

What Gaudiya Math is doing?



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For the Seekers of Gaurasundara's Selected Ones

Once, being asked by a young man in Delhi, "Why do you claim that Śrī Gauḍīya Maṭh is the only way to God? Is there no other way at all?" Śrīla Prabhupād, the illustrious Founder and Ācārya of Śrī Caitanya Maṭh and its world-wide affiliated branches Śrī Gauḍīya Maṭhs, replied, "Do you think that there is any other pathway to God, than the association of those, whom Godhead Himself has selected for His Service?"

We have purposefully left the names and locations of Śrī Gauḍīya Maṭhs mentioned in this booklet, first printed during Śrīla Prabhupāda's manifested pastimes, unchanged—without substituting them with the names and locations of any contemporary Missions, originating from Śrī Caitanya Maṭh. Let the faithful reader decide for himself where is Śrī Gauḍīya Maṭh nowadays, taking guidance from the characteristics; given in this holy booklet. Signboards may not direct one to Śrī Gauḍīya Maṭh. Praying for the grace of Śrī Śrī Gaura-Nityānanda to be saved from fault-finding propensities, we should look on words and deeds, and even deeper, examine intentions, to discover where is Śrī Gauḍīya Maṭh—the Home of our Gurus. One truth gives hope to our search—that the aim and methods of Śrī Gauḍīya Maṭh have not changed and nor will they ever.

