



The Divine Voice of Sri Gaudiya Guruwarga

on behalf of Śrī Bhakti Siddhānta Vāṇī Sevā Trust



Monthly E-Magazine 17th ISSUE YEAR II Contents:

1. Śrī Caitanya Vāṇī — the messenger of the purest devotion
2. The Appearance of Lord Gaura Hari
3. Śrī Gaura ki vastu? (Who is Śrī Gaura?)
4. A drop of divine love
5. The Special Mercy of Śrī Gaura Sundara
in propagation of the Holy Name
6. Extra – Bhakti-Siddhānta Vāṇī-Sparks



All glories to Śrī Śrī Guru Gaurāṅga
FOREWORD

Gauḍīya Goṣṭhī Pati Śrī Śrīla Bhakti Siddhanta Sarasvatī Gosvāmī Ṭhākura Prabhupāda told that — “*Bhagavat-krpā* cannot come directly to us. *Bhagavat-krpā* coming through *tat-śakti* or *tat-prakashā* etc.”

Who is really following Śrī Kṛṣṇa Caitanya Mahāprabhu in toto and who is not, how to detect it? Many telling that — “I am following Mahāprabhu”. But as we know that all that glitters is not gold. That is the reason for why specially we need an approval of Śrīla Svarup Gosāi who is the overall in charge of the whole Gauḍīya Vaiṣṇava *sampradāya*, without which our authenticity cannot be accepted by Śrīman Mahāprabhu.

For Gauḍīya devotees it matters little that if the whole world population according to their own estimation can give vote to somebody to proclaim that— “You are Jagad Guru, you are *paramahaṁsa-ācāryavar-*

ya etc. etc.” But what it concerns to those who are following Śrīla Bhakti Siddhanta Sarasvatī Gosvāmī Ṭhākura Prabhupāda in true sense? Nobody can make fool of them, because they are the strict followers of The Prabhupada. Without the approval of Śrīla Prabhupāda (I mean without the approval of Svarup Gosāi) we cannot accept anybody as authentic *ācārya* (or even as a devotee).

For example, if we want to estimate the valuation of gold, then the first thing what we need to do, is to approach an expert goldsmith, who can test the quality of the gold to speak to us the valuation of the gold. There are different procedures. One of them is to rub the gold with some special stone to understand the quality of that gold, and in this way the goldsmith can find out how much carat that gold has. In the same way all our *siddhanta-vichars*, all our etiquette, all our activities, everything should be approved by Srila Svarup Gosāi, then and only then Srīman Mahāprabhu can approve it (I mean Śrīla Prabhupāda can approve). It is really very very important to realize this most vital point. Śrīman Mahāprabhu Himself wanted to indicate Śrīla Svarup Gosāi as the overall in charge of the whole Gauḍīya Vaiṣṇava society in front of us. Because at the time of Guṇḍicā-mandira-*marjan-līlā* when one very simple-hearted devotee from Gauda (Bengal) wanted to wash the Lotus Feet of Śrīman Mahāprabhu inside Guṇḍicā-mandira at that time Mahāprabhu was expressing some angry *līlā*, because He wanted to show us that inside the temple nobody should wash the Lotus feet of anybody. Actually, in that case that devotee was not wrong, because Śrī Kṛṣṇa Caitanya Mahāprabhu is Jagannātha Himself. But still to establish Vaiṣṇava *siddhanta-vichar* Mahāprabhu was bound to express that kind of angry *līlā* and started calling Svarup Gosāi to point out the fact to him, so that Svarup Gosāi can chastise the Gauḍīya devotee. He told—“Oh Svarup! Your Gauḍīya doing like this way, which is completely prohibited”. By these words we can come to know that Mahāprabhu wanted to give indication that Svarup Gosāi is the overall in charge of the whole Gauḍīya Vaiṣṇava society. Again, this was the rule set by Śrīman Mahāprabhu that any writing or any poetry or any novel or any *siddhanta-vichar* (written by anybody) all must be approved by Srila Svarup Gosāi first, and only after that Mahāprabhu can consider.

If we look back into the past history then we can find that this has all along been the usual practice of some scrupulous writers who just want to represent their own writings in the name of some Mahajan like

Śrīla Vṛndāvana dāsa Ṭhākura Mahashaya, Śrīla Badu Chandi das, Śrīla Vidyapati, Locan das Ṭhākura, Bilvamangal Ṭhākura etc etc. And in this way, they are making fool of innocent people those who have no idea about actual *siddhanta-vichar*. Only those elevated devotees — those who are the actual followers of Śrīla Prabhupāda Bhakti Siddhanta Sarasvatī Gosvāmī Ṭhākura can detect it. But those who have no idea about perfect *siddhanta-vichar* — they cannot understand what is right or wrong. If they are going to follow a fallen soul as their Idealism (*guru*), then what kind of improvement they can expect in their *bhajan* life! At present in this *Kali Kal* Māyādevi is making different kind of plans and programs to divert us from the original track of devotion shown by our previous *mahajanas*. What to do! Only we can try our best to project the absolute facts and figures.

Again we have been trying our best to select some very, very special articles for this next Issue No. 17 of the magazine named *The Voice of Gauḍīya Guruvarga*, in which you can discover different articles from our *Sarsavat Gauḍīya Guruvarga* to eliminate all those misconceptions regarding *Gaura-tattva*. Srila Prabhupada very often used to say that — “First chant the name of Gaurāṅga. By His mercy there will be *anartha-nivṛtti*. Then there is the possibility of *artha-pravṛtti*. If one does not obey Caitanya Mahāprabhu, both his worship of Rādhārāṇī and his claims to be a *mañjarī* are false.”

All these selected articles can surely create a sensation inside the heart of all those reader devotees. We are actually blind in front of *aprākṛta jagat*, so without the backing of *aprākṛta vāṇī* (*śrī caitanya-vāṇī*) we can never realize our identity and what is our relationship with the Supreme Lord. *Aprākṛta-vāṇī* (*śabda-brahma*) is always going against the strong current of Māyā, so naturally almost everyone fears to face that Absolute Truth, but still if we have strong and honest desire to know about that Absolute Truth, then surely this issue can help us to rectify our wrong prejudicial perception.

Thank you all

Truly yours in the service of Śrī Śrī Guru-Gaurāṅga and Go-Mata
A loyal and sincere servant of The Prabhupāda
Bābā Śrī Śyām Dās



All glories to
Śrī Guru & Gaurāṅga

ŚRĪ CAITANYA VĀṆĪ
– THE MESSENGER
(VĀRTTĀ-VĀHIKA) OF
THE PUREST DEVOTION
TO BOTH ŚRĪ KRṢṆA &
ŚRĪ CAITANYA DEVA

By Śrī Śrīmad Bhakti Dayita
Mādhava Gosvāmī Mahārāja

Śrī Caitanya-vāṇī has most mercifully manifested today. First and foremost, I offer my heartfelt *praṇāmas* to this most auspicious appearance day of Śrī Caitanya-vāṇī.

Śrī Caitanyadeva appeared in this world as the most auspicious embodiment of the nectarean mellow of Śrī Kṛṣṇa-candra's benevolent pastimes (*audārya-līlā*). Anguished by the miseries of Kali-yuga, He bestowed the incomparable, unprecedented and transcendental gift of *śrī bhagavat-prema-rasa*—the mellow of love for Bhagavān—to the souls of this world. *Jagad-guru* Śrī Rūpa Gosvāmīpada offered Śrī Caitanyadeva his *praṇāmas* as follows:

*namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ*

(Śrī Caitanya-caritāmṛta, *Madhya-līlā* 19.53)

"I offer *praṇāma* to that greatly munificent Lord who bestows *kṛṣṇa-prema*. He is Kṛṣṇa Himself who has assumed a golden complexion and accepted the name Śrī Kṛṣṇa Caitanya."

In this verse, Śrīla Rūpa Gosvāmīpāda has given a brief description of the name, form, qualities and pastimes of Śrī Caitanyadeva. For an object belonging to Vaikuṅṭha, the transcendental abode of Bhagavān, there exists no difference between the name of an object and the object itself, because Vaikuṅṭha is free from the presence of ignorance and *māyā*. Therefore, Śrī Caitanyadeva and his transcendental word (*vāṇī*) are non-different subjects. It has been said:

*vācyam vācakam ity udeti
bhavato nāma! svarūpa-dvayam
pūrvasmāt param eva hanta
karunam tatrāpi jānīmahe

yas tasmin vihitāparādha-
nivaham prānī samantād bhaved
āsyenedam upāsyā so 'pi hi
sadānandāmbudhau majjati*

(Śrīla Rūpa Gosvāmī's *Śrī Kṛṣṇa-nāmāṣṭakam* 6)

“O Nāma, in the material world You manifest in two forms: as *vācyā*, the Paramātmā inside the heart of each soul; and as *vācaka*, the sound vibration of names such as Kṛṣṇa and Govinda. We know Your second form to be more merciful to us than the first, because by chanting [Your names], the first form is worshiped, and even those who have committed offenses to Your first form are plunged into an ocean of bliss.”

This evidence confirms that Bhagavān's transcendental name (*vācaka*) is much more merciful in comparison to His manifest form (*vācyā*). In a similar manner, the *vāṇī* of Śrī Caitanyadeva is extremely benevolent. This divine *caitanya-vāṇī* has manifested in each and every home of the residents of this world in various different languages and in a form easily compre-

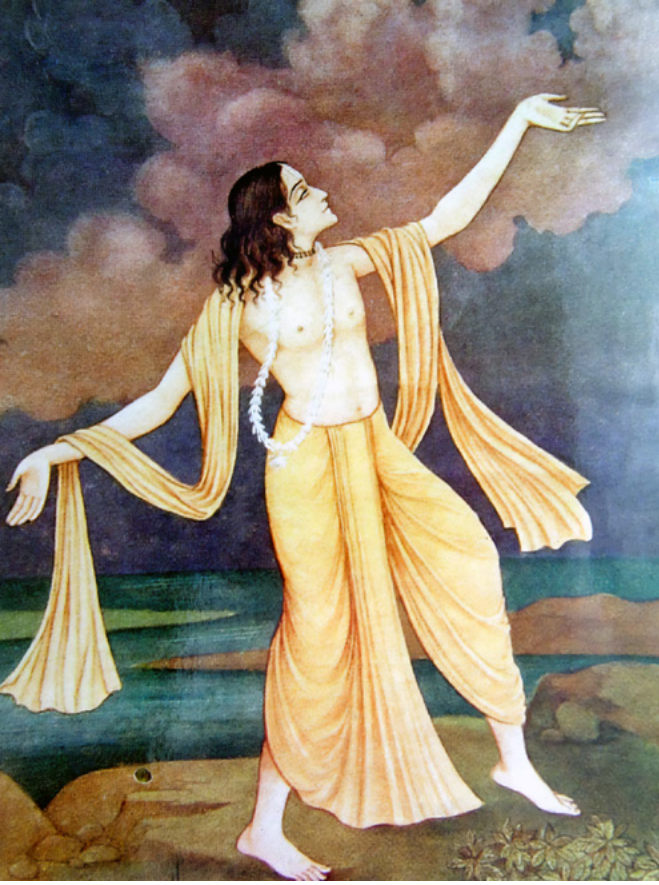
hensible by one and all, thus resulting in the incomparable advent of the spiritual welfare of the entire world.

Material lust invokes anger, violence and animosity, both individually as well as collectively. This lust is nothing but an attempt by each and every individual of this world, despite caste or creed, to gratify their material senses. Therefore, lust is a cause for igniting anger, violence and other objectionable attributes among individuals, castes and all common persons of this world. *Śrī caitanya-vāṇī*, on the other hand, being the most benevolent incarnation of Bhagavān, who is the embodiment of pure transcendental love, thoroughly spreads true auspiciousness among all living entities of the world, irrespective of caste or community.

As *śrī caitanya-vāṇī* enters my ears, it cleanses my heart, where it then seats itself. By completely dispelling all the accumulated filth in my heart, it has provided me with the opportunity to escape the blazing forest fire of material existence.

Śrī caitanya-vāṇī is *sva-svarūpa-udbohini*—it awakens one's true constitutional position; *śrī kṛṣṇa-prabhodini*—it manifests the transcendental form of Śrī Kṛṣṇa in one's heart; *śrī kṛṣṇa-premayī*—it is fully saturated with transcendental love for Śrī Kṛṣṇa; *śrī kṛṣṇa-viraha-unmādanā-pradāyini*—it leads one to the stage of madness in separation from Śrī Kṛṣṇa; and, simultaneously, *viṣaya-trṣṇānāśini*—it eliminates the desires for sense gratification from one's heart.

Śrī caitanya-vāṇī is *śrī kṛṣṇa-prema-svarūpinī*, the original form of *śrī kṛṣṇa-prema*. Unrestricted contact with it will demolish the illusory net woven by the three modes of material nature and elevate the conditioned soul to the platform



of Vaikuṅṭha. Currently, political policies, social policies, economic policies and even religious policies have become contaminated with immorality by the influence of Kali-yuga. Because of an abundance of the mode of ignorance, human character is being blemished, either openly or secretly, by many events, such as the unrelenting endeavor of untruth to remain dominant and be perceived as the truth; conspiring to fulfill one's self-interests in the name of patriotism; the propagation of disgraceful and narrow mentalities disguised in the garb of demonstrations of social liberal policy; utter deceitfulness in the name of economic policies, so much so that even food and medicines are adulterated; and the existence of falsehood, treachery and immorality, even in the field of religious policies. At such an ill-fated moment, I very earnestly pray for the unlimited expansion

of *śrī caitanya-vāṇī*, the messenger (*vārṭtā-vāhikā*) of the purest devotion to both Śrī Kṛṣṇa—the topmost truth and embodiment of all the world's mellows—and Śrī Caitanyadeva—the embodiment of the highest limit of *kṛṣṇa-prema*.

Śrī caitnaya-vāṇī is the word of love. Only love can establish true happiness and unity between individuals and between communities. I can say with the utmost confidence that besides love, there exists no worldly policy—whether economic, social, national or religious—that can succeed in establishing peace among the members of a particular family, community or country, what to speak of the whole world. Therefore, on this very auspicious day, I earnestly pray unto the lotus feet of *śrī caitnaya-vāṇī*, so that it may sprinkle its mercy throughout the whole world: "O *śrī caitnaya-vāṇī*! Mercifully engage me and all the people of this world in Your service and thereby reveal Your unparalleled mercy for everyone."

All glories to *śrī caitanya-vāṇī*! All glories to its servitors and all gentlemen respectful of its existence! May all the people of this world engage in hearing and speaking *śrī caitanya-vāṇī*, and thereby march forward on the path of true auspiciousness.

