

শ্রীচৈতন্য-সরস্বতী

Śrī Chaitanya Saraswatī

THE VOICE OF SHRI CHAITANYADEV



No.1. Reprint 1993



শ্রীকৃষ্ণদেবগোপী ভাবঃ
All Glory to the Divine Master
and the Supreme Lord Śrī Kṛṣṇa Chaitanya



শ্রীচৈতন্য-সরস্বতী
Śrī Chaitanya Saraswatī
THE VOICE OF ŚHRĪ CHAITANYADEV

second printing

As Practiced and Preached by Om Viṣṇupāda
Bhagavān Śrī Śrīla Bhakti Siddhānta Saraswatī
Goswāmī Prabhupāda,

And Meticulously Continued by Om Viṣṇupāda
Śrī Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj;
Published from Nabadwīp Śrī Chaitanya Saraswat Math
Under the Divine Inspiration and Guidance of
The Illustrious Successor-Āchāryya, Om Viṣṇupāda
Śrī Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj
(All rights reserved by the Successor-Āchāryya)

Śrī Chaitanya Saraswat Math, Nabadwīp

Contents

The Divine Service of Kṛṣṇa Śrī Śrīla B.S. Govinda Dev-Goswāmī Mahārāj	1
The Voice of Śrī Chaitanya-dev Śrī Śrīla B.S. Govinda Dev-Goswāmī Mahārāj	9
A Day at Hāḍṇiyā Śrī Śrīla B.S. Govinda Dev-Goswāmī Mahārāj	23
Holy Talks Śrī Śrīla B.R. Śrīdhara Dev-Goswāmī Mahārāj	33
Living Faith Śrī Śrīla B.R. Śrīdhara Dev-Goswāmī Mahārāj	41
The Ten Fundamental Divine Principles Śrī Śrīla Saccidānanda Bhaktivinoda Thākura	51
Chantak Ed.	65
श्रील प्रभुदास-वर्णित, श्रील महात्म-प्रार्थना, कङ्क-सामर्थ्यम्। श्रीशेषा	66



निर्मिल-सुवन-नाया-सिद्धीर्षिकसकरी,
विभुषवहुल-वृष-पुति-पौहाच-दारी ।
सिद्धिल्ल-सिधि-रागादध-राधेश-पारी,
विलसतु इदि त्वे पतिसिद्धात-वारी ॥

— श्रील श्रीचरितकः श्रीप देवदेवामी महाराज

*nīhīla-suvana-nāya-siddhīrṣīka-sakārī
vibhūṣavahula-vṛṣa-puṭi-pōhāca-dārī ।
siddhīlla-siddhi-rāgādadh-rādhēśa-pārī,
vilasatu idī tve patisiddhāt-avārī ॥*

—*Śrīla Śrī Bhakti Raktak Śrīdhara Dev-Goswāmī Mahārāj*

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

Available from:

Sri Chaitanya Saraswat Math
Kolegeranj, P.O. Nabadwip, Dist. Nadia,
West Bengal, India—pin 741301, phone Nabadwip 88

Sri Chaitanya Saraswat Math
15 Gladding Road, Manor Park,
London E12 5DD phone 081 479 3283

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

Sri Chaitanya Saraswat—The Voice of Sri Chaitanyadev, No. 1, 1990, was edited and published exclusively for Sri Chaitanya Saraswat Math, Nabadwip, by Tridandi Sankar B.A. Sagar in London, U.K., with the valuable assistance of the devotees in U.K. and around the world. Date of publication was 12th Oct, 1990, the Holy Appearance Day of Om Visṇupāda Paramahansa Parivrajakāryya-varṇya Aṣṭottara-tata-Sri Śrīmad Bhakti Raikya Śrībhār Dev-Goswami Mahārāj.

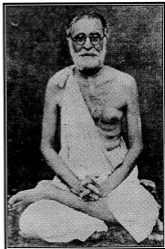
Second Printing 8th March, Sri Gaura Parinam, 1993 from London Sri Chaitanya Saraswat Math, printed expressly for the World Headquarters, Sri Chaitanya Saraswat Math, Sri Nabadwip Dhām.



Om Viṣṇupāda
Śrī Śrīla Bhakti Sundar Govinda Dev-Goswami Mahārāj



Om Viṣṇupāda
Śrī Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj



Bhagavan Śrī Śrīla Bhakti Siddhānta Sarasvatī
Goswāmī Prabhupāda



Nabadwip Śrī Chaitanya Śaraswat Math

ଶ୍ରୀକୃଷ୍ଣଚରଣେ ନମଃ
All Glory to the Divine Master
and the Supreme Lord Śrī Kṛṣṇa Chaitanya

The Divine Service of Kṛṣṇa

By the Merciful Order of
Orṅ Viṣṇupāda Paramaharṣa-śāḍhamaṇi
Śrī Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj:
A talk by the Successor President-Achāryya
Śrī Chaitanya Śaraswat Math
Nabadwip, India, and internationally,
Orṅ Viṣṇupāda
Śrī Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

Kṛṣṇa is the highest, the Supreme Personality of Godhead. There are five types of Rasas or Divine Ecstasies. Every Rasa is fully present in Kṛṣṇa. The servitors of Kṛṣṇa are all happy in His Exclusive Service. There are so many religious conceptions to be found in the world. Some favour Śānta-rasa (Peacefulness), others Dāya-rasa (Servitude), or Sakhyā-rasa (Friendship), or Vātsalya-rasa (Parent-hood). But Madhura-rasa (Divine Consort-hood) is found in the extreme only in the line of Śrī Chaitanya Mahāprabhu.

For example, Jesus Christ introduced himself as a son of God, and so he showed us the Fatherhood of Godhead, taking himself as the son. That is taken as the highest relationship, and the Kingdom of God is Heaven. This was Jesus' explanation to the general mass. We see that his conception and that of the Vaiṣṇavas is sometimes quite similar. Guru Mahārāj also showed appreciation for Christianity. But the highest goal is Madhura-rasa, and that is possible only by worshipping Kṛṣṇa in various ways. That

type of Service is not explained anywhere in the general scriptures such as the Bible or Koran, etc. It is given in the *Śrīmad-Bhāgavatam*, the Glories of which were sung by Śrī Chaitanya Mahāprabhu. It was He who distributed in the world the *Rasa* of *Mādhuryya*, Divine Sweetness. The good souls who are attracted by this Sweetness cannot be attracted anywhere else but to the Lotus Feet of Śrī Chaitanya Mahāprabhu and thus begin the worship of Lord Kṛṣṇa.

The Domain of Kṛṣṇa is Goloka. We should know of two basic Divine Natures of the Lord—*Mādhuryya* and *Audāryya*. In *Mādhuryya* the Lord enjoys His own Divine Loving Sweetness with His Eternal Associates, but in His mood of *Audāryya* He is always employing different ways to distribute Divine Ecstasy to the pure souls, the devotees.

In the Koran we hear of *Khōdā* and *Bandā*. *Khōdā* means 'God' and *Bandā* means 'servant.' There also we find a relationship between God and the soul. And in the line of Christ the supreme relationship is shown as father and son. We have seen in the Song of Solomon only a hazy mention of comorthood. Actually, all the religions of the world generally reach to *Brahmaloka*, or the non-differentiative plane of the Absolute. Before *Brahmaloka* or the plane of Brahman is the river called *Virajā*, but beyond *Brahmaloka* is the Divine Plane of *Vaiṣṇava*. Our devotional life starts in *Vaiṣṇavaloka*. This is *Vaiṣṇavism*. Śaṅkarācāryya's conception of *nirvāṇa* or *nirākāra*—an impersonal or formless 'God,' is only the plane of Brahman. But our *Vaiṣṇava Śāstra* or Scriptures say that He has Divine Form.

Although we cannot perceive it, within the sun there are also many forms. If we observe a jungle from afar, we see only a mass. But when we enter a jungle, we can properly

observe so many things—birds, beasts, trees, flowers, etc., all engaged in their mutual affairs within the jungle. Similarly, from a distance people say 'God is this, God is that, He has no form,' etc. They describe Him according to their vision. But if we exclusively try to know the Form of God and the Domain of God, we shall have to come to the conception of *Vaiṣṇavaloka*. From there, the five *Rasa*s progressively appear, culminating in *Kṛṣṇaloka*. *Kṛṣṇaloka* is the highest plane, as confirmed in the *Śrīmad-Bhāgavatam*.

एते चोत्कलाः पुनः कुम्भसु पावसु भवन् ।
इन्द्रविष्णुकुले लोके यदपि नृणे नृणे ॥

(SB 1/3/12)

ete cūṭala-kūḷāḥ puṅsavaḥ kṛṣṇas tu bhāgavāḥ svayam
indrāviṣṇukule lokāṁ yadapī nṛṇaṁ yuge yuge
(Bā: 1.3.12)

"The Descents of the Lord are either His Plenary Portions or Portions of those Portions. Every age They descend to relieve the world of the disturbance created by demons. But the Original Form of Godhead is Kṛṣṇa, the son of Nanda."

Whatever one may see with the eye of transcendence, all that is auspicious has its origin in Kṛṣṇa. This interpretation is given in the *Śrīmad-Bhāgavatam*. The Supreme Personality has everything. In Him there are not only the five kinds of chief *Rasa*s or *Mādhya-Rasa*s, there are also the indirect or *Gaṇa-Rasa*s. Everything is in Him, and everything is auspicious in Him.

Śrī Chaitanya Mahāprabhu came to distribute the Ecstasy of our transcendental life. And after Mahāprabhu, many

of His pure followers or Associates, *Prāyask*, came into this world. In this way, we think ourselves most fortunate to have as our Guardian, Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj. We are trying to serve him to our best capacity, in the company of the Vaiṣṇavas. That is our happiness. I am very happy when devotees from all over the world come here to Śrī Nabadwīp Dhām for transcendental life, leaving aside the mundane. We are trying to practice in the plane of *Sevā*—Divine Service. That alone can give us the highest goal.

