his Divine Potency. She is serving Kṛṣṇa wholeheartedly and very extensively with her associates. She is known as Rādhārāṇī. And Kṛṣṇa is always and only thinking of her.

The sound of Kṛṣṇa’s flute not only regulates *madhura rasa* but all *rasa*. In *madhura rasa* Rādhārāṇī is the chief, but all other *rasas* are also maintained by *madhura rasa*. *Madhura rasa* is *ādi rasa* the principal *rasa* from which all *rasa* springs. *Madhura rasa* maintains all variety of spiritual relationship: passive, active—servant, friend, parent—guardian (*śānta rasa*, *dāsyā rasa*, *sākhyā rasa*, *vātsalyā rasa*). Maintenance means preservation. Rādhārāṇī’s supreme sweet mood of service sustains the entire spiritual existence.

*gāyatrī-muralīṣṭa-kīrtana-dhanām*. Generally we refer to the Hare Kṛṣṇa *mahā-mantra* or any devotional song as *kīrtan* or *saṅkīrtan*. But there is a little difference between the two. What one does alone may be called *kīrtan*. But *saṅkīrtan* means when, in a gathering of devotees, their heart comes out, that kind of *kīrtan* is called *sankīrtan* (*bahubhir militvā yat kīrtanām tad eva saṅkīrtanām*).

Here Guru Mahārāj has specifically mentioned *kīrtana dhanām*. *Kīrtan* is not only recommended for everyone, but it is the wealth of our life, because through *kīrtan* we get entrance into the *Rāsa-līlā*—divine play with Kṛṣṇa, Rādhārāṇī, the *Vraja Gopīs*—playing, singing, dancing. And this is the wealth of liberated *jīva* souls.



Guru Mahārāj says not only *kīrtan* but *kīrtana dhanām*. The flute is not a bamboo stick or something made out of metal. It is alive. This means it is a conscious living being (*chetanā*). Everyone in the transcendental and material world has free will, this freedom Kṛṣṇa has given to everyone. The body of the flute is a form of consciousness. He has desires and free will like any being, but he is using his freedom for this inconceivable service to Lord Kṛṣṇa. The flute’s ecstasy is in singing the song of the lotus feet of Rādhārāṇī (*Rādhā Dāsyam*).

sakhi murali viśāla-chchhidra-jālena pūrṇā  
laghur atikāthinā tvaṁ granthilā nīrasāsi  
tad api bhajasi śaśvac chumbanānanda-sāndraṁ  
hari-kara-parirambhaṁ kena puṇyodayena  
Vidagdha Mādhava, Śrīla Rūpa Goswāmī

[Hey flute-friend, what sort of good things have you done that such a hard, dry piece of bamboo like you, with more faults (knots) than holes, enjoys being squeezed by Kṛṣṇa’s lotus hands and tastes an endless



stream of nectar from his kiss?]

Rūpa Goswāmī's Prabhu's *śloka* praises the flute. The flute has its own life which is dedicated to this most desirable and palatable song (*īṣṭa kīrtana dhanam*). More than that I cannot express in English. But I can see in the eyes. Cannot express—maybe. But it is true, what the flute is playing, that is written everywhere. He is playing the name of the Supreme Servitor of Lord Kṛṣṇa. The Supreme Servitor Form of Lord Kṛṣṇa is Śrīmatī Rādhārāṇī.

It is fully described in Śrī Garga Saṁhitā. I have seen yesterday maybe—I am opening and getting. This is the mercy of Guru Mahārāj. Standing in the *arāṭi* and seeing the Maṭh logo above the Deities, my brain starts working. Brain is material and matter cannot touch the transcendental but everything is possible by the grace of Gurudeva. So by Śrīla Guru Mahārāj's grace I am very hopeful. The meaning of *gāyatrī* as revealed by Śrīla Guru Mahārāj is: Kṛṣṇa's flute sings the song of the lotus feet of Rādhārāṇī (*Rādhā Dāsyam*).

The word *dhīmahī* in *gāyatrī* is very famous in Sanskrit literature. Two words are present most in *gāyatrī* mantras: *dhīmahī* and *prachodayāt*. The concluding

word of the meditation is *prachodayāt*. It's not that we will only meditate, but the *mantram* will pressure us to serve Rādhārāṇī.

We need to know the spiritual regulations and injunctions (*chodanām—pratichodanām*). That scriptural advice is found in the Vedas, Upaniṣads, Bhagavad Gītā, Mahābhārata etc. Śruti and Smṛti: Bhagavad Gītā is *smṛti* and *śruti* is Vedānta, Upaniṣads etc. But here *chodanām* means *preraṇa* (inspiration). What kind of inspiration? Forceful inspiration—inspiring forcefully. The *mantram*'s nature is like that: to capture the *jīva* soul's mind through inspiration and forcefully engage one in the service of Rādhārāṇī. This is the extraordinary meaning Śrīla Guru Mahārāj has given of the *gāyatrī* Mantra.

And I have found this sort of nectar in the Garga Saṁhita, maybe a thousand times. We should note that in Śrīmad Bhāgavatam the most exalted, qualified, exponents of Vedic *mantram* were all present at Śukadev's meeting with Parīkṣit Mahārāj. Veda Vyāsa records their nāmes in the Bhāgavatam because each name also represents a different school of thought (Śrīmad Bhāgavatam 1.19.9-10).



Even though they are the senior-most representatives of all schools of Vedic thought, Śukadev Goswāmī did not try to fully disclose the esoteric secrets of the Kṛṣṇa conception (Goloka Vṛndāvan—*aprākṛta līlā*). By inference he revealed the highest truth. But Śukadev Goswāmī did

not expose the conception of Śrī Chaitanya Mahāprabhu (*rādhā bhāva dyuti suvalitaṁ naumi kṛṣṇa svarūpam*).

Mahāprabhu came to give what was never given before (*anarpita-chariṁ chīrāt karuṇayāvātīṇaḥ kalau*). What was not given before in this material world, not only this material universe, but in the millions of universes in this material sky, nowhere was it given. Mahāprabhu Chaitanyadev came to give that (*kṛṣṇa prema pradāyate*). And that can be found in the Śrīmad Bhāgavatam. But Viśwanāth Chakravārtī Ṭhākura says clearly, if you search for evidence you are foolish, because although Śrīmad Bhāgavatam may be the junior-most scripture, it contains the senior-most thought.

After Veda Vyāsa had revealed all the scriptures still he was unhappy. He was again initiated by Nārada Goswāmī, meditated and then composed the Śrīmad Bhāgavatam. So it is junior-most in terms of date of composition, but the senior-most beautiful theories of the highest reality are given in an organized way to the souls of this world (*jīva chetanā*). Śrīla Guru Mahārāj used this expression, *jīva chetanā*: it may be a material atmosphere, but the basis of the world is consciousness.

Still there is a little suspicion in the minds of pure hearted devotees, “If the purpose of the book is to reveal the devotion of Rādhārāṇī (*kṛṣṇa prema*), then why is her name not mentioned in Śrīmad Bhāgavatam?” Mercifully, Śrīla Guru Mahārāj has given this theory to us in his original *śloka*:

yadāmiya-mahimā-śrī bhāgavatyaṁ kathāyāṁ  
pratipadaṁ anubhūtaṁ āpyalabdhabhīdeya  
tadakhila-rasa-mūrteḥ śyāma-līlāvalamvāṁ  
madhura-rasādhi-rādhā-pādapaḍman prapadye



The Logo of Sri Chaitanya Saraswat Math

In the Śrīmad Bhāgavatam, everywhere, every *śloka*, every letter, is glorifying the holy nāme of Rādhārāṇī. Her particular form may not be visible, but Kṛṣṇa is always playing with whom? Rādhārāṇī. Śrīmad Bhāgavatam is the Play of the Sweet Absolute. Then it is impossible that

Rādhārāṇī's nāme will not be there. But Śukadeva is hiding her behind a veil of inference. In India there is a marriage system. Married girls always keep their heads covered. When a senior honorable person comes they immediately cover their heads. This is also the style of Śrīmad Bhāgavatam for concealing, yet revealing Rādhārāṇī.

