

*tava kathāmṛtam tapta-jīvanam*



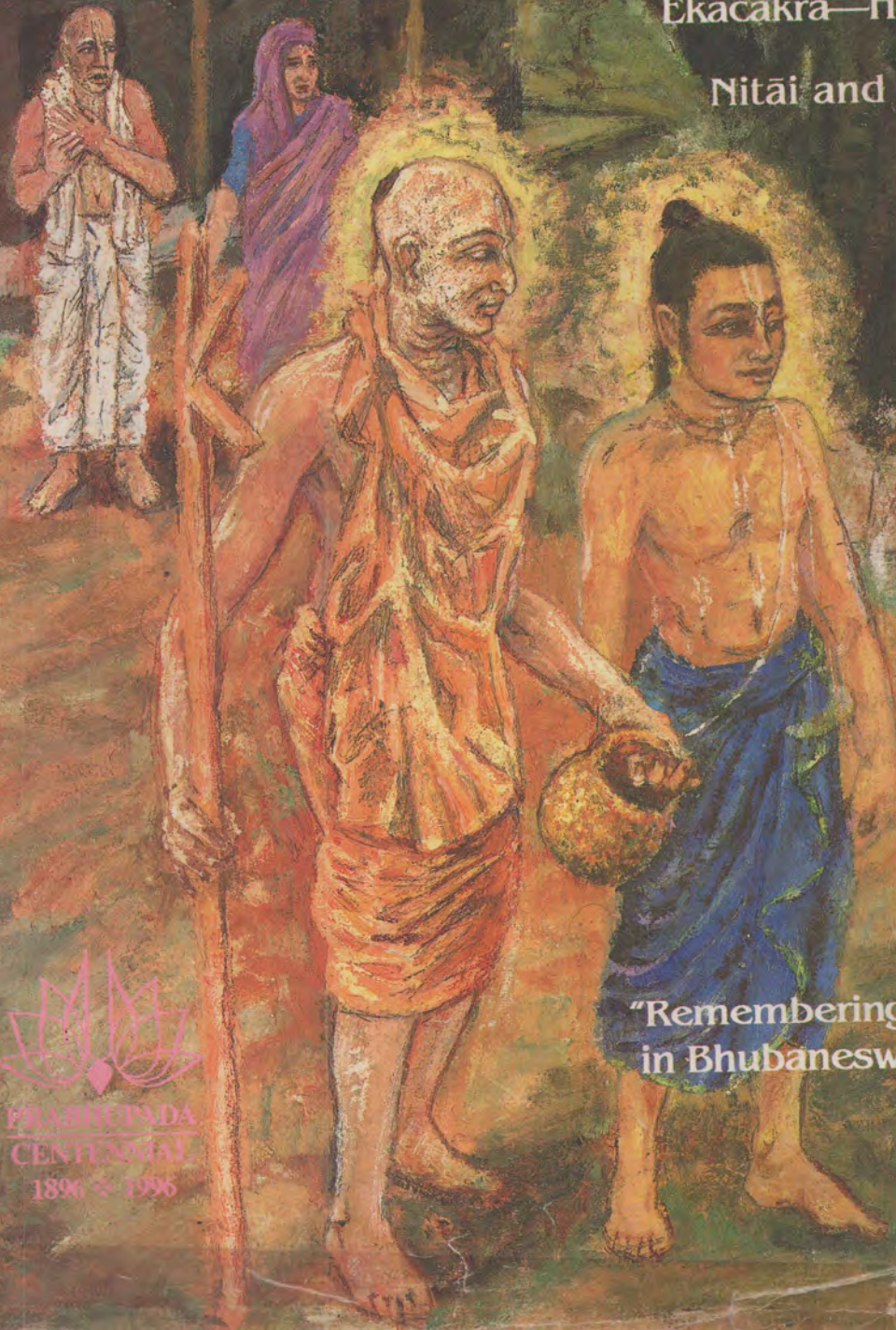
Vol. 2 No. 1

*Nitāiyer Adbhuta Bala-līlā*

# The Amazing Childhood Pastimes of Lord Nityananda

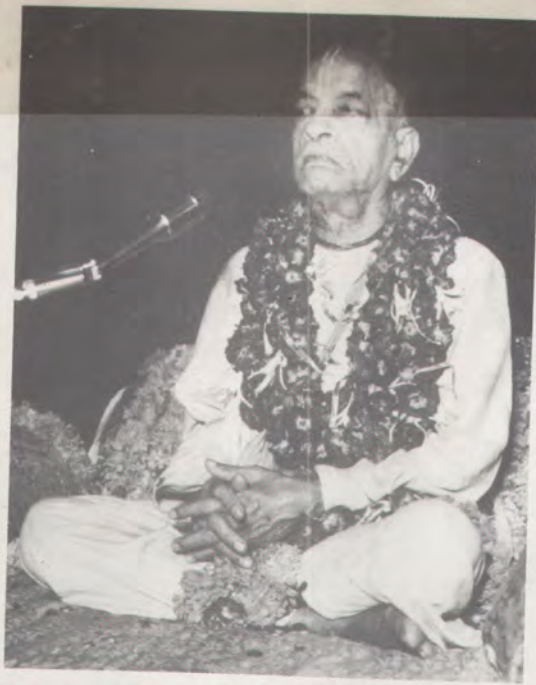
Ekacakrā—Home of Nitāi

Nitāi and the Thieves



"Remembering Prabhupāda  
in Bhubaneswar"

  
PRABHUPADA  
CENTENNIAL  
1896 × 1996



**Dedicated To His Divine Grace A.C. Bhaktivedanta Swami Prabhupada  
Founder Acarya of the International Society For Krishna Consciousness  
In Honor of His Centennial Appearance Anniversary**

*saṁsārera pāra haiyā bhaktira sāgare  
ye dūbibe se bhajuka nitāi cāndere  
āmāra prabhura prabhu śrī gaurasundara  
e baḍa bharasā citte dhari nirantara*

"Beyond the ocean of birth and death is the *bhakti* ocean. Let those who would go there worship Lord Nityānanda (the original guru). I will hold this faith within my heart forever: My master is Nityānanda; His Lord is Gaurasundara. (By the mercy of Lord Nityānanda one gets the mercy of Gaurasundara. Nityānanda is therefore the original guru. As such the guru is the representative of Lord Nityānanda. These two are non-different.)  
(C. Bhāg. 1.17.152-153)

### Statement of Purposes

As stated by Śrīla Prabhupāda in his introduction to *Kṛṣṇa Book*:

"It is essential for persons who are actually liberated to hear about the pastimes of Kṛṣṇa. That is the supreme relishable subject matter for one in the liberated state. Also, if persons who are trying to be liberated hear such narrations ...then their path of liberation becomes very clear. ...Lord Caitanya has therefore advised His followers that their business is to propagate *kṛṣṇa-katha*."

In keeping with this desire of Śrīla Prabhupāda, the purpose of this magazine is simply to propagate *kṛṣṇa-katha*. We will consider our efforts successful if this journal is a source of inspiration for the preachers of Kṛṣṇa consciousness to continue their efforts to push on Lord Caitanya's movement. Our second desire is to establish through the medium of this magazine how everything is in Śrīla Prabhupāda's books.