Śrī Advaita-saptāmī, }
512 Gaurābda }

humbly submitting,
aspirants to Śrī Gauḍīya Maṭh



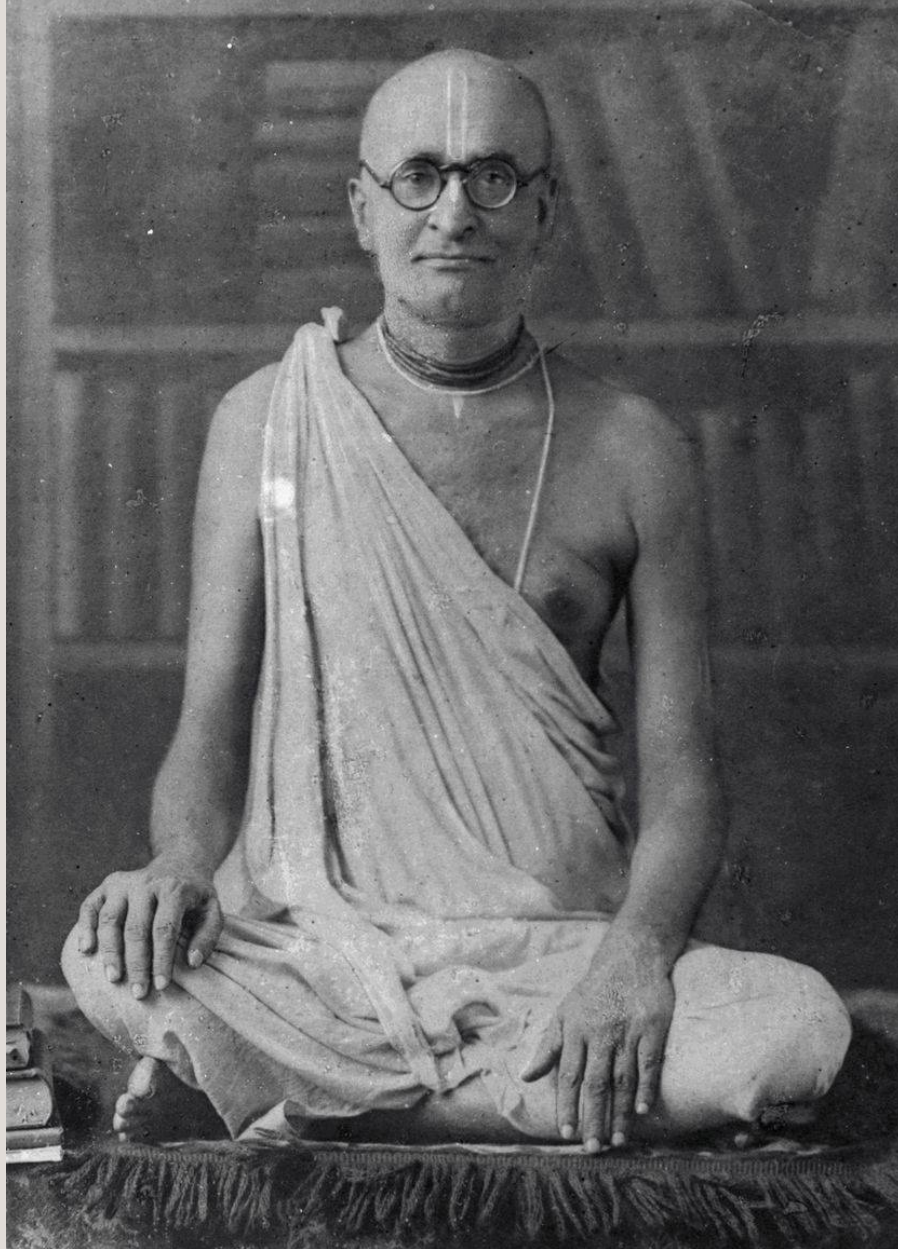
Śrīla Jagannātha Dāsa Bābājī Mahārāja



Śrīla Saccidānanda Bhaktivinoda Ṭhākura



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WHAT GAUḌĪYA MAṬH IS DOING

By the grace of the Lord of the *Gauḍīyas*, the message of the Gauḍīya Maṭh is today not unknown to any one in the whole of *Gauḍadeś* and not in *Gauḍadeś* only; but over *Naimiṣāranya*, *Ayodhya*, *Prayāg*, *Kāśī*, *Śrī Bṛndāban*, and *Maṭhurā* on one side, and also over *Dākṣiṇātya* and everywhere throughout the tracts of Orissa on the other, have been well proclaimed the tidings of the Gauḍīya Maṭh, the principal branch of the Śrī Caitanya Maṭh which is the root implanted in the soil of the advent of Śrīman Mahāprabhu,—Śrī Māyāpur Navadvīpa Dhām. Over *Gauḍa-maṇḍala*, *Kṣetra-maṇḍala*, and *Braja-maṇḍala*, the message of the Gauḍīya Maṭh has gone forth.

The truth (*satya*) is propagated in a two-fold way, viz. —positively, or by the method of direct support, and negatively, or by the method of opposition. The truth cannot be made generally known by the positive method alone. Propaganda by the method of opposition more than the presentation of the positive aspect brings about more brilliantly in this world the appearance and glorification of the truth. In the *Satya-yuga*, *Hiraṇyakaśipu* more than *Prahlād*, by the adoption of the method of negative propaganda, proclaimed greatly the glory of Nṛsimha-deva. In the *Tretā-yuga*, *Rāvaṇa* more than *Hanumāna* proclaimed the greatness of Śrī Rāmacandra to the world. In *Dvāpara*, *Kaṁsa*, *Jarāsandha*, *Śiśupāla* and the rest as antagonists proclaimed the greatness of Śrī Kṛṣṇa more than the *Pāṇḍava*, *Jādava* and other devotees. In the *Kali-yuga*,—*Jagāi*, *Mādhāi*, *Cānd Kājī*, *Prakāśānanda Sarasvatī*, the professor of *Māyāvāda*, *Rāmacandra Khān*, the hater of *Viṣṇu* and *Vaiṣṇavas*, *Rāmacandra Purī*, and in after times, the various

hypocrite sects, more than the *Bhaktas* of Gaur, have proclaimed the greatness of Gaur and Nityānanda to the world by adopting the hostile method. The truth is in all ages propagated in this way by the positive and negative methods. The true message of the Śrī Gauḍīya Maṭh has spread and is spreading in the world in this manner.

It may be asked—'What does the Gauḍīya Maṭh do? Is the Gauḍīya Maṭh merely another association like the thousands of sects that are to be found in this world? Or, is the Gauḍīya Maṭh one among the other welfare societies of the world? Or, is the Gauḍīya Maṭh one of the many mischievous organizations that carry on their activities in this world? What work does the Gauḍīya Maṭh do for the benefit of the world? Is the Gauḍīya Maṭh affectionate like a mother, a protector like a father, or a helper like a brother? What good does the Gauḍīya Maṭh do to the world, what well-being of society does it desire, what very inconsiderable service does it render to mankind that the world, the

civilized world, or the whole of mankind, should listen to its message?'—Many such questions may arise in our minds.