The Sweet Absolute's play in Goloka Vṛndāvan depends upon Rādhārāṇī. Without Rādhārāṇī's association, Kṛṣṇa is nothing. Only she can fully exchange *rasa* with Kṛṣṇa. Kṛṣṇa is the emporium of all *rasas* (*akhila-rasāmṛta-mūrtiḥ*), but who can contain that infinite ocean of *rasa*? Who is the pot? The pot is Rādhārāṇī. In that pot Kṛṣṇa is keeping His wealth and tasting. Otherwise, all will be spoiled. So Kṛṣṇa keeps all his wealth in the pot of Rādhārāṇī and tastes her mood of devotion.

This is the explanation Śrīla Guru Mahārāj has given of the *gāyatrī mantra*. And no one has given anything like this in the conscious world—this material conscious world. No one has given an explanation like Guru Mahārāj. In his final days we saw Guru Mahārāj continually discovering new things. Actually, it is all within him, but he didn't have anyone to tell. Finally in his last life I asked, “Nowhere has anyone given such an explanation of *gāyatrī mantra*, why are you giving? What all of the Āchāryyas are hiding, why are you exposing that?”

Within *gāyatrī mantram*, within *Ṛg mantram*—Guru Mahārāj revealed everything. I have taken six explanations. I chose from there—and four I have taken specifically. But it is especially my desire that I shall take this one: *dhīr ārādhanaṁ eva nānyad iti tad rādhā-padam dhīmahi. Buddhi—dhī. Buddhi*—where will *buddhi* go? There are two kinds of intelligence: one *parā* and one *aparā*. *Aparā* intelligence is always serving



the Lord. Then *dhīr ārāadhanam eva nānyad iti*, without serving the Lord, no other conception exists. That is Guru Mahārāj's *vākya*, meaning—explanation. But I have taken, *gāyatrī-gaditam mahāprabhu-matam*, where it is a little hidden (*rādhā-padam dhīmahī*).

The original Rg Veda *mantram* is:

**om tad viṣṇoḥ paramam padam sadā paśyanti sūrayaḥ  
divīva chakṣur ātatam viṣṇor yat paramam padam**

It is called Rg *mantra*. But Śrīla Guru Mahārāj has enhanced that Rg *mantra*:

**om tad viṣṇoḥ paramam padam  
śruti matām muhyanti yat sūrayaḥ  
draṣṭāḥ chakṣur iva prāsarita-mahā-sūryeva divyatatam  
dhāmnā svena sadā nirasta-  
kuhakaṁ satya param śabditaṁ  
jyotiḥ prīti-tanum hiraṇya-  
puruṣam paśyanti taṁ sūrayaḥ**

This line is especially significant: *jyotiḥ prīti-tanum hiraṇya-puruṣam*. Effulgence and love—heart and halo—has taken form as Śrī Chaitanya Mahāprabhu. This sort of revelation is Guru Mahārāj's miracle!

So many *paṇḍits* can understand the Sanskrit language but from within the Sanskrit, everyone cannot extract the gist of ecstasy. This is a fact. In the Upaniṣad it is said very clearly, *nāyam ātmā bala-hīnena labhyo, nāyam ātmā pravachanena labhyo, na medhayā na bahunā śrutena*. You know so many things— maybe. You may have so much intelligence (*medha*), but you will not understand. Without the grace of Nityānanda Prabhu, without the grace of Baladev, you cannot understand anything.

But when Kṛṣṇa in the form of guru will give this *mantram* to you and you will meditate with your own existence, then you must understand (*yam evaiṣa vṛṇute tena labhyas*). There is no doubt. But everywhere people are plagued by doubt and questions. Therefore everywhere there is so much difficulty. But he will reveal himself to whom he chooses (*tasyaiṣa ātmā vivṛṇute tanum svām*). It is as if we have no eyes! Like owls, who don't like to see the Sun. If we do not have a pair of eyes, how will we see? (*andhī bhūti chakṣu yāra viṣayā dhūlite, kemone se parā tattva pāibe dekhite*). This is a Bengali expression. Which way will one see whose eyes are blinded by the dust of material conception?

Hare Kṛṣṇa.

Here is the word *sūrayaḥ*. Guru Mahārāj used it only to honor the Vedas, Upaniṣads. But Guru Mahārāj has not given the meaning of *sūrayaḥ* as “the vision of the gods.” *Sūrayaḥ* means demigods. They are seeing, but demigods can never see that higher reality, *hiraṇya-puruṣaḥ*, without the mercy of whom? *Jyotiḥ prīti-tanum*'s mercy—without the mercy of Mahāprabhu. Without the mercy of Nityānanda Prabhu, even the gods (*sūrayaḥ*) also cannot see. This is a fact. Not that only I am saying this but Brahmā himself agrees:

**jānanta eva jānantu  
kiṁ bahūktya na me prabho  
manaso vapuṣo vācho  
vaibhavam tava go-charaḥ**

“Those who say, ‘I know Kṛṣṇa’—let them talk. But as far as I am concerned I cannot understand even a little bit about your glories. And for that I am misguided. It is not only bodily, mentally, or verbally, but my whole existence is blind without your mercy my Lord.”

Brahmā doubted Kṛṣṇa's divinity and wanted to test his omnipotence. He stole Kṛṣṇa's cows and cowherd boyfriends while they took a lunch break from their cow-herding pastimes (*goṣṭha-līlā*). Brahmā kept them in a cave on his planet and after one year came back and was shocked, “Everything is normal! Śrī Kṛṣṇa's pastimes in Vṛndāvan are going on as ever without interruption.”

He thought the cows and cowherd boys must have somehow escaped and returned to Vṛndāvan. So he checked back on his planet Brahmāloka and saw they were still there sleeping under the influence of his illusion. He wanted to bewilder Kṛṣṇa but instead he was now completely bewildered. He returned to Vṛndāvan and finally fell at the lotus feet of Kṛṣṇa. He begged forgiveness for doubting his divinity and failing to realise his inconceivable potency.

Kneeling before Kṛṣṇa, Brahmā offered so many wonderful prayers, only to be sweetly dismissed with a mere affectionate glance from Kṛṣṇa's lotus eyes.

Every day this type of divine substance does not come out. Today I am very fortunate—you are all very fortunate. And it came by simply seeing our Maṭh logo. By his mercy I could give some explanation about Śrīla Guru Mahārāj's *gāyatrī* conception (*gāyatrī-muraliṣṭa-kīrtana-dhanam rādhā-padam dhīmahī*).



**‘Everything is possible by the grace of Śrīla Guru Mahārāj’**



श्री श्रीगुरुगौराङ्गौ जयतः

# Faith is Our Real Wealth

Śrī Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

Why does our consciousness come down to this plane? Why doesn't it have a higher conception of higher spiritual existence. Instead our attention is drawn to some material thing on the mundane plane. We think that some medicine, or some intoxication can help us. When we cannot raise our consciousness to the finer and higher conscious substance, then we come to seek help in the material world. "These substances will help me." This thinking is suicidal.

We cannot manage to have a connection directly with the higher conscious substance, then we come to seek some means in the lower. "With the help of that I will make advancement toward the finer consciousness.

The matter will help me to understand, to acquire consciousness." We are thus without faith in the agents of that Absolute Truth, the Vaiṣṇavas. It is due to *vaiṣṇava aparādha*, losing faith in the conscious agents of the Supreme, that we go to the material substance, "Help

me!" I lose faith in the spiritual agency and the long and the short is this—we seek shelter in a material thing and we lose our faith in the higher agency. We can't see their Grace. So, that is the underlying position of an intoxication monger. No faith in the higher agent, that which is spiritual which is soul-like in character, but more aspiration to get help from the lower substance.

The scientific conception is also like that, degrading. Degrading, losing faith in the spiritual efficacy, their grace or their position, we come below standard. No faith.

We cannot put faith in the devotee, the scripture, or the *ācāryya*. Disappointed we go to seek help from some atom of matter, "Yes this will give me everything."

abhyarthitas tadā tasmai  
sthānāni kalaye dadau  
dyūtaṁ pānaṁ striyaḥ sūnā  
yatrādharmas̥ chatur-vidhaḥ  
punaś cha yāchamānāya  
jāta-rūpam adāt prabhuḥ  
tato 'nṛtaṁ madam kāmam  
rajo vairam cha pañchamam

Charm for the material world, *dyūtaṁ*, to get money very cheaply, not in the ordinary constitutional way, but by cheating process, this is *dyūtaṁ*.