In this mundane world there are the methods of *karmanā*, *jñāna*, *yoga*, or works, knowledge, meditation, etc. But every method cannot take us to the Absolute, although every method is somehow connected with the line of Bhakti, Devotion. Otherwise they have no substance or factual existence. In *Śrīmad Bhāgavad-gītā*, Lord Kṛṣṇa has said,

सर्वं कर्मणिलो ज्ञायं ज्ञाने परिसमाप्तते ।

(6.11)

sarvaṁ karmaṅkhaloḥ jñāna jñāne parisamāptate

(4.33)

“Works ultimately culminate in knowledge.”

सर्वसम्भोजयित्वा योगी ज्ञानसंभोजयिष्यते ।

कर्मिभ्यश्चापि योगी सत्त्वन् योगी भवाद्भूत ।

योगिनमपि सर्वेषां पदमेतन्नराधरा ।

अदायान् भवते यो मां स मे युक्ततमो मतः ॥

(6.13,14)

sarva-sambhōjayitvā yogī jñāna-sambhōjayiṣyate

karmaṁbhyācāpi yogī sattvaṁ yogī bhavādbhūta

yogīnām apī sarva-jñānī mad-gaṇadātārāmānā
śradhābhāva bhājate yo mān sa me yukta-tamō mataḥ

(6.16,17)

“I consider the yogī superior to the performer of austerity, superior to the worshipper of Brahman, and superior to the worldly worker. Therefore, Arjuna, be a yogī.

“And of all yogīs, supreme is the faithful devotee who surrenders unto Me and serves Me with all his heart.”

Thus, the *jīva-soul* may progress in devotional life, up to Exclusive Devotion, *Ananya-Bhakti*. He must be the gainer, and with the blessings of *Sādhu*, *Guru* and *Vaiṣṇava*, he must come to the Service of the Supreme Personality of Godhead. Service is life. Everybody is always doing something—thinking, feeling and willing. It is the nature of the *jīva-soul* in this world to be always active. But if he functions properly, in the line of Devotion, that is called *Sevā*, and he becomes the greatest gainer. So we are trying to maintain our spiritual life under the guidance of *Guru* and *Vaiṣṇava*. Our spiritual life is the Service of Śrī Śrī *Guru-Gaurāṅga-Gāṇḍhārva-Govindasūndara*.

We are living souls, we are not dull matter. If we are not scholarly it does not matter. We can communicate by heart. One boy came here from Hungary—he could not even speak to us. He could not even say “I want to eat something.” Still, he stayed with us happily for about four or five weeks without difficulty. Maybe a little of course, but negligible. In this way, our *śradhā* or faith will guide us.

Guru Mahārāj always directed his devotees to engage themselves twenty-four hours daily in the Service of the Lord. In this way, you can ignore the mundane world and you must reach your destination. Some may engage themselves in fasting for spiritual life. It is very commendable

that they want spiritual life, but in spiritual advancement we still need to maintain our mundane body. The safest course is to follow the line of Śrīla Rūpa Goswāmī:

अवसक्तस्य विषयान् पदार्थानुमुखाः ।
निर्विणः कृत्वाम्बुधे पुंते वैराग्यमुपाये ॥

(मिष्नु, पूर्ण २/२५५)

*avāsaktasya viśayaṁ pādārthānūmukhāḥ
nirvīṇaḥ kṛtvāmbudhe puṁte vairāgyam upāye*
(S.C.S. Pāras 2.255)

"Yukta-vairāgya is said to be the detachment of one who with disinterest accepts objects favourable to the practice of Devotion. Kṛṣṇa's relativity is the predominant factor." The purport is, the person detached from mundane objects yet eager for objects associated with Kṛṣṇa, accepts with the spirit of detachment objects conducive to his Devotion while rejecting those uncondusive to it. His detachment is known as integrated detachment. For example, we cannot live in this world without food. But that food should be the Prasāda of Kṛṣṇa and Mahāprabhu.

यद्विहासितः सन्ने भुज्यन्ते सर्वविकीर्णौ ।
भुज्यते ते त्वे पात्रे ये पचन्त्यात्मकव्याप्तौ ॥

(शैल ३/१३)

*yadā-vihāsitaḥ sanna bhujyante sarva-vikīrṇau ।
bhujyate te te aghraṁ pātre ye pacyanty ātmakavyāptau*
(Sg. 3.13)

Those who cook for themselves are eating sinful things. But those who cook for the Deity, for Kṛṣṇa, for Bhāgavān—God—and take His remnants, as His Mercy—they proceed correctly. They will not be attacked by Māyā.

They will not be attacked by Kālī, or the onslaught of sin.

Everybody has some good qualities, no doubt; and in the absolute sense, there is no sin in the *jīva*-soul. Sin is a Māyik form—an illusory form.

अक्षुण्ण-नित्यानो वेदन्ते नहि दूरम् ।
अक्षुण्ण-पुत्रानो हि मध्ये पर्यवसायः ॥

(सालोर्ष-पुत्र)

*akṣuṇṇa-nityānānāḥ vedante nahi dūram
akṣuṇṇa-puṭrānāḥ hi madhye parvavasaayaḥ*

(Brahma-Vaivarta-purāṇa)

"Kṛṣṇa, Kṛṣṇa, can be found in the company of the selfless, but the egotistic are mountains apart from Him."

When we think 'this is mine,' that is called *ahankāra*. "This boy is my son, this man is my father, this house is my house"—such consciousness that 'this is mine' is called Māyā. And when that type of shadow comes over us, we cannot see the sun. Like a cloud, a cloud comes in the sky and blocks our view of the sun. But we see the clouds in the sky by the sunlight. In the light of the sun only, we see clouds. But we cannot see the sun. Māyā is like this. When the illusion of *ahankāra* or false ego comes over us, we cannot see God. But in the light of God we can see Māyā, and in the light of the *jīva*-soul, we can see our *ahankāra*. In this way, we can realize everything. Our realization will come in this way, and this is the proper way.





Śrī Śrī
Guru-Gaurāṅga-Gāndhārvā-Govindasundarjīu

श्रीगुरुदेवोवासी वन्दः
 All Glory to the Divine Master
 and the Supreme Lord Śrī Kṛpā Chaitanya

The Voice of Śrī Chaitanyadev

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

In Direct Disciplic Succession from
 Nitya-līlā-praviṣṭa
 Oṃ Viṣṇupāda Paramahansa-cūḷāmaṣī
 Śrī Śrīla Bhakti Rakṣaka Śrīdhara Dev-Goswāmī Mahārāj:

A lecture delivered by
 Oṃ Viṣṇupāda Śrī Śrīla Bhakti Sundar Govinda Mahārāj
 Present President-Achāryya
 Śrī Chaitanya Sarasvat Math
 Nabadwīp, India and internationally

হেতবঃ হেতবঃ—মন, মনে মন—বৃন্দাবনে
 'মনে' 'মনে' এক করি' জিনি ।
 উভয় হেতবঃ পদদ্বয়, করাহ যদি উভয়,
 তবে হেতবঃ পূর্ণ কৃপা মনি ॥

anyera hrdaya—mana, mana mana—vṛndāvana
'mane' 'mane' eka kari' jini
tīrthā tomāra pada-dvaya, karāha yadi ubaya,
tābe tomāra pūrṇa kṛpā māni

The illusory environment is always attacking and disturbing the *jīva*-souls in so many ways. But Prabhupāda Śrīla Bhakti Siddhānta Sarasvatī started the cleansing process, like *Gaṅḍakī-māṛjāna*, the cleansing of the Lord's Temple.

This was his first work in this world.

The heart must be made like Vṛndāvana. It won't do to keep a jungle in the heart. Many disturbing elements are in the jungle, but there is nothing like that in Vṛndāvana. Everything in Vṛndāvana is perfectly pure. So we must worship the Supreme Lord purely. To mix with Māyā for our sense pleasure and invite God in our heart is gross hypocrisy. With great force, Śrīla Bhaktivinoḍa Thākura and Śrīla Bhakti Siddhānta Sarasvatī Thākura did everything in their power to smash such hypocrisy.

Their first work was to preach the Name. In Bengal so many would chant the Name, but in a hashish-smoking party. Some would chant for hours on end. There was no dearth of such *Harisāras* in Bengal, but the qualification of real purity was absent. Because of this, Mahāprabhu's *Saṃpradāya* or Religious Succession became completely adulterated. People uttered the name 'Vaiṣṇava' with hatred. The groups known as Neḍā, Darabeḍā, Sāli, Aul, Bāul, Kartābhujā, etc.—they all made such a hodgepodge of Mahāprabhu's high and confidential teachings of Divine Perfection, that Mahāprabhu was no longer respected by the people. If anyone said, "A Vaiṣṇava is at the door," the head of the family would say, "Oh, give him a little rice and send him off." Such was the conception the common people had of Vaiṣṇavas.

Divine life of the soul

But real *Vaiṣṇava-dharmama* is *Jaiṣva-dharmama*, the nature of the soul, the divine life of the soul. Bhaktivinoḍa Thākura wrote his book *Jaiṣva-dharmama* to bring genuine Vaiṣṇava Religion out to the world.

দ্বীপের 'বঙ্গল' হই—কৃষ্ণের 'নিরা দাস' ।
কৃষ্ণের 'অষ্টম পতি', 'ভৈরবভেদ প্রকাশ' ॥

(Dittā: ১৪ ১০/১০৬)

jivita 'santāpa' haya—kṛṣṇera 'nīra-dāsa'
kṛṣṇera 'aṣṭama-pati', 'bhairababēda prakāśa'

(C.C. Mathya 20/106)

Śrī Chaitanya Mahāprabhu has taught, "The real identity of the soul is eternal servitor of Kṛṣṇa. He is Kṛṣṇa's Marginal Potency, present simultaneously distinct yet non-distinct from Kṛṣṇa."

And it was this type of transcendental knowledge that Śrīla Bhakti Siddhānta Sarasvatī Goswāmī brought here. That was already present but hidden in the Scriptures or Holy Books, and he revealed it. Śrīla Bhakti Siddhānta Sarasvatī Goswāmī's unique contribution was the *Daiṣva-nāstānana-dharmama* or Godly Socio-religious society, according to the proper interpretation of the Scriptures: *daiṣva-nāstānana-dharmama, hari-bhakti' jiva-mānana, śāstra-yukti-karita-nīcāya*. The so-called 'religion' that goes on in the material world is demonic or *dama-nāstānana*, but the *Daiṣva-nāstānana-dharmama* always strives to worship the Lord. There are many devotional duties, but their aim is exclusively the satisfaction of the Lord.