### Sri Krishna Kathamrita

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Kṛṣṇa's Nectarean Words and Pastimes are Our Life and Soul

# Sri Krishna Kathamrita

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D E P A R T M E N T S

## Letters to the Editor



### Nectar of Distribution

We are distributing the *Krishna Kathamrita* magazine in various exciting ways here at Adelaide, ISKCON. First of all, we have made the *Krishna Kathamrita* our bi-monthly newsletter. It is mailed out to about 25 people so far. Some of them have purchased a yearly subscription. We always include a cover letter introducing the magazine and explaining local activities and Vaisnava events. We regularly get letters in reply thanking us for such a wonderful magazine.

Also we distribute the magazine at 'Crossways Restaurant' to brand new people, that are for the first time finding out about Krishna consciousness. For example, Susan commented with blissful appreciation that, the story of Krishna shaving His head and becoming a sannyasi was her favorite! This proves to us that the *Krishna Kathamrita* is not only for the experienced devotees but can be immediately tasted by conditioned souls due to its transcendental nature, pure *krishna-katha*. We also sell the magazine at the Sunday feast book table, and the guests buy it readily by our suggestion. Also I have read from it for the Sunday Feast lecture. Also we sometimes give *Srimad-Bhagavatam* class from the magazine with guaranteed assurance that all will be pleased. Our temple president distributes them free as gifts to favorable persons that visit the Temple. And last of all we are sending them to Temple book shops around Australia and recently New Zealand. Thank you for your efforts, we are eagerly awaiting issue 3 and 4.