*Pānaṁ* is also like that, intoxication. That is earned by black marketing, A kind of mania for *pānaṁ*. The energy I can collect in an ordinary sense, I am not satisfied with that so in some black way by using drugs or intoxication. I want to amass some energy by *pānaṁ*. This is the meaning of *pānaṁ*. I want to gain energy by unfair means.

*Striyaḥ*, that is *raso vai saḥ*. He is the center of all ecstasy, but we go to collect that experience of ecstasy in a very cheap way from material things. Sūnā is also a cheap way to develop the body. The flesh, *māmsa*, can be more easily utilised for the flesh in me than by vegetables. So it is all very easy, not in a regular and proper way to preserve oneself, but in a cheap way, by cheating, we want to aggrandise ourselves.

Gold is such a substance that if one can get control over gold, he can have control over all material prosperity, the





dollar, the pound, the rupee, everything. If I can possess gold I can easily get everything. This is cheating. With a small thing like gold, *jāta-rūpam*, I can control the entire food chain. I can control all the necessities of human beings. Cheap marketing, not a regular life, but in a cheating process. By these five cheating processes “we can become great”, so they must be given up. We must be plain, simple and truthful and live here as a bonafide and sincere member, where we are. When you are put in the jail don’t try any other black things to help yourself, but sincerely give your labour as it is ruled and you will be free very soon.

When you are a criminal be a reformed criminal then you will be able to acquire freedom. Already you are a criminal and in the prison you are cheating others. So, lead a simple life. Do not incur any further debt, but try to pay the debt you have already incurred. With this process you will be free very soon. Not by any artificial process, but if you adopt a sincere and simple process—not by diplomacy or any other thing. Simply, “I am the greatest criminal. Oh my Lord, please forgive me. Take me out. Please be gracious upon me.” This is the way to adopt, not by any artificial means. It is only our love for artificial things that has brought us here. In the highest ideal there is no place for diplomacy, cheating or any of these things. This is the fashion of this *mayic* world of misconception. To acquire anything too easily means to deceive others, but you can’t deceive God. Simply go to Him and pray that, “I am a culprit. I am so and so. Forgive me and accept me.” This is a plain, simple way. Your knowledge also cannot help you, only *jñāna-śūnya-bhakti*, pure surrender, wholesale surrender. Don’t use any reason there. Don’t go to plead for your own cause. Complete surrender. Don’t plead in favour of yourself, rather if you have to plead, plead to the Lord that you are the most heinous. That will be more effective. This is the way.



Love Divine. It is against the conception of the ontology of love that any particular material atom can give love, *prema*, heart’s feelings. The heart can be purchased by a chemical—by using medicine I can get God? “Use this medicine and God will come to please and serve you. I am super-super God and I am giving this medicine.” Never! The simple way is ‘love for love’. Give yourself and you will get Him. It is simple and pure. Surrender to the High and the High will come down to welcome you.

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

How comprehensive, reasonable and natural this is. “Give up everything, all engagements, and come to Me freely. I am ready to accept you anytime, at any moment. Accept that all obligation to any other thing is stopped and come to Me. I shall welcome and embrace you. All obligations are stopped. Whatsoever obligation you incur or think to possess in this world are discontinued. Only My obligation remains. Your obligation to me is absolute and these others are all relative and temporary. They are artificial and concocted. Your obligation to Me is wholesale, pure and clear. Try to realise that.”

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

To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the divine inspiration by which they can approach Me and render intimate service unto Me.

In this verse the Lord says, “The highest group of My servitors (whose sentiment was described in the previous verse by the word *ramanti*) are those who are constantly engaged (*satata-yuktā*) in My service in consortherhood (*madhura-rasa*) with heartfelt love (*bhajatām prīti-pūrvakam*).” Then He says that He will give them further inspiration or inner instruction “by which they can come to Him” (*yena mām upayānti te*). When already in this and the previous verse the devotee’s service to the Lord has been described as eternal (by the words *nityam* and *satata-yuktā*), Lord Kṛṣṇa’s statement that He will give them further inspiration by which they can come to Him appears to be redundant. Therefore, in the expression *mām upayānti te* (“They will come to Me”), the word *upayānti* must be defined as *parakīya-bhāvena-upapāti*. *Pati* means husband, and *upapāti* means paramour:

“For those who have already come into divine relationship with Me as My wife (*ramanti*), I give them the special inspiration to come to Me as a paramour (*upapāti*).” In Vṛndāvan, Lord Kṛṣṇa is not considered a lawful husband, but He is the Lord of the heart, transcendental to even the husband (*parakīya-rasa*). Deceiving their husbands, the *Gopīs* of Vṛndāvan unite with Kṛṣṇa. They do not allow a second party to come between them. They cannot allow the interception of even scriptural regulation and social law, because Kṛṣṇa’s position is absolute, and such a relationship is more relishable to Him. This is *Vṛndāvan-bhājana*, and this is the meaning of *upapāti*.

“My relationship with them is independent of everything conceivable. It crosses law, society, scripture—everything. It is most innate and natural, and it does not require any social or scriptural sanction. I say to

them, 'You may show formal respect to all these restrictions and live in the society. But from your heart of hearts you are Mine.' This is the special inspiration and insight I give to those devotees (*yena mām upayānti te*).

"Externally there are social and scriptural demands, but My position is over and above them. Veda is My instruction for the benefit of the masses, who have deviated from Me. And the society is also under the jurisdiction of those general instructions given to the public by Me. But My divine relationship with everything is intrinsic and independent. It does not require recognition from anyone. Such a relationship is the highest. It is constant. It supercedes all law and society which are guided by the Vedas; rather, all the Vedas are searching for such a thing."

*Śrutibhir-vimrgyām—Vimama-mrgyā*—the Vedas are searching after this ideal, divine position. In the section of the Śrīmad Bhāgavatam which deals with *Rāsa-līlā*, the Vedas are begging forgiveness:

"We are generally supposed to give tidings of You, but we could not describe You as we now experience You here. Now we understand that we have committed an offense, because we could not distribute this *Rāsa-līlā*, this *Vraja-līlā*, to the people."

**vikrīḍitaṁ vraja-vadhūbhir  
idaṁ cha viṣṇoḥ  
śraddhānvito 'nuśṛṇuyād  
atha varṇayed yaḥ  
bhaktiṁ parāṁ bhagavati  
pratīlabhya kāmāṁ  
hṛd-rogam āśv-apahinoty  
achireṇa dhīraḥ**

"A self-controlled, sense controlled person who, having become endowed with sublime faith in the divine pastimes transcendently enjoyed by Lord Kṛṣṇa with the Gopis (Rasa-līla), and who having heard those divine pastimes from the lotus mouth of the bona fide Guru, continuously sings or narrates their glories—such a person



swiftly achieves the most elevated form of pure devotion for the Lord, and is promptly able to ward off the heart disease of lust." (Bhag. 10. 33. 39)

In his writings, Śrīla Jīva Goswāmī has laid stress on the word meaning "self-controlled." To hear these elevated subjects, one must enter into the culture of sense-control, otherwise he will be destroyed.

**naitat samācharej jātu  
manasāpi hy anīśvaraḥ  
vinaśyaty ācharan mauḍhyād  
yathā 'rudro 'bdhi-jam viṣam**

"No one should ever think of imitating this behavior of the Supreme Lord and the *Gopīs*. If out of gross foolishness anyone tries to imitate the pastimes of the Lord, he will be utterly destroyed, just as if he tried to imitate Lord Siva by drinking the poison which arose from the ocean."

(Bhāg. 10. 33. 30)

Like sign-posts, all the revealed scriptures are only showing the direction; but where, how? "We do not know." Only, "In this direction He may be available."

Anywhere and everywhere, everything belongs to Him. For one who knows this, all possibilities of sensual pleasure and exploitation are uprooted. For example, an unmarried woman may have the possibility of being approached by many, but there is less possibility for those who are married, because they are possessed by someone. Similarly, when we are able to know

that everything is only for the satisfaction of Kṛṣṇa, then we shall realise that all our exploiting tendencies have vanished forever. Nothing will remain to be utilised for the pleasure of our sensual experience. It will be very deeply felt in our hearts that everything has its existence only for His satisfaction, and there is no room for any other exploitation.