(Excerpt from *Śrī Caitanya-Vāṇī* - Year 2, Volume 1 and Year 17, Volume 1, written by Śrī Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja)



All glories to
Śrī Guru & Gaurāṅga

THE APPEARANCE OF LORD GAURA HARI

By His Divine Grace
Tridaṇḍi Svāmī Bhakti
Promode Purī Gosvāmī
Mahārāja

The present epoch of Vaivasvata Manu hails the descent of the Supreme Lord Kṛṣṇa in the 28th Divine Yuga. The period of this Age of Kali is described here to be 432,000 years. The time periods of Dvāpara, Tretā and Satya are twice, thrice and four times respectively of this; above the length of time for Kali. The sum total of the four Ages is estimated to be 4,320,000 years. The Ruler of this Earth planet, Manu reigns for 71 of such *Mahā Yugas*. The creator of this material world Lord Brahmā's one day is equal to the life span of fourteen such (1000 *Mahā Yugas*) and is defined as one kalpa. It is in this one day of Lord Brahmā that the Supreme Personality of Godhead descends by his own volition to this mundane world.

At the termination of Dvāpara Yuga, the Supreme Lord descends with his transcendental entourage and appropriate paraphernalia in this material world to manifest His extraordinary, divine sports. His inconceivable potencies are such that after His gracious descent, His eternal

pastimes continue in the spiritual world, Goloka Vṛndāvana without break and in the execution of His uncommon activities in the material world too, is never at any moment contaminated in any manner by the material modes of nature. Lord Kṛṣṇa the original personality, on His re-descent in this transcendental Vṛndāvana pastimes in the Vṛndāvana of this material world, with His dearest eternal, personal associates.

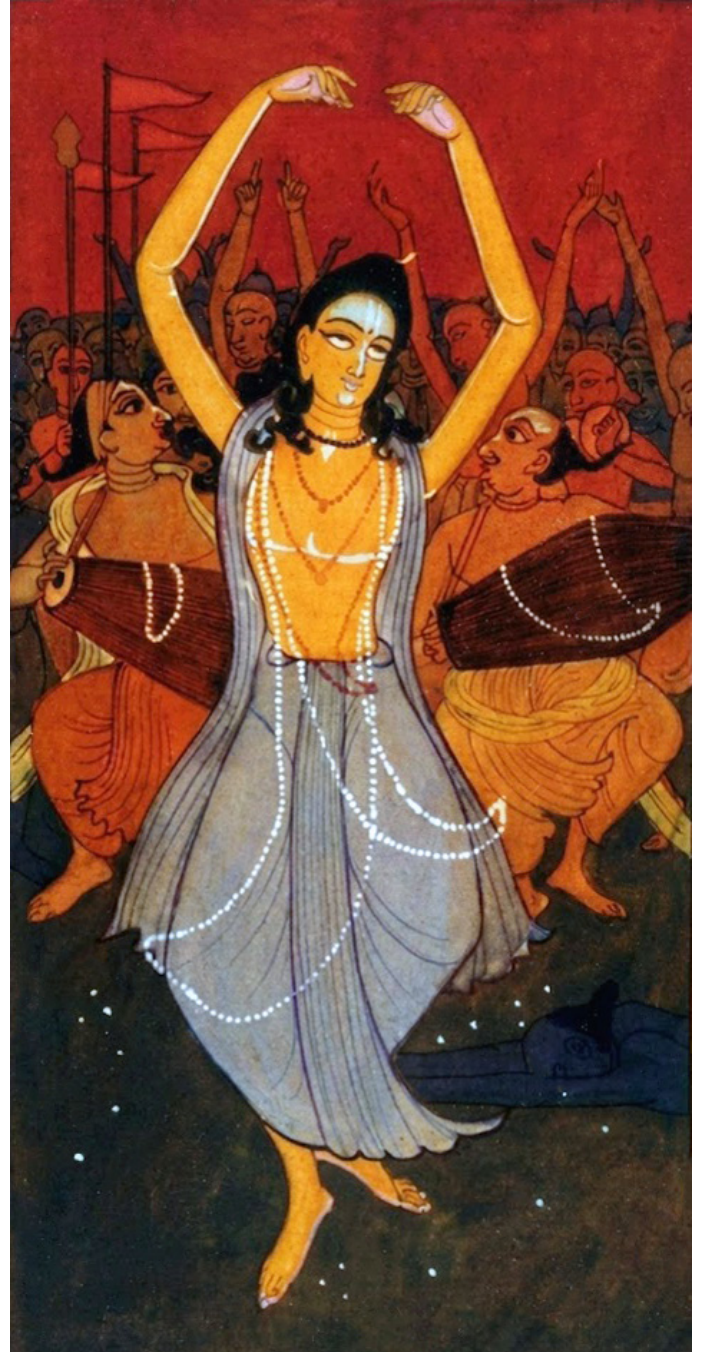
The Holy Name of Lord Kṛṣṇa, His form, qualities, associates and pastimes are all of transcendental potency. The subject of His pastimes is the exhibition of varying loving mellows with His confidential associates.

The four ingredients that contribute in the churning of loving mellows (*Rasa*) are as follows. In the stage of Pure Love (*Prema*) when it combines with *Vibhāva* (imparting relish to nascent love), *Anubhāva* (secondary stage of divine emotions), *Sāttvika* (transcendental emotions), *Vyabhicāri* (extensive Divine emotions); forms

rasa which is the delicious end-product of these mixtures consisting of the divine nectar of loving moods. There are 12 types of such mood, five primary and seven secondary moods of devotion: (i) neutral (*śānta*), (ii) serving (*dāsyā*), (iii) friendship (*sakhyā*), (iv) parental affection (*vātsalyā*), (v) conjugal love (*mādhuryā*) also secondary moods such as (i) laughter, (ii) astonishment, (iii) chivalry, (iv) compassion, (v) anger, (vi) fright and (vii) disgust.

The Supreme Lord is the complete reservoir of all such loving mellows. Yet, only in the specific mellows of servitorship, friendship, parental affection and conjugal love does He become completely subjugated by His pure devotees. The most compassionate Lord Śrī Kṛṣṇa having blissfully sported with His intimate devotees in a good measure, at the close of such pastimes began to reflect gravely:

“Having not distributed the real nectar of the art of pure devotion, the people in general are bound in their worship of Me according to formal, scriptural and mediocre codes and regulations. This does not vouch for a guaranteed privilege to enter the high spontaneous moods of devotion in communion with Me. The path of formal devotional service entails reverence and regard for my aspect of majesty and grandeur which has dominance over other moods. However, this is not conducive at all to the growth of spontaneous loving attachment as exhibited by the residents of Vraja. Hence in that mood of awe and reverence for my All-encompassing Regal splendour, no real deep intensity of devotions can take place to Me and I do not readily respond to such devotions. On the other hand, the sincere, steadfast devotee in his humble way, following the regulated principles of devotion in awe of my grandeur worships me accordingly, though be-



ing moved by this I am never overcome by such behaviour. According to the mood in which one performs devotions unto me, it is exactly in the same way that I reciprocate with him irrespective of his position. Nevertheless, this path of formal regulated practices can indeed enable one to achieve the four-fold liberation *sārṣṭi* (opulence in equal measure), *sārūpya* (equal in form to Lord Viṣṇu), *sāmīpya* (in proximity to the Supreme Lord), *sālōkya* (resides in the same place as the Lord). Thus, in this event enabling such steady practitioners the good fortune of being able to reside in the Vaikuṅṭha planets. Usually

the liberation which involves merging with the 'Unqualified Brahman' is not desired by the sincere devotees. In the dawn of pure devotion, these four-fold liberations are easily neglected for then blissful engagement in my uninterrupted devotional service becomes his very life. In spite of Lord Viṣṇu's pastimes in establishing formal religious principles and killing the demons to alleviate discrepancies in the synchronous Ages, the distribution of these higher moods of spontaneous devotion as exhibited by the *gopīs* of Vṛndāvana was only ordained at My own pleasure. The path of natural spontaneous loving devotion without any externally effected compulsion unto Me is the means by which pure devotion can be obtained. I, in the garb of a devotee and having plundered the essence of this sweet loving mellows of pure devotion will distribute now this freely to the material world. In this Age of Kali, in the promulgating of the Religion of the Age which is chanting of the Holy Names coupled with the various mellows of servitorship, friendship, parental affection and conjugal love in devotion, will make the whole world dance in ecstasy. Being absorbed, I will also relish the sweetness of my own Holy Name in an intoxicated fashion overcome by divine sentiments of Love."

*āpani ācari' dharma śikhāna sarvajana
āpane nā kaile dharma śikhāna nā yāya*

(Śrī Caitanya-caritāmṛta, Ādi-līlā 3.20)

"Preaching can be effected only by one's self-practice. Though the various expansions of the Supreme Lord necessarily establish the formal religion for the Age, who else but the Supreme Lord in Person can give the highest gift of spontaneous devotion?"

The Supreme Lord Śrī Kṛṣṇa, who always revels in His exquisitely sweet loving pastimes (*mādhurya*), in order to extend this pastimes to us, has appeared as Lord Gaura Hari in His wide magnanimity (*audārya*) of displaying His sweet pastimes overshadowing His original nectarine pastimes. This is the hidden reason for his gracious advent. In his personal diaries, Śrī Svarūpa Dāmodara has revealed the true esoteric explanation behind the appearance of Lord Gaura Hari. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has exercised somewhat great caution in describing it at length. Śrīmatī Rādhārāṇī is the pleasure potency of the Supreme Lord (*hlādinī*). She is the non-differential aspect, being the principal energy of the Supreme Lord. Śrī Kṛṣṇa who is the complete embodiment of knowledge, existence and bliss is the ultimate source of all receivers of service, the predominating moiety (*viṣaya vighraha*).

While Śrīmatī Rādhārāṇī who is the eternally unalloyed pleasure potency, is the ultimate source of all renderers of service the predominated moiety (*aśraya vighraha*). Her main function is to give pleasure to the Supreme Lord through the different mellows of spontaneous love ending in conjugal pastimes.

Here the astounding mystery and significance of the concept of spontaneous devotion unfolds (Vraja Prema). The Supreme Lord in proximity to the overpowering sweetness of His own utterly surrendered potency, began to feel a certain lack in His incomparable predominating role steeped in all its sweetness.

Lord Kṛṣṇa, the transcendental Autocrat, is the source of all pleasure for all the three worlds. Still, his mind being captivated by the incredible and irresistible qualities of Śrīmatī Rādhārāṇī, began to revel in great joy in communion with his own pleasure



potency. Though being impeccably situated in his own intrinsic transcendence, still He nursed an intense longing to relish the most excellent fragrant form, qualities, sweet song and gait of Śrīmatī Rādhārāṇī over His own. Thus the Primary real cause for the descent of Lord Śrī Kṛṣṇa is now exposed. Firstly, he desired to understand the real intensity of the love of Śrī Rādhā for Himself. Secondly he wanted to be aware of His own extraordinarily, unlimited, sublime characteristics that were relished by Śrīmatī Rādhārāṇī and thirdly He wanted to experience the extent of bliss that Śrīmatī Rādhārāṇī experienced in that sweetness of mellows of reciprocal loving relationships.

In conclusion it was His eagerness to experience and understand the cause of these three primary reasons which caused Lord Kṛṣṇa to take birth in the womb of Śacī Devī as Lord Gaurāṅga.

Ironically, the astounding revelations of the divine appearance of Lord Gaura Hari

can only be assimilated by the advanced devotees who are expert in the science of devotional loving mellows and not by all common people easily. In this regard, Śrīla Kavirāja Gosvāmī writes:

*ataeva kahi kichu kariṇā nigūḍha
bujhibe rasika bhakta, nā bujhibe mūḍha*

*hrḍaye dharaye ye caitanya-nityānanda
e-saba siddhānte sei pāibe ānanda*

*e saba siddhānta haya āmrera pallava
bhakta-gaṇa-kokilera sarvadā vallabha*

*abhakta-uṣṭrera ithe nā haya praveśa
tabe citte haya mora ānanda-viśeṣa*

(Śrī Caitanya-caritāmṛta, Ādi-līlā 4.232-235)

“The hearts of the devotees are always filled with happiness and fear for none, while the non-devotees are full of reservations and fear for they will never be able to enter in this understanding of the deep esoteric meaning of these Divine Sports. What more can be the greatest source of

bliss then discussion of such pastimes, not obtainable even in these three worlds. I pay obeisances to such a class of advanced transcendentalists.”

The continuous remembrance of the Lotus Feet of the Lord Śrī Kṛṣṇa is invariably invaluable for, not fulfilling this means, to that extent the heart will not be free from all contaminations. The external senses not being purified will not lead to our original pure consciousness. Enlightenment concerning the Supreme is obtained by knowledge in conjunction with the practice of detachment from unfavourable material objects. Only in the Vāsudeva concept defined as the purified form of goodness, does the Lord reveal His true nature. In contrast, those engaged only in illegal desires usually become the victims of illicit association with the opposite sex, gross sense gratification, whilst being opposed to the established scriptural conclusions, etc. Śrīla Kavirāja Gosvāmī has cautioned us against all these types of ‘bad’ association. In this light the striving for attainment of piety, wealth, passion and salvation are all different forms of deception; the greatest deceptive tendency being the desire for salvation. All such people with these cheating tendencies are classified under ‘bad association’. The merciful self-realized souls have instructed us to cast away all such bad association, seek the company of the saintly and to cultivate favourable devotional service to the Supreme Lord in their holy association. In such holy company then regular and receptive hearing of the Holy Name, pastimes, forms and qualities of the Absolute will lead in succession to the ultimately aspired goal of pure devotion.

The practice progresses from regulated devotional practice, on to spontaneous

devotion and finally to pure devotion to the Supreme Lord, in that order.

The different references of the *Bhāgavatam* are quoted for clarity – ‘*tato duḥsaṅgam utsrjya...*’ and ‘*prasangam mama vīrya samvido...*’ — in this context, meaning one has to sever attachment to evil company with saintly people by cultivating devotional service to the Supreme Lord.

*asādhu-saṅge bhāi kṛṣṇa-nāme nāhi haya
nāmākṣara bāhiraya bate nāma kabhu naya*

*kabhu nāma-bhāsa sadāi nāmāparādha
ihāte jānibe bai kṛṣṇa-bhaktir bādha*

*yadi karibe kṛṣṇa-nāma sādhu-saṅga kara
bhukti-mukti-siddhi-vāñchā dūre parihara*

(Śrī Śrī Prema-vivarta Chapter 7)

“O brothers, the Holy Name of Kṛṣṇa is never found in the association of those who are unholy. The external sound of the Holy Name is never the proper name. The stage of offences to the Holy Name up to the cleaning stage prevents one from receiving pure devotion. In chanting the Holy Name one should associate with the saintly for advancement, relinquishing the desires for liberation, sense-enjoyment or mystic powers.” These are the sayings of Śrīla Jagadānanda Paṇḍita, a dearmost associate of Śrīman Mahāprabhu.