**Acaryavan dasa -Adelaide Australia**

### Eager to subscribe

Please accept my humble thanks and heartiest compliments on your great effort in bringing out "*Śrī Kṛṣṇa Kathāmṛta*" which is excellent reading material to inspire lowly materially driven souls like me. Kṛṣṇa is, as the great Vaiṣṇava *ācāryas* say, an ocean of illimitable joy and knowledge and

no amount of engagement with His stories can fully satisfy anybody. I have read and reread your magazine Vol.1, No.2 with great interest and am very eager to be a regular subscriber. Please also send me Vol. 1 No. 1. Kindly treat this as urgent. As every day of my wait appears as long as a year.

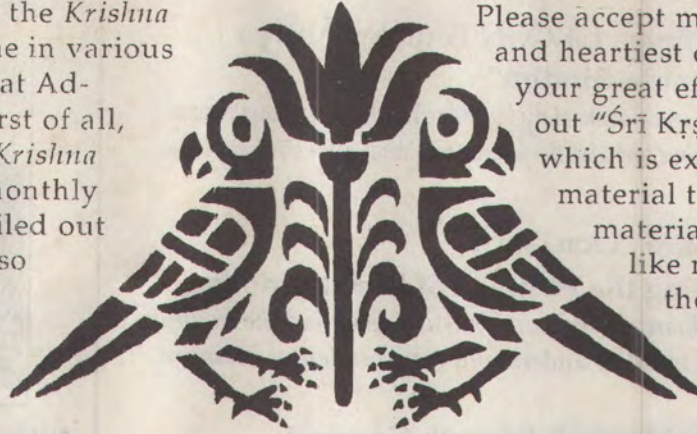
**V. Ganesh -Madras**

I received the most recent edition of "*Kathamrta*". It is full of nectar and thank you for sending it to me. Is there some subscription fee? Just let me know and I will happily send it off.

**Badrinarayan dasa -San Diego Ca.**

Thank you warmly for the wonderful *Krishna Kathamrita* you made last year. You are truly magnanimous. I wish that there will be more of this nectar.

**Gopinatha dasa -Paris France.**



## The Solution To All Problems



One well wishing devotee recently told me, "Your magazine is okay, but it's only sweet, nice *kṛṣṇa-kathā*. What the society of devotees needs," he said, "is something that addresses the issues." I appreciated the advice of my well-wishing friend, but we have a different opinion. The *only* issue, the *only* problem we see in this society, or anywhere in the material world, is a lack of pure *kṛṣṇa-kathā*. This is the mood of our previous *ācāryas*. Śrīla Bhaktisiddhānta used to say, "The only problem in this world is a lack of Kṛṣṇa consciousness." Śrīla Bhaktisiddhānta, Bhaktivinoda, and more recently the revered founder of ISKCON, Śrīla Prabhupāda, each of these exalted Vaiṣṇavas were the greatest social reformers of their time. What was their method of reform? Simply one thing—pure *kṛṣṇa-kathā*, *bhāgavata-kathā*. Śrīla Prabhupāda didn't make big elaborate political arrangements for his revolution. He simply sat under a tree in Thompson Square park in the Lower East side of New York, chanted and spoke pure *kṛṣṇa-kathā*. By that sound vibration coming from his pure lips he created the greatest revolution in the history of the world.

It's not that only the non-devotee society has problems. Until we actually come to the platform of the pure, *genuine* Kṛṣṇa consciousness that Śrīla Prabhupāda envisioned for us we will also find problems in our society of devotees. Śrīla Prabhupāda used to say, "To create a spiritual movement in the material world is a very difficult thing." So we may also have our problems. But the difference between the devotees and the non-devotees is the method we adopt to solve those problems. The devotees don't have faith in any material solutions. These are only so much blowing on the boil. Our faith is in hearing and chanting pure *kṛṣṇa-kathā*. Śrīmad-Bhāgavatam 2.1.5 describes:

*tasmād bhārata sarvātmā  
bhagavān īśvaro hariḥ  
śrotavyaḥ kīrtitavyaś ca  
smartavyaś cecchatābhayam*

"O descendant of King Bharata, one who desires to be free from all miseries must hear about, glorify and also remember the Personality of Godhead, who is the Supersoul, the controller and the saviour from all miseries."