There is no want of harmony between the Gauḍīya Maṭh and the whole world,—the only disharmony is caused by *one* little word. The Gauḍīya Maṭh says that the whole world is in unison with itself and, in one word, the duty of all *jīvas* consists in the exclusive service of the *Adhokṣaja*, the Transcendent. The majority of the people of this world says that the service of the *akṣaja*, i.e. the phenomenal, is the duty of everyone of the *jīvas*. Even when this is not actually said in so many words, in practice it is this that is always done. The Gauḍīya Maṭh says that which is the object of our activities (*sādhyā*) should itself be the only means (*sādhan*) for the attainment of the object. In the opinion of the majority of the world *sādhyā* and *sādhan* are different from one another. The Gauḍīya Maṭh says that words like 'unity', 'universal love,' etc., so long as one continues to be under the

influence of the physical and mental *dharmma*, are mere sounds like such words as *ākāś kusum* (ærial flower) etc. Harmony is possible only when one has obtained a firm footing in the *dharmma* (function) of the soul.

This distinction requires to be made perfectly clear. The service of the *Adhokṣaja* means the service of the transcendental God. That which helps or hinders the gratification of the body or the mind is not the service of the *Adhokṣaja*, it is the service of the *akṣaja*. The body is pleased by the enjoyment of free air, by gazing at the open sky. The troublesome mind is gratified if it is allowed to roam at will like an unbridled horse, to revel in the beauties of Nature as it lists honey from the many-tinted flowerage of the groves of poesy. The opposite of this, the absolutist point of view, condemns all gratification. Neither of these is service of the *Adhokṣaja*—both are service of the *akṣaja*.

The majority of the people of the world, although they profess to be positivists, fail to see,

although it must be quite patent, the greatest of all the phenomena. They at any rate forget it in practice even when they appear to know. The greatest of the positivists like Cārvāka, although he could not but have observed this greatest of all the phenomena, failed to take notice of it—that great phenomenon is generally known by the name of—death.

If the memory of this great event is retained in our minds, we would assuredly be solicitous for the *amṛta* (deathlessness). The *Śruti* says we are all children of the *amṛta*—heirs of the *amṛta*—

शृण्वन्तु विश्वे अमृतस्य पुत्राः—
śṛṇvantu viśve amṛtasya puttrāḥ /
—Śvetāśvatara 2.5

"Listen all over the universe, ye children of the *amṛta*."

In this world there are found two kinds of endeavour for obtaining this *amṛta*. Like unto the

sons of kings of the epochs recorded in history some try to ascend the throne of their father by treason against the father; on the other hand, loyal sons in seeking to be heirs of a kind-hearted and affectionate father look upon constant service as being both the means and the end.

The Śrī Gauḍīya Maṭh understands the last-named as being the appropriate and eternal method. Why is it appropriate? Because

शूण्वतां स्वकथाः कृष्णः पुण्यश्रवणकीर्त्तनः ।

हृद्यन्तःस्थो ह्यभद्राणि विधुनोति सुहृत्सताम् ॥

*śṛṅvatām̐ sva-kathāḥ Kṛṣṇaḥ puṇya-śravaṇa-kīrttanaḥ /
hr̥dy antaḥ stho hy abhadraṇi vidhunoti suhṛt satām //*

—Bhā: 1.2.17

"Śrī Kṛṣṇa, appearing in the hearts of men who listen to the transcendental (*Aprākṛta*) history of Himself, destroys the evil propensities of the heart to the very root." This seed of sin or sinful desire or ignorance (*avidyā*) is the cause of the worldly state

of the *jīva*. Why is this method eternal? Because

भेजिरे मुनयोऽथाग्रे भगवन्तमधोक्षजम्।

bhejire munayo'thāgre bhagavantam Adhokṣajam/

—Bhā: 1.2.25

"Formerly (which here means 'even before pre-historic ages'), the *Munis* (*Mahājans*) or 'sages' worshipped the *Adhokṣaja Bhagavān* (the transcendental God in His plenitude) in this way."