Śravaṇaḥ kīrtanaḥ vīṇaḥ smaraṇaḥ pāda-arādhanaḥ, or hearing, chanting, remembering, etc., are all duties for no other purpose but worshipping the Lord. The execution of these functions is known, in its primary stage, as *Daiṣva-nāstānana*. The bodily calculation of considering a *Bṛāhmanya*'s son a *Bṛāhmanya*, or a *Śūdra*'s son a *Śūdra*, etc., is false.

चतुर्वर्ण्यं मया सृष्टं गुणकर्मविभागतः ।

(Bg. 4/11)

catur-varṅgyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaṭaḥ

(Bg. 4.11)

"The four social divisions are created by Me, and divided according to man's qualities and works."

Prabhupāda Bhakti Siddhānta Sarasvatī Thākura showed us that the genuine socio-religious organization of Varyārama-dharmma must worship the Lord, and above Varyārama-dharmma is Vaiṣṇavism or *Jaisa-dharmma*, the divine life or religion of the soul. This is the line by which Śrīla Bhakti Siddhānta Sarasvatī Goswāmī established real Vaiṣṇavism in the world. A Vaiṣṇava is never inferior to a Brāhṁaṇya. A Vaiṣṇava is always superior to a Brāhṁaṇya. That is his real position. The position of a Vaiṣṇava is never merely 'next' to a Brāhṁaṇya. The Vaiṣṇava lives in the other world—the transcendental world of Service, *Sevā-maya-bhūmikā*, or *nirguṇa-bhūmikā*, the transcendental plane. And *Varyārama-dharmma* is in the *saṅga-bhūmikā*, the plane of mundane qualities. But the attempt to rise above the Mīyāḱ plane comes within the purview of *Varyārama-dharmma*.

वर्षाश्रमाचारवत् कुलेभ्य एः पुत्रान् ।

विष्णुस्तथ्यते पन्था नन्दारोमकारणम् ॥

(विष्णुसूक्त 1/6/9)

*varṣāśramācāra-vat kuḷeḥ pūtrān
viṣṇuḥ tathāyate panthā nandāro-makāraṇam*

(Viṣṇu-sūcta 3.8.9)

"Almighty Viṣṇu is worshipped by the person whose prac-

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

Such a teaching guides the world toward the worship of Lord Kṛṣṇa. But the Vaiṣṇavas live in the transcendental world. For example, if you take *Prasāda*, you are not taking more rice, vegetables, water, etc. You are taking what was offered to Kṛṣṇa. You cannot be responsible for any sin. The devotee offers everything for Kṛṣṇa's pleasure.

सर्वोपपुष्पसंगण्यसोऽस्तुतुर्वीरिणः ।

उच्छिष्टरसैर्विभो राजस्य नमो जपेम हि ॥

(Bg. 11/4/41)

*sarvopapushpa-saṅganyaso astuturvirīṇaḥ
ucchiṣṭa-rasairvibho rājasya namo japem hi*

(Bg. 11.4.41)

"Adorned with the garlands, scents and clothing enjoyed by You, and partaking of Your remnants, O Lord—we, Your servitors, can conquer Your Mīyāḱ."

Revealing an Eternal Gem

In this way, the eternally living and ecstatic (*sa-cid-ananda-maya*) element that is present within is again fully manifest. Similarly, Śrīla Bhakti Siddhānta Sarasvatī Goswāmī once again revealed to the world that which is eternal and ever-fresh. Before his appearance, people might have been chanting the Name of God, but how did they chant it? In his time, he was the inaugurator of the genuine chanting of *Haridāsa*.

पुष्पिणीते यत् कथा धर्म नामे हरे ।

जगन्वत् कश्चै नव परिपूर्ण हरे ॥

*prāṇite jata katha dharmena-nare ca
bhāgavate kabe saba paripūrṇa chale*

Totalitarian war against Māyā. What passes in this world in the name of religion—everything is false. You are *jīva*-soul. Kṛṣṇa is like the great sun, and you are like a sun-ray. The sun-ray must always be attached to the great sun. That is his nature. Kṛṣṇa is like a big exalted magnet, and you are like iron. Therefore, He is called Kṛṣṇa, meaning *Kṛ*: to attract, and *ṣa*: to give joy. He attracts us, and gives us ecstasy (*kāraṇa-veṅa-svanatr goṣṭr gaṇatāha-śrīye 'anubh'*).

This is Prabhupāda Bhakti Siddhānta Sarasvatī Ṭhākura's gift. Many *Acāryyas* such as Śankarācāryya, Buddha, Rāmānuja, Nimbāditya, Madhvācāryya, came and distributed the mercy of the Lord, but the supreme position was given by Chaitanya Mahāprabhu. That was suppressed by the illusory environment, and Śrīla Bhakti Siddhānta Sarasvatī Goswāmī came, cleansed and revealed that Divine Gem. He clarified to the world the real position of *Vaiṣṇava-dharma*. Now nobody can accuse *Vaiṣṇava-dharma* of being a lower-class religion or conception. It can only be admitted to be greater than the greatest.

He established, especially in Bengal, the Renounced Order of the *Vaiṣṇavas*, *Tridāṇḍa-saṅgha*. Previously the custom was *eka-dāṇḍa-saṅgha* of the Māyāvādīs. He established many things in a new light, in the pure line. The chanting process, the preaching process—he renovated everything and established the proper line, according to the Vedic culture, to take us to our supramental destination.

Once, along with Śrīla Guru Mahārāj, we visited his Godbrother Sauren Bābu. A big pandit who was very much opposed to Śrīla Bhakti Siddhānta Sarasvatī Goswāmī also

came to that meeting. Guru Mahārāj gave his lecture, and after that, on the invitation of Sauren Bābu, that pandit gave his lecture. He admitted, "We can now understand that we were wrong, and Śrīla Bhakti Siddhānta Prabhupāda was right. In my youth, I heavily opposed his preaching, but that was my great wrong. I now can say that he was upholding genuine righteousness, and all of us who opposed him were wrong. The Gosāli, Pandits, Sahajiyā—all were wrong." At that time so-called *Vaiṣṇavism* was very 'low-classism.' But after Śrīla Bhakti Siddhānta Sarasvatī Prabhupāda it again rose to its high, glorious position.

Pūjā-rāga-pāṭha Gaurava-bhāṅge

You will see two lines of a special song at the front of our *Nity-mandir: mātala harijasa kṛtama-raṅge, pūjāra rāga-pāṭha gaurava-bhāṅge*. This verse is the personification of Śrīla Bhakti Siddhānta Sarasvatī Goswāmī. What is the worship he showed us? And how is it executed? Both are shown here. Before, if a *Vaiṣṇava* came to the door, everybody would think he was naked but for a kaspiy; or at least his cloth must be dirty. And he wore beads and *nīlak*. *Māhā-śeṭṭā kopasī paṭā, nīke nīlak gally māli*. This was how Bhaktivinoda Ṭhākura described the pseudo-*Vaiṣṇava*. *Eho te' ek kalpa eka*: like a servant of Kālī, a devil. This whole anomaly was smashed by Śrīla Bhakti Siddhānta Sarasvatī Goswāmī. He established big *Maṭha* (Monasteries) and *Mandirs* (Temples). He engaged all the fruits of technology and materialism—motor cars, printing presses and so many things—for spreading Kṛṣṇa consciousness all over the world.

A humble beginning

His preaching began at Ulkā Dāngi Junction Road, in

Calcutta. There was a two-storied building, with only one room upstairs. Downstairs there were four rooms where four Vaiṣṇava families lived, all his disciples, and with their donations they kept him in the single room upstairs. I have seen that room personally. His preaching began from there. Later, he rented another house for preaching. Despite that humble beginning, the world can now see the result of the preaching of Śrīla Bhakti Siddhānta Sarasvatī Goswāmī.

As described by Śrīla Vṛndāvana Dāsa Thākura, Mahāprabhu has said,

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

(Dt: ৯৪)

*pṛthivīte ache jata nagraṁi grāma
sarvatra pracāra haibe mora nama*

(C. ৯৪)

"My Name shall be preached in as many towns and villages that be in the world."

As predicted by Śrī Chaitanya Mahāprabhu, we can now see devotees chanting and dancing all over the world in the Name of Nityā-gaurāṅga. The Hare Kṛṣṇa Mahāmantra has spread all over the world. No doubt, this knowledge is transcendental, but it is necessary to *properly follow the line* of Śrīla Bhakti Siddhānta Sarasvatī Thākura. Otherwise, after a few years, or fifty or a hundred years, all will fall into the pit of *sahajiyā* (imitationism). We must be ever cautious to follow the principle of Śrīla Bhakti Siddhānta Sarasvatī Goswāmī Thākura Prabhupāda.

We have also seen that our Guru Mahārāj could never accept anything but pure Vaiṣṇavism. Many compromises have been seen in so-called Vaiṣṇavism, but Guru Mahārāj

would never mix such 'alloys.' His talks were always completely straightforward, in the line of the Pure, Unalloyed Devotion that was distributed in the world by Śrī Chaitanya Mahāprabhu. Thus, it is clear that Guru Mahārāj purely distributed Unalloyed Devotion all over the world. We have all seen that when Śrīla A.C. Bhaktivedānta Swāmī Prabhupāda toured all over the world for preaching, he would regularly return to India and meet with Guru Mahārāj. Guru Mahārāj was his very intimate friend, and he also took Guru Mahārāj as his Śikṣā-guru. He would come to see how Guru Mahārāj was keeping, and give him a report about the progress of his preaching work. And Swāmī Mahārāj said to Guru Mahārāj, "I am bringing raw materials from the West—you please purify and use those materials for the Service of Mahāprabhu and Lord Kṛṣṇa."