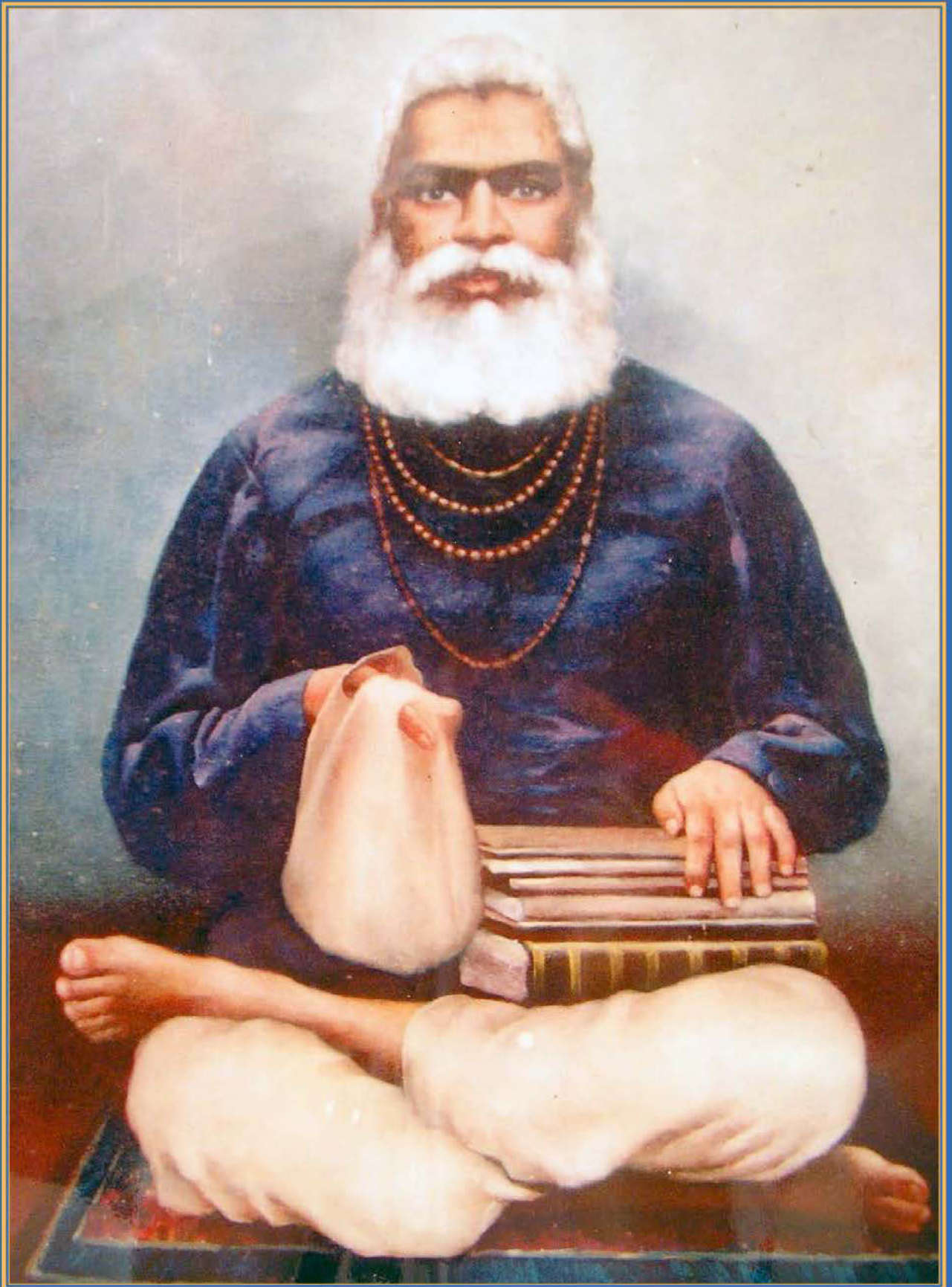
And we are also included there—our existence is also only for His satisfaction. Everything is meant for His divine

pastimes (*līlā*), and there is no possibility for any others' pastimes. All are included in that one *līlā*.

Encroachment will disappear when we learn the proper utility of everything. He is the owner, and His ownership is absolute. The scriptures, society, and law designate, "This is yours, that is another's, or that belongs to a third party." This is something like a temporary lease, but the permanent ownership is in all respects with Him. "All others—possessor and property, master and servant—are all relative, and only sanctioned by Him for the time being. The Absolute Owner, Possessor, and Enjoyer is He alone.

When we arrive at such a conclusion, only then is complete purification of our hearts possible. Everyone is thinking of themselves as many masters of many things, but this is all heart disease (*hṛd-rogam*). This is all conceived in a diseased state of consciousness. In a healthy state, when the heart is quite wholesome, we can see the Supreme whole, and we can see that everything is meant only for His satisfaction.





श्री श्रीगुरुगौराङ्गौ जयतः

# Thākura Bhaktivinoda

by

Śrī Śrīla Bhaktisiddhānta Saraswatī Prabhupāda

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W

e avail of the opportunity offered by the Anniversary Celebrations of the advent of Thākura Bhaktivinoda to reflect on the right method of obtaining those benefits that have been made accessible to humanity by the grace of this great devotee of Kṛṣṇa. Thākura Bhaktivinoda has been specifically kind to those unfortunate persons who are engrossed in mental speculation of all kinds. This is the prevalent malady of the present Age. The other āchāryyas who appeared before Thākura Bhaktivinoda did not address their discourses so directly to the empiric thinkers. They had been more merciful to those who are naturally disposed to listen to discourses on the Absolute without being dissuaded by the specious arguments of avowed opponents of Godhead.

Śrīla Thākura Bhaktivinoda has taken the trouble of meeting the perverse arguments of mental speculators by the superior transcendental logic of the Absolute Truth. It is thus possible for the average modern readers to profit by the perusal of his writings. That day is not far distant when the priceless volumes penned by Thākura Bhaktivinoda will be reverently translated, by the recipients of his grace, into all the languages of the world. The writings of Thākura Bhaktivinoda provide the golden bridge by which the mental speculator can safely cross the raging waters of fruitless empiric controversies that trouble the peace of those who choose to trust in their guidance for finding the Truth. As soon as the sympathetic reader is in a position to appreciate the sterling quality of Thākura Bhaktivinoda's philosophy the entire vista of the revealed literatures of the world will automatically open out to his reclaimed vision.

There have, however, already arisen serious misunderstandings regarding the proper interpretation of the life and teachings of Śrīla Thākura Bhaktivinoda. Those who suppose they understand the meaning of his message without securing the guiding grace of the Āchāryya are disposed to unduly favour the methods of empiric study of his writings. There are persons who have got by heart almost everything that he wrote without being able to catch the least particle of his meaning. Such study cannot benefit those who are not prepared to act up to the instructions lucidly conveyed by his words. There is no honest chance of missing the warnings of Thākura Bhaktivinoda. Those, therefore, who are misled by the perusal of his writings are led astray by their own obstinate perversity in sticking to the empiric course which they prefer to cherish against his explicit warnings. Let these unfortunate persons look more carefully into their own hearts for the cause of their misfortunes.

The personal service of the pure devotee is essential for understanding the spiritual meaning of the words of Thākura Bhaktivinoda. The Editor of this Journal (The Harmonist), originally started by Thākura Bhaktivinoda, has been trying to draw the attention of all followers of Thākura Bhaktivinoda to this all-important point of his teachings. It is not necessary to try to place ourselves on a footing of equality with Thākura Bhaktivinoda. We are not likely to benefit by any mechanical imitation of any practices of Thākura Bhaktivinoda on the opportunist principle that they may be convenient for us to adopt. The Guru is not an erring mortal whose activities can be understood by the fallible reason of unreclaimed humanity. There is an eternally impassable line of demarcation between the Saviour and the saved. Those



who are really saved can alone know this. Ṭhākura Bhaktivinoda belongs to the category of the spiritual world-teachers who eternally occupy the superior position.