Within the wide domain of the Holy Name is the explanation for the divine appearance of Lord Gaura Hari. The Holy Name was the sole remedy used to alleviate his intense moods of lamentation in the loving separation pastimes. The essence of Mahāprabhu’s teachings, the ‘*Śikṣāṣṭaka*’ prayers proclaim the efficacy of the Name in the verse ‘*ceto darpaṇa*



mārjanam' — chanting the Holy Name of Śrī Kṛṣṇa cleanses the mirror of the mind and extinguishes the blazing fire of material existence. At that time, just as the evening lotus blossoms in the cooling rays of the moon, the heart begins to blossom in the nectar of the Name, this is *sum bonum* of learning and increases the ocean of ecstatic bliss. It is able to give the full taste of real nectar at every step together with purifying and refreshing the whole self in divine bliss. Similarly, the unlimited transcendental characteristics of the Holy Name have been declared emphatically. The verse originally voiced by the Ṛṣi Nārada — *Hari Nāma, Hari Nāma, Hari Nāma eva kevalam* — has been commented by Śrīman Mahāprabhu, to the effect that one should take unalloyed shelter of the Holy Name in disregard to other deceptive processes of self-endeavour like fruitive activity, speculative knowledge, austerity and mysticism.

The Lord says:

*ājñā karen gaurahari kṛṣṇa gāho giya
bolo kṛṣṇa bhaja kṛṣṇa laha kṛṣṇa nāma
kṛṣṇa mātā kṛṣṇa pitā kṛṣṇa dhana prāṇa
āmā prati sneha yadi thāke sabākāra
kṛṣṇa vinā keha kichu nā baliba āur*

*bhajanera madhye śreṣṭha navavidha bhakti
kṛṣṇa-prema kṛṣṇa dite dhare mahāsakti
tāra madhye sarvaśreṣṭha nāma-saṅkīrtana
niraparādhe nāma laile pāya prema-dhana*

“One in taking to the chanting of Holy Names with detachment from material objects will be awarded with final perfections. There is no other special conditions except to continually engage in such devotions whether in sleep; awake or at the time of eating. One should be engaged in contemplation of the Supreme Lord in the day or night with this chanting. Sing, chant and take his Name with devotion. Lord Kṛṣṇa is our all in all in the role of mother, father and our very wealth and life. If anybody bears affection for me he should only

utter words relating to Lord Śrī Kṛṣṇa and his glorification. The nine-fold process of devotion is the most superior process of pleasing the Supreme Lord being vested with all potencies which entails devotion by steady practise.

Of these the most important is the chanting of the Holy Name which should be performed free from offences. Even though many verses are there which are proclaimed by the self-realised souls on the chanting of the Holy Name as our sole priority, still, without the shelter and guidance of the pure devotees one can never hope to understand the blissful transcendental domain and the truth behind the Lord's pastimes."

The Supreme Lord (*vācyā*) has incarnated in the syllables of the Holy Name (*vācaka*), and other than this form of the Holy Name, there is no other way to attain Him. All the prominent saints namely Śrīla Rūpa, Sanātana, Raghunātha, Śrī Jīva including Śrīla Haridāsa Ṭhākura have unanimously verified the super-excellence and the highest perfections accruing in the chanting of the Holy Name. It is not dependent on any other factors. It is both the means and the end and specially endowed with all extraordinary power. It is the epitome of complete magnanimity. Evidences from *Śrīmad-Bhāgavatam* testify to this effect. The verses:

*tasmād ekena manasā
bhagavān sātvatām patih
śrotavyaḥ kīrtitavyaś ca
dhyeyaḥ pūjyaś ca nityadā*

(*Śrīmad-Bhāgavatam* 1.2.14)

"Therefore, with one-pointed attention, one should constantly hear about, glorify, remember and worship

the Personality of Godhead, who is the protector of the devotees."

*tasmāt sarvātmanā rājan
hariḥ sarvatra sarvadā
śrotavyaḥ kīrtitavyaś ca
smartavyo bhagavān nr̥ṇām*

(*Śrīmad-Bhāgavatam* 2.2.36)

"O King, it is essential that every human being hear about, glorify and remember the Supreme Lord always."

These verses deal with the importance of hearing and chanting. Also the verse '*etān nirvidyamānānām...*' describes the necessity of glorification via the Name. Other verses are there like—'*kr̥te yad dhyāyato viṣṇum...*' or '*yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ...*' or '*nāma-saṅkīrtanam yasya sarva-pāpa praṇāśanam...*' or '*satatam kīrtayanto mām...*' (from *Bhagavad-Gītā*), which describe the glories of chanting the Holy Name.

Śrīla Sanātana Gosvāmī has glorified the Name as his only life and ornament, e.g. '*jayati jayati nāmānanda-rūpaṁ murāreḥ...*' Śrīla Rūpa Gosvāmī has highly praised the efficacy of the Holy Name in '*nikhila-śruti-mauli-ratna-mālā-dyuti-nīrājita-pāda-pankaja...*' The Name is non-different from the Supreme Lord. In this same respect as Lord Kṛṣṇa is eternally pure and completely liberated, likewise the potency of the Name stands. It is the wish-fulfilling touchstone and the storehouse of all mellows of devotion.

Śrīman Mahāprabhu has distributed to all this Holy Name freely and proclaimed its efficacy, also blessing us through attaining all perfections by it. In this regard the most worshipable Śrī Śrīla Prabhupāda, accompanied by thousands of devotees, performed the congregational chanting



of the Holy Name in the light of the teachings of Śrī Gaura Hari as the only process in this Age. In making Śrīdhāma Māyāpura as the principal station, he has facilitated the circumambulation of the Holy Land of Navadvīpa. In this circumambulation all the five main limbs of devotion are practised simultaneously, namely chanting the Holy Name, association with saintly persons, hearing of the holy scriptures, residence in the holy places of pilgrimage and worship of the Deity form of the Lord. The participants in the circumambulation thus not only are fortunate to perform the main five limbs of devotion but also get an opportunity to appreciate the divine sports of Gaura Hari in the sacred land concomitant with the Dol Festival which appears at that time.

If after having taken recourse to the shelter of Lord Gaura Hari, the most munificent incarnation, one subsequently becomes infected with envy or jealousy in one's heart then this is in direct opposition

to the pure religion of the *Bhāgavatam* (*nirmatsarāṇām satām*) and is none other than gross misfortune; how else can it be explained?

Today in the holy land, the home of the Supreme Lord Gaura Hari, residing at Īsodyāna, the confluence of Gaṅgā and Sarasvatī or on the banks of these holy rivers, in wholeheartedly crying out in great earnestness for the giver of pure devotion, Lord Gaura Hari, only then will we be able to make a success of our stay here.

While residing in this Holy Dhāma we should pay obeisances to all moving and non-moving beings. In the proper mood, we should pray to the spiritual master, Lord Gaurāṅga and Śrī Śrī Rādhā-Kṛṣṇa to be freed from all offences committed knowingly and unknowingly in the many spans of lifetimes for our ultimate welfare. In this vein also we should pray for steady attraction to Holy Rivers like Gaṅgā, Sarasvatī and Yamunā. We also appeal in the earnest desire be that all deviant

qualities like enviousness and jealousy be removed from my heart and may my attraction to Lord Kṛṣṇa be awakened. May *Dhāma* be awakened. May the original identity of the devotees who reside in the *Dhāma* be the ornament of my head and may I bathe in such dust, for only this can disperse all wicked inclinations and with cultivation of proper behaviour may I be able to relish the nectarine sweetness of the Holy Name day and night without break." A *bhajan* in glorification of pure devotees runs:

*ki rūpe paibe sevā mui durācāra
śrī guru-vaiṣṇava rati na hoila āmāra*

(by Śrīla Narottama Dāsa Ṭhākura)

"I have no devotion for either the *Vaiṣnavas* or my own spiritual master. How is it possible for a rascal like me to attain devotional service?"

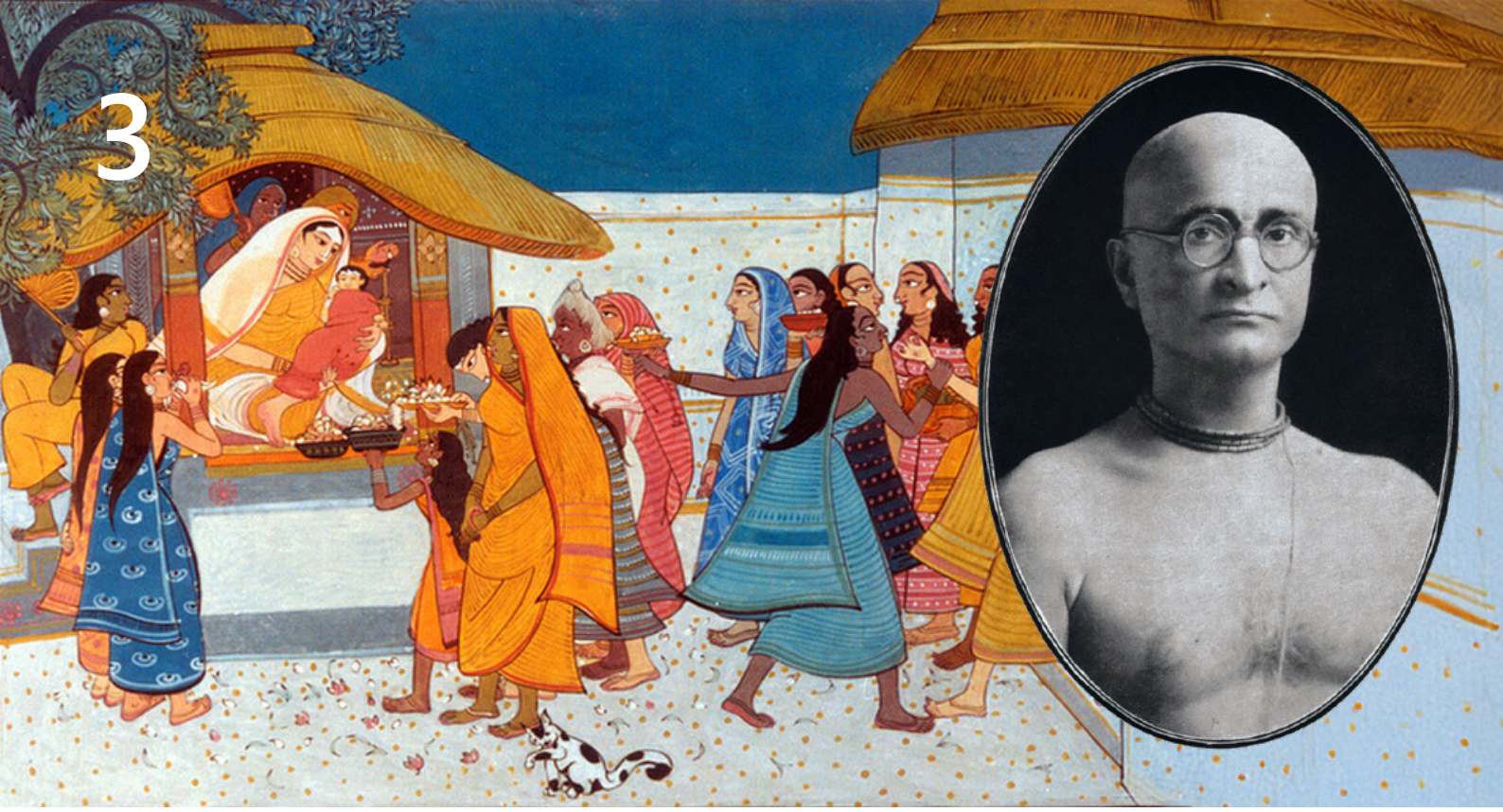
In the spiritual path the first symptoms that are favourable for the practise of devotions are complete faith in the Holy Land, the Holy Name, the Deity form of the Supreme Lord and the spiritual master and the devotees of the Lord. The first step in surrender is to pray meekly to be the servant of the servant of the spiritual master and the devotees of the Lord in order to overcome the main obstacles in the form of material sense-enjoyment. If we do not show proper respect to either the spiritual master or the devotees then this will result proportionately in every

little gain in our spiritual efforts. Hence in earning such mercy only will our minds and hearts become attached to Lord Gaurāṅga and Śrī Kṛṣṇa. In other words, the attainment of this mercy is the criteria for the attainment of devotion.

In conclusion, only by the discarding all ordinary material hopes and inclinations can one's budding desires to attain the Lotus Feet of Śrī Rādhā Mādhava be nourished. To attain our original identity is to, even in an insignificant role, follow the servant of the associates of Śrīmatī Rādhārāṇī in Her divine flower gardens; it is to follow the path chalked out by our predecessor *ācāryas* who are the servants of Her associates. The essence is to delight in the Holy Name, pastimes, form and qualities of the Supreme Lord. In our sincere attempts to satisfy the transcendental senses of Śrī Rādhā Mādhava, we will gradually destroy all our innate selfish desires at the root, facilitating our attainment of our original spiritual identity.

(The article was published in *Bhāgavata Dharma* 1998 Vol 2)





All glories to Śrī Guru & Gaurāṅga

ŚRĪ GAURA KI VASTU? (WHO IS ŚRĪ GAURA?)

By Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda

(This article by Śrīla Sarasvatī Ṭhākura Prabhupāda was originally written in Bengali in 1918 for the 'Sajjana-toṣaṇī' magazine, Volume 11, Issue 2)

The principal personality amongst Śrī Gauḍīya Vaiṣṇava ācāryas, Śrī Śrī Dāmodara-svarūpa Gosvāmī, has stated that Śrī Caitanyadeva is the Supreme Godhead (*svayam-bhagavata-vastu*) full of six opulences. This Caitanyadeva's bodily effulgence is the impersonal Brahman and the indwelling Supersoul – who eternally remains manifest as the three-fold *puruṣāvatāras*, Kāraṇārṇavaśāyī, Garbhodakaśāyī, Kṣīrodakaśāyī that create the temporary universe and manifest the eternal Vaikuṅṭha – is a partial manifestation of the opulence of Śrī Caitanyadeva.

Śrī Svarūpa Gosvāmī has also said that Śrī Rādhikā is Kṛṣṇa's *hlādinī* potency, the transformation of His love (*praṇaya-vikāra*). Previously, Kṛṣṇa and Rādhikā were one and accepting two forms, they displayed Their eternal pastimes in this material world. Presently, in *gaura-līlā*, the two separate forms of Rādhā and Kṛṣṇa have united. With the inner mood of Śrī Rādhikā and decorated with Her external bodily lustre, the transcendental original Godhead (*svayam-rūpa*) Vrajendra-nandana, with the mood of taking refuge of divine love (*āśraya-jāṭīya*), has manifested His own eternal *gaura-līlā*.