That type of kindness which does not give rise to *manda* (evil) is termed *amandodayā dayā*. As for example, if a sick man is allowed to eat tamarind or a drunkard is helped to proceed to a liquor shop, kindness is indeed shown, but in the sequel it turns out to be productive of harm to the person who is the recipient of kindness. If the sick man is placed under medical treatment against his will and inclination, if the drunkard is protected from his evil course, *amandodayā dayā* (non-harm-producing

kindness) is shown. Preventing floods and famines, nursing the sick, pleasing or displeasing anybody, or stultifying the faculty consciousness of any one—every one of these is an instance of *mandodayā dayā* (harm-producing-kindness). Man can not understand it untill he realises his true position. By such acts the *jīva* is not really benefited. Cutting the root of misery is doing real good to others; the treatment that allows the gangrene of sensual desires to remain does no real good to the patient—neither is it a proof of great wisdom to lead the sick man out of spite to sensual desires by holding out the prospect of *mukti* (salvation) as complete and permanent cure.

स्वयं निःश्रेयसं विद्वान् न वक्त्यज्ञाय कर्म हि ।
न राति रोगिणोऽपथ्यं वाञ्छतोऽपि भिषक्तमः ॥

*svayaṁ niḥśreyasaṁ vidvān
na vaky ajñāya karma hi/
na rāti rogiṇo'pathyaṁ
vāñchato'pi bhiṣaktamaḥ//*

—Bhā: 6.9.49

"Just as a good physician, even if the patient evinces a desire for unwholesome food, does not allow it, in like manner he who is himself aware of *niḥśreyah* (the highest good) never advises an ignorant person to do *karma* (work)." The *Śruti* says—

अविद्यायां बहुधा वर्त्तमाना
वयं कृतार्था इत्यभिमन्यन्ति बालाः ।
यत्कर्मिणो न प्रवेदयन्ति रागात्
तेनातुराः क्षीणलोकाश्च्यवन्ते ॥

*avidyāyām bahudhā varttamānā
vayam kṛtārthā ity abhimanyanti bālāḥ/
yat karmmiṇo na pravedayanti rāgāt
tenāturāḥ kṣīṇa-lokāś cyavante//*

—Muṇḍaka 1.2.9

"Ignorant persons being themselves in the midst of manifold *avidyā* (errors) think thus, 'We have gained what we want'. Because they are workers (*karmmi*) they have no experience of the real truth by reason of their devotion to work. With extreme solicitude

they gain little as the result of their activities. After a time they fall from that position."

The *Śruti* further says—

अविद्यायामन्तरे वर्त्तमानाः
स्वयं धीराः पण्डितम्मन्यमानाः ।
जंघन्यमानाः परियन्ति मूढा
अन्धेनैव नीयमाना यथान्धाः ॥

*avidyāyām antare varttamānāḥ
svayaṁ dhīrāḥ paṇḍitam-manyamānāḥ/
jaṁghanyamānāḥ pariyanti mūḍhā
andhenaiva nīyamānā yathāndhāḥ//*

—Muṇḍaka 1.2.8

"Those who remaining in the midst of ignorance, consider themselves to be conscientious and enlightened, such perverted and ignorant men come to grief like the blind man led by the blind."

Most people of the world, forgetful of their own home under the spell of the enchantress, are running headlong in the opposite direction—in this

performance again their intoxication, eagerness, concentration and firm determination are so intense that they have indeed very little opportunity to think about home. But the voice of the Gauḍīya Maṭh, the flying, red-tinted banner of the Gauḍīya Maṭh, arresting the ear and the eye of all persons is proclaiming—

কৃষ্ণ বল, সঙ্গে চল,
এইমাত্র ভিক্ষা চাই ।
Kṛṣṇa bolo, saṅge colo,
ei-mātra bhikṣā cāi/

"Say 'Kṛṣṇa', come along; this is the only alms we beg."

"Back to God and back to home is the message of Gauḍīya Maṭh."

"To arrest the current, perverted tide is the seemingly unpleasant duty of Gauḍīya Maṭh."

The Gauḍīya Maṭh says, "All men of the world without exception are our kin—all birds and beasts,

grass and shrubs, are our kindred; whatsoever conscious being, wheresoever existing, belongs to our Lord; we shall conduct our kindred from out of the spells of the enchantress towards home. By enabling those who have fallen into the snares of the enchantress to get more deeply entangled, we shall not be showing, for the time being, sweet sympathy for them. Even if under the spell of the enchantress they fill heaven and earth with their loud protestations against our endeavours, we will still proclaim the message of the *amṛta* to them."