Our mood in this magazine is supremely idealistic. We have no faith in the meetings, solutions, resolutions and materialistic plan making of the materialists. Let them do as they like. We have a different solution. Śrīmad-Bhāgavatam states, *tad-vāg-visargo janatāgha-viplavo*, "This knowledge is meant to create a revolution." (Bhāg. 1.5.11) Our only business is to simply pass it on without adding or subtracting from it, keeping it just as we have received it in our Gauḍīya *paramparā*. This is our idea with this magazine, we simply want to print pure *kṛṣṇa-kathā* as it is. *Bhavausadhāc chotramano-bhirāmāt* (Bhāg. 10.1.4). This type of hearing with no additives and no artificial preservatives is our real medicine, our real health food. This will give us our fitness back and nothing else. Our method of taking this medicine is to drink through our ears the nectar that comes directly from the lips of Kṛṣṇa's pure devotees. As Śrīla Bhaktisiddhānta describes in this issue, that nectar can only be gotten by hearing from the living *bhakta-bhāgavata*. Begging mercy of the Vaiṣṇava readers,  
*dāso 'smi,*  
Mādhavānanda dāsa





***"If one has not developed the aptitude of loving service to the Lord by engaging himself in the direction of the spiritual master one cannot make any progress whatsoever."***

Śrīla Rūpa Gosvāmī's

# Bhakti Rasamrita Sindhu

Pratiṣṭitācārya



## Devotional Service to the Lord

1960 Translation and Purport By  
His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda  
Chapter one

(Continued from last issue)

### TEXT 8

*tatra pūrve vibhāgesmin  
bhaktibhedanirūpake  
anukrameṇa vaktavyam  
laharīṇām catuṣṭayam*

*tatra*- thereupon; *pūrve*- eastern; *vibhāgesmin*- division of it; *bhakti*- devotional service; *bheda*- categories; *nirūpake*- in the estimation; *anukrameṇa*- respectively; *vaktavyam*- has to be described; *laharīṇām*- of the waves; *catuṣṭayam*- four only.



hereupon in the eastern division of devotional service, the waves of four categorical estimations have to be described respectively.

**PURPORT** In the very beginning of a scientific approach of devotional service the author has attempted to make a clear distinction of pure devotional service from the popular misconception of the *bhakti* cult (sentimentalism). He has particularly taken the precaution from generalizing the cult by popular notion. This is not a sentiment of a particular type of men passing as so-called devotees, but it is practical work meant for every living being in his natural and constitutional position. That is the specialty of this work *Bhakti-rasāmṛta-*

*sindhu*. He has tried to clear the popular notion of the *Bhakti* cult being contaminated by other prescribed duties originated from material hankerings, fruitive work or performance of sacrificial ceremonies. *Bhakti* cult does not belong to either empirical philosophy or imaginary sentiments. Neither does it depend on experimental thought. The *bhakti* cult or devotional service is so pure that it includes all the good qualities of higher status of life.

### TEXT 9

*ādyā sāmānya bhaktyāḍhyā  
dvitīyā sādhanānvitā  
bhāvāsritā tṛtīyā ca  
turyā prema-nirūpikā*

*ādyā*- in the beginning; *sāmānya*-general; *bhaktyāḍhyā*-enriched devotional service, *dvitīyā*- the second stage; *sādhanā*- practice; *anvitā*- symptomatic; *bhāvāsritā*- developed consciousness; *tṛtīyā*- the third stage; *ca*- and; *turyā*- the fourth one; *prema*- transcendental love; *nirūpikā*- designative.

In the beginning (or the first wave of the ocean) generalization of enriched devotional service is described. In the second, practical and symptomatic treatment is done. In the third, developed consciousness of devotional service is discussed and in the fourth, transcendental love of Godhead is included.

**Specific use of the word *ānukūlyena* is significant. This means that loving service of the Lord and not just simple attachment for the Lord is to be known as devotional service.**

TEXT 10

*tatrādau suṣṭhu vaiśiṣṭyam  
asyāḥkathayitum sphutam  
lakṣaṇam kriyate bhakter-  
uttamāyāḥ satām matam*

*tatra-* thereupon; *adau-* in the beginning; *suṣṭhu-* particularly; *vaiśiṣṭyam-* specifically; *asyāḥ-* of this; *kathayitum-* in order to describe; *sphutam-* clearly; *lakṣaṇam-* specific characteristics; *kriyate-* being established; *bhakter-* of devotional service; *uttamāyāḥ-* first qualitative; *satām-* of the sages; *matam-* opinion.

In the beginning therefore of this treatise the first qualitative symptoms of devotional service as approved by the great sages—are being particularly and specifically characterized.