For the general preaching, Swāmī Mahārāj distributed Hare Kṛṣṇa Mahāmantra all over the world. That is general preaching. But it is not that he did not know what good preaching is; he well knew. But he had to check himself, like Mahāprabhu. When many people came to see Mahāprabhu's dancing in His intoxication of Divine Love, He would come to *bāhya-dāśā*, that is, he would check Himself.

So we see that Swāmī Mahārāj brought many fortunate souls, from many countries, to Kṛṣṇa consciousness. He thought that a special group would necessarily require higher spiritual education. He mentioned this to Guru Mahārāj. "I am bringing raw materials—you please rectify them and use them for Mahāprabhu's Service."

Guru of Gurus

Śrīla Bhakti Siddhānta Sarasvatī Goswāmī came into this

world and distributed real Vaiṣṇavism. And by his Grace, we have our Guru Mahārāj. He is the Guru of both Śrīla Swāmī Mahārāj and Śrīla Guru Mahārāj. We can never come to the end of singing the Glories of such great souls. How can we fully glorify the character of the supreme Vaiṣṇavas? It is impossible to do them justice. We try, but time checks us.

Anyway, today, this day of *Śrī-Kṛṣṇa-parīkṣā* is most auspicious. We can only pray at the Lotus Feet of Śrīla Prabhupāda Bhakti Siddhānta Sarasvatī Goswāmī Thākura that he may be pleased with us—and no doubt he is always pleased with us, otherwise how could we have a place in his *Saṅg*pradīya? Especially in the line of his very dearest Śrīla Ścīdhar Mahārāj.

We have come under the guidance of Śrīla Guru Mahārāj, so we have no doubt that we are very, very fortunate. But that is not the end of our work. We must proceed towards our destination. The blessings of Śrīla Bhakti Siddhānta Sarasvatī Goswāmī Thākura and the Vaiṣṇavas are always necessary. Everybody's well-wishes are necessary for our practising spiritual life.

Śrīman Mahāprabhu has said,

तृणदपि मुनेन कोटिंय सहिष्णुता ।
अप्यनित्यं घातेन कोटिंयिभ्यं कदा इति ॥

(tṛṇād api munera taror iva sahiṣṇuṇā
apyanityaṁ mānadena kōṭimibhyo sadā hariḥ)

Mahāprabhu has very kindly given us three rules. "Tṛṇād api muṇera: do not disturb anyone—consider yourself lower than a blade of grass; taror iva sahiṣṇuṇā: like a tree, tolerate everything in this mundane world; apyanityaṁ

apyanityaṁ: the life of Service is the eternal property of the exalted jīva-soul, or the liberated soul, and that is also the property of everyone—so you must respect everyone, without expecting respect in return. By following these principles, always sing the Glories of the Supreme Lord Hari." We have received these instructions by the Grace of Śrīman Mahāprabhu Chaitanyadev and Prabhupāda Śrīla Bhakti Siddhānta Sarasvatī Goswāmī Thākura.

Our need for the Divine Master

The purport of such teachings has its own subtle connotation, which must be in the proper line. We cannot follow the proper line of thought without taking shelter in the Lotus Feet of a genuine Guru. Such are the teachings of Śrīla Bhakti Siddhānta Sarasvatī Goswāmī. Previously, many *Sāmatras*, many types of Vaiṣṇavas and religions were to be seen in the world, but only after the appearance of Śrīla Bhakti Siddhānta Sarasvatī Goswāmī was it openly clarified that the only necessity is a life of Service to Kṛṣṇa, under the guidance of the genuine Guru and Vaiṣṇava.

May Śrīla Prabhupāda Bhakti Siddhānta Sarasvatī Thākura be gracious upon us. Śrīla Guru Mahārāj wrote many Sanskrit verses about him. They are so exalted that if we enter into the purport of only one of them, hours can pass unnoticed. After the departure of Śrīla Prabhupāda, Śrīla Guru Mahārāj wrote this *śloka* (verse) about him:

विचित्र-पुत्र-पाप-विनिर्दिष्टसर्वी
विभुपबहुल-मुखा-मुक्ति-मोहात्त-पत्नी ।
विचित्रिल-विधि-उपासक्य-उपदेश-पत्नी
विलस्तु इति नित्यं परिचिन्तयन्-वर्षी ॥

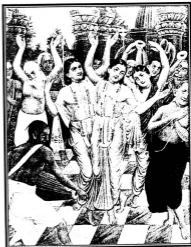
*nikhīla-bhāvāna-mūlā-cīnna-vicchinna-karmā
vibhakti-bahula-mṃgā-mukti-mohana-dātrī
śūbhīta-vīdrī-rāgarādhya-rādhika-dātrī
vilāsaḥ hṛdī śhyāṣ bhakti-siddhānta-vādy*

Guru Mahārāj himself said that if Śrīla Prabhupāda were present to hear this *śloka*, he would have said that his entire personality had been embraced in only four lines. Revealing his own identity, Guru Mahārāj wrote,

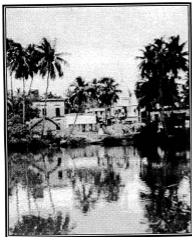
*कृपामुमुहुरदमित्युक्तं परमेशिते-नेष्टुसत्तन्मम् ।
महत्कृपाजनसत्तित्तुं प्रणमामि सदा प्रकृतदमम् ॥*

*vṛṣabhāna-sudāyāntīnucaraṣ
caraṇāśrīta-ṛeṣu-dharaṣ-tam aham
mahad-śūbhīta-pāvana-śakti-padam
praṇamāmi sadā prabhupāda-padam*

"I eternally bow unto the Lotus Feet of Śrīla Prabhupāda, who is the Dearest and Most Auspicious of Vṛṣabhāna-nandinī. By taking the dust of his Lotus Feet (*caraṇāśrīta-ṛeṣu-dharaṣ*) I have now become Śrīdhara Mahārāj. The dust of his Lotus Feet is so glorious—it purifies everything in an astonishing and miraculous way; *mahad-śūbhīta-pāvana-śakti-padam*—glorious, wonderfully purifying Lotus Feet."



Śrī Nāma Sankīrtana of Śrī Chaitanya Mahāprabhu



Hāpāniyā Śrī Chaitanya Sāraswat Āshram

ॐ नमो भगवते वासुदेवाय
All Glory to the Divine Master
and the Supreme Lord Śrī Kṛpā Chaitanya

A Day at Hāpāniyā

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

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

I offer my obeisances to my respected Godbrothers, God-sisters, and the villagers of Śrī Hāpāniyā. Today we have very happily come to Śrī-Paṭ Hāpāniyā Dhām. Our destination is Goloka, even if we may not know where Goloka is. However, we must know that the Abode of Goloka has personally become manifest in this world as the Abode of the Divine Master, the residence of the devotees and the Temple where the Deities are worshipped. Today, whether we can perceive it or not, we have arrived in this Holy Place which is non-different from Goloka-Dhām.

Many years ago we brought our Divine Master back here to Hāpāniyā, the place of his Advent. We had a purpose, as also did the residents of this Village; and all wanted to have Guru Mahārāj's company once again, since so many long years had passed since Guru Mahārāj left his family to accept the renounced order of life, *sannyāsa*, and went out to preach throughout the whole of India, after which

Śrīla Bhakti Siddhānta Saraswatī Thākura departed from this mortal world, and Guru Mahārāj remained in Vṛndāvana, Gokula, and Śrī Nabadwīpa Dhām. His family members, especially his brothers Śrīyukta Mañi Bābu and Śrīyukta Amar Bābu, tried their level best to bring Guru Mahārāj back to his 'home town' Hāpāniyā, but he had no desire to come here and never agreed to their proposal.

Afterwards, on the request of Guru Mahārāj's Godbrothers, Parama-pūjyapāda Śrīla Yāyōvar Mahārāj, Paramahansa Mahārāj, Madhusūdan Mahārāj, etc.—all the Vaiṣṇavas who had much regard and affection for him—Guru Mahārāj finally agreed to come here for a day or two.

My underlying intention through all this was to locate the exact spot where Guru Mahārāj took his birth. I thought that could be indicated only by him personally. No one else could do that because all were younger than him. He was the eldest remaining of all his family members of the village, and furthermore, his memory was the sharpest of all. Therefore I considered that only he could accurately point out the place of his birth.

When Yāyōvar Mahārāj and other Godbrothers of Guru Mahārāj, and myself, petitioned Guru Mahārāj to come back here once, Kṛṣṇadās Bābājī Mahārāj also supported our proposal with great enthusiasm. He personally became most eager that Guru Mahārāj should come. Our most revered Śrīyukta Mañi Bābu and Śrīyukta Amar Bābu were most enthusiastic. Also Śrīyukta Satyan Bābu, Śrīyukta Bon Bābu, and many other distinguished Brāhṃaṃyasa and pious souls of this village and their families—all showed great eagerness. Young and old—everyone, even one elderly Muslim gentleman who lived nearby also expressed his heartfelt wish that Guru Mahārāj might be brought back

here once again. In this way, everyone propitiated Guru Mahārāj, and at last he agreed.

A memorable day

When Guru Mahārāj reached here, I requested him to indicate the place of his birth. Guru Mahārāj happily agreed to do so, and the very spot directly before us where Śrī Śrī Guru-Gaurāṅga-Rādhā-Gopīnāthjīu now graciously preside, was indicated by him to be the exact place of his birth.

On that day we collected 6000 rupees for making a small place of worship here, to mark the spot. All the venerable Godbrothers of Śrīla Guru Mahārāj who were present also graciously gave me contributions. Then at the request of Kṛṣṇadās Bābājī Mahārāj, Yāyōvar Mahārāj and others, Mañi Bābu registered a deed and gave it to me for this place. Although it was a very small beginning, I was encouraged very much by the blessings and association of Guru Mahārāj's brothers and my Godbrothers. Śrīyukta Amar Bābu took full charge of the project, and in a very humble way we tried to make a small temple only for the worship of Guru Mahārāj's photograph. Originally there was no temple for the Deity, or any *Nāp-Mandir*. Gradually, the devotees became more and more enthused to give contributions, and so after about eight years I thought that with our Guru Mahārāj's permission it would now be possible to build a temple here and install Deities.