Even if it be contrary to the current of thoughts of the religious or religiously minded people, as that term is understood by the world, or appears strange or wonderful to them, we will still for ever practise and proclaim those religious works, the *Sanātana dharmma* made by God, the tidings of which are unknown to any of the *R̥ṣis*, gods, *siddhas* and men,—the *dharmma* which, although it happens to be hidden, pure, and difficult to understand, alone enables us to attain the *amṛta*,—the *dharmma* that is

the supreme *dharmma* of the *jīva*, the *dharmma* to which all *jīvas* without exception have a claim, the *dharmma* to which everyone in the universe may become the heir. That *dharmma* alone is the object as well as the method of our endeavours.

The current that is sweeping the world, the flood on which it is adrift—the famine by which it is distressed—the want, fear, sorrow, delusion by which it is mastered, oppressed, and tortured—can be prevented, can be pulled up by root, by the method of moving Homeward, of self-surrender at the holy feet of the sorrowless and fearless *amṛta*. So long as we shall stay in the foreign land—the greater the distance and the speed with which we shall continue to run towards foreign lands and away from the direction of Home—so long and to the same extent sorrow, fear, and delusion will not leave us; they will, on the contrary, mock at us like the delusive deer by their further and steady increase. The *Śruti* says—

द्वितीयाद् वै भयं भवति।

dvitīyād vai bhayaṁ bhavati/

—Bṛhadāraṇyaka Upaniṣat 1.4.2

"Firm persuasion of duality is the source of fear."

Death cannot be abolished from this mundane world. By no amount of efforts of the united *jīvas* of the whole universe can the threefold misery be banished to the Andamans. No one can extinguish the fire of Rāvaṇa's funeral pyre—it is the water well cooled by contact with the feet of Śrī Rāmacandra that alone has the power to quench it. Once the world is fairly embarked on the high tide of the Holy Name, the insignificant worldly flood retires forthwith; if the alms in the shape of the glorification of the tidings of Hari become easily procurable, the little famines will leave us for good as a mere attendant result. With the appearance of sorrow-delusion-fear-killing *Bhakti* (devotional faith), *avidyā* (nescience), the root of every form of misery of the *jīva*, is destroyed and the soul is well

satisfied. *Bhakti* is like fire. Nothing else can purify gold in the manner that fire can. Without *Bhakti-yoga* (association of *Bhakti*) other forms of effort are meaningless like the attempt to refine gold on the application of tamarind, earth or ashes.

To imagine *arthavād* in regard to the Holy Name, or, in other words, to imagine that the glorification of the Name is mere exaggeration of praise is that godless, intellectual attitude which gives rise to our belief in other tangible forms of effort. We think that the work of glorification, preaching etc. of the Name of Hari is not conducive to the general good. Or again we may think sometimes that the glorification and preaching of the Name is on a level with other kinds of effort. The first is *arthabād* in regard to the Name, the second is the *aparādha* 'offence' of believing the Name as being equal to other good works. To have faith in the Name itself is so very rare that we may leave it out of consideration; if we had faith even in *Nāmābhāsa* (the most rudimentary idea of the Name)

we would have never said that succouring the victims of floods is better than *kīrttan* and *pracār* (singing and preaching God)—freeing the country from famines and opening of hospitals are better than preaching devotion to God. Hundreds of famines can be got rid of, not by *Nāmābhāsa*, but even by *Nāmāparādha* (offensive taking of the Name). The *mukti* that is not obtained in crores of births by *Brahma-jñān* 'knowledge of Brahma' can be had by one single *Nāmābhāsa*. This is no exaggeration, this alone is the only true message. Śrī Gaurasundar, the Saviour-of-Kaliyuga-*Avatārī* (the source of incarnations), by means of the *Nāmācāryya* (the teacher of the Name by his own personal example), Śrī Ṭhākur Haridās, has borne testimony to it. Adopting the Jaina view aggravated by the bad logic of purveyors of vulgar news, neither Caitanyadeva nor any of His devotees was ever in a hurry to prevent flood or famine or to found hospitals, nor did they give any other advice to any one except telling all men at all times and places—