TEXT 11

*anyaḥbhilāṣitā-sūnyam  
jñāna-karmādy-anāvṛtam  
ānukūlyena kṛṣṇānu-  
śīlanam bhaktir uttamā*

*anya-* other than devotional services; *abhilāṣita-* act of desiring; *sūnyam-* devoid of; *jñāna-* the path of the monists; *karma-* fruitive work; *ādi-* etcetera; *anāvṛtam-* uncovered by; *ānukūlyena-* favorably; *kṛṣṇa-* the Supreme Personality of Godhead; *anuśīlanam-* to act practically; *bhaktir-* devotional services; *uttamā-* superior quality.

The superior quality of devotional service to Kṛṣṇa is to act favorably for the Personality of Godhead. This means that the service must be not be covered by the path of the monists, fruitive workers or desires other than devotional service.

**PURPORT** Śrīla Rūpa Gosvāmī begins with pure devotional service and he defines in the very beginning the characteristics of unadulterated service of the Lord. In the Bhagavad-gītā it is said that four kinds of men who had performed pious activities in the past take to devotional service of the

Lord. They are the distressed, the poverty-stricken, the learned and the inquisitive. The distressed man takes to devotional service with a view to receive some favor from the Lord. The poverty-stricken also takes to devotional service to remove his adversities. The learned man takes to devotional service not for any material gain but for spiritual salvation and the inquisitive takes to devotional services just to know only the principles of theism etc. All these devotees are not pure devotees because all of them take to such devotional activities with an intention of personal gain. Śrīla Rūpa Gosvāmī in the very beginning of his definition of devotional service wants to impress upon us that there is no question of personal gain in pure devotional service. Such service must be rendered to the Lord out of pure love of Godhead which is lying dormant in every living being. As no one is taught how to laugh or cry or to begin sex life and all these actions automatically come into being in due course, so also the love of Godhead is spontaneous and nobody is required to learn it by some external agent. But as sex life or other similar spontaneous activities of a man are sometimes conspicuous by absence on account of a diseased condition of the body such as impotency etc, similarly, due to the diseased condition of the living being on account of long association with material energy, love of Godhead has to be awakened by practical and prescribed services. Such routine services will be discussed in due course. So far as the definition of pure devotional service is concerned, it is described here that such devotional service must be active. There is no place for mental speculative action in devotional service. *Anuśīlanam* means practical work. Such practical work is done in relation with the body, mind and speech. And such practical work is done also in terms of initiative and obstructive tendencies. That practical work is done favorably and unfavorably. And there are so many sections and subsections of that practical way of thinking, feeling and willing for the benefit of Kṛṣṇa. The primary practical work in the devotional service is to accept a practical spiritual master, both initiator and instructor, and inquire from him about all practical problems in the line of devotional service. The devotee having followed the primary rules in this connection will gradually develop an attachment and taste for the service. After this, an atmosphere of constant association for devotional



service will be felt and such temperament will help the devotee to rise up to the stage of fixed up position in rank. All these higher stages of devotional improvements will depend more or less on the merciful benediction of a superior devotee who is already himself engaged in transcendental loving service.

The word Kṛṣṇa indicates the Personality of Godhead with His unlimited expansions. The Lord expands Himself in innumerable forms such as Śrī Rāma, Śrī Nṛsiṃha, Śrī Varāha, and many other incarnations and beams of expansions. Some of them are mentioned in the scriptures like the Bhāgavat Purāṇa, and all of them are Viṣṇu tattva and thus they are also on an equal footing and status with Kṛṣṇa. In other words, the word Kṛṣṇa includes all other expansions and incarnations of the Personality of Godhead. The process of devotional service in the primary stage is the same as that of devotional service of Kṛṣṇa or Viṣṇu or Nārāyaṇa. In the higher stages of service there is difference of *rasa* which we have already discussed in the beginning of this translation. In the critical differentiation of *rasa* study there is specific transcendental difference of reciprocating the devotional service, but in essence there is no difference between the service of Rāma or Kṛṣṇa. These particular differences will be taken up later on.

Specific use of the word *ānukūlyena* is significant.