Śrī Rūpa Gosvāmī has said that Śrī Kṛṣṇa-candra has appeared in this material world accepting the name 'Kṛṣṇa Caitanya' in order to display His eternal form of Śrī Gaura and to display the pastime of distributing *kṛṣṇa-prema*. Pure devotees such as Śrīvāsa have said that Śrī Gaurāṅga is the principal Nārāyaṇa who is situated in Mahā-Vaikuṅṭha. Śrī Vṛndāvana Dāsa Ṭhākura, Śrī Locana Dāsa Ṭhākura etc. have described Him as *viṣṇu-tattva* – Nārāyaṇa Himself or as the *puruṣāvataras* etc.

Intimate associates such as Śrī Gadādhara have said that Śrī Gaurahari is the very life and wealth of the residents of Vraja. Again, those devotees belonging to the school of devotion mixed with fruitive actions and speculative knowledge (*karma-jñāna-miśra*), such as Nabhadāsa, consider Him as non-different from the plenary portion of Nārāyaṇa. The non-devotee schools of thought have

not hesitated to refer to Śrī Gaurāṅga as a powerful religious preacher who was a human being. Those groups who are opposed to devotion slight Him in various ways, considering Him to be an ordinary man. Depending on one's qualification in regards to taste and experience, one is able to perceive the characteristics of Śrī Gaurāṅga through that particular angle of vision, and in that way one defines Śrī Gaura and serves Him in that mood.

At present, the Māyāvādīs say that since Śrī Gaurāṅga is the Supreme Truth (*para-tattva*) then He can be seen wherever one wishes and one can say whatever one wishes about Him – there is no necessity of presenting any sectarian viewpoint, nor is there any necessity to create any kind of restrictions relating to Him. This means that a person taking liquor or *gañjā* will consider Śrī Gaurāṅga as his intoxicant, a debauchee will consider Śrī Gaura as the very ideal of debauchery, those



householders attached to their homes will consider Gaura as a householder who was addicted to the pleasures of household life, a beggar will consider Gaura as instrument for making money, politicians and social reformers will consider Gaura as a business opportunity, just as someone may use a *śālagrāma* for cracking peanuts! Whatever one follows in order to obtain a result, the Māyāvādī and the pseudo-devotee have no objection to it.

But Śrī Gaurāṅga has shown the significance of His name as the most magnanimous ocean of mercy (*mahā-vadānaya dayā-nidhi*) in order to frustrate Māyāvāda. The Māyāvādī and the devotee of Gaura are, by nature, completely different subjects. The Māyāvādī is egotistical, selfish, devoid of any mood of spiritual surrender and is a beggar pleading for his own prestige. A devotee is not like that. Since the Māyāvādī's attributes are pride and

prestige, a Māyāvādī thinks that a devotee must have those characteristics also.

The Māyāvādī is an impersonalist, hence he does not accept the eternal individual existence of either the devotee or the Supreme Lord. He believes that whether it be Gaura or Kṛṣṇa, the Lord's personal existence is simply a creation by Māyā; therefore when Māyā is annihilated, then with the absence of Māyā He eternally exists only as the impersonal Brahman. It is only through the Māyā of Brahman that Bhagavān and the *jīvas* etc. attain the materially conditioned state or the liberated state in the material realm. The spiritual Vaikuṅṭha does not exist.

Basically, the Māyāvādī, under the influence of his own defects such as *bhrama*, *pramāda*, *vipralipsā* and *karaṇāpāṭava*, does not believe in the eternal name, qualities, form and pastimes of the Supreme Lord and His devotees. Those that consid-



er pure devotion and devotional characteristics to be momentary and perishable, those who deem them to be temporary, and who regard the eternal devotees and Supreme Lord to be equal, illusory, mortal elements are known as Māyāvādīs.

Those that come under the influence of Māyāvāda are the Bāuls, Neḍās, Sāins, Darveśas, Cūḍādhārīs, Gaurāṅga-nāgarīs, as well as those devotees of Gaura who believe in Theosophy, and the attached householders who consider by their cunning intelligence that service to 'Gṛhī-Gaurāṅga' is a convenient opportunity to attain domestic bliss and fulfilment. Furthermore, they begin to quarrel with the devotees as to why such activities cannot be considered to be *gaura-bhajana*. But if someone amongst them, by good fortune, attains a little pure devotion arising from within, then they can easily leave aside the materialistic conceptions of the Māyāvādīs.

The fundamental principle of Śrī Gaura is eternal and His pastimes can only be understood by His own associates who have the necessary qualifications. Due to their defects of *bhrama*, *pramāda* etc., it is the Māyāvādī's *dharma* to pervert those pastimes and to try and make them the subject for those who are overly attached to mundane family life.

That *jīva* who, after taking shelter of Māyāvāda, calls himself a *gaura-bhakta* like the Bāuls and Sāins, and neglecting *hari-bhajana*, eats eggs, fish and meat and starts analysing *caitanya-tattva* from the platform of his deluded intelligence, is eventually considered to be abominable from the spiritual standpoint and turns into an entangled householder and is known by the title of Bāul etc.

Similarly, if sections such as the Neḍā, Bāul, Sāin etc. leave aside their individual mental speculation and subtle miscon-



ceptions, and take to the chanting of the holy name without offences, then their offences to the *Vaiṣṇavas* can be nullified and they become eligible to enter into understanding *gaura-tattva*. Otherwise, in an effort to carve an idol of Gaurāṅga, they will mistake Him to be something else. Considering oneself independent and leaving the shelter of the lotus feet of Śrī Guru and the *Vaiṣṇavas* is certainly a path in the wrong direction.

At the time when Kṛṣṇa entered the arena of Kāmsa, different onlookers observed the same Kṛṣṇa in different moods, but the original form of Kṛṣṇa (*svayaṁ-rūpa*) is only visible to the eternal devotees who are under the shelter of Gopī-jana-vallabha (the lover of the Gopīs of Vṛndāvana), who is their only object of worship.

The salvationists, non-devotees and Māyāvādī's endeavours for self-improvement are on the temporary platform, but the eternal endeavours of the devotee are exclusively executed as devotional service. Māyā resides only where there is no *kṛṣṇa-bhakti*. The very place where there is Māyā, there will be pride. They think, "I understand so much", "I am very expert in understanding things" etc. The false *sātvika-bhāva* of the Māyāvādī *sampradāya* is saturated by evil. With tears in their eyes, by sobbing, by the novel rhymes of the *sakhī-bhekīs*, and by loudly shouting, they perform malicious *bhajana*.

The worship of the form of Gaura created by their imagination is certainly not the same object that is worshipped by the devotees. The Māyāvādī, with his mundane vision, installs Gaurāṅga and considers Him to be made from mundane elements, and by declaring, "My Gaurāṅga" etc., he preaches his own concocted philosophy in the name of Gaurāṅga. The devotee community never accepts these

various sections of Māyāvādīs within any *iṣṭa-goṣṭhī* in any way, nor do the devotees give them their association in order to try and convince them.

The unfortunate Māyāvādī, being deprived of the association of devotees, fails to understand the words spoken by the devotees and considers the devotee to be a babbler like himself. But who is ultimately cheated by this? The devotee, by rejecting the bad association of the Māyāvādī and by dint of serving Hari, has reached the highest position. The Māyāvādī, along with a few more backwards materialists, thinks that he has preached *gaura-bhakti* (albeit mixed with Māyāvāda). In reality, it is like stealing iron from a blacksmith and they are simply creating an unsubstantial, materialistic, greedy *sampradāya*.

Comparatively, if one follows the path shown by the Rūpānugas and mentally leaves the association of uselessly argumentative, atheistic Māyāvādīs, then *hari-bhajana* becomes easy. Kṛṣṇa is one thing, Śrī Gaurāṅga is one thing. When one establishes Them through his imagination as something else other than They really are, one gets derailed and becomes a false devotee and a materialist. The supreme truth of Gaura has been established and written about by the Gosvāmīs for those devotees who are their followers. Those Māyāvādīs that neglect their writings spend their time creating their own imaginative philosophies and claim that it is the *siddhānta* of the Gosvāmī *śāstras*. They further create other abominable illusory concoctions such as 'Gṛhī-Gaurāṅga' (Gaurāṅga as a householder), 'Nyāsī Gaurāṅga' (Gaurāṅga as a *sannyāsī*) etc., and thus they attain no good result except for becoming afflicted by enviousness.

The Māyāvādīs should certainly know that the supreme truth of Gaura is eter-

nal; He is not an object belonging to the manifested world formed by Māyā. Innumerable crores of Māyāvādīs with the weapons of their transient imaginations can try to attack Śrī Gaurāṅga, but they can never change His eternal form to gratify and please their own senses. That object which can be transformed never becomes the object of worship for the Rūpānugas and it is never the Supreme Object that is Gaura.

The consciousness of a *jīva*, drowned by the filth of Māyāvāda, cannot pervert Gaura's name, quality or activities in any way; but the Māyāvādī who prides himself as being a follower of Gaura becomes a member of the Gaurāṅga-nāgarī camp and his efforts are similar to those of Rāvaṇa capturing Māyā-Sītā. The transcendental subject matter of Gaura is something that can never be accepted by Māyāvādīs. But it is also an eternal truth that Māyāvādīs will never be able to conceal Gaura and

pure devotion. For the last four hundred years, Māyāvādīs have tried in various ways to force Gaura to enter their own illusory domains, and at the same time Śrī Gaura Bhagavān is also sending His own pure devotees to the material world in order to frustrate the endeavours of the Māyāvādīs. There is an eternal struggle between the non-eternal Māyāvādīs and Gaura. The result of this war is the rise of pure *kṛṣṇa-prema* in the uncontaminated land that is the heart of the *jīva*, or the swelling of Māyāvāda poison in the impure soil of the *jīva's* consciousness.

Instead we suggest that one should give up the mentality of a termite and with a sincere heart read the *Bhakti-rasāmṛta-sindhu* and the *Śrī Caitanya-caritāmṛta*. In that way, one will realise the eternal purpose of life and one will understand who is Śrī Gaura and who are His intimate associates. And if one rejects this, and declares that opportunistic *gṛha-vrata-dharma* is



actually transcendental *gaura-bhakti*, then the end result will be that the eternal pure devotees will renounce your association, considering you to be a Māyāvādī who is merely deceiving his own self.

Māyāvādīs continuously state that they cannot understand the words of pure devotees. They go against tradition and, mixing everything up, they establish that perceiving sweet and bitter, dishonesty and honesty, idleness and enthusiasm, getting beaten and getting sweets are all the same thing and this is the *gaura-bhakti* found in this sinful world. Only the mouth of a Māyāvādī can make such 'beautiful' statements about *gaura-bhakti*!

The Māyāvādī wants to understand everything through his meagre material intelligence. He thinks that he will understand Gaura and *gaura-bhakti* through his enjoyment-seeking material intelligence and then he will become a preacher of a materialistic religion. If one's behaviour is not permeated with a serving temperament, one cannot preach. Your conduct shows a strong tendency towards exploiting Māyā and this tendency remains firmly within your heart, yet it is proclaimed that the great ship of devotion has already reached the port of your mouth!

"Initially I will not perform any *bhajana*. I'm not willing to leave the five places that Parīkṣit Mahārāja told Kali to exert his influence over. The world considers me as a real Gṛhī-Bāul. They call me a devotee, they call me a philosopher and I am puffed up with the ego of a fame-seeking Māyāvādī. In this world I am well-versed in the ritual of the *gṛhamedhī-yajña* (sacrifice to achieve home comforts)" – this is an unhealthy desire for one who wishes to be known as a devotee of Gaura.

If one analyses this subject, then the investigator should not be prejudiced by Māyāvādī ideas – rather, one must certainly have a service inclination towards it. Just as a Kāzī, because he belongs to a different religion, is incapable of deciding the dates of Hindu festivals due to his lack of knowledge in *śāstra*; just as a barren woman is incapable of giving birth to a son; just as one cannot eat sweets with his eyes; similarly, being under the influence of mundane faith and unknowingly accepting the essence of Māyāvāda, it is futile to try to understand spiritual subject matters concerning Gaura.

Try to understand that your very existence is to be totally subservient to the Rūpānugas, who are pure devotees of Gaura – then you will see that all the darkness and fog of illusion has vanished like a momentary storm and the eyes of divine love have blossomed. Rejecting this advice, one may go to heaven or to hell, but you will only learn enmity towards the *Vaiṣṇavas* and will be cast far away from Śrī Gaurāṅga.

Once one is fixed in understanding the nature of Gaura, then his heart will be touched by all these things and he will be inspired to know where the transcendental abode is and one can determine whose abode it is; one will believe the words of the pure devotees and understand what the atheistic Māyāvādīs say about Gaura.

If one continues performing frivolous activities like the professional Gṛhī-Bāul Sahajiyās, whimsically wandering here and there in this material world, then the pride and stone-heartedness that arises out of the material bodies of common men will shut the already closed eyes of the Māyāvādī for a second time!

GLOSSARY

Bāuls – An *apasampradāya* that claim to be followers of Śrī Caitanya. They are minstrels that sing concocted songs about Kṛṣṇa and mix Vaiṣṇavism with Islam. There are two types of Bāul – the Bairāgī-Bāul (renunciant) and the Gṛhī-Bāul (householder).

Bhrama, pramāda, vipralipsā and **karaṇāpāṭava** – The four human defects of making mistakes, being in illusion, cheating and having flawed senses.

Cūḍādhārīs – A group of so-called devotees who dress as Kṛṣṇa and try to imitate His pastimes with the gopīs.

Darveśas – A cult that mixes Vaiṣṇavism with Sufi mysticism.

Gaurāṅga-nāgarīs – A Bengali cult that reject the position of Lord Caitanya as the universal teacher, accepting Him as one enjoyer of the company of women in Nadīyā.

Gṛhī-Bāul – A Bāul who is a householder.

Gṛhī-Gaurāṅga – The worship of Mahāprabhu as a *gṛhastha* by attached householders.

Gṛha-vrata-dharma – The selfish activities of attached householders.

Neḍās – A cult that mixes Vaiṣṇavism with Buddhism and is ultimately impersonal.

Sāins – A so-called renunciant that follows no rules.

Theosophy – An impersonal doctrine concocted by Madame Blavatsky in 1875.

Sakhī-bhekīs – An unauthorised cult whose male members dress up as gopīs, hoping to attract the transcendental senses of Kṛṣṇa.