কলিকালে নাম বিনা নাহি আর ধর্ম ॥

খাইতে শুইতে যথা তথা নাম লয় ।

দেশ কাল পাত্র নাহি,সর্বসিদ্ধি হয় ॥

যারে দেখ,তারে কহ 'কৃষ্ণ' - উপদেশ ।

আমার আজ্ঞায় গুরু হঞা তার এই দেশ ॥

উচ্চ সঙ্কীর্তন তাতে করিলে প্রচার ।

স্থিরচর জীবের খণ্ডাইলে সংসার ॥

ভারত -ভূমিতে হৈল মনুষ্য -জন্ম যার ।

জন্ম সার্থক করি ' কর পর -উপকার ॥

Kalikāle Nāma binā nāhi āro dharmma//

khāite śuite jathā tathā Nāma loy/

deśa-kāla-pātra nāhi, sarvva-siddhi hoy//

jāre dekho, tāre koho 'Kṛṣṇa'-upadeś/

āmāra ājñāy guru hoñā tāro' ei deś//

ucca saṅkīrttana tāte korile pracār/

sthira-cora jīvera khaṇḍāile saṁsār//

Bhārata-bhūmite hoila manuṣya janma jār/

janma sārthak kori' koro para-upakār//

—Cc Ā 7.74 & 3.99; A 20.18; Cc M 7.128, A 3.75, Ā 9.41

"In the Kali-yuga there is no other *dharmma* except uttering the Name of Kṛṣṇa."

"Taking the Name in whatever place, whether eating or sleeping, irrespective of time, place, or person — all is fulfilled."

"Whomsoever thou meet'st, instruct him about Kṛṣṇa by my command, being Guru save this land."

"Thou did'st proclaim the high Saṅkīrttana and cancel the worldly course of *jīvas* moving or motionless."

"Ye that are born as men in the land of Bhārata, be true to your birth and do good unto others."

There is no other *dharmma* of the *jīva* except *kīrttan* (singing God). To the extent that one disbelieves *Bhakti* (devotion) as denoted by *kīrttan* of the Holy Name—in other words those who think that all wants cannot be fulfilled by *kīrttan*—to that extent are such people *nāstik* (atheistical). The degree of help one gives in the propagation of *Bhakti* as denoted by *kīrttan* is the sole measure of one's belief in God! On the other hand, a man is a

nāstik (disbeliever) to the extent that he obstructs *kīrttan*. As the Name has to be taken every moment even while eating or sleeping, as *Bhakti* denoted by *kīrttan* is the only *dharmma* of the *jīva*, as there is no other *dharmma* except this, where is then time for getting rid of flood or famine or founding hospitals? Those who claiming to be positivists are forgetful of the greatest of all facts viz. death,—those who being fallen, like the blind man led by the blind, under the spell of the enchantress, loiter about like travellers without an objective,—it is such people that have time for work other than *Hari-kīrttan* (singing Hari). All other efforts with the exception of *Hari-kīrttan* are the cause of *saṁsār* (the worldly sojourn)—the road leading not to the East, but in the opposite direction; on the other hand all-time *Hari-kīrttan* is turning away from every other direction to face the East or journey Home-ward.

The Gauḍīya Maṭh is the missionary of this all-time *kīrttan*. The Gauḍīya Maṭh begs every one of us to offer his all to Kṛṣṇa. The *dhum-dhām* or pomp

and display of the Gauḍīya Maṭh is for the sole purpose of making all efforts of the world *Kṛṣṇa-para* 'having Kṛṣṇa as their goal'; the offering to Kṛṣṇa comes first and after the offering has been made, *Bhakti* begins. The Gauḍīya Maṭh says, "make the offering to Kṛṣṇa first and after that has been done profess to be a *bhakta* (devotee)." The Gauḍīya Maṭh says, "do not imitate the *kīrttaṅkārī* (one who does *kīrttan*). *Dhang* 'burlesque' is the other name of *anukaraṇ* 'imitation.' By arraying oneself in the trappings of *dhang* or *shang* 'harlequin', people can be deceived but no good is done either to oneself or to others. It is those who follow the *kīrttaṅkārī* that are really their own benefactors, or properly alive to self-interest, and also benefactors of others, or mindful of others' interests. They are not blinded by considerations of undue personal advantages, nor do they cheat others and are, therefore, truly disinterested. It is by *kīrttan* alone that the claims of self-interest, interests of others, and disinterestedness are simultaneously satisfied."