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**For more on *ānukūlyena kṛṣṇa* see the article "Krishna Only Belongs to Radharani" in this issue**

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This means that loving service of the Lord and not just simple attachment for the Lord is to be called devotional service. When the attachment is inimical it is not called devotional service. The attachment of Kāṁsa with Kṛṣṇa was from the opposite side of love. But there was indirect attachment for the Lord. That sort of attachment is not to be accepted as devotional service. The devotee must render service to the Lord which is acceptable to Him. The neophyte devotee must therefore take the shelter of a

superior devotee who is already engaged in the service of the Lord under the direction of his spiritual master. The spiritual master is the via media between Kṛṣṇa and the devotee. The order of the Lord is transmitted to the devotee through the medium of the spiritual master. Therefore, to accept the service of a bonafide spiritual master is the first thing to be done in the matter of devotional service.

From the study of the Bhagavad-gītā, which is directly spoken by the Lord, we can have a glimpse of our eternal relation with the Lord. It is said there clearly that the living entity must take to the service of the Lord, leaving aside all other engagements.

There is further instruction in that book of knowledge that a man who preaches the teachings of the *Bhagavad-gītā* is the most confidential servitor of the Lord. From these it appears that the nature of the service which is acceptable to the Lord is generally engagement of a devotee constantly without any deviation in the service of the Lord and that service especially in this age of forgetfulness is to educate people in the matter of God-consciousness generally.

The bonafide spiritual master can give direction to the neophyte devotee on the principles of the primary stages of devotional service of the Lord. If one has not developed the aptitude of loving service of the Lord by engaging himself in the direction of the spiritual master one cannot make any progress whatsoever. The test of devotional service will also be discussed later on. Nobody can claim to have made any progress in the devotional service without being tested by the symptoms.

Śrīla Jīva Gosvāmī says, when we speak of inviting the warrior it does not mean we invite the weapons of the warrior. The warrior means always to be decorated or followed by his weapons. But the host does not mean to please the weapons but the warrior himself. Similarly we must know whether the Lord is satisfied by our service without being too much attached in the formulas. There are many who pass by the name of devotees but when they are put in the acid test of genuine symptoms, generally they come to the class of mundaners. Lord Caitanya says that *kṛṣṇa-prema* or a genuine love for the Lord is the last word in the kingdom of devotional service. In the absence of such genuine love for Kṛṣṇa which is



There are many who pass by the name of devotees but when they are put in the acid test of genuine symptoms, generally they come to the class of mundaners. Lord Caitanya says that kṛṣṇa-prema or a genuine love for the Lord is the last word in the kingdom of devotional service. In the absence of such genuine love for Kṛṣṇa which is followed by the symptoms of detachment for mundane things, one cannot be certified to have made any progress in the matter of devotional service.

followed by the symptoms of detachment for mundane things, one cannot be certified to have made any progress in the matter of devotional service. The word *anu* suggests that one should engage himself in the service of the Lord without any interval. He must be engaged in the service cent percent and always. There must not be any interruption in such progress of devotional service. These are some of the symptoms of devotional service in reality. Besides these there are other secondary symptoms which are as follows:

The devotee must be completely freed from all desires other than devotional service. That is the standard of first quality devotional service. Desires other than devotional service are many under the heading of *karma*, *jñāna*, *yoga*, etc. *Jñāna* or knowledge is generally accepted in the sense of monism or to become one with the Supreme. When we say that devotional service must be untouched by *jñāna* we mean this philosophy of oneness. Otherwise, knowledge pertaining to the culture of devotional services has to be attained with full vigor. Without specific knowledge in the matter of pure devotional services with reference to the context of *Vedas*, *Purāṇas*, *Mahābhārata* and *pañcarātric* regulations, no devotional service will stand bonafide. Any pretension of devotional service without the knowledge of the above mentioned scriptures is nothing but disturbing elements in that path.

When we speak of *karma* detached from devotional service we mean fruitive works which are mentioned in the *smṛti śāstras* for obtaining elevation in the material existence. Devotional service must be freed from such fruitive activities, but such work as is conducive to the development of devotional service must be cultured. Such work which helps enlightenment of devotional service will be explained in this book later on. The word *adi* is the sum total of all such non-devotional activities like *yoga* or unnecessary penances for sense gratification. Great materialistic



kings like Rāvaṇa or Hiryaṇyakaśipu had undergone severe penances for many, many years just to obtain temporary benefit of sense enjoyment. But ultimately they could not protect themselves, in spite of all these penances, from the punishment imposed upon them by the Personality of Godhead.

The conclusion is that the culture of devotional service of the Lord must be restricted within the pure devotional activities only and nothing more whatsoever. Such activities are elaborately mentioned in the *Bhāgavatam* and other scriptures. The *Bhakti-rasāmṛta-sindhu* is also within the category of those scriptures.