The present Editor has all along felt it his paramount duty to try to clear up the meaning of the life and teachings of Ṭhākura Bhaktivinoda by the method of submissive listening to the Transcendental Sound from the lips of the pure devotee. The Guru who realises the transcendental meaning of all sounds, is in a position to serve the Absolute by the direction of the Absolute conveyed through every sound. The Transcendental Sound is Godhead, the mundane sound is non-Godhead. All sound has got these opposite aptitudes. All sound reveals its Divine face to the devotee and only presents its deluding aspect to the empiric pedant. The devotee talks apparently the same language as the deluded empiric pedant who had got by heart the vocabulary of the Scriptures. But notwithstanding apparent identity of performance, the one has no access to the reality while the other is absolutely free from all delusion.

Those who repeat the teachings of Ṭhākura Bhaktivinoda from memory do not necessarily understand the meaning of the words they mechanically repeat. Those who can pass an empiric examination regarding the contents of his writings are not necessarily also self-realised souls. They may not at all know the real meaning of the words they have learnt by the method of empiric study. Take for example the Name “Kṛṣṇa”. Every reader of Ṭhākura Bhaktivinoda’s works must be aware that the Name manifests Himself on the lips of His serving devotees although He is inaccessible to our mundane senses. It is one thing to pass the examination by reproducing this true conclusion from the writings of Ṭhākura Bhaktivinoda and quite another matter to realise the Nature of the Holy Name of Kṛṣṇa by the process conveyed by the words.

Ṭhākura Bhaktivinoda did not want us to go to the clever mechanical reciter of the mundane sound for obtaining access to the Transcendental Name of Kṛṣṇa. Such a person may be fully equipped with all the written arguments in explanation of the nature of the Divine Name. But if we listen to all these arguments from the dead source the words will only increase our delusion. The very same words coming from the lips of the devotee will have the diametrically opposite effect. Our empiric judgment can never grasp the difference between the two performances. The devotee is always right. The non-devotee in the shape of the empiric pedant is always and necessarily wrong. In the one case there is always present the Substantive Truth and nothing but the Substantive Truth. In the other case there is present the apparent or misleading hypothesis and nothing but un-truth. The wording may have the same external appearance in both cases. The identical verses of the Scriptures may be recited by the devotee and the non-devotee, may be apparently misquoted by the non-devotee but the corresponding values of the two processes remain always



**The Author**  
**Śrī Śrīla Bhaktisiddhānta Sarasvatī Ṭhākur**

categorically different. The devotee is right even when he apparently misquotes, the non-devotee is wrong even when he quotes correctly the very words, chapter and verse of the Scriptures.

It is not empiric wisdom that is the object of quest of the devotee. Those who read the scriptures for gathering empiric wisdom will be pursuing the wild goose chase. There are not a few dupes of their empiric Scriptural erudition. These dupes have their admiring under-dupes. But the mutual admiration society of dupes does not escape, by the mere weight of their number, the misfortunes due to the deliberate pursuit of the wrong course in accordance with the suggestions of our lower selves.

What are the Scriptures? They are nothing but the record by the pure devotees of the Divine Message appearing on the lips of the pure devotees. The Message conveyed by the devotees is the same in all ages.

The words of the devotees are ever identical with the Scriptures. Any meaning of the Scriptures that belittles the function of the devotee who is the original communicant of the Divine Message contradicts its own claim to be heard. Those who think that the Sanskrit language in its lexicographical sense is the language of the Divinity are as deluded as those who hold that the Divine Message is communicable through any other spoken dialects. All languages simultaneously express and hide the Absolute. The mundane face of all languages hides the Truth. The Transcendental face of all sound expresses nothing but the Absolute. The pure devotee is the speaker of the Transcendental language. The Transcendental Sound makes His appearance on the lips of His pure devotee. This is the direct, unambiguous appearance of Divinity. On the lips of non-devotees the Absolute always appears in His deluding aspect. To the pure devotee the Absolute reveals Himself under all circumstances. To the conditioned soul, if he is disposed to listen in a truly submissive spirit, the language of the pure devotee can alone impart the knowledge of the Absolute. The conditioned soul mistakes the deluding for the real aspect when he chooses to lend his ear to the non-devotee. This is the reason why the conditioned soul is warned to avoid all association with non-devotees.

Ṭhākura Bhaktivinoda is acknowledged by all his sincere followers as possessing the above powers of the pure devotee of Godhead. His words have to be received from the lips of a pure devotee. If his words are listened from the lips of a non-devotee they will certainly deceive. If his works are studied in the light of one’s own worldly experience their meaning will refuse to disclose itself to such readers. His works belong to the class of the eternal revealed literature of the world and must be approached for their right understanding through their exposition by the pure devotee. If no help from the pure devotee is sought the works of Ṭhākura Bhaktivinoda will be grossly misunderstood by their readers. The attentive reader of those works will find that he is always directed to throw himself upon the mercy of the pure devotee if he is not to remain unwarrantably self-satisfied by the deluding results of his

wrong method of study.

The writings of Ṭhākura Bhaktivinoda are valuable because they demolish all empiric objections against accepting the only method of approaching the Absolute in the right way. They cannot and were never intended to give access to the Absolute without help from the pure devotee of Kṛṣṇa. They direct the sincere enquirer of the Truth, as all the revealed scriptures do, to the pure devotee of Kṛṣṇa to learn about Him by submitting to listen with an open mind to the Transcendental Sound appearing on His lips. Before we open any of the books penned by Ṭhākura Bhaktivinoda we should do well to reflect a little on the attitude, with which as the indispensable pre-requisite, to approach its study. It is by neglecting to remember this fundamental principle that the empiric pedants find themselves so hopelessly puzzled in their vain endeavour to reconcile the statements of the different texts of the Scriptures. The same difficulty is already in process of overtaking many of the so-called followers of Ṭhākura Bhaktivinoda and for the same reason.

The person to whom the Āchāryya is pleased to transmit his power is alone in a position to convey the Divine Message. This constitutes the underlying principle of the line of succession of the spiritual teachers. The Āchāryya thus authorised has no other duty than that of delivering intact the message received from all his predecessors. There is no difference between the pronouncements of one Āchāryya and another. All of them are perfect mediums for the appearance of the Divinity in the Form of the Transcendental Name Who is identical with His Form, Quality, Activity and Paraphernalia.

The Divinity is Absolute Knowledge. Absolute Knowledge has the character of indivisible Unity. One particle of the Absolute Knowledge is capable of revealing all the potency of the Divinity. Those who want to understand the contents of the volumes penned by the piece-meal acquisitive method applicable to deluding knowledge available to the mind on the mundane plane, are bound to be self-deceived. Those who are sincere seekers of the Truth are alone eligible to find Him, in and through the proper method of His quest.

In order to be put on the track of the Absolute, listening to the words of the pure devotee is absolutely necessary. The spoken word of the Absolute is the Absolute. It is only the Absolute Who can give Himself away to the constituents of His power. The Absolute appears to the listening ear of the conditioned soul in the form of the Name on the lips of the *sādhū*. This is the key to the whole position. The words of Ṭhākura Bhaktivinoda direct the empiric pedant to discard his wrong method and inclination on the threshold of the real quest of the Absolute. If the pedant still chooses to carry his errors into the Realm of the Absolute Truth he only marches by a deceptive bye-path into the regions of darker ignorance by his arrogant study of the scriptures. The method offered by Ṭhākura Bhaktivinoda is identical with the object of the quest. The method is not really grasped except by the grace of the pure devotee. The arguments, indeed, are these. But they can only corroborate, but can never be a substitute for, the word from the living source of the Truth who is no other than the pure devotee of Kṛṣṇa, the concrete Personal Absolute.

Ṭhākura Bhaktivinoda's greatest gift to the world consists in this; that he has brought about the appearance of those pure devotees who are, at present, carrying on the movement of unalloyed devotion to the Feet of Śrī Kṛṣṇa by their own wholtime spiritual

service of the Divinity. The purity of the soul is only analogously describable by the resources of the mundane language. The highest ideal of empiric morality is no better than the grossest wickedness to the Transcendental perfect purity of the bonafide devotee of the Absolute. The word 'morality' itself is a mischievous misnomer when it is applied to any quality of the conditioned soul. The hypocritical contentment with a negative attitude is part and parcel of the principle of undiluted immorality.