Bhog (enjoyment) or *Mukti* (freedom from misery) in the shape of prevention of famines etc. is gained by *Nāmāparādha* (offensively taking the Name) or by *Nāmābhāsa* (taking the dimly perceived Name). That by which crores of times greater eternal good is produced—whereby the lotus of the eternal well-being of the *jīva* blossoms forth, that Śrī *Nāma*—the Holy Name itself—the Gauḍīya Maṭh endeavours to give away freely. They are earnestly trying to give away freely Kṛṣṇa Himself.

In this world there are many persons who spread unwholesome doctrines after advertising their intention to give good advice; but most men are deceived by the idea that the actual pleasurable experience of the moment is the 'good.' In Sanātan Śikṣā (instruction to Sanātan)—

'কে আমি', 'কেন মোরে জারে তাপত্রয়' ।

ইহা নাহি জানি 'কেমনে হিত হয়' ॥

ke āmi, keno more jāre tāpa-troy/

ihā nāhi jāni kemone hito hoy//

"Who am I, why the threefold misery doth wear me out? Ignorant of this, how can good ensue."

In answer to the question 'how can there be good', the message of the 'good' that Gaurasundar, the Expounder of the *Sanātan-dharmma* (traditional religion) delivered to us regarding the only means of obtaining that 'good'—if it once reached our ears we would not have considered *Bhakti* denoted by *Kīrttan* as weak, and other methods as strong. Turning our face away from the direction in which the treasure would be easily found, we would not have hurried towards the South for the bite of wasps, towards the West for the terrors of the *Yakṣa* (the demon that guards wordly riches), towards the North for offering our lives to the fangs of the black snake. Our Home is Eastwards, we are running with all speed away from East toward other points of the compass; and when the people of the East call out to us to turn back, deluded by the mirage we say, 'We

will not listen to you, see what beautiful lakes full of the cleanest water lie yonder before our very eyes.' Talking thus and being by degrees enamoured of that which only appears to our senses, we are ever moving away from home towards foreign lands. In those circumstances the doings of the Gauḍīya Maṭh sometimes seem to us and to those who are like-minded with ourselves as being contrary to our ideas. This is likely and need not cause any surprise; but all this notwithstanding the Gaudiya Math bearing its message, with its bright flag flying, emblazoning on it the words that attract our ears and eyes, is saying—

नेह यत्कर्म धर्माय न विरागाय कल्पते ।
न तीर्थपदसेवायै जीवन्नपि मृतो हि सः ॥
एवं नृणां क्रियायोगाः सर्व्वे संसृति हेतवः ।
त एवात्मविनाशाय कल्पन्ते कल्पिताः परे ॥
यदत्र क्रियते कर्म भगवत्परितोषणम् ।
ज्ञानं यत्तदधीनं हि भक्तियोगसमन्वितम् ॥

*neha yat-karma dharmmāya
na virāgāya kalpate/
na Tīrtha-pada-sevāyai
jīvann api mṛto hi saḥ//
evam nṛṇāṃ kriyā-yogāḥ
sarvve saṃsṛti-hetavaḥ/
ta evātma-vināśāya
kalpante kalpitāḥ pare//
yad atra kriyate karma
Bhagavat-paritoṣaṇam/
jñānam yat tad adhīnam hi
Bhakti-yoga-samanvitam//
—Bhā: 3.23.56; 1.5.34; 1.5.35*

"The work that is not done for the sake of *dharmma*, the *dharmma* that is not performed for the purpose of *virāg* (renunciation), the *vairāgya* (renunciation) that is not practised for the service of Viṣṇu, the person who practises such work, *dharmma*, or *vairāgya* is dead in life. The *naimittik*

(conditional) *kāmya-karmmas* (fruitive works) are the cause of *Sam̐sāra-bandhan* (the bondage of the world), or *yoni-bhramaṇa* (birth-journeys); but those very works if they are done for God have the power to destroy ungodliness. The *bhagavajjñān* (Divine knowledge) associated with *Bhakti* (devotion), denoted by *śravan*, *kīrttan*, *etc.* (listening to, singing etc.) is assuredly the chaste fruit of works that are performed in this world for pleasing God."