Sahajiyā – A so-called follower of Lord Caitanya who imitates the high feelings of divine love felt by real devotees.





All glories to Śrī Guru & Gaurāṅga

A DROP OF DIVINE LOVE

By Śrīla Bhakti Rakṣaka Śrīdhara Dev Gosvāmī Mahārāja

Only Śrī Chaitanya Mahāprabhu can give the conception of full-fledged theism. It is His grace, His sweet will. It is His own wealth, not the property of many. Kṛṣṇa is an autocrat. He is the highest. And whomever He selects to receive His own wealth will get it. No one can raise the question of “no taxation without representation”—there is no room for that sort of slogan here.

In order to explain this for our benefit, Bhaktivinoda Ṭhākura, taking himself as a fallen soul, says, “My position is that of a servant of Kṛṣṇa, but I am devoid of Kṛṣṇa. What am I? I am a slave of Kṛṣṇa, a slave of the Lord, but I am devoid of my master?

What an ironic thing it is.” You can wail, you can repent, you can mourn, but all rights are reserved by Him. And when you awaken to that higher stage of self-surrender, you will get that wealth. But still, we must conceive that Kṛṣṇa is above all law. Otherwise, surrender is meaningless.

If we analyse the very basis of surrender, we must ask: where does surrender begin? In full surrender, there are no rights. Whenever any rights are established, surrender becomes unnecessary. We cannot think, “We must fight for our innate rights.” To a certain extent we may try for our rights in this world, but in Kṛṣṇa’s pastimes this mentality has no place.

ALL RIGHTS RESERVED

Even the goddess of fortune, Lakṣmī-devī, cannot enter there, what to speak of others. It is inconceivable. Kṛṣṇa is not under any law or within anyone's fist. "All rights reserved." Everything is His sweet will. But He is absolute good; that is our solace. We cannot enter His domain as a matter of right. Even Lord Brahmā, Lord Śiva, and Lakṣmī-devī cannot enter there. But still, if we take the path chalked out by Śrī Chaitanya Mahāprabhu, we can enter and achieve a position there.

It is so dear, so rare, so valuable and desirable. We must look for the magnanimity of Śrī Chaitanya Mahāprabhu, which is aspired for by Lord Brahmā and Lord Śiva. They are praying for a drop of His mercy, but Śrī Chaitanya Mahāprabhu brought that here in a flood and inundated everyone with that nectar, a drop of which is rarely to be had or even thought of. We must approach His mercy with such an attitude of hankering and expectation. His gift is so great and magnanimous—who can understand it? With two verses of *Śrīmad-Bhāgavatam*, one from the mouth of Kṛṣṇa Himself, and the next from the mouth of Uddhava, He takes us straight to that highest place, eliminating so many external things. Kṛṣṇa says:

*na tathā me priyatama ātmā-yonir na saṅkaraḥ
na ca saṅkarṣaṇo na Śrīr naivātmā ca yathā bhavān*

(*Śrīmad-Bhāgavatam* 11.14.15)

"O Uddhava! Neither Brahmā, nor Śiva, nor Baladeva, nor Lakṣmī, nor even My own self are as dear to Me as you are."

And Uddhava says:

*āsām aho caraṇa-reṇu-juṣām ahaṁ syām
vṛndāvane kim api gulma-latauśadhīnām
yā dustyajam svajanam ārya-patham ca hitvā
bhejur mukunda-padavīm śrutibhir vimrgyām*

(*Śrīmad-Bhāgavatam* 110.47.61)

"The *gopīs* of Vṛndāvana have given up the association of their husbands, sons, and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after even by the Vedas. O! Grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."



Uddhava-kunḍa,
Vraja-maṇḍala

The gradation of theism can be traced from Lord Brahmā, the creator of the universe, to Kṛṣṇa's intimate friend Uddhava in Dvārakā. And Uddhava takes us directly to Vṛndāvana to reveal the highest devotion, eliminating various prospects in our progressive march towards divinity. We have to march on. And the way is that of surrender, of loving devotion, not mere formal devotion.

*vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ*

(Upadeśāmṛta by Śrīla Rūpa Gosvāmīpāda, Verse 9)

“Superior to the spiritual realm of Vaikuṅṭha is Mathurā, where Śrī Kṛṣṇa first appears. Superior to Mathurā is the Vṛndāvana forest where Kṛṣṇa enjoyed the *rāsa* dance. Better still is Govardhana Hill, which was the site of even more confidential pastimes of love. But best of all is Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill, and holds the supreme position because it is overflowed with the nectar of the highest kind of divine love. Who is acquainted with the science of devotion who will not aspire for the divine service of Śrīmatī Rādhārāṇī at Rādhā-kuṇḍa?”

THE HEART OF KRSNA

We must place our faith in these subtle things. Only through faith of a finer order can we be led to that highest quarter. The highest conception is in the heart of Krishna, and we have to enter into the heart of Krishna, not any other place. Although Krishna’s conjugal pastimes with the *gopīs* (*mādhurya-līlā*) are supreme, they cannot stand alone: there are many other things which are present in His pastimes. Krishna’s pastimes with His friends and parents are essential in supporting His pastimes of amorous love. Conjugal love is, of course, the main thing, but still it is dependent on the other paraphernalia of Krishna’s pastimes. There must be Krishna’s family and friends and all the different groups of servitors. Even the environment of Vṛndāvana

itself also has its valuable part to play. And what is Vṛndāvana? The sands of the river Yamunā, the jungle, the birds, peacocks, and deer, the cows, cowboys, and caves of Govardhana hill, the motherly relatives—everything is there, and it is well-designed and most suitable for the pastimes of Śrī Krishna. Vṛndāvana is necessary for the pastimes of Rādhā and Govinda. When Rādhārāṇī meets Krishna in Kurukṣetra, Her mind runs to Vṛndāvana. She thinks, “Krishna is here and I am also here,” but Her mind runs to Vṛndāvana. In Kurukṣetra, Śrīmatī Rādhārāṇī is hankering for the environment of Vṛndāvana; She wants to have Śrī Krishna’s company there. All of Krishna’s paraphernalia and divine associates have their own unique value, and cannot be eliminated. Rādhā-Govinda cannot be taken away from Vṛndāvana anymore than Śrī Chaitanya Mahāprabhu can be taken away from Navadvīpa.

The whole thing is a system. One part cannot be snatched away from the other parts. All the devotees have a necessary part to play in order to create the harmony of Krishna’s pastimes. Otherwise, it would not be living, but dead, artificial, useless. It cannot even be imagined. *Kṛṣṇa-līlā* is an organic whole. Śrīmatī Rādhārāṇī says, “My mind is running straight towards Vṛndāvana. I have the main object of pleasure, Krishna Himself, but it is useless without the favorable paraphernalia of Vṛndāvana.”

So Rādhārāṇī’s pain of separation rises to the highest point in Kurukṣetra, where She has attained the object of Her union after a long separation. There, Krishna is very close, but, without being surrounded by the favorable paraphernalia of Vṛndāvana, She cannot have the real advantage of union. In this way, Bhaktivinoda Ṭhākura has explained the mood of Śrīmatī Rādhārāṇī in Kurukṣetra.

A REVOLUTIONARY GURU

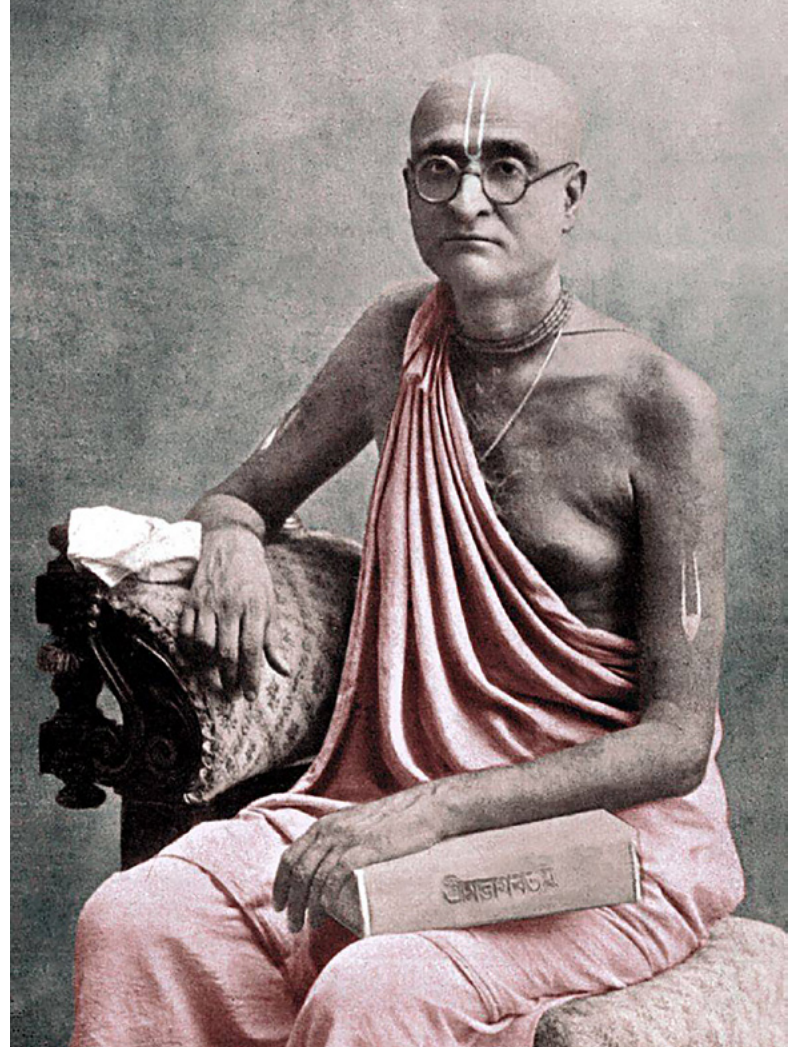
Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura once revealed the importance of Kurukṣetra in a unique way. The words of our *guru mahārāja* were mostly very revolutionary. When I was a beginner with only two years or so in the Gauḍīya Maṭha, I was in charge of the Kurukṣetra temple.

Once, I came to the Calcutta headquarters at the hired house in Ulṭā Ḍāṅgā for the yearly preaching festival. After the festival I was to return to Kurukṣetra. Śrīla Prabhupāda was thinking of opening a “Theistic Exhibition” in Kurukṣetra, showing with dioramas how Krishna and His friends came there from Dvārakā, and the *gopīs* came there from Vṛndāvana. It is mentioned in *Śrīmad-Bhāgavatam* that during the solar eclipse, they came to bathe in Rāma-hrada, a sacred lake in Kurukṣetra. Śrīla Prabhupāda wanted to show that pastime with a diorama, and so the exhibition was arranged. He ordered handbills to be printed, and twenty thousand circulated in the area, inviting people to come for the exhibition.

VRNDAVANA – FOR SHALLOW THINKERS?

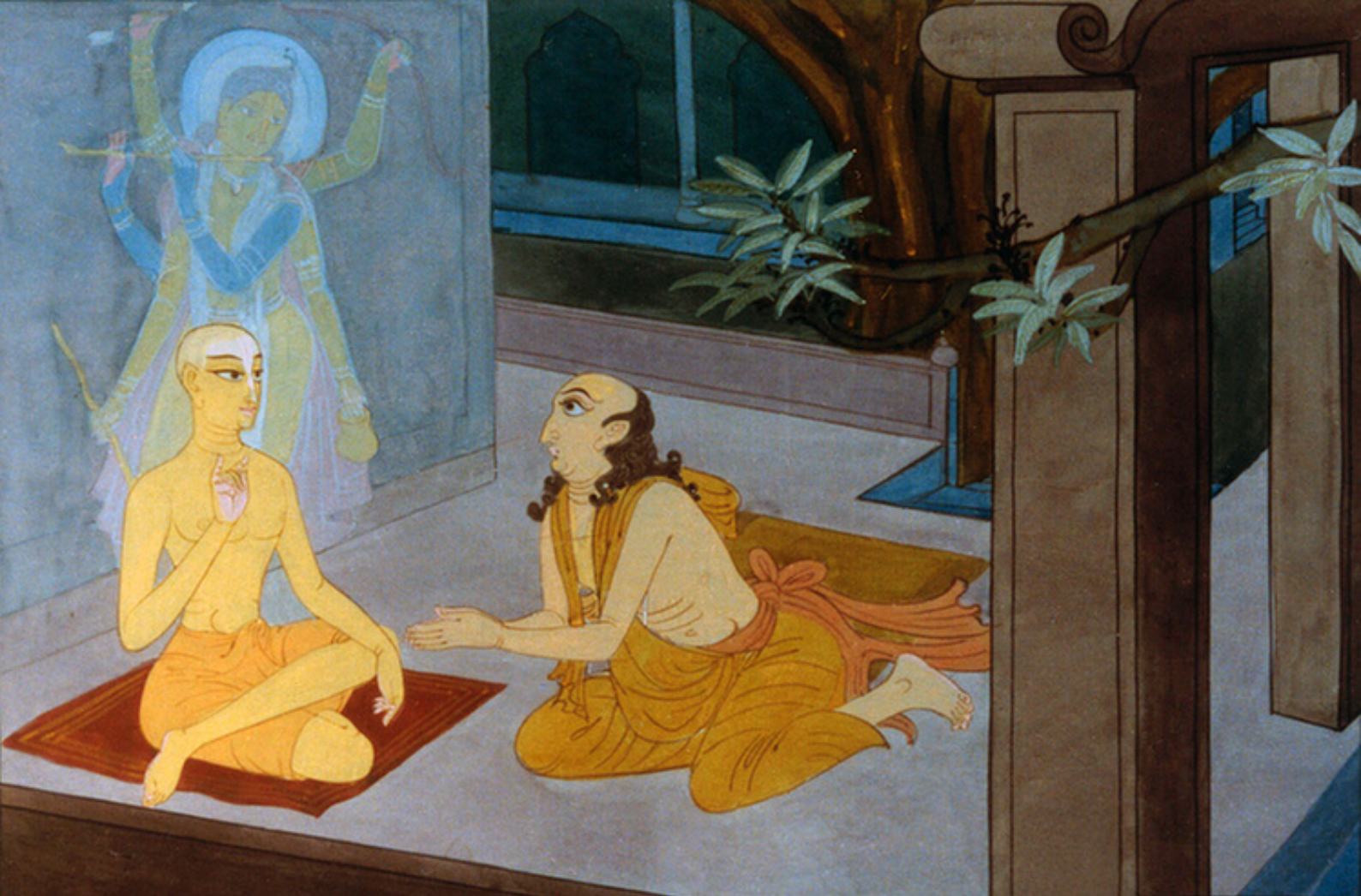
In this connection, he told us, “You all know that only the bogus, hollow people and men of shallow thinking like Vṛndāvana.”