Guru Mahārāj was also very happy to hear that I wanted to install Deities here. He said, "I am sure you will have no problem to engage a good priest, invite the Vaiṣṇavas and hold a grand festival for the installation of the Deities. But after that, how will you feed your Deities? It is not a matter of one or two years—it is an Eternal Service. So

first you will have to try to manage for a permanent arrangement for the worship of the Deities.”

Birth of an Āshram

By the blessings of Guru Mahārāj and through the affection of my Godbrothers sufficient facility came to enable me to arrange regular offerings and worship for the Deities. So, taking Guru Mahārāj's instruction, with the guidance of his honourable Godbrothers we installed the Deities of Śrī Śrī Guru-Gaurāṅga-Rādhā-Gopināthjī. Since then we have held four grand festivals every year, and we continue the daily worship of the Deities according to the Scriptural regulations.

Guru Mahārāj named the Deities Rādhā-Gopināthjī. This name causes us to always remember Mādhavendra Purīpāda. Mādhavendra Purī received the profuse blessings, and sweet rice *Prasādam*, from Gopināthjī of Remaṅḡ. So Guru Mahārāj said that since the Deity had manifest Himself here as Gopināthjī, we must arrange very nice *Parasādana* or sweet rice to offer to Him every day.

Gradually, the Temple and Māi-Mandīr has manifested by the blessings of Guru Mahārāj and the affection of the devotees. Along with his family, Guru Mahārāj's brother, Śrīpād Amar Bābu, constantly serves this Maṭh. Guru Mahārāj named this Maṭh 'Śrī Chaitanya Sarasvatī Āshram,' and up to the present it is running very happily and perfectly under the guidance of Amar Bābu. As at Śrī Chaitanya Sarasvatī Maṭh, all the spiritual functions are carried out every day, and devotees and villagers from far and wide come to see Gopināthjī. Hundreds of villagers come for the festivals like *Rādhāṅgaṅ* and *Kṛṣṇa-jaṣṇāṅgaṅ*. On *Jaṣṇāṅgaṅ* they come for the worship of Gopināthjī, and

they observe fasting the whole day. The next day, for the great festival known as *Nandotsava*, five to six thousand people attend this Maṭh and happily take *Prasādam*. They all cooperate with us very nicely. In the Service of Gopināthjī has become very glorious. We are also very happy because Guru Mahārāj's orders to make these Service programmes have become fulfilled. Today, you have also seen the new land we have acquired, and the pond which we have named 'Śānti-sarovara.' There, we are now cultivating our own crops. Devotees of Śrī Chaitanya Sarasvatī Maṭh now visit here regularly, especially for the Festivals of *Gaura-Pūrṇimā*, *Guru-Pūjā*, and *Jaṣṇāṅgaṅ*, and they are very happy to see the Service of Gopināthjī and take His *Prasādam*, and they feel transcendental ecstasy. Thus our Service is always progressing with the kind assistance of the devotees.

Today so many of you have again attended, and this year my programme is a little different. Guru Mahārāj's form is transcendental, never mundane, and on the Holy Day of his Advent we worship him in the same way as Lord Kṛṣṇa or Mahāprabhu. Therefore, I thought that after his Appearance Day Festival, which we observed yesterday in Nabadwīp, we should hold a Festival here today for Guru Mahārāj in the same way as *Nandotsava*, the Festival held by Nanda Mahārāj the day after Kṛṣṇa's Birth. Everything here is transcendental, and if we can have the vision to see this we must be spiritually benefited. In this way we are trying to fulfill the desire of the exalted Vaiṣṇavas.

The name of this Village is 'Hāpāniyā,' which means 'sweet water.' A place that produces sweet water is called 'Hāpāniyā.' *Pāniya* means 'that which is drinkable.' Today we have drunk the water from the green coconuts here and

experienced their sweetness. Because of these coconuts full of sweet water, this place has been called 'Hīpāniyā.'

A child of that soil

Another feeling also comes to me when I am in Hīpāniyā, as a child of this village. Perhaps in the past I was a resident of this village. I do not know why, but whenever I come here I feel myself to be a part of this village. Perhaps it is because of the affection of Gura Mahārāj's family members. I first came here when I was 17 years old. At that time, Maṅgi Bābu, Amāra Bābu and their families were very affectionate to me and bestowed their blessings upon me; and Gura Mahārāj's sister, who now lives at Śrī Chaitanya Sarasvatī Math in Nabadwīp—she accepted me as her son. With so many such things combined, I feel myself to be a boy of this village. Now I have been coming and going to and from this village for about 42 years.

Gura Mahārāj himself was so very affectionate to me, he did not like me to be away from him for even a few hours. Sometimes when I would go to Calcutta, Gura Mahārāj would send a Godbrother by a shortcut on the cycle to the bridge to intercept me and call me back. "Call Govinda Mahārāj back, I am not feeling well." This happened many times. Sometimes, even if there was very important work in Calcutta, he would send someone by cycle with the order, "Bring him back immediately." But whenever I had to come here to Hīpāniyā, Gura Mahārāj would always very happily grant me permission. Even if he was not in very good health, his mood would change and he would become very pleased. He always encouraged me to come to Hīpāniyā. But so many times when I had to go to Calcutta, he would call me back. Therefore, I am very attached to Hīpāniyā Dhām.

After the Manifestation of the Deity, when I was about to go to Hīpāniyā, sometimes Gura Mahārāj would ask, "Where are you going?" And I would reply, "I am going to my Math." Gura Mahārāj would enjoy, and laughing he would say, "Oh, Hīpāniyā is your Math? Alright. You may go." Gura Mahārāj's mood was very happy if I served the Deity of Rādhā-Gopālakṛṣṇa. This is why I have become more and more enthusiastic to serve the Deity. Also, many of my Godbrothers. Especially I can mention that Śrīpād Yudhāmonya Sevā Vikram Prabhu and Śrīpād Aravinda Lochan Sevā Sundar Prabhu are assisting me very much for the Hīpāniyā Sevā. Many other Godbrothers are also helping. Whenever the devotees hear that their contribution is utilized for Hīpāniyā, their hearts feel peaceful and happy.

We enjoy here very freely. When I am in Calcutta I have heavy responsibilities, and in Chaitanya Sarasvatī Math also I am not worry-free. But in Hīpāniyā, I feel much peace at heart. I come here weekly or fortnightly. Although I don't stay very long, I appreciate being here.

So now you have come to this very place, Hīpāniyā, where Gura Mahārāj manifested himself to the world, where all the trees, all the animals, all the men, women—everything is transcendental. Even all the vegetables are transcendental. But it is necessary to eat with a transcendental body. Otherwise, how can we digest?

That day we came here with Gura Mahārāj, a humble meeting was held here in this very place. As shelter, only a tarpaulin was erected above our heads. We sat on the ground, and Gura Mahārāj sat on a chair. He discussed various ślokas. At that time it was my greatest fortune to hear a special śloka from my Gura Mahārāj for the first

time. Guru Mahārāj wanted to inject our hearts with the feeling that we had come to the Holy Abode.

एव किञ्च कृष्णकृष्ण-विष्णुसुखं गोष्ठे समसं हि जम् ।
सर्वानन्दमयं मुकुन्दमिदं श्लेषकृष्णं चम् ॥

He told us, "Everything here is transcendental and very auspicious. If you can see in this way, you will be benefitted. You will retrieve your transcendental life, and also, you will attain the Service of Śrīmatī Rādhāśrī. In this way, Guru Mahārāj gave his blessings to us here on that day, and we always remember that. I have tried to speak a little of the Glories of Guru Mahārāj, for his satisfaction, and I know that if I can see the meaning of his *lōka*, my prayer must reach its destination very easily.

Now the offering is being made to the Deities. After the *Bhōgīratī* we shall happily take the Prasādam of Rādhā-Gopīnāthjī, Girīdhārjī and our Guru Mahārāj. This is my desire and prayer. My obeisances to you all—the villagers, the *Sanyāsīns*, *Brahmacārīns*, etc.

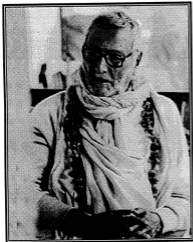
*Jaya Oṅ Viṅupāda Paramaharisa-parivṛjākaśāryya-
varya Aṅgama-īta-śrī Śrīmatī Bhakti Rakṣak Śaṭhar
Dev-Goswāmī Mahārāj ki jaya! Tadya Avṛbhāva-bhūmī
Śeṣar Hāpānīyā ki jaya! Jaya Śrī Śrī Guru-Gaurāṅga-
Rādhā-Gopīnāthjī ki jaya! Tadya Bhōgīratī ki jaya! Jaya
Śrīpād Anāṅga Mahān Prabhū ki jaya! Jaya Gaurī Mātādevī
ki jaya! Jaya Śrī Upenācāchandra Vidyāraṅga ki jaya! Jaya
samaveta Vajrasava-manjālā ki jaya! Samaveta Bhakṣa-
vṛnda ki jaya! Haridāma-sāhāitana ki jaya! Gaura-
pramānānde Hari bol!*



Śrī Śrī Guru-Gaurāṅga-Rādhā-Gopīnāthjī



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



Oṅ Viṣṇupāda
Śrī Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj

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

Holy Talks

Nitya-śiṣya-pravṛtta
Oṅ Viṣṇupāda Paramaharisa-cāḍimāṇi
Śrī Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj
[July, 1962]

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

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

We are also told that in that month the Gopīs observed the worship of Kātyāyanī, with the internal aim of satisfying the Devi (Goddess). *Nandagopā-sanaṁ devī paritē eva karate namaḥ*. That was their internal prayer to the Devi Yogamāyā: “Please manage in such a way that we can have the Service of the son of Nanda in our own hearty way.” With that prayer, the Kārmika-*vratā* was observed by them.

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

Revealed truth

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

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

Please know this!” This is *Veda*.

Vedaḥ ca sarvair aham eva vedyaḥ—“All the revealed Scriptures try to reveal Me alone—I am to be known.”