—It is this that is the subject of the propaganda of the Śrī Gauḍīya Maṭh. The Śrī Gauḍīya Maṭh by its practice proclaims that by the gratification of the senses of *jīva*, instead of the gratification of the senses of God, no good can accrue either to oneself or to others. By invocation of *mukti* (salvation) in deprecation of the pleasures of the senses of the *jīva*, God is not served. There are many hypocrite sects who counterfeit *Bhakti* (devotion) by assuming the paraphernalia of the false devotee but are not aware that *Bhakti* is an impulse of the soul. Of these, some for the purpose of filling their bellies, some for fame,

some again by simulating for some other purpose, practise deception on men.

The Gauḍīya Maṭh says — in the name of *dharmma* it is not proper to practise trade. Not using Hari to serve our own pleasures, our duty is only to serve 'Śrī Hari'. The Gauḍīya Maṭh says that imitating the devotee of Hari or putting on the dress of *Nārad* as in a *theatrical* performance is far from walking after the devotee of Hari or following *Nārad*. The delightful tune, time, cadence alone do not constitute the *Hari-kīrttan* of the Gauḍīya Maṭh; those are found even in the performances of the gramophone or harlots. *Cetanatā*, 'consciousness' is necessary, the fiery life is necessary, simultaneous practice and preaching is necessary. The Gauḍīya Maṭh says that he who does not possess a pure character is not fit even to be styled man not to speak of being regarded as religious (*dharmmik*). The Gauḍīya Math keeps at a distance from the five *Kali-sthānas* (abodes of quarrel). The *Kali-sthānas* according to the opinion of the *Bhāgavata* are the

following—(1) dissipating games such as cards, dice etc.; trade or the profession of a trader in the name of *dharmma*; (2) indulgence in luxuries such as betel, tobacco, wines etc.; (3) improper association with women or unusual addiction to one's own wife; (4) animal slaughter; not to proclaim the truth to people but to deceive them by lies; not to preach *Hari-kathā* 'the word of God' to *jīva*; in lieu of *Hari-kathā* to give other kinds of advice; (5) by cheating people or by accepting money that is earned by their labour from the people in general, to apply such wealth to the maintenance of wife and children, or increasing the scope of one's own enjoyments; not to employ everything—the body, mind and speech of the *jīva*—life, wealth and intellect—in the service of Śrī Viṣṇu Who is the proprietor of all things and the Lord of all wealth.

The *Śāstra* says, of all things the human body is the dearest to God; the human body is the giver of the *Paramārtha* (highest good) and is very difficult to obtain; and therefore, while this body lasts, without

being immersed in any other thing, not being deceived by supposing that any other method except sorrow-stupor-fear-killing *Bhakti* is productive of good, it is our duty unceasingly to practise devotion. Other forms of devotion to God are weak, the devotion denoted by *kīrttan* is strong. Once the protection of the strong *Bhakti* is secured, it gives to *jīvas* the highest good with little effort on their part. Therefore, by preaching *kīrttan* at all times to induce, by right of the highest kinship, the whole of the *jīva* to turn Homeward is true universal love, true help of others, true kindness and the true duty of life. The Gauḍīya Maṭh embracing all the inhabitants of the universe without exception, in sadness calling upon all to turn their face towards God to be preachers of this *Bhakti* denoted by *kīrttan*, says,—

हे साधवः सकलमेव विहाय दूरात्
चैतन्यचन्द्रचरणे कुरुतानुरागम्॥

He sādhaḥ sakalam eva vihāya dūrāt

Caitanya-candra-carāṇe kurutānurāgam//

—Caitanya-candrāmṛtam 90

"Ye, the righteous, bidding good-bye to everything from a distance, offer the devotion of your hearts to the feet of Caitanyacandra."



"Śrī Gauḍīya Maṭh cannot have and actually does not have anything in common with those, who duplicitously join Gauḍīya Maṭh with a motive to misuse Divine Knowledge for the service of their own selfish ends. Feigned Dīkṣā and obtainment of Divine Knowledge are never one and the same. Śrī Caitanya and His sincere Devotees are eternally present in Śrī Gauḍīya Maṭh. All those owlsh persons who are incapable of seeing the light are called māyāvādīs, karmīs and wayward nondevotees."

*—from the letter by Śrīla Prabhupād
Bhaktisiddhānta Sarasvatī
October 20, 1928*