I was very much perplexed to hear this. I had been told that Vṛndāvana is the highest place of spiritual perfection. I had heard that one who has not mastered his senses cannot enter Vṛndāvana. Only the liberated souls can enter Vṛndāvana



and have the opportunity of discussing *kṛṣṇa-līlā*. Vṛndāvana is for the liberated souls. Those who are not liberated from the demands of their senses may live in Navadvīpa, but the liberated souls may live in Vṛndāvana.

Now Prabhupāda was saying that the shallow thinkers appreciate Vṛndāvana, but a man of real *bhajana*, real divine aspiration, will aspire to live in Kurukṣetra. Hearing this, I felt as if I had fallen from the top of a tree. “What is this?” I thought. I am a very acute listener, so I was very keen to catch the meaning of his words. The next thought he gave us was that Bhaktivinoda Ṭhākura, after visiting many different places of pilgrimage, remarked, “I would like to spend the last days of my life in Kurukṣetra. I shall construct a cottage near Rāma-hrada and pass the rest of my life there. Kurukṣetra is the real place of *bhajana*.”



SHREWD MERCHANTS

Why? Service is more valuable according to the intensity of its necessity. Shrewd merchants seek a market in wartime because in that dangerous position, money is spent like water, without any care for its value. They can earn more money if a war comes. In the same way, when Śrīmatī Rādhārāṇī's necessity reaches its zenith, service to Her becomes extremely valuable. According to its necessity, service is valued. And in Kurukṣetra, Śrīmatī Rādhārāṇī is in the highest necessity because Krishna is so close, but Their Vṛndāvana *līlā* is impossible. In a football game, if the ball is just inches from the goal, but again comes back, it is considered a great loss. In the same way, after a long separation, Krishna is there in Kurukṣetra, so the hankering for union felt by His devotees must come to its greatest point, but because He is in

the role of a king, they cannot meet intimately. The circumstances do not allow the Vṛndāvana *līlā* to take place. So at that time, Śrīmatī Rādhārāṇī needs the highest service from Her group, the *sakhīs*. Bhaktivinoda Ṭhākura says that in that situation, a drop of service will draw the greatest amount of prema, divine love.

In the pastimes of Rādhā-Govinda, there are two aspects: *sambhoga*, divine union, and *vipralambha*, divine separation. When Rādhā and Krishna are very near to each other, but can't meet intimately, service at that time can draw the greatest gain for the servitors. Therefore, Śrīla Bhaktivinoda Ṭhākura says, "I shall construct a hut on the banks of Rāma-hrada in Kurukṣetra and contemplate rendering service to the Divine Couple. If I can achieve that standard where the prospect of service is so high, then there is no possibility of returning to this mundane plane at any time."

THE FIFTH NOTE

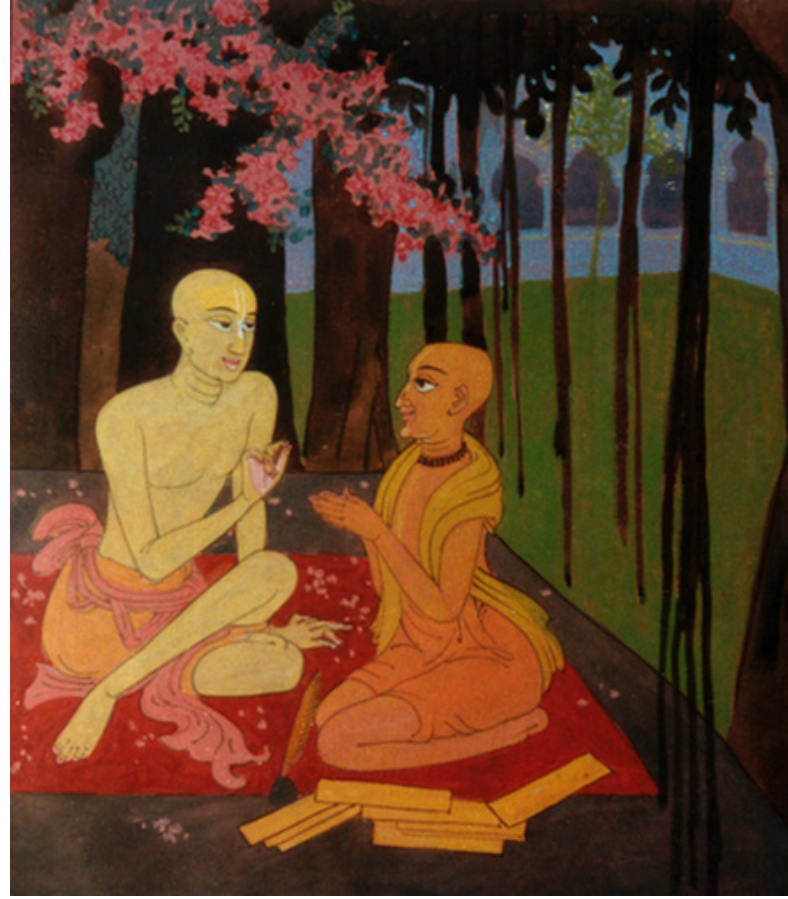
Upon arriving in Kurukṣetra, Śrīmatī Rādhārāṇī said:

*priyaḥ so 'yaṁ kṛṣṇaḥ saḥacari kuru-kṣetra-militas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya sprhayati*

(Śrī Caitanya-caritāmṛta, Madhya-līlā 1.76)

“O My dear friend, now I am at last reunited with My most beloved Krishna in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Krishna. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī, where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvana forest.”

Wherever Rādhārāṇī and Krishna are, Vṛndāvana is necessary. And Vṛndāvana means the favorable paraphernalia. In this way, Vṛndāvana is unique. When Krishna met the inhabitants of Vṛndāvana in Kurukṣetra, He first came to Nanda and Yaśodā's camp after their long separation, to show parental respect to them. In the midst of their great disappointment, they felt, “Oh, our boy has come to see us at last.” It was as if life had returned to the dead. After some courtesy was shown to them, Krishna made arrangements to meet privately with the *gopīs*, and suddenly He appeared in their camp. Externally, Krishna was the leader of so many kings in India. And the *gopīs* had come from some unknown quarter, where they lived in the jungle in the society of milkmen. Externally, they had no position, and Krishna held the highest position in the political and royal society. He was the central figure, like



the eyeball in every eye. And they were in a helpless, poor and neglected condition. The *gopīs* pleaded with Krishna, saying:

*āhuś ca te nalina-nābha padāravindam
yogeśvarair hṛdī vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambam
gehaṁ juṣām api manasy udiyāt sadā naḥ*

(Śrīmad-Bhāgavatam 10.82.48)

“The group of *gopīs* told Krishna, “O You who have a lotus navel, we know that the great master *yogīs* who have nothing to do with this mundane world try to meditate upon Your holy lotus feet. Their interest is in higher realization in the conscious world. They are said to center their highest attention on Your lotus feet. And those who are busy elevating their life in this world of exploitation are also busy worshiping Your lotus feet to escape the entanglement of action and reaction. The center of interest for the elevationists (*karmīs*) and the salvationists (*jñānīs* and *yogīs*) is Your lotus feet.”

KRSNA COUNTRY

“And what are we? We are simple people from the country with cows as our wealth. We are animal traders who live in the country, trade in the cow business, and sell curd and milk on the outskirts of society. We are neither scientific exploiters, nor are we the kind of exploiters who do research in the world of consciousness. We only know family life. We have no other qualifications. We are busy with our family life in the lower section of society. But in our audacity, we pray that if at any time You would kindly condescend to extend Your lotus feet to our negligible hearts, we would think ourselves blessed. We are busy in our family matters. We do not know scriptural life or the methods of the salvationists. We know nothing of *yoga*, *jñāna*, *Vedānta* or the *Vedas*. Our ultimate concern is neither with scriptures nor moral standards. We hold a negligible position in society and simply pray that in the midst of our family life we may remember Your holy lotus feet. Please grant this to us. We can’t expect anything more from You.” That was their petition. Krishna replied to them, saying:

*mayi bhaktir hi bhūtānām amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho bhavātīnām mad-āpanaḥ*

(Śrīmad-Bhāgavatam 10.82.44)

“Yes, I know. People want devotion to Me to achieve eternal life. To cross the limit of mortality and to have eternal life, they come to Me and worship Me. For these reasons they want My service, but fortunately for you, you have some natural affection towards Me. That will ultimately bring you to Me.”



That is the formal or superficial meaning of what was spoken by Krishna and the *gopīs*. But the great preceptors of our line have squeezed out another meaning from these prayers. They are conscious of the real, private relationship between the two parties, so they have drawn out another meaning based on the divine sentiment between the lover and beloved. When the *gopīs* prayed to Śrī Krishna at Kurukṣetra, their real meaning was this:

“Oh, we remember that one day You sent Uddhava to console us. He recited many scriptural references about how the whole world is mortal, how it is nothing, how we shall all have to die—affection has no great value; attachment must be cut out. He said that we must try to liberate ourselves from any attraction for the environment and attain salvation. You wanted to tell all these apparently sweet things to us through Uddhava. Now, You Yourself are also showing us the same path. You say that You are great and that everyone should try, for their highest interest, to

think of You.” This explanation is found in *Chaitanya-caritāmṛta*.

The *gopīs* tell Krishna, “Do You think we are *yogīs* who will be satisfied with abstract meditation on You? Can we be satisfied by imagination? We are not a party to that. Neither are we *karmīs*, fruitive workers who are incurring a great debt from nature, who come to Your door to get relief, praying, ‘O God, please relieve us from all our previous sins.’ We do not belong to either of these two sections.

“What are we? We want to live with You as Your family. We are interested neither in abstract thinking, nor in using You to clear off the faults of *karma* to nullify our sinful activities. We don’t want to use You for any other purpose. We want to have a direct family life with You. Don’t You know that? And still You send messages through Uddhava, and now this! Aren’t You ashamed of Yourself?” This is their inner meaning.

KRSNAS’S INNER ANSWER

Krishna’s answer also has an inner aspect. He replies, “You know, everyone wants Me. Through devotion they want Me to help them attain the highest position in the world of eternal benefit. If they have a connection with Me, they consider themselves fortunate. But on the other hand, I consider Myself fortunate because I have come in touch with the valuable affection that I found in your hearts.” The *gopīs* read the inner meaning in that way. And when Rādhārāṇī could see into the inner meaning of Krishna’s reply, She became satisfied.

“Wherever He may be in the physical



sense,” She thought, “At heart, He is mine alone.”

She composed Her troubles within and returned to Vṛndāvana thinking, “He cannot but come to join our party again very soon.”

In *Padyāvalī*, Śrīla Rūpa Gosvāmī reveals the inner meaning of this verse.

When Krishna came to the camp of *gopīs* in Kurukṣetra, He suddenly found Śrīmatī Rādhārāṇī and stooped down as if to touch Her feet. Rādhārāṇī began backing away, saying, “What are You doing! You are trying to touch My feet?” She shuddered. “You have done nothing wrong. You are my master. You are at liberty to do whatever You want. I am Your maidservant and should try with every nerve to satisfy You. You have committed no crime. I am the criminal. How? I still drag on My body and life. This is My crime—I could not die from Your separation! Still, I show My face to the public—I am not worth Your divine affection. The whole burden of breaking the law of love is on My head.”

NOT A BIT OF DIVINE LOVE

In this way Śrīmatī Rādhārāṇī spoke. And in a similar verse, Śrī Chaitanya Mahāprabhu says:

*na prema-gandho 'sti darāpi me harau
krandāmi saubhāgya-bharam prakāśitum
vaṁśī-vilāsy-ānana-lokanam vinā
vibharmi yat prāṇa-pataṅgakān vṛthā*

(Śrī Caitanya-caritāmṛta, Madhya-līlā 2.45)

“I have not even a bit of divine love for Krishna within Me. Not even a scent of love for Krishna is to be traced within Me. You may ask, ‘Then why are You shedding tears profusely, uninterruptedly? Day and night, You are always shedding tears for Krishna. How do You explain this?’”

“Oh, you don’t know. I only do this to make a show and deceive the people in general into thinking that I have divine love for Krishna. In this way I want to become famous as a great devotee of Krishna. But I am a hypocrite. Why do I say so? The positive proof is this: I still live. I could not die! If I had any real love for Krishna, I would have died from His separation. That is the positive proof that I have no trace of *kṛṣṇa-prema* within Me.”

Kṛṣṇa-prema is so high and attractive that once coming in contact with it, no one can maintain his life without it. It is so high, so beautiful, so enchanting—it is heart-swallowing! It is impossible even to conceive of it. Divine love of such a high degree is known as *prema*. That divine love for Krishna is not to be traced in this mundane world. If by chance someone had any experience of that high and vital kind of devotion, then by any separation from that, he would die instantly. It is so

beautiful and magnanimous. We are out to search only for that divine love in this world. And Śrīman Mahāprabhu came to distribute that to the world for our sake.

LET US TAKE POISON

I have heard that a group of people in South America committed collective suicide because they felt that their faithful way of life was going to be destroyed by the present civilization. They could not tolerate that, but rather, they thought, “Let us take poison and leave this world behind. Then we can live safely in the world of our faith. We have no charm for anything in this mundane world. Let us go with peace. We are members of the peaceful world. Let us enjoy that peace which is independent of material acquisition.”

We can agree that there is no charm here that shall make us hesitate to withdraw from this world, but we must also disagree and say that our life in this world is valuable. Why? With this life we can acquire a higher aspiration. We can have the chance of acquiring the goal from this plane. This human life is so valuable that with it we can take the path of the highest divine conception.