Those who pretend to recognise the Divine Mission of Ṭhākura Bhaktivinoda without aspiring to the unconditional service of those pure souls who really follow the teachings of the Ṭhākura by the method enjoined by the scriptures and explained by Ṭhākura Bhaktivinoda in a way that is so eminently suited to the requirements of the sophisticated mentality of the present Age, only deceive themselves and their willing victims by their hypocritical professions and performances. These persons must not be confounded with the bona-fide members of the flock.

Ṭhākura Bhaktivinoda has predicted the consummation of religious unity of the world by the appearance of the only universal church which bears the eternal designation of the Brahṁa Sampradāya. He has given mankind the blessed assurance that all Theistic churches will shortly merge in the one eternal spiritual community by the grace of the Supreme Lord Śrī Kṛṣṇa Chaitanya. The spiritual community is not circumscribed by the conditions of time and space, race and nationality. Mankind had been looking forward to this far-off Divine Event through the Long Ages. Ṭhākura Bhaktivinoda has made the conception available in its practicable spiritual form to the open minded empiricist who is prepared to undergo the process of enlightenment. The key stone of the Arch has been laid which will afford the needed shelter to all awakened animation under its ample encircling arms. Those who would thoughtlessly allow their hollow pride of race, pseudo-knowledge or pseudo-virtue to stand in the way of this long hoped for consummation, would have to thank only themselves for not being incorporated in the spiritual society of all pure souls.

These plain words need not be misrepresented, by arrogant persons who are full of the vanity of empiric ignorance, as the pronouncements of aggressive sectarianism. The aggressive pronouncement of the concrete Truth is the crying necessity of the moment for silencing the aggressive propaganda of specific untruths that is being carried on all over the world by the preachers of empiric contrivances for the amelioration of the hard lot of conditioned souls. The empiric propaganda clothes itself in the language of negative abstraction for deluding those who are engrossed in the selfish pursuit of worldly enjoyment.

But there is a positive and concrete function of the pure soul which should not be perversely confounded with any utilitarian form of worldly activity. Mankind stands in need of that positive spiritual function of which the hypocritical impersonalists are in absolute ignorance. The positive function of the soul harmonises the claims of extreme selfishness with those of extreme self-abnegation in the society of pure souls even in this mundane world. In its concrete realisable form the function is perfectly inaccessible to the empiric understanding. Its imperfect and misleading conception alone is available by the study of the Scriptures to the conditioned soul that is not helped by the causeless grace of the pure devotees of Godhead.



# Śrī Nabadwīp Dhām

The Highest and Sweetest Mood within our Hearts

A personal reflection by **Jagamohinī Devī dāsī**





# श्री श्रीगुरुगौराङ्गौ जयतः

jaya gaura-bhakta gaṇa—gaura yāñra prāṇa  
saba bhakta mili' more bhakti deha' dāna

*Cc Antya 11.8*

*All glories to all the devotees of Śrī Chaitanya  
Mahāprabhu, for the Lord is their life and soul. All of  
you, kindly bestow devotional service upon me.*

## Most Generous Absolute

**H**is Divine Grace Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj has said that, “here in Koladwīp, Nabadwīp, we find a happy place where the Absolute is the most generous in His benevolence. When the Absolute is distributing Himself, He becomes Śrī Chaitanyadev. And that Śrī Chaitanyadev in the highest stage of His mercy is found here in Koladwīp.”

kuliyā-grāmete āsi' śrī-kṛṣṇa-chaitanya  
hena nāhi, yāre prabhu nā karilā dhanya

*C. Bhāg: Antya 3.541*

Śrīla Guru Mahārāj has revealed that in Koladwīp, in Śrī Nabadwīp Dhām, is Gupta Govardhan, the hidden Govardhan Hill of Śrī Vṛndāvan. It is here, where the Lord in His “most Generous Absolute expresses Himself in His maximum generosity.” This is *aparādha-bhañjan-pāt*—the divine place where all offenses are forgiven. Where the most affectionate Lord gave Himself freely to the most sinful. Here, “even the most fallen souls receive the grace of the Lord.”



Nabadwīp Dhām holds the key to the highest and sweetest mood within our heart. It is the key to the world of *śraddhā*, faith. It is the key for our real life and our real home. Śrīla Guru Mahārāj has said, “If I can know my real prospect in life, I shall find that the key to my sweetest home is here.” And what is distributed here in Nabadwīp Dhām? It is our highest necessity. Guru Mahārāj said that our own feeling of necessity is imperfect, but the Lord has come to give us “what is best from the standpoint of His will, and that is what is distributed here. ‘Take Me, accept Me, I am your most innate and intimate friend. You have no friend like Me. I am guardian, friend, and everything to you. Come to Me.’”

### For the Necessity of Service

In Nabadwīp, our auspicious days begin with the ringing of bells, the blowing of conchshells, the sweet singing of birds and the beautiful *maṅgal āraṭi* offerings to Śrī Gaṅgādhara, Śrī Sadā Śiva; to Śrī Girirāj in His water mandir; to Śrīla Guru Mahārāj at his Temple of Union in Separation and to Śrī Śrī Guru Gaurāṅga Gāndharva Govindasundarjiu in the main mandir. Following *maṅgal āraṭi* the veil of darkness lifts and the colours of the early morning sky over Śrī Govinda are lucent, almost transparent—a vast canvas of pink and lavender brush strokes. Seeing the sky and the deep purple of the horizon beyond Śrīman Mahāprabhu’s Divine Waterplay and Śrī Gupta Govardhan Śrī Mandir, I am reminded of how the poet Gerard Manley Hopkins sometimes wrote about the perfection of God and the awkwardness and imperfection of the poet. In trying to give words about the Supreme Lord, he once described Him as a “very-violet sweet God.”

Soon, the sun, like a brilliant red jewel, floats up with a fury of light and everything—each flower petal, leaf, and ripple of water on the *kuṇḍa* is bathed in its golden light. The air around Śrī Govinda Kuṇḍa is heavy and sweet with the scent of hundreds of brilliantly flowering plants. I think that it is the fragrance of sanctity. Here, everything, animate and inanimate, is in serving mood. All are contributing to the Centre, to the beautiful Reality.

In Śrī Nabadwīp, we are reminded that everything, every particle of dust, is *chinmaya*, pure transcendental consciousness. Each atom has the capacity to award complete Kṛṣṇa consciousness. For one who has the pure

eye to see and the pure heart to feel, they will understand that every minute particle of the environment is pulling the heart and the attention towards the Supreme Lord. Hearing this, one must begin to feel oneself very small, very insignificant and very unworthy to be here. As Śrīpād Bhakti Sudhīr Goswāmī Mahārāj asked in class one morning: how dare we walk upon this sacred dust, *except* for the necessity of service?

### Bridge to the Spiritual World

Now, the rope of their affection is pulling many devotees from around the world to the holy dhām. A *tīrtha* or a holy place, like Śrī Nabadwīp, is like a bridge between this world and the spiritual world. When one tries to cross a chasm or a wide and turbulent river, a bridge may serve as a safe passage on the difficult and dangerous journey. Not only the holy place itself, but also the spiritually pure guardians who are guiding us across toward that realm are considered *tīrthas*. They are our link, our connection to that world of infinite beauty that we cannot yet see or experience.

**bhavad-vidhā bhāgavatās  
tīrtha-bhūtāḥ svayaṁ vibho  
tīrthī-kurvanti tīrthāni  
svāntaḥ-sthena gadābhṛtā**

**SB 1.13.10**

The pure devotee is a place of pilgrimage personified. Now, wave after wave of devotees are coming from Russia, Ukraine, Hungary, Venezuela, Australia, United Kingdom, USA, Mexico, Singapore, Brazil, Portugal, Italy, Siberia ...to seek the divine darshan and shelter of Śrīla Govinda Mahārāj. He is happily and enthusiastically receiving these devotees from around the globe. And we are happily observing that His Divine Grace has been displaying several weeks of steady good health and energy that we have not seen for some years.

Every day—often more than once a day—His Divine Grace rides his motorised scooter around the grounds of the Math and around Śrī Govinda Kuṇḍa. Each day he follows the path past the mandir of Śrī Gaṅgādhara, Sadā Śiva where he offers his *pranams* and then visits the peacocks and the gentle deer. He watches with amusement as the devotees feed fruit or biscuits to the deer as well as to the many huge fish in the kuṇḍa. Almost every morning after *maṅgal āraṭi*, Śrīla Govinda Mahārāj has been giving darshan on his veranda. His mood has been relaxed and happy. Many

times he is speaking for over an hour on spiritual topics and giving sweet nourishment, affection and encouragement to the devotees. He is enjoying the company of the young children here and is at times playful and joking. Everyone is relieved and joyful to see His Divine Grace feeling energetic, healthy and happy.