(Continued in next issue)



Śrīla Prabhupāda Vānī

Śrīla Prabhupāda on  
The Test Of Religion: How Much You Have Developed Love of God

That is the best form of religion which performing one becomes elevated to devotional service of the Lord. Not religious formalities. One has to test by the result. *Phalena pariciyate*. You are Christian, I am Hindu, or he is Mohammedan. That's all right. You are very good, I am very good, he is very good. But what is the result of your following religion? Have you attained love of God? Simply I go the church, I go to temple, and I do all kinds of nonsense, I have no love for God, I have love for my *māyā* and I go simply..., that is useless. Religious principle means... It doesn't matter whether you are Hindu or Christian or Muslim or anything. It doesn't matter. Just see *Bhāgavata*. *Sa vai pumsam paro dharmo*. That sort of religion is nice, best, by which you can develop love of Godhead. It doesn't mention that "This religion is best, that religion is best." That religion is best which helps someone, the religionist, to develop love of God, Godhead. If you put to test all kinds of religion in this formula of *Śrīmad-Bhāgavatam*, you'll understand which religion is best. You haven't got to ask anybody. Simply by testing how much one has developed love of Godhead. How much one has learned to love Kṛṣṇa or God. If, following any type of religion, if you get this result, then you have performed your religious principle very nicely. This is the answer. And what kind of love? *Ahaituki*, without any cause. "Oh, I love God because I want something from Him." Generally, as they love God, distress, they want something. "My dear Lord, I am very unhappy. Please help me." That is also good. That is not bad. That is accepted in Bhagavad-gita. But that is not pure love. Pure love means there is no reason. "Why I am loving Kṛṣṇa? Oh, there is no reason. I love Kṛṣṇa. I want Kṛṣṇa." This is love. Just like Caitanya Mahaprabhu says... "Whatever you do You are my Lord. I don't mind whether You put me into distress or You put me into happiness. Or if You don't help me in realizing You. It doesn't matter. Still, I love You. Whether I am going to hell or heaven, it doesn't matter. But I love You." Just like Cowper said, "England, with all thy fault, I love you." This is love. This is material, crude. *Ahaituki apratihata*. *Apratihata* means that business, "I love Kṛṣṇa," cannot be stopped. "I could not love Kṛṣṇa because I was busy in doing this thing or that thing, or because..." So many reason we can put forward. No. Love of Kṛṣṇa cannot be stopped by any material reason. That is love. Nobody can say that "For this reason I could not love Kṛṣṇa." There is no reason. There is no impediment for anyone. Any circumstances. So any religious principle which helps a person to love Kṛṣṇa and God, in that way, without any reason, without any impediment... Just like flow of the river. There is no impediment in this world which can stop the flow of the river. Or the waves of the Pacific Ocean. There is no power in the material world which can stop the waves going on, going on, going on. You see? Similarly, that is the best type of religion. Now just see how *Bhāgavata* is liberal in the description of religion. Religion... You are religious, you are very pious man—how it will be tested? How much you have developed love of God. That's all. Without any reason, without any impediment. This is test of best religion.

Room Conv. San Francisco, April 1, 1969

# Understanding the Writings of Bhaktivinoda

By Śrīla Bhaktisiddhānta Sarasvatī  
Ṭhākura Prabhupāda

Singha Guru



[Originally published in the December 1931 issue of the *Harmonist* magazine, under the title of "Ṭhākura Bhaktivinoda"]

**W**e avail of the opportunity offered by the anniversary celebrations of the advent of Ṭhākura Bhaktivinoda to reflect on the right method of obtaining those benefits that have been made accessible to humanity by the grace of this great devotee of Kṛṣṇa. Ṭhākura Bhaktivinoda has been specifically kind to those unfortunate persons who are engrossed in mental speculation of all kinds. This is the prevalent malady of the present age. The other ācāryas who appeared before Ṭhākura Bhaktivinoda did not address their discourses so directly to the empiric thinkers. They had been more merciful to those who are naturally disposed to listen to discourses on the absolute without being dissuaded by the specious arguments of avowed opponents of Godhead. Śrīla Ṭhākura Bhaktivinoda has taken the trouble of meeting the perverse arguments of mental speculationists by the superior transcendental logic of the absolute truth. It is



**That day is not far distant when the priceless volumes penned by Ṭhākura Bhaktivinoda will be reverently translated by the recipients of his grace into all the languages of the world.**

thus possible for the average modern readers to profit by the perusal of his writings. That day is not far distant when the priceless volumes penned by Ṭhākura Bhaktivinoda will be reverently translated by the recipients of his grace into all the languages of the world.