This human body is highly valued and rarely achieved. In *Śrīmad-Bhāgavatam* (11.9.29) it is stated:

*labdhvā su-durlabham idaṁ bahu-sambhavānte
mānuṣyam artha-dam anityam apīha dhīraḥ
tūrṇam yateta na pated anu-mṛtyu yāvan
niḥśreyasāya viśayaḥ khalu sarvataḥ syāt*

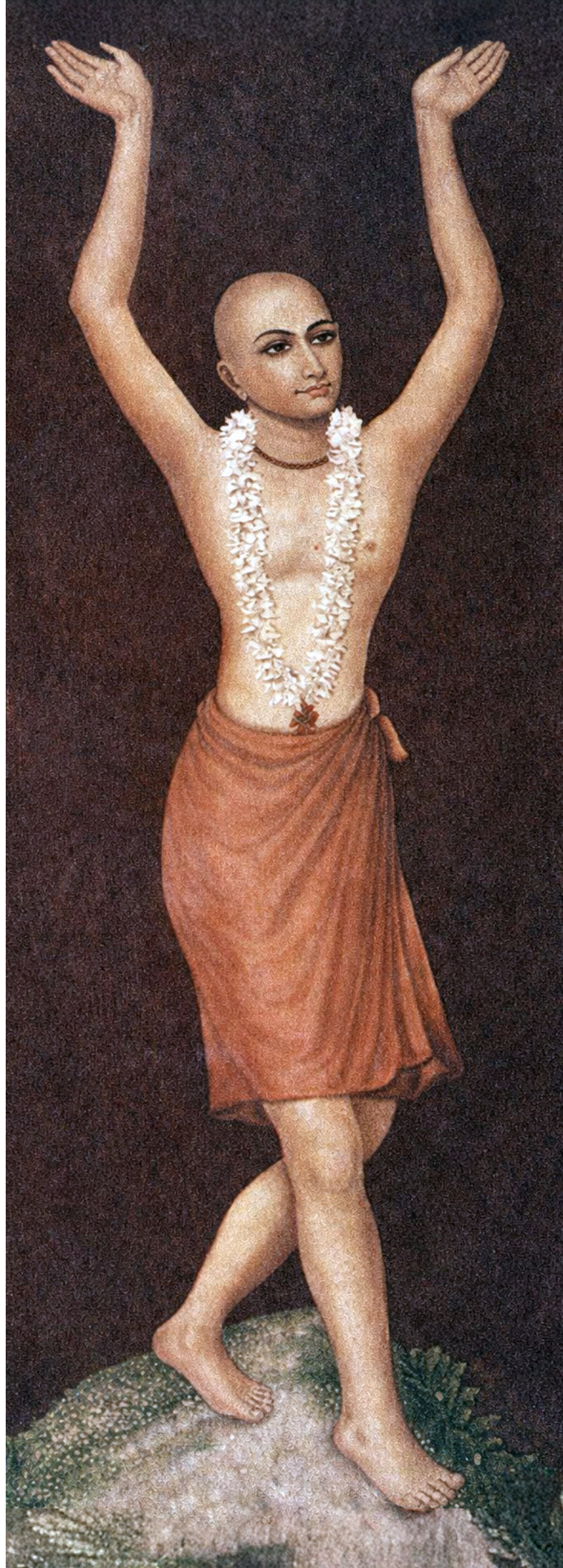
(Śrīmad-Bhāgavatam 11.9.29)

“The human form of life is very rarely attained, and although temporary, gives us a chance to achieve the supreme goal of life. Therefore, those who are grave and intelligent should immediately strive for perfection before another death occurs. There are so many forms of life: the aquatics, the vegetable kingdom, the animals, the birds, ghosts and other living beings, but only in this human position do we hold the key to the complete solution of the problems of life.”

If we can use this human life in a valuable way, we can acquire the key by which to become free from the whole chain of life in this troublesome world. We can get rid of the bondage of all sorts of physical and mental troubles. The key is here, in this human form of life. Jīva Gosvāmī says that lower life-forms have insufficient understanding to realize the highest truth. And in the higher life-forms, such as demigods, because previously acquired energy or *karma* has accumulated on all sides, the chief enjoying elements are surrounding the living being. It is difficult to escape the charm of those influences and begin the prospect of a fresh life in a higher plane of consciousness. This human form of life is the most advantageous position to escape this entanglement and reach the highest object of our divine life.

THE HIGHEST CONCEPTION OF MAGNANIMITY

Sometimes people ask, “Why did Śrī Chaitanya Mahāprabhu choose to give the highest conception of divine love—*kr̥ṣṇa-prema*—to the lowest class of people, to the people of Kali-yuga?” But that



is the very nature of Śrī Chaitanya-avatāra. Why did the *gopīs*, who are considered to be the most exalted devotees, come from a neglected social position? What is the meaning of the highest conception of magnanimity? What should be its nature? To help the most needy.

And because Śrī Chaitanya Mahāprabhu comes from the highest position, He cannot give ordinary things, and His attention must be drawn to the most needy. Is it unnatural? The highest magnanimity must take notice of the lowest and most needy. And if He wants to help them, He will do so with His own coin. He cannot distribute to them only glass or stone chips. When He has the opulence of jewels and gems, why should He search for stone chips to distribute to the lowest level? He must extend to the lowest and poorest people what He thinks to be real wealth.

MAHAPRABHU – THE GREAT MESSIAH

So we should all fall at the feet of the great Messiah, Śrī Gaurāṅga Mahāprabhu. His devotees say, “If we had to conceive of a place where Gaurāṅga had not appeared, we could not maintain our lives. We shudder to think of living without such a magnanimous friend as Śrī Gaurāṅga.” How could one live his life without Gaurāṅga? It is impossible. The world is not worth living in without Gaurāṅga.

Śrī Gaurāṅga is most magnanimous. Śrī Chaitanya Mahāprabhu and His associates, the Pañca-tattva, have come to raise all souls from their fallen condition. Generally, only deserving persons can gain entrance into Vṛndāvana, into *kṛṣṇa-līlā*. But as Śrī Chaitanya Mahāprabhu, Krishna

Himself has come down to cure the offenders of their offenses and grant them entrance into Vṛndāvana. Simply by chanting the names of the Pañca-tattva and by remembering Their *līlā*, we can be purified even from the lowest position and prepare for participation in Vṛndāvana *līlā*. In Goloka Vṛndāvana, Rādhā-Govinda are enjoying Their pastimes of divine love within Their own circle. And there is another quarter, where Rādhā-Govinda are combined as Śrī Chaitanya Mahāprabhu—Krishna Himself in the mood of Rādhārāṇī is tasting His own sweetness with His entourage. We have to realize this through the recommended process. Who is Śrī Chaitanya Mahāprabhu? He came here to bestow upon us the gift that will promote us to the highest goal of life.

GAURA CONSCIOUSNESS

To bring Śrī Gaurāṅga nearer to our soul is to get, even unconsciously, a guarantee of our achievement in *kṛṣṇa-līlā*. For the fallen souls it is more useful to cultivate devotion for Śrī Gaurāṅga. That will give us the complete fulfilment of life with the least trouble. Devotion to Gaurāṅga will not lead us to any haphazard or misconceived Krishna consciousness, but real Krishna consciousness. We can have full Krishna consciousness—plus something more. What is that? The distribution of Krishna consciousness.

Kṛṣṇadāsa Kavirāja Gosvāmī, the giver of *Śrī Caitanya-caritāmṛta*, the most valuable theological literature that has ever seen the light of day, has written:

*kr̥ṣṇa-līlā amṛta-sāra, tāra śata śata dhārā,
daśa-dike vahe yāhā haite
se caitanya-līlā haya, sarovara akṣaya,
mano-haṁsa carāha' tāhāte*

(Śrī Caitanya-caritāmṛta, Madhya-līlā 25.271)

“What is *kr̥ṣṇa-līlā*? It is the real essence of nectar. It is the gist of sweetness, happiness, and ecstasy. The sweetness of the sweetest thing that can ever be conceived is represented in *kr̥ṣṇa-līlā*. Then what is *caitanya-līlā*? In *caitanya-līlā*, that sweet nectar of *kr̥ṣṇa-līlā* is flowing in all ten directions in hundreds of streams as if from a fountain. That fountain is *caitanya-līlā*.”

Although *caitanya-līlā* appears later than *kr̥ṣṇa-līlā*, *caitanya-līlā* is the source, the foundation. We see that Krishna appeared in Dvāpara-yuga, in the previous age, and then Śrī Chaitanya Mahāprabhu appeared later, in Kali-yuga. Still, Their *līlā* is eternal. First there is the giver, then the gift. And the gift of Śrī Chaitanya Mahāprabhu is that in all the ten directions, He is distributing unlimited streams of sweet *kr̥ṣṇa-līlā* to the world. Kṛṣṇadāsa Kavirāja Gosvāmī concludes:

“O devotees, come! Like so many swans, you must swim in the lake of Chaitanya Mahāprabhu’s pastimes. From that lake *kr̥ṣṇa-līlā* is flowing to the world in different streams. Devotees, like clouds, take nectar from that lake and distribute that nectar freely to the fortunate souls. Come and live in that lake. Ask the swan of your mind to take shelter in that lake. May that swan swim in the nectarine lake of Śrī Chaitanya Mahāprabhu’s life and precepts, from where so many hundreds of streams of nectar are flowing in all directions. O devotees, I offer this humble prayer to you.”

(Excerpts from the book – ‘The golden Volcano of Divine Love’, by Śrīla Bhakti Rakṣaka Śrīdhara Dev Gosvāmī Mahārāja, published by Śrī Caitanya Sārasvata Maṭha)





THE SPECIAL MERCY OF ŚRĪ GAURA SUNDARA IN PROPAGATION OF THE HOLY NAME

By His Divine Grace Śrī Śrīla
Bhaktisiddhānta Sarasvatī
Ṭhākura Prabhupāda

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandipitaḥ
sadā hr̥daya-kandare sphuratu vaḥ śacī-nandanah*

(Vidagdha-mādhava 1.2)

“May Lord Śrī Sachinandana manifest in the inner-most chamber of my heart. He is the Original Supreme Personality of Godhead Śrī Hari in person. The Supreme Lord in His many divine incarnations has contributed to the welfare of the populace in manifold ways. In His auspicious advent He has uniquely bestowed what no other incarnation has offered before; the most magnificent gift, in the most compassionate vein form than ever before.”

Śrīla Rūpa Gosvāmī from his treatise Vidagdha Mādhava has showered this blessing on all of us through the medium of this verse. He is a world teacher both by instruction and model example. In the first place he has given this blessing to all with the intonation “*vaḥ*” and being humbly in the role of the servant of the servant. I have used this in the sense of

“*naḥ.*” In other words may my heart blossom with the resplendent appearance of Śrī Gaura Sundara. He, being moved by the infinite compassion on seeing the condition of wretched souls of our category, had tried to explain His teachings in all intelligible way through the medium which we can accept such teachings regarding the Supreme Lord.

In all situations whether man, demigod, beast, bird, even trees, wherever they were placed proper work may be defined as doing whatever service they are able to do in their own way. In other words engaging in the service of Lord Kṛṣṇa by whatever means one has in his disposal is the message of Lord Gaura Sundara. On the advent of Lord Gaura Sundara, all had the good fortune of hearing his extraordinary message including beasts, birds and insects, etc.

It is not to teach what had already been previously exhibited in his other various incarnations that he has appeared. But he has come to give something never given before '*svabhakti-śrī*' meaning his own natural devotion, '*sva*' which means his very own. In other words to perform real service to the Supreme Personality of Godhead by which He can become pleased with such service rendered. Mahāprabhu has informed us that pure devotional service is performed in five kinds of loving mellows. He has appeared to distribute this *unnatojjvala* mellows, his own spontaneous devotion to all like us, with our dried, arid hearts, characteristic of those struggling with the three modes of nature, the fallen conditioned souls.

He cannot be compared to the charlatans who compromise because of ulterior motives, but he has brought forth his message only to secure higher welfare for all living entities. All the different religious sects with their various concocted philosophies, in listening to the superior philosophy of Śrī Caitanya become convinced of the loop-holes in their useless convictions. How many of these trivial and very inferior methods have been conjured by the mental speculators in the cloak of spiritual progress? It is not, by any means, to give importance to these cheating methods



that Lord Gaura Hari has descended.

Whatever has been promulgated by the biggest scholars of thought in terms of spiritual doctrines is worth no more than straw in comparison, and all this deception was exposed on the authority of the holy book *Śrīmad Bhāgavatam* by Lord Gaurāṅga Dev. He also showed to the world in general that the only prime activity that could contribute to one's ultimate welfare is the chanting of the Holy Name but all the proper conditions of chanting have to be meted out.

If it is in order to satisfy our gross and carnal appetites in the name of sense-grat-

ification then these aural vibrations are not in any way received by the Supreme Lord. This is just glorification of the material energy of Kṛṣṇa, 'Māyā-kīrtana'. If we call such attempts chanting, this would mean complete bewilderment of the pure nature of devotional ideals. Also in mistaking the syllables of the Holy Name as mere words, part of a dictionary, then we are surely bound to be cheated. The sound of the Holy Name and the letters of the Holy Name are equivalent in truth to Lord Śrī Kṛṣṇa Personified.

'Bahubāmilīta yat kīrtanaṁ tadeva saṅkīrtanam' meaning the chanting of the Holy Name which is done in a congregation, in other words, 'saṅkīrtana'. This is not in any way the chanting done by the hypocritical groups like the 'sahajiyās' sects, nor is it the traditional chants of different races. It is not a venture to increase the bile formation in one's body. The imaginative songs created by the worldly is not 'saṅkīrtana' nor is the plea to the Supreme Lord to engage in intense sensual enjoyment. It is not a preventive measure for our physical ailments. The prayers of songs to the lesser demigods is in no way referred to as 'kīrtana'.

During the actual cultivation of chanting the Holy Name of Kṛṣṇa the warped intelligence of the impersonalists becomes removed, not excluding all the different classes of hard-core atheists, even to the point of them gaining salvation. The striking example of this is the imperson-

alist Prakāśānanda of Benares who was converted. The sense-enjoyers or those enwrapped in worldly life are also granted such a privilege of achieving perfection in toto. The evidence is cited in the case of Mahārāja Paṭapāruḍra. The practise of chanting Kṛṣṇa's names can ensure liberation to trees, stones, animals and creepers. The example is given when Śrīmān Mahāprabhu was travelling through the Jārikhaṇḍa Forest Path by foot. All the inhabitants along the jungle path attained liberation merely by hearing the vibrations of the Pure Name uttered by Him. Factually real liberation is not obtained because no one is actually chanting the Holy Names in the proper mood.

Sometimes many feel that the Supreme Lord is rightfully the order supplier for their carefree indulgence in all their gross and perverted desires for sense-gratification. How often in gross ignorance do we take up the call 'dhanam dehi janam dehi' — Oh Lord give me wealth, give me servants.

Lord Gaura Sundara has warned us in this connection not to do business in this fashion with the Supreme Lord. His dear servants and devotees were all model examples, completely desireless, without presence of motives for perfections, powers and mysticism in any way. In this sense the most glorious Śrīla Prabhodhanānda's statements verify this clearly:

*strī-putrādikathāṁ jahur viṣayiṇaḥ śāstra-pravādaṁ budhā
yogīndrā vijahurmmarunniamajakleśaṁ tapas-tāpasah
jñānābhyāsa-vidhiṁ jahusca yatayaś caitanya-candre param
āviṣkurvati bhakti-yoga-padavīṁ naivānya āsīdrasah*

(Caitanya Chandrāmṛta 113)

“When Śrī Caitanya Candra revealed the most exalted plane of pure *bhakti*, persons engrossed in sense pleasures gave up discussing mundane topics and attachment to wife, family and friends; scholars refrained from futile debates and arguments on the scriptures; powerful *yogīs* relinquished the tedious process of controlling their breathing (*prāṇāyāma*), a process produced from the desert of spiritual practices; *tapasvīs* abandoned severe *tapasya* (austerities); what to speak of the impersonalist *sannyāsīs* who renounced their search for undifferentiated Brahman realisation (*jñāna-abhyāsa*). At that time the world was immersed only in *bhakti-rasa*: the presence of no other *rasa* was felt.”

Having opportunity for personal service to the Supreme Lord the devotees reject everything unfavourable. All possible self-pride in their extraordinary talent and expertise are all offered to the Lotus Feet of Śrī Caitanya and acting in true humility, with guilelessness in serving exhibits the real humility as the verse *trṇād api sunīcena* signifies.

The devotees of the Supreme Lord Śrī Kṛṣṇa Caitanya remind the living entities by good counsel as living entities to try to understand their original identity and to move forward. In accepting such advice as unpalatable we are bound to be cheated of our true aims. The dotting parents in somehow restricting their uncontrollable child may have to sometimes use strong temporary measurements to discipline their child, similarly the physician may from time to time administer some bitter antidote to the diseased patient which may act against the natural relish of the patient. It is in this respect that the devotees of Śrīmān Mahāprabhu, in order to prod the living entities towards their eternal welfare, by inspiring them along the methods of devotion to Śrī Kṛṣṇa, persist in giving these healthy instructions. In seeing the surgeon with the surgical knife there is no real cause for anxiety. For in his making the compassionate slash with his knife, in the long run he will be performing the most beneficial activity conducive for our everlasting health.

The devotees of Mahāprabhu do not want to form simply any intelligent organisation that will become powerful, or to create some new types of religious dogma and doctrines. To think that this gift of Śrīmān Mahāprabhu was limited only to the province of Bengal or can only be achieved by those of the *brāhmin* castes is not a fact. The whole world, in whatever stages of life, can receive this precious gift of Mahāprabhu. He is most magnanimous and overflowing with compassion, never limited in any way. He is the form of complete bliss, knowledge and essence of the Supreme Deity. He is the reservoir of complete consciousness and has appeared to give enlightenment to the living entities bereft of such consciousness.

6 BHAKTI SIDDHĀNTA VĀṆĪ-SPARKS

If after having taken recourse to the shelter of Lord Gaura Hari, the most munificent incarnation, one subsequently becomes infected with envy or jealousy in one's heart then this is in direct opposition to the pure religion of the *Bhāgavatam* (*nirmatsarāṇām satām*) and is none other than gross misfortune; how else can it be explained?

Śrīla Bhakti Pramoda Purī Gosvāmī Mahārāj

The Māyāvādī, under the influence of his own defects such as *bhrama*, *pramāda*, *vipralipsā* and *karaṇāpāṭava*, does not believe in the eternal name, qualities, form and pastimes of the Supreme Lord and His devotees. Those that consider pure devotion and devotional characteristics to be momentary and perishable, those who deem them to be temporary, and who regard the eternal devotees and Supreme Lord to be equal, illusory, mortal elements are known as Māyāvādīs.

(Excerpt from '*Śrī Gaura ki vastu?*', by Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda)

If sections such as the Neḍā, Bāul, Sāin etc. leave aside their individual mental speculation and subtle misconceptions, and take to the chanting of the holy name without offences, then their offences to the *Vaiṣṇavas* can be nullified and they become eligible to enter into understanding *gaura-tattva*. Otherwise, in an effort to carve an idol of Gaurāṅga, they will mistake Him to be something else. Considering oneself independent and leaving the shelter of the lotus feet of Śrī Guru and the *Vaiṣṇavas* is certainly a path in the wrong direction.

(Excerpt from '*Śrī Gaura ki vastu?*', by Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda)

The salvationists, non-devotees and Māyāvādī's endeavours for self-improvement are on the temporary platform, but the eternal endeavours of the devotee are exclusively executed as devotional service. Māyā resides only where there is no *kṛṣṇa-bhakti*. The very place where there is Māyā, there will be pride. They think, "I understand so much", "I am very expert in understanding things" etc.

(Excerpt from '*Śrī Gaura ki vastu?*', by Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda)

The worship of the form of Gaura created by their imagination is certainly not the same object that is worshipped by the devotees. The Māyāvādī, with his mundane vision, installs Gaurāṅga and considers Him to be made from mundane elements, and by declaring, "My Gaurāṅga" etc., he preaches his own concocted philosophy in the name of Gaurāṅga. The devotee community never accepts these various sections of Māyāvādīs within any *iṣṭa-goṣṭhī* in any way, nor do the devotees give them their association in order to try and convince them.

(Excerpt from '*Śrī Gaura ki vastu?*', by Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda)

The unfortunate Māyāvādī, being deprived of the association of devotees, fails to understand the words spoken by the devotees and considers the devotee to be a babbler like himself. But who is ultimately cheated by this? The devotee, by rejecting the bad association of the Māyāvādī and by dint of serving Hari, has reached the highest position. The Māyāvādī, along with a few more backwards materialists, thinks that he has preached *gaura-bhakti* (albeit mixed with Māyāvāda). In reality, it is like stealing iron from a blacksmith and they are simply creating an unsubstantial, materialistic, greedy *sampradāya*.

(Excerpt from '*Śrī Gaura ki vastu?*', by Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda)

Śrī caitanya-vāṇī is the word of love. Only love can establish true happiness and unity between individuals and between communities. I can say with the utmost confidence that besides love, there exists no worldly policy—whether economic, social, national or religious—that can succeed in establishing peace among the members of a particular family, community or country, what to speak of the whole world. Therefore, on this very auspicious day, I earnestly pray unto the lotus feet of *śrī caitanya-vāṇī*, so that it may sprinkle its mercy throughout the whole world: "O *śrī caitanya-vāṇī*! Mercifully engage me and all the people of this world in Your service and thereby reveal Your unparalleled mercy for everyone."

(Excerpt from '*Śrī Caitanya-Vāṇī*', Year 2, Volume 1 and Year 17, Volume 1, written by Śrī Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja)

All glories to *śrī caitanya-vāṇī*! All glories to its servitors and all gentlemen respectful of its existence! May all the people of this world engage in hearing and speaking *śrī caitanya-vāṇī*, and thereby march forward on the path of true auspiciousness.

(Excerpt from '*Śrī Caitanya-Vāṇī*', Year 2, Volume 1 and Year 17, Volume 1, written by Śrī Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja)

"What is *kṛṣṇa-līlā*? It is the real essence of nectar. It is the gist of sweetness, happiness, and ecstasy. The sweetness of the sweetest thing that can ever be conceived is represented in *kṛṣṇa-līlā*. Then what is *caitanya-līlā*? In *caitanya-līlā*, that sweet nectar of *kṛṣṇa-līlā* is flowing in all ten directions in hundreds of streams as if from a fountain. That fountain is *caitanya-līlā*." Although *caitanya-līlā* appears later than *kṛṣṇa-līlā*, *caitanya-līlā* is the source, the foundation. We see that Krishna appeared in Dvāpara-yuga, in the previous age, and then Śrī Chaitanya Mahāprabhu appeared later, in Kali-yuga. Still, Their *līlā* is eternal. First there is the giver, then the gift. And the gift of Śrī Chaitanya Mahāprabhu is that in all the ten directions, He is distributing unlimited streams of sweet *kṛṣṇa-līlā* to the world.

(Excerpts from the book – '*The golden Volcano of Divine Love*', by Śrīla Bhakti Rakṣaka Śrīdhara Dev Gosvāmī Mahārāja, published by Śrī Caitanya Sārasvata Maṭha)

"O devotees, come! Like so many swans, you must swim in the lake of Chaitanya Mahāprabhu's pastimes. From that lake *kṛṣṇa-līlā* is flowing to the world in different streams. Devotees, like clouds, take nectar from that lake and distribute that nectar freely to the fortunate souls. Come and live in that lake. Ask the swan of your mind to take shelter in that lake. May that swan swim in the nectarine lake of Śrī Chaitanya Mahāprabhu's life and precepts, from where so many hundreds of streams of nectar are flowing in all directions. O devotees, I offer this humble prayer to you."

(Excerpts from the book – '*The golden Volcano of Divine Love*', by Śrīla Bhakti Rakṣaka Śrīdhara Dev Gosvāmī Mahārāja, published by Śrī Caitanya Sārasvata Maṭha)

If we analyse the very basis of surrender, we must ask: where does surrender begin? In full surrender, there are no rights. Whenever any rights are established, surrender becomes unnecessary. We cannot think, "We must fight for our innate rights." To a certain extent we may try for our rights in this world, but in Kṛṣṇa's pastimes this mentality has no place.

(Excerpts form the book – '*The golden Volcano of Divine Love*', by Śrīla Bhakti Rakṣaka Śrīdhara Dev Gosvāmī Mahārāja, published by Śrī Caitanya Sārasvata Maṭha)

Even the goddess of fortune, Lakṣmī-devī, cannot enter there, what to speak of others. It is inconceivable. Kṛṣṇa is not under any law or within anyone's fist. "All rights reserved." Everything is His sweet will. But He is absolute good; that is our solace. We cannot enter His domain as a matter of right. Even Lord Brahmā, Lord Śiva, and Lakṣmī-devī cannot enter there. But still, if we take the path chalked out by Śrī Chaitanya Mahāprabhu, we can enter and achieve a position there.

(Excerpts form the book – '*The golden Volcano of Divine Love*', by Śrīla Bhakti Rakṣaka Śrīdhara Dev Gosvāmī Mahārāja, published by Śrī Caitanya Sārasvata Maṭha)

The devotees of Mahāprabhu do not want to form simply any intelligent organisation that will become powerful, or to create some new types of religious dogma and doctrines. To think that this gift of Śrīmān Mahāprabhu was limited only to the province of Bengal or can only be achieved by those of the *brāhmin* castes is not a fact. The whole world, in whatever stages of life, can receive this precious gift of Mahāprabhu. He is most magnanimous and overflowing with compassion, never limited in any way. He is the form of complete bliss, knowledge and essence of the Supreme Deity. He is the reservoir of complete consciousness and has appeared to give enlightenment to the living entities bereft of such consciousness.

(By His Divine Grace Śrī Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda)

Main Address:

Śrī Śrīla Bhakti Siddhānta Vāṇī Sevā Trust
Sri Radha Kunda area, Kaushik colony, Sri Vrindavan Dham, U.P. India.

Branch Address:

Śrī Śrīla Bhakti Siddhānta Vāṇī Sevā Trust
Jalangi (Sarasvatī) Riverside building, Hulor Ghat colony,
Sri Mayapur Dham, Navadvip, District-Nadia, W.B. 741315 , India.

Branch Address 2:

Śrī Śrīla Bhakti Siddhānta Vāṇī Sevā Trust
Sri Godrumdvip (Sri Navadvip Dham) adjacent to Panchayet Office
building, Svarup Ganj, the main Bus Route connection Navadvip Ghat
and Krsna Nagar city (or station). District-Nadia, W.B. 741315 , India

Branch Address 3:

Goshala - Sri Shyam Go Dham
Suvarna Vihar (Gosh para, near water tower) Godrumdvip, Post Office
Amghat, P.S. Krsna Nagar Katwali Tana.
Contact No. of in charge of Goshala Tarun Krsna Prabhu –9832781479

BANGLA, HINDI

- [youtube.com/@chetanarjagaran](https://www.youtube.com/@chetanarjagaran)
- [instagram.com/chetanarjagaran/](https://www.instagram.com/chetanarjagaran/)
- [facebook.com/profile.php?id=61555893463392](https://www.facebook.com/profile.php?id=61555893463392)
- www.chetanarjagaran.com/
- www.echoesofabsolute.com/

ITALIAN

- [youtube.com/@sbsvst_it_de](https://www.youtube.com/@sbsvst_it_de)
- [instagram.com/sbsvst.it/](https://www.instagram.com/sbsvst.it/)
- [facebook.com/sbsvst.it](https://www.facebook.com/sbsvst.it)
- www.shyamdasbaba.it
- t.me/prabhupadtold (audio Harikatha)

ENGLISH

- [youtube.com/@BhaktisiddhantaOrg](https://www.youtube.com/@BhaktisiddhantaOrg)
- [instagram.com/sbsvst.en](https://www.instagram.com/sbsvst.en)
- [facebook.com/sbsvst.en](https://www.facebook.com/sbsvst.en)
- shyamdasbaba.com
- www.echoes-of-eternity.com
- t.me/gaudiyadarshan (audio Harikatha)
- t.me/shyambabasloka (slokas by Srila Shyam Das Babaji Maharaj)

PORTUGUESE

- [youtube.com/@sbsvst_br](https://www.youtube.com/@sbsvst_br)
- [instagram.com/sbsvst.br/](https://www.instagram.com/sbsvst.br/)
- [facebook.com/sbsvst.br](https://www.facebook.com/sbsvst.br)

GERMAN

- [youtube.com/@sbsvst_it_de](https://www.youtube.com/@sbsvst_it_de)
- [facebook.com/derharmonist.de](https://www.facebook.com/derharmonist.de)
- www.derharmonist.de

RUSSIAN

- [youtube.com/@BhaktisiddhantaOrg](https://www.youtube.com/@BhaktisiddhantaOrg)
- [instagram.com/sbsvst.ru/](https://www.instagram.com/sbsvst.ru/)
- [facebook.com/sbsvst.ru/](https://www.facebook.com/sbsvst.ru/)

17th ISSUE - Year II
Date of Publication: Tuesday 3 March 2026 —
Śrī Gaura Pūrṇimā – Appearance day of
Śrī Kṛṣṇa Caitanya Mahāprabhu



Gauḍīya Goṣṭhī Patih Śrī Śrīla Bhakti Siddhānta
Sarasvatī Gosvāmī Ṭhākura Prabhupāda said that:

“The Vaiṣṇava Philosophy has spoken about true wisdom. True wisdom is not subject to an attack from any rival camp like the changeable and fluctuating knowledge of the empiricists; this is the special feature of the Vaiṣṇava Philosophy. The philosophies that have been, are being and will be built on the foundation of empiricism will be abandoned, enlarged and altered along with the increase and decrease of experience. Before the civilization five-thousand years old, the three-thousand-year-old civilization is imperfect; and the seven-thousand-year-old one is more enlarged; and in ten thousand years it will be still further changed and enlarged. The Vaiṣṇava Philosophy built, as it is, upon the strong unalterable foundation, of true and perfect wisdom is not fit for change and reformation through scuffling and disputes even like the foot-ball being kicked to and fro.”

(from 'The Harmonist' or 'Sajjan Toshani')



The Divine Voice of Sri Gauḍīya Guruvarga