### Guru is the Helmsman

This morning His Divine Grace commented, “I am invalid, but still I am very enthusiastic.” He has been recalling, with smiles and amusing stories, memories of past world tours to Russia, Hungary and California. Several times he has expressed a desire to travel again to Russia, Vṛndāvan and Purī. On the beautiful advent festival of Prabhupād Śrīla Bhakti Siddhānta Saraswatī Ṭhākura, His Divine Grace Śrīla Govinda Mahārāj pleased the hearts of all the devotees by riding in the freshly painted and decorated swan boat with Śrīman Mahāprabhu to the temple of Śrī Girirāj. Watching His Divine Grace and the beautiful family of devotees—from tiny child to the venerable Ṭhākurmā—floating over the sacred waters of Śrī Govinda Kuṇḍa and feeling the sweet breeze of mercy, I remembered Śrīla Guru Mahārāj’s analogy:

“The destination has been settled, but how shall I reach it? When shall I reach it? Those who come to my aid to take me there—they are my masters, my Gurus: *Śikṣā-gurus* and *Dīkṣā-guru*. Whoever helps me to go there is my Guru. He is my guide who will help me to reach my located destination, the station of my innermost hankering (*Rādhikā-Mādhavāśam prāpto yasya prathita kṛpayā Śrī-Gurum taṁ nato ’smi*). He has helped me to locate my destination; he has educated me how and what to aspire after, and how to reach that highest aspired shelter. I have attained all these things through him. He is my all-in-all in life, the master of my life. There is a boat, and he is the helmsman (*Guru-karṇa-dhāram*). I have surrendered unto him. I have accepted him. I have boarded his boat and he is taking me towards the goal of my life.”

After the divine water Pastimes, Śrīla Govinda Mahārāj came into the nāṭ-mandir, which had been decorated like a heavenly abode with hundreds of exquisite flowers and flags. He, and the senior devotees spoke about the unlimited glories of Jagad-guru Śrīla Saraswatī Ṭhākura, and to the delight of everyone, Śrīla Govinda Mahārāj sang

beautifully and energetically the *kīrttans* in glorification of His Divine Grace.

### Leaving Aside the Mundane

In an earlier address to the devotees on the advent of Śrīla Prabhupād Sarasvatī Ṭhākura, His Divine Grace Śrīla Govinda Mahārāj said, “Śrī Chaitanya Mahāprabhu came to distribute the ecstasy of our transcendental life. And after Mahāprabhu, many of His pure followers or associates, *pārśadas*, came into this world. In this way, we think ourselves most fortunate to have as our Guardian, Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj. We are trying to serve him to our best capacity, in the company of the Vaiṣṇavas. That is our happiness. I am very happy when the devotees from all over the world come here to Śrī Nabadwīp Dhām for transcendental life, leaving aside the mundane. We are trying to practise in the plane of *sevā*—Divine Service. That alone can give us the highest goal.”

In the weeks preceding the grand festival of Śrī Gaura Pūrṇimā, Śrī Chaitanya Sāraswat Maṭh, Nabadwīp, is pulsing with the service activities of devotees from around the world. Many times, we cannot speak the same language, but Śrīla Govinda Mahārāj reminds us “we can communicate by heart.” A travelling party has just come back from preaching and collecting grains in the villages. The Maṭh has its own green travelling bus and a supply truck for this service. These collections will be used to cook for the Deities and serve to the thousands of visitors expected for the festival. Workers are building huge bamboo structures on the rooftops to accommodate the overflow of guests. Many buildings are getting a fresh coat of paint, new flags are being placed atop the *mandirs* and all the grounds are being swept clean of leaves and debris. The new *prasādam* hall is complete with its beautiful blue tile work and ready to serve the Lord’s divine remnants to all the devotees and guests.

Devotees have started special projects to enhance the beauty of the Maṭh and to please His Divine Grace Śrīla Govinda Mahārāj. Śrī Girirāj’s water *mandir* has been lovingly cleaned and fitted with new glass doors, golden yellow curtains and altar cloth, and Śrī Girirāj Himself has been offered a new outfit and crown. In Śrīla Guru Mahārāj’s quarters there is new upholstery and covers for the chairs that Śrīla Guru Mahārāj sat in and gave darshan for many years. The open veranda has been screened to keep out

small living entities. The walls have been painted, pictures reframed and the floors beautifully refinished.

The Centenary Hall and Museum has been cleaned and redecorated and new display cases and bulletin boards have been built and filled with archive photos and memorabilia. Every day the devotees are filling their hours with *sevā*. Śrīla Govinda Mahārāj has been very pleased with the service activities of all the devotees. One morning, he said, “Service to Guru and Vaiṣṇava, that is our life!” And Śrīla Guru Mahārāj reminds us, “Thinking only of service, whatever we do, or think, or speak, everything should be done for the service of Kṛṣṇa.”

### In the Heart of a Vaiṣṇava

In the *dhām* there is a holiness, a blessedness, which spills down through our days and nights. But how to put oneself in the way of that grace? Śrīla Guru Mahārāj said, “So helplessly, when one is searching by this method or that method, when he practically comes in contact with the service of a Vaiṣṇava he gets real benefit. How to seek shelter from the devotees? Superficially we can get something from the *śāstra*, but substantially from the devotee. The influence you catch from the devotee, what they hold in their heart, within their endeavour, pervading through all their activities, that particular attraction is the divine thing that I want. That most subtle of the subtle... ..that inner energy of the devotee, that makes him do what we do not find in the world, with no attraction for sense pleasure, fame, name, money, etc., but for something else, for Kṛṣṇa. We must follow their path.”

When Uddhava entered Vṛndāvan he felt, “Upon seeing the devotional mood of the residents of Vṛndāvan, my pride is melted.” And when Śrīman Mahāprabhu saw the saintly behavior of Śrī Rūpa and Śrī Sanātana He said, “Now please abandon your humility, for My heart is breaking to see you so humble.”

**aji haite duñhāra nāma ‘rūpa’ ‘sanātana’  
dainya chāḍa tomāra dainye phāṭe mora mana  
Cc Madhya 1.208**

When I am allowed to enter the holy *dhām* and to observe the *sevā* and dedicated mood of the Vaiṣṇavas, particularly the devotees who are here offering their luminous lives and serving steadily every day of every year, then my pride must also begin to melt. Sometimes, seeing just a tiny glimpse of

a sincere servitor’s silent and beautiful example of humility is enough to break one’s heart. And, at times, observing a most simple act of devotion catches the heart off-guard and softens it.

Now, with evening, many visitors have come to see the beauty of Śrī Govinda Kuṇḍa and to take darshan of the Deities. The lights of the *mandirs* shine. There is the glow of the golden moon, pinpricks of stars in the night sky and Bhūdev Prabhu’s voice floating and carrying the songs of devotion throughout the Maṭh. Here, there is a feeling of home comfort, home sweetness. As one poet said, “Where we love is home—home that our feet may leave, but not our hearts.”

Śrīla Guru Mahārāj said that, “We should feel within, ‘I want no less than that highest thing. I want Him and nothing less, and I should live and move, and feel in myself that whatever I shall do, at every second, I am meant for that. I am meant for my ideal. I have no time to waste, or to hesitate for anything. If every moment I move in every way with the ideal in my heart, I shall always make some progress towards it.’” Our time in the holy *dhām* is so sweet, so nourishing and extremely valuable. But I feel that my time is always too brief. When the time comes that I must leave, I feel a sense of urgency and feel ashamed of the time wasted while in the association of Śrī Guru and Vaiṣṇava. If only I had tried to grasp every precious moment for sincere service. If only I could have one more day, one more hour to try to appreciate and catch the current of the holy *dhām*, the current of devotion. With the help and guidance of the Vaiṣṇavas, I pray to keep this ideal above my head and within my heart.