The writings of Ṭhākura Bhaktivinoda provide the golden bridge by which the mental speculationists can safely cross the raging waters of fruitless empiric controversies that trouble the peace of those who choose to trust in their guidance for finding the truth. As soon as the sympathetic reader is in a position to appreciate the sterling quality of Ṭhākura Bhaktivinoda's philosophy the entire vista of the revealed literatures of the world will automatically open out to his reclaimed vision.

## Serious Misunderstandings



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

## Service of the Pure Devotee is Essential For Understanding



The personal service of the pure devotee is essential for understanding the spiritual meaning of the words of Ṭhākura Bhaktivinoda. The editor of this journal, originally started by Ṭhākura Bhaktivinoda, has been

Those who pass an empiric examination regarding the contents of his writings are not necessarily also self-realized souls.

trying to draw the attention of all followers of Ṭhākura Bhaktivinoda to this all-important point of his teachings. It is not necessary to try to place ourselves on a footing of equality with Ṭhākura Bhaktivinoda. We are not likely to benefit by a mechanical imitation of any practices of Ṭhākura Bhaktivinoda on the opportunist principle that they may be convenient for us to adopt. The guru is not an erring mortal whose activities can be understood by the fallible reason of unreclaimed humanity. There is an eternally impassable line of demarcation between the savior and the saved. Those who are really saved can alone know this. Ṭhākura Bhaktivinoda belongs to the category of the spiritual world teachers who eternally occupy the superior position.

The present editor has all along felt it his paramount duty to try to clear up the meaning of the life and teachings of Ṭhākura Bhaktivinoda by the method of submissive listening to the

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Articles written by my Guru Maharāja can be published without any hesitation.

(Letter 69-11-16)

transcendental sound from the lips of the pure devotee. The guru who realizes the transcendent meaning of all sounds, is in a position to serve the absolute by the direction of the absolute conveyed through every sound. The transcendental sound is Godhead, the mundane sound is non-Godhead. All sound has got these opposite aptitudes. All sound reveals its divine face to the devotee and only presents its deluding aspect to the empiric pedant. The devotee talks apparently the same language as the deluded pedant who had got by heart the vocabulary of the scriptures. But notwithstanding apparent identity of performance the one has no access to the reality while the other is absolutely free from all delusion.

## Mechanical Repetition Condemned



Those who repeat the teachings of Ṭhākura Bhaktivinoda from memory do not necessarily understand the meaning of the words they mechanically repeat. Those who pass an empiric examination regarding the contents of his writings are not necessarily also self-realized souls. They may not at all know the real meaning of the words they have learnt by the method of empiric study. Take for example the name "Kṛṣṇa." Every reader of Ṭhākura Bhaktivinoda's works must be aware that the name manifests Himself on the lips of His serving devotees

although He is inaccessible to our mundane senses.<sup>1</sup> It is one thing to pass the examination by reproducing this true conclusion from the writings of Ṭhākura Bhaktivinoda and quite another matter to realize the nature of the holy name of Kṛṣṇa by the process conveyed by the words.

Ṭhākura Bhaktivinoda did not want us to go to the clever mechanical reciter of the mundane sound for obtaining access to the transcendental name of Kṛṣṇa. Such a person may be fully equipped with all the written arguments in explanation of the nature of the divine name. But if we listen to all these arguments from the dead source, the words will only increase our delusion. The very same words coming from the lips of the devotee will have diametrically opposite effect. Our empiric judgment can never grasp the difference between the two performances.

The devotee is always right. The non-devotee in the shape of the empiric pedant is always and necessarily wrong. In the one case there is always present the substantive truth and nothing but the substantive truth. In the other case there is present the apparent or misleading hypothesis and nothing but untruth. The wording may have the same eternal appearance in both cases. The identical verses of the scriptures recited by the devotee

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

and the non-devotee, may be apparently misquoted by the devotee but the corresponding values of the two processes remain always categorically different. The devotee is right even when he apparently misquotes, the non-devotee is wrong even when he quotes correctly the very words, chapter and verse of the scriptures.

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

## What is Shashtra?



What are the scriptures? They are nothing