यदिम् ज्ञते सर्वविदं विज्ञते पशति,
यदिम् ज्ञते सर्वविदं ज्ञते पशति ॥
विदिविज्ञानस्य तदेव ज्ञत ॥

yadim jñate sarvavidam vijñate bhavati,
yadim jñate sarvavidam jñate bhavati.
nad vijñānasvasya tad eva brahman.

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

विज्ञते हृदयमन्वितिलब्धने कर्तव्यशयाः ।
शौचने चास कर्षणी नपि हृदोऽविलम्बनि ॥

(*Pa*: 11/20/10)

Bhidyate hṛdya-granthiḥ chidyante sarva-sarbhāyāḥ
kṛyante cārya karmanāḥ mayā dṛṣṭe ’kṣāntavati

(*Bha*: 11.20.30)

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

cāya karmāṇāḥ: From your previous life, your obligation to the environment will also disappear, *mayi dṛṣṭe 'khalā-māni*: when you will find that I am everywhere, I am the party with whom you have to deal. So, I am the one who can satisfy you wholly."

Fulfilling the internal necessity

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

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

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

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

Quality vs. quantity

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

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

এক কৃষ্ণনামে বহু পাপ ধরে ।
পারেনা সাধ নাহি তত পাপ করে ॥

eka kṛṣṇa-nāme yata pāpa hare
pāpaki sādhyā nāhi tata pāpa kare

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

নামের সাধই যথি: আনির্ভলে হুে ।
জন্ম কর্তৃ ন জন্মিতি অলকি অলকী বন: ॥

(কৃষ্ণ-কৃষ্ণ)

nāmino 'ya pāpāḥ lakṣh pāpa-niḥarane hare
śūnī kartum na jānōti pāpāni pāpaki janō

(*Kārttika-pūjā*)

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

दुष्टे जगदिनि एति निरुद्धे दुष्कृतकलेख्ये
 कर्मसंहरादमिनी परयो कर्मसंशुद्धिः सङ्गम् ।
 पेतःप्रज्ञापमार्गिणे विजयते कर्मसिद्धयाम् कृति
 ने जने अनित निरदिहस्यैः कृतेति कर्मद्वये ॥

(Śrībhakti-rasam, 1/1/14)

duṣṭe jaganīnī eṭi niruddhe duṣkṛtakalēkhye
nyāyāvalī-labdhaḥye
karma-saṅgha-karmasādhinī ghatayate
karmasāvalēbhyaḥ kṛtīm
eteḥ-prajñāpamārgiṇe vijayate
saṁvedāryāyānē kṛtīm
ne jane janitē kīyadbhīr anītaḥ
kṛmatē varṇa-dvayē

(Vidagdha-Mādhava, 1.15)

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

अव्यभिचारीतारुणे ज्ञानस्वर्वात्मकसुखम् ।
 अनुसुप्तत्वेन कृष्णपुत्रीलने पतिवसाम् ॥

(सिम्ह, पूर्ण १/११)

avyabhīkāritāruṇe jñāna-svātmakasukham
anūsuptatveṇa kṛṣṇapūtrīlane patīvasām

(R. 1.1. Pāra 1.11)

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

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

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

A river of love

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

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

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

यथा यथा गौरपदप्रविन्दे विन्देत भीतिं कुरुकुल्यवतिः ।
यथा लघोत्तरीणि ह्यवसमाद्यथापद्यन्धेव-सुखमसुराणि ॥

yathā yathā gaura-pada-praviṅde
viṅdeta bhaktiṁ kuru-kuḷya-vatiḥ
yathā lgho-ut-tarīṇi hya-avasya-padyan-
dhēva-sukha-masura-ṇiṅi

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

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



श्रीकृष्णदेवाय नमः
All Glory to the Divine Master
and the Supreme Lord Śrī Kṛṣṇa Chaitanya

Living Faith

Nitya-līlā-praviṣṭa
Orb Viṣṇupāda Paramaharisa-cōḍmāṇī
Śrī Śrīla Bhakti Rājaka Śrīdhar Dev-Goswāmī Mahārāj
[December, 1982]

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

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

What is your age?

Devotee: Twenty-one.

Śrīla Guru Mahārāj: Are your parents living?

Devotee: Yes.

Śrīla Guru Mahārāj: Are they devotees?

Devotee: No, they’re opposed.

Śrīla Guru Mahārāj: They're Christians?

Devotee: Yes.

Śrīla Guru Mahārāj: Protestants or Catholics?

Devotee: Catholics.

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

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

"How big?"

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

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

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

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

Only faith can give some connection. Our reason and all

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

अथवा बहुतेन किं ज्ञेयेन लघुतैः ।
विहभारमिदं कुरुत्वैकमेवैतन् विद्वो जगत् ॥
(श्लो १०/१२)

athavā bahūteṇa kiṃ jñeyena laḡutaiḥ
vīh bhāram idaṃ kuru tvaiḥ evai tan vīdvo jagat
(Bg. 10.42)

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

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

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

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

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

Mercy above justice

বিহ্বিত্ত অহসি, তপ নহি পাতষি,
কৃপা নব হোতুত বিদ্র।

vicārite doḥi, gūṇa nāhi pāṭṭhi,
kṛpā nava chōḥate vidra

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

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

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

Kṛpā consciousness is so generous. It may be extended to the lowest, but the negotiation with Him must be sincere. Still, there is no fear of the meanness of the negotiation. There is no sinner that cannot be purified by Kṛpā. The greatest sinner may be purified in a second or less. There is so much dynamic power. But we must enter into these doors of mercy and affection, not of justice. *Vicārite doḥi, gūṇa nāhi pāṭṭhi, kṛpā nava chōḥate vidra*.

Divine slavery

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

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

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

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

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

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

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

Depend on Him—learn to believe in Him

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

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

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

Heart within and God overhead

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

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

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





Om Viṣṇupāda
Śrī Śrīla Saccidānanda Bhaktivinoda Ṭhākura

श्रीशैलेश्वरीशायी परमः
All Glory to the Divine Master
and the Supreme Lord Śrī Kṛṣṇa Chaitanya

श्रीदशमूल

Śrī Daśa-mūla

The Ten Fundamental
Divine Principles

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

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

आयतः षड् तन्त्रे हरिर्गण्ड परमं सर्ववर्तिकं रसादि
वदित्वाशांशं ज्ञेयान् प्रकृतिकर्तृत्वोत्पत्तिमुत्तमं प्रथमम् ।
पेटपेट-प्रसवो समस्तमपि हरेः साधने सुदृढधी
साधये पर्यवसितेकमुदिरति हरिर्गौणन्दो परमं तम् ॥ १ ॥

*āyatasya ṣaḍha tattvān harim ita paramam
sarva-vartikam rasādibhūm
tat bhūmāśāntam ca jñān prakṛti-kavāntān
tat vimuktāntam ca bhūvat
bhedābheda-prakāśāt sakalam api harēḥ
sādhanaḥ sūdrha-bhaktim
sādhyaḥ yat prītim evaḥ upādīyati harir
gauracandra bhaje tam [1]*

Analysis: *īha* (In this world) *āśrayāṣ* (the voice of Veda, attainable through the Divine Succession of Gurus) *prāṇa harīṁ* (declares Śrī Hari) *paramaṁ satvaṁ* (the Supreme Truth), *sarva-śaktiṁ* (replete with all potencies), *rasābhraṁ* (the Nectarine Ocean of all Mellows); [*sathā*] (thus) *jīvaṁ ca* (all the *jīvas* also) *na bhavadāntāṁ* (His distinct spiritual particles) *prakṛi-kavalān* (are swallowed by *Māyā*) *na vimuktān ca* (or liberated from *Māyā*) *bhāvat* (by *Bhāva*, that is, *Bhāva-bhakti*); *sakalam apī* (indeed, the entire creation, both spiritual and material) *bheda-bheda-prakāśaṁ* (is an inconceivably one and different manifestation) *hareḥ* (of Śrī Hari); [*āśrayāṣ prāṇa*] (the Vedas declare) *śuddha-bhaktiṁ* (Pure Devotion) *śābhasaṁ* (the singular Means), *yaḥ peṭim eva sādhyam* (Love for Śrī Kṛṣṇa, the End). *iti* (Such a message of the Vedas) *harīḥ gaurācandraḥ* (the Supreme Lord Śrī Hari Gaurāchandra) *apradīpātī* (teaches us); *naḥ bhaje* (I serve that Supreme Lord Śrī Gaurāchandra with all my heart). [1]

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

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

सप्तसिद्धो केषु हरिविषयेष्वपुनितः
 प्रपन्नो मयात् प्रमितिक्रियांसावधिषत् ।
 तथा प्रपद्यति-प्रमितिसिद्धिं लभयति मे
 न युक्तिसम्बन्ध्या प्रविशति तथा शरीरमित् ॥ २ ॥

svataḥ śiddho veśa hari-dayina-vedhāḥ-prabhīrīṣaḥ
pramāṇaḥ sat-prāptān pramiti-vijayān sūcā nava-vidhān
satāḥ pratyakṣādi-pramiti-sāhitaḥ sādhyatā no
na yuktiḥ tarkākyāḥ pravīṣātī satā śakti-rahīṭā [2]

Analysis: *hari-dayina-vedhāḥ-prabhīrīṣaḥ* [prāptāḥ] (Received in the Divine Succession of Gurus headed by Lord Brahmā, the recipient of Śrī Hari's Grace), *svataḥ śiddhāḥ vedāḥ* (the Innately Perfect or self-evident Vedā), *pratyakṣādi-pramiti-sāhitaḥ sat-prāptān pramāṇaḥ* (the Perfect and Eternal Authority, properly assisted by direct perception, verbal evidence and inference) *naḥ* (in our relativity) *sādhyatā* (establishes) *sathā* (thus) *nava-vidhān* (nine kinds of) *sūcā pramiti-vijayān* (truths to be known); *tarkākyāḥ yukti* (argumentative logic) *na pravīṣātī* (cannot enter) *sathā* (that thought) *śakti-rahīṭā* (being impotent). [2]

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

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

हरिस्त्वेषं तत्त्वं विभक्तिवस्तुस्यैवमिदं
 यदेवेदं ब्रह्म जगदिच्छितं तत्तुभ्यः ।
 यथा तस्यैतो जगत्सुतो विद्यात्मकः
 स वै यथात्मनो नवजलदन्तिसिद्धुतः ॥ ३ ॥

*harīḥ tv ekaṁ tattvaṁ vidhī-śiva-śureśa-prasannaḥ
 yaś evaśān brahma prakṛī-rahitaś ca tanu-mahāḥ
 paritnaḥ tasyāśāto jagad asyagato vīra-janakaḥ
 sa vai rādāh-kānto nava-jalada-kāntiś cid udayaḥ [3]*

Analysis: *harīḥ* (Śrī Hari) *tv* (only), *vidhī-śiva-śureśa-prasannaḥ* (prostrated unto by Brahmā, Śiva and Indra) *ekaṁ tattvaṁ* (is the singular Supreme Truth); *yaś brahma* (*Brahman*, which is) *prakṛī-rahitaś* (devoid of potency), *tanu eva* (that is) *at-tanu-mahāḥ* (the brilliance of Śrī Hari's Form); *paritnaḥ* (the Supersoul) *vīra-janakaḥ* (Creator of the universe) *jagad asyagataḥ* (who has entered the universe) *tasyāśāto* (is only a Plenary Portion of Śrī Hari); *saḥ* (that Śrī Hari) *nava-jalada-kāntiḥ* (of the hue of a fresh raincloud) *cid udayaḥ* (of Divine Form) *rādāh-kāntiḥ* (is the beloved of Śrī Rādhā). [3]

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

परमेश्वरः शश्वत्पुत्राणि न मे विद्यमानि
 स्थितो येषांश्च स्वमविदम्भितो तं विदित्वाम् ।
 स्वादेवैव शक्तिं सत्त्वविषये प्रेरणां
 विद्यादायैः शुक्यः परमशुभोऽयं विद्यते ॥ ४ ॥

*parāśaktiśyaḥ śakter aprthag api sa sve mahimānī
 sthito jivābhīyāt svām acit abhīhātān sth trīpadikān
 svatantraśchāś śaktiḥ sakala-vījaye prerāṇa-para
 vīkāśādyāḥ śūnyaḥ parama-paruṣo 'yaś vijayate [4]*

Analysis: *saḥ* (That Supreme Personality), *aprthag api* (despite being non-different) *parāśaktiśyaḥ śakter* (from the Transcendental Potency) *sthito* (is situated) *sve mahimānī* (in His Intrinsic Glorious Form) *svatantra śchāś* (in His Sweet Will), *prerāṇa-parāḥ* (perpetually casting forth) *sakala-vījaye* (into all matters) *sth śaktiḥ* (that Potency) *trīpadikān* (of threefold nature), *jivābhīyāt* [viz.] the *Jiva Potency*, *svām* (His Personal Divine Potency) *acit abhīhātān* ([and] the *Māyā Potency*, known as *mandanā*); *yaś parama-paruṣaḥ* (this Supreme Personality), *vīkāśādyāḥ śūnyaḥ* (immutable), *vijayate* (ever presides in His Glory). [4]

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

स वै हृदिन्वत् प्रणयिकुलोद्भूत-
राग संविष्टोऽस्मिन्निहोममर्षिताः ।
तत्र श्रीशक्तिना कृत्वासादाद्भक्तियगे
सामोषी मामे व्रजसकलसो विवर्षते ॥ ५ ॥

sa vai hṛdīnyatī ca prāṇaya-vikṛteḥ hṛdāna-rata-
tīrthā sātīcī-śakti-prakāṣite-rahobhāva-ratitāḥ
tasya śrī-sandhīnyatī kṛtvā-sādāda-śad-ādhāna-nīcaye
rasāmbhodhan magno vṛaja-rata-vīlāsi vīṣyate [5]

Analysis: *sa vai* (Indeed, that Supreme Personality), *hṛdāna-rataḥ* (always deeply absorbed) *prāṇaya-vikṛteḥ* (in the Loving Emotion) *hṛdīnyatī ca* (of the *Hṛdīni* Potency), *tīrthā* (and thus), *sātīcī-śakti-prakāṣite-rahobhāva-ratitāḥ* (of the Nature of being ever Ecstatic by His Heart's Love made manifest by the *Sātīcī* Potency), *vṛaja-rata-vīlāsi* (the Enjoyer of the Ecstatic Pastimes of Vraja) *kṛtvā-sādāda-śad-ādhāna-nīcaye* (in Śrī Hari's Holy Abodes, headed by Śrī Vṛndāvana, manifest) *tasya śrī-sandhīnyatī* (by that Illustrous *Sandhīni* Potency), [कृत्वा] (*Kṛtvā*), *svagnāḥ* (merged) *rasāmbhodhan* (in the ocean of Ecstasy), *vīṣyate* (presides in His Grace). [5]

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

सुखिन्ना अद्भ्योरेव विदग्धो जीवनिव्य
होः सूर्योदीप्यभगनि दु तद्भेदिनमा ।
यो मया वस्य ऋषी-परिवेष्ट इ
स जीवो मुक्तोऽपि ऋषीवशागेभ्यः सगुप्तः ॥ ५ ॥

sphulbīgā rādhīgnneḥ iva cid-āṇavo jīva-nīcayā
hareḥ sūryayasyaivāpṛthag api tu tad-bheda-vīṣayāḥ
vate mīyā yasya prakṛti-panī evaiva ita
sa jīva mukto 'pi prakṛti-vala-yogyāḥ svaguptaḥ [6]

Analysis: *sphulbīgā iva* (Like sparks) *rādhīgnneḥ* (from a blazing fire) *jīva-nīcayāḥ* (the unlimited *jīva*s or souls), *cid-āṇavo* (of the nature of atoms of consciousness) *sūryayasya eva hareḥ* (of the sun of all consciousness, Śrī Hari), *apṛthag api* (despite being inseparable) *sa* (yet) *tad-bheda-vīṣayāḥ* (eternally separate from Śrī Hari), *ita* (in this world) *yasya vate [ati]* (whose subordinate is) *mīyā* (the *Mīyā* Potency) [*parāni yāḥ svayam*] (yet who is Personally) *prakṛti-panīḥ bhavaḥ* (the Lord of material nature); *sa jīvaḥ* (that *jīva*) (despite being liberated) *prakṛti-vala-yogyāḥ* (is prone to be subjugated by the *Mīyika* or Illusory Potency) *svaguptaḥ* (by dint of his nature). [6]

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

सकृत्प्राप्यैतन्नैविसमुत्सृज्यन् कृष्णविभुजान्
 इमेर्मासदम्भान् तुभनिगडकालैः कलयति ।
 तथा मयैर्लोकैर्द्विविधवशात् द्वेषनिवृत्ते-
 र्महाकर्म्ममालिन्यति पतिजान् स्वर्ग-निरत्ये ॥ ७ ॥

*svarūpārthair hīnaḥ nija-sukha-parān kṛṣṇa-vimukhān
 harer māyā-dāṣṭyān gaṇa-niṣaḍa-jālaiḥ kalayati
 athā sthūlāir līṅgair dvivīdha-varapaṅkḥ śleṣa-nikarair
 mahākarmamālīnair sayati patīn svarga-niratyam [7]*

Analysis: *svarūpārthair hīnān* (Those who have forgotten their intrinsic nature), *kṛṣṇa-vimukhān* (who are averse to Śrī Kṛṣṇa) *nija-sukha-parān* (for their selfish pleasure), *māyā-dāṣṭyān* (deserve to be punished by the Māyā Potency) *harer* (of Śrī Hari) [*stava*] (therefore) *kalayati* ([Māyā] captivates them) *gaṇa-niṣaḍa-jālaiḥ* (by the chains of *saṁsa-*, *raja-* and *ama-guṇa*), *athā* (and thus) *dvī-vīdha-varapaṅkḥ* (by the two types of coverings) *sthūlāir līṅgair* (of the gross and subtle bodies), *śleṣa-nikarair* (by multiple tribulations), *mahākarmamālīnair* (by severe bondage in *karmma*), *sayati patīn* (takes the fallen souls) *svarga-niratyam* (to heaven and hell). [7]

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

यदा ध्रमं ध्रमं हरिसंगलद् वैष्णवजनं
 कदाचित् संसर्गसदसुगुणे सद्युविभुः ।
 तदा कृष्णसुखं लभति सत्सैर्मायिकदरां
 कस्यै विद्याने विमलसामरेण स पुत्रये ॥ ८ ॥

*yadā bhṛtmanā bhṛtmanā hari-rasa-galad-vaṣṭava-jananaḥ
 kadācit saṁsargasyaṅka tad-anagamasā yadā ruci-yataḥ
 tadā kṛṣṇa-sukhyaḥ tyaṅati śanakaḥ māyika-dāḍhān
 svarūpaḥ vibhāṅṣa vimala-rasa-bhāṅṣaḥ sa kuruṣe [8]*

Analysis: *yadā* (When) *bhṛtmanā bhṛtmanā* (wandering hither and thither), *kadācit* (at some time) *saṁsargasyaṅka* (seeing) *hari-rasa-galad-vaṣṭava-jananaḥ* (a Vaiṣṇava whose heart is melted in the Joy of Love for Śrī Hari) *ruci-yataḥ tad anagamasā* (the desire to follow that Vaiṣṇava) *yaḥ* (becomes possible), *tadā* (then) *kṛṣṇa-sukhyaḥ* (by continuously chanting the Holy Name and Glories of Kṛṣṇa) *asḥ* (that five) *śanakaḥ* (gradually) *tyaṅati* (loses) *māyika-dāḍhān* (his illusory situation), *vibhāṅṣaḥ* (gaining) *svarūpaḥ* (his own form), *vimala-rasa-bhāṅṣaḥ kuruṣe* (and revels in the Nectar of Kṛṣṇa's Divine Service). [8]

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

हेः शक्तेः कल्पे विदिविदितं सत् परिपति-
विपतिं नो सत्ये बुधिमतिविदं कलिमहत्म् ।
हेविदापेदी बुधिविदितत्वं सुखितं
ततः प्रेम्णः सिद्धिर्विपतिं निरतिं निर्ययित्वा ॥ ९ ॥

*hareḥ śaktiḥ sarvaṁ cid-acid-akṣīṭaḥ syāt parimātr
vīvartanā no satyaṁ bhūti-matī-vi-dāṁ kalī-mahatm
hāvī-bhēdābhēdau īrati-vīhita-tatvaḥ sukhimataḥ
tataḥ prēmṇāḥ siddhir bhāvati nīratīḥ nīryayaḥ* [9]

Analysis: *cid-acid-akṣīṭaḥ sarvaṁ* (All that be, both conscious and unconscious) *parimātr syāt* (is a transformation) *hareḥ śaktiḥ* (of Śrī Hari's Potency); *vīvartanā* (the Māyā-vādi theory, *Vīvartavāda*) *satyaṁ no* (is false); [nā] (that theory) *kalī-mataḥ* (is dirt of the Kali-yuga) *īrati-mata-vīradbhāṣe* (contrary to the Teachings of the Veda); *hāvī* (Śrī Hari's) *bhēdābhēdau* (Principle of simultaneous distinction and non-distinction) *su-khī-mataḥ* (is the perfectly pure) *īrati-vīhita-tatvaḥ* (Principle recognized by Veda); *tataḥ* (from that Principle) *nīratīḥ* (extreme) *siddhir* (perfection) *prēmṇāḥ* (of Love) *nīryayaḥ* (for the Eternal Objective) *bhāvati* (ensues). [9]

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

सुतिं कृष्णध्वनिं स्मरन्-वति-पूजविधिगण-
साया दसो मरणं परिणामन्यामददन्म् ।
न्याहृत्पि श्रद्धापविहृदयः प्रापयति वा
प्राये वैराहृदय्ये विमलसामर्थे स लभते ॥ १० ॥

*śrutiḥ kṛṣṇādhvaniḥ smaraṇa-natī-pūjā-vīdhi-gaṇā
sāyā dāso maraṇaṁ parīṇāmanīyam adadānām
nyāhṛt-pi śraddhā-pavīta-hṛdayaḥ sādṛhayaḥ vā
pṛāye vai-rāhṛdaye vimala-samārthe sa labhate* [10]

Analysis: *śrutiḥ* (Hearing), *kṛṣṇādhvaniḥ* (singing the Glories of Śrī Kṛṣṇa), *smaraṇa-natī-pūjā-vīdhi-gaṇā* (remembering, praying, worshipping, etc., as enjoined in the Scriptures), *sāyā* (thus) *dāso* (servitude), *sādṛhayaḥ* (friendship), *parīṇāmanīyam* (personal attendance), *āma-dadanam api* (up to self-giving); *nyāhṛt-pi sādṛhayaḥ vā* (practising the nine integral limbs of Devotion), *śraddhā-pavīta-hṛdayaḥ* (with the heart sanctified by faith) *sā* (the soul) *pṛāye sevā-rūpābhāṣe* (hankering for Service in Vraja) *vimala-rasābhāṣe* *labhate* (attains the Holy Joyous Loving Emotion). [10]

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

सकलात्मने नमुससभयोदय इह
प्राये सधकृष्ण-समन-जन-धामे इति वदन् ।
प्रायान् प्रीतिं वादतुल्यसमासुसमो
विमलसामर्थे सत्ये परमस्वीयर्थो स लभते ॥ ११ ॥

*svaṛūpāvarṇāne madhura-rasa-bhāvodaye iha
vraje rādhā-kṛpā-svājanā-jana-bhāvāni hr̥dī vahan
parānande prīṇite jagad-atula-nampar-sukham aho
vīlāsikhye tatre parama-paricaryyāte sa labhate [11]*

Analysis: *iha* (While still living in this world), *svaṛūpāvarṇāne* (when established in one's intrinsic form), *madhura-rasa-bhāvodaye* (when Bhāva, the Dawning of Love in Madhura-rasa is aroused), *ah* (that *īva* practising Pure Devotional Service), *vraje rādhā-kṛpā-svājanā-jana-bhāvāni* (the deep aspiration to render Divine Service in the wake of the Personal Associates of Śrī Śrī Rādhā-Kṛpā in Vṛndāvana) *vahan* (having become infused) *hr̥dī* (within his heart), *prīṇite* (Love) *parānande* (for the Supreme Transcendental Ecstatic Truth), *jagad-atula-nampar-sukham-aho* (the great treasure of Joy unparalleled in the entire world), *parama-paricaryyāte* (the acme of Personal Divine Service), *vīlāsikhye tatre* (unto the Truth known as 'playful'), *labhate* ([he] does attain). [11]

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

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

प्रभुः कः को जीवः कर्मिदमर्षिद्विभक्ति वा
निवापैतमर्षी हरिपदसुकुशासनतः ।
अभेदोपि धर्मि सकलमपार्थं परिहृत्य
होर्नानन्दं निवति इतिदमो हरिवा ॥ १२ ॥

*prabhu kaḥ ko jīvah katham idam arśi-dvīvam ita vā
vīdhyāntān arśīn hari-bhājāna-kṛpā-cāntara-cantaraḥ
abhedāntān dharmānta sakalam aparādhāni pariহার
haver nānānandāni pibati hari-dāso hari-janāni [12]*

Analysis: *prabhuḥ kaḥ* (Who is the Lord?) *jīvah kaḥ* (who is the *īva*?) *katham vā* (and what is) *idam arśi-dvīvam* (this material world?) *vīdhyāntān arśīn* (all these matters) *hari-bhājāna-kṛpā* (the ever earnest to serve Śrī Hari) *dāso-cantaraḥ* (Scripturally adept) *hari-dāśah* (servitor of Śrī Hari, established in his intrinsic form) *pari-hāraṇ* (giving up) *abhedāntān* (desire for 'oneness with the Absolute'), *dharmānta* (all religiosity and irreligiosity, duty and non-duty) *sakalam aparādhāni* (and all kinds of offences), *pibati* (drinks) *hari-janāni* (in the company of the pure devotees) *nānānandāni* (the Joy of Śrī Hariṇḍva, the Holy Name of the Lord). [12]

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

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

संमेल्य दशमूले वै विद्याप्रविष्टान्मम जनः ।
 चक्रवर्तिं तत्रा दृष्टिं तस्मै साधुसङ्गतः ॥ १३ ॥

samsreyya dasha-mūlān vai hitvā 'vidyāpraviṣṭān janah
bhāva-puṅgavān tathā dṛṣṭiṁ labhate sādhu-saṅgataḥ [13]

Analysis: *samsreyya* (Following) *dasha-mūlān* (these ten Basic Principles), *vai* (indeed), *janah* (the jiva), *hitvā* (destroying) *avidyāpraviṣṭān* (the disease of ignorance), *labhate* (attains) *bhāva-puṅgavān* (nourishment of devotional heart) *tathā dṛṣṭiṁ* (and satisfaction) *sādhu-saṅgataḥ* (from the association of genuine devotees). [13]

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



चैतन्यगीतों का:

Chaatak



Song-bird swoops, gazing upward
Unto the cloud

"O my friend, a drop of water
Be unto me allowed!"

I cannot think to drink
Waters from below,

Just a drop of your sweet nectar
Could it kindly flow?

I have waited, blessing you
All summer long,

Yet I never cease, my friend,
Singing of my song.

I have braved wind and cold
Watching you on high;

Soon, I know you'll surely send
Your nectar from the sky.

When the blessed breeze on branch
I sing my song with glee:

"Sweet water, sweet water
Send one drop to me."

Now the leaves of trees do fall
Unto the ground;

Still I know you ever hear
My little humble sound.

O dark cloud up above
Blackish-blue in hue,

I have ne'er beheld such beauty
As I see in you.

You were born, O beloved,
Life of life to give;

Without your sweet shower of grace
I could never live.

You can send a thunderbolt
Down from the blue;

I will always sing my song
Lovingly to you.

You can inundate the world
With a fierce deluge;

Yet I know none but you
As my only refuge.

I am just a tiny bird
Sitting in a tree

But you're so great and high
You'll give your grace to me.

Song-bird swoops, gazing upward
Unto the cloud

"O my friend, a drop of water
Be unto me allowed!"

श्रील प्रभुवाद-प्रवृत्ति

विश्वित-भुवन-माया-विश्वविचित्रकर्मणी,
विश्वकर्मणः-गुण-गुणिक-मोहना-दात्री ।
विश्वविश्व-विधि-गणराज्य-गणेश-धारी,
विलसतु हृदि तिले चरितविद्याना-जयो ॥

गौरवैक-गौरवैकविद्यानाः श्रीगौरवगणवृत्तिः
सर्ववैकवृत्तिः कुलवृत्तिरिदं लज्जया-निष्कृतिः ।
श्रीवैकवृत्तिः कनका-रतिः श्रीवैकवैकवृत्तिः
श्रीविद्यानासारात्तु विजयो गौरीय-गौरीयः ॥
गौरी गङ्गाते नववय-नववृत्तिं तु भावयते
श्रीवैकवय-प्रकाशकर्मणी जीवैक-पर-प्रापयते ॥
श्रीविद्यानासारात्तु विद्याते गौरीय-गुणवैक्ये
प्राते भानुमिष जयजयगणे कृपायुगीः पुनितः ॥

श्रील गदापर-प्रवृत्ति

नीलम्बोधिनाते सदा स्वविद्याक्षेत्रानिवासे चान्ये
श्रीविद्यागवती कथा मदिता सञ्जीवन् भवति यः ।
श्रीविद्यानासते सदा स्ववयवकृपायुगीः पुनितु
गोवर्धनवयो गदापरविपुर्णवत् मदेसागति ॥

ऋक्-शापथ्यम्

रविभ्योः पामे पदं क्षुतिमते मुहुरिति पत् नृप-
दत्त चक्षुषिष प्रसादि-मन्त्रुषेण दिव्याततम् ।
पद्मा सेन सदा विश्व-कुहके सत्ये पर रविदते
ज्योतिःश्रीविद्यतु विद्यायुगे पत्रधिति ते सूर्यः ॥

—श्रील श्रीपतिरामक श्रीधर देवगोस्वामी महाशय