I offer my heartfelt obeisances at the lotus feet of Śrīla Āchāryadev Bhakti Sundar Govinda Dev-Goswāmī Mahārāj who is the manifestation of the mercy of Śrī Guru and Gaurāṅga, to our divine *Guru-varga* and to the feet of all the sincere Vaiṣṇavas in India and all around the world.

**ithe aparādha mora nā la-io, bhakta-gaṇa  
tomā-sabāra caraṇa—mora ekānta śaraṇa  
Cc Madhya 7.154**

O devotees, please do not consider my offences in this regard. Your feet are my only shelter.



# DEVOTION AND EMOTION

Śrīpād Bhakti Swarūp Tridāṇḍī Mahārāj

**P**raying at the lotus feet of Śrī Guru and Śrī Gaurāṅga I, a fallen soul, try to offer the following thoughts about the holy life as percolated from the scriptures and teachings of the great souls in the spiritual life and my own very poor understanding and realisation.

In Śrī Śrī Prapanna-jīyanāmṛtam, Śrīla Śrīdhara Mahārāj has shown the glories of *Saranāgati*, surrender to the Lord, and that through *Saranāgati* alone one may attain ultimate perfection of life even if he is unable to perform the various limbs of *bhakti-yoga* like hearing, chanting and so on. This may come as a surprise to those who have always thought that hearing, chanting, etc—the nine parts of practice—are themselves *bhakti*.

In Śrīla Śrīdhara Mahārāj's own example, *Saranāgati* is like the stage on which these various manifestations rest, are based, and dance, and if it is removed they have no foundation or backing and will surely be only lifeless or mechanical exercises, or imitation. But if *Saranāgati* is there, then all manifestations, even if imperfectly performed, are proper, are good. Of course it is a fact in the practitioners life that he may never know if he has *Saranāgati*, indeed it will be one symptom of his advancement that he will progressively feel he has not. In the face of this uncertainty, the *sādhaka* can only try his best. And only from this point of view it may be said, in a general sense, as Śrīla Swāmī Mahārāj Prabhupāda did on occasion, that 'imitation of a good thing is good'.

Generally it is told, and it is outlined in Śrī Gītā, that the paths to God, or the ways of the soul to link himself with God, are three; rather as Śrīla Swāmī Mahārāj Prabhupāda explains, they may be seen as three steps on the same path, progressively: *karma* (action), *jñāna* (knowledge) and *bhakti* (devotion). But of these *bhakti* is the highest, because it ultimately is in no way artificial; that is, devotion is itself the natural and eternal movement of the soul in relation to her Lord whereas *karma* and *jñāna* are adjuncts, accessory functions. They have value ultimately as servants of *bhakti* and that also partially and in a certain stage. They are dependent on her; only she is independent. As Śrīla Śrīdhara Mahārāj puts it, above power is knowledge; above knowledge, love. St. Therese of Avila also wrote "Perfection consists not in knowing much, but in loving much".

Loving attachment to the Lord is the soul's eternal function; it is this attachment which characterises the spiritual cosmos, and different phases of union and separation in the affairs there are devices of the Lord's own potency (*yogamāyā*) to nourish such attachment more and more. Hence the extreme paucity of the impersonalists conception that detachment, renunciation, indifference is the highest goal. Here in the perverted reflection, this material world, we see the shadow-action of the original attachment-force, in the very binding of the atoms to make molecules etc, the so-called 'building blocks of matter', that allows for cosmos here, rather than the chaos which would immediately and completely result, should that electromagnetism be undone.

The soul is one yet composed of three substances, *sat* (existence), *chit* (knowledge) and *ānanda* (bliss). The soul being part and parcel of the Lord, possesses these in minute quantity. They may be expressed as thinking, feeling and willing. If *jñāna* is thinking, then *karma* is willing and *bhakti* the feeling which includes yet transcends both.

Feeling is emotion, in its purest sense. When then Śrīla Govinda Mahārāj distinguishes between 'devotion' and 'emotion' (see 'Affectionate Guidance') it is to show that devotion is something far deeper and more substantial than the emotion as generally felt or understood by the conditioned soul in whom the process of '*bhidyate hrdaya granthi*' has not awakened; emotion here means some fleeting pleasurable feelings occurring in the body-mind quantum of the practitioner. Experiencing this he errs if he thinks he is experiencing devotion; for then, conversely, their absence would indicate the absence of the same. Such

a barometer is highly deceptive, unreliable.

One test which can be applied is the inverse, or 'negative': if a devotee genuinely feels keenly, deeply, his lack of any devotion to the Lord at all, it may be thought that he has a connection with real devotion, that he is in the sphere of *bhakti-devi*. Therefore Śrī Chaitanyaadev, Himself the very embodiment of the highest love, *kṛṣṇa-prema* (*prema-dhāma*), famously said "*na prema gandho 'sti...*" I have not a drop, nay a scent of that divine substance." His logic was that His very existence in this world was proof positive of the fact; any real connection with such *prema* would make such existence impossible.

Śrīla Śrīdhara Mahārāj has, as is well known, in his talks and writing brilliantly illuminated the ontology of Mahāprabhu's conception of divinity and shown the importance of the systematic approach (*sambandha-abhideya-prayojana*) and the need for continuous vigilance and caution when trying to go to the divine realm, that the soul is going there as a servant eternally, not master, thus avoiding the dreadful pit of *sahajiyāism* so much warned about by his own divine Master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

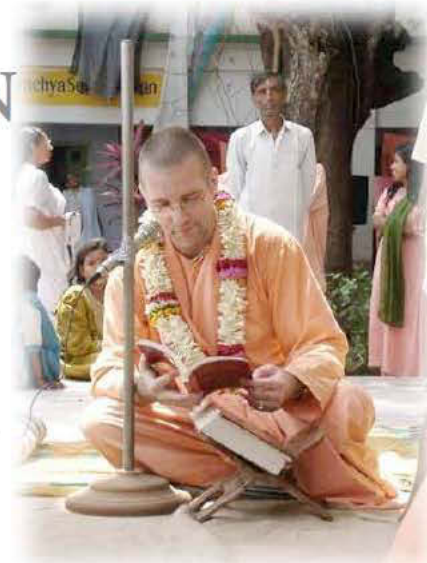
Yet he also talked extensively about the heart: its need for fulfillment, its desire; he talks about the soul as a 'unit of feeling', and that we have the 'tasting machine within us'. In the book Subjective Evolution, he writes "An intellectual understanding of Kṛṣṇa consciousness is impossible"; just as the bee cannot taste the honey by sitting on the glass jar and 'seeing' it. It is the miracle of creation that the living soul is endowed with the ability to feel, to love; without it, and without the possibility of fulfillment (*ānanda*), our existence (*sat*) and even knowledge of that self-existence (*chit*) really has no meaning.

St Therese of Lisieux expressed herself thus: though possessed of a burning desire to love the Lord, she yet felt bereft of actually having any such love to offer; so the Lord, Himself being Infinite Love, would have to lend some of that love to her. With that love, and that quality of love, she would have something to offer Him. She also expressed that, being unable to do any great things, or any great services, she could only offer her body, words and deeds, however small, to Him moment by moment, but with great love, sacrificing her self-will to His—the 'little way of spiritual childhood', she called it.

The Kṛṣṇa conception of Godhead represents the acme of pure devotional theism and that is Mahāprabhu's conception and that is the path shown by the *Mahājānīs* in our line, even to recent times. And yet the essence always remains something very simple: humility, tolerance, respect; without these things, the goal, however lofty, however great it may sound to us, can never be attained; we will never become fit vessels of grace, we will never inherit the treasure. For we are the instrument (potency), never the Player (the Lord).

To see the mercy of the Lord, and the good qualities, in others, especially those who walk our path; to serve our superiors, and be kind to all souls, and chant the Lord's Name always—these things are our assets. Our 'devotion' to the Lord will be only words, if in our deeds, and especially in the very name of that devotion, we ride roughshod over others and cause them unhappiness, rather than nurturing them.

Oṃ Tat Sat





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**W**hatever we want in  
this mundane world  
within our conditioned  
position & beyond that,  
in the Transcendental  
World, that Dívine Love is  
always waiting for us,  
waiting to embrace us.

That is the actual  
position, and one who  
can understand this  
cannot live without giving  
that gift to others. That is  
Kṛṣṇa consciousness.



*Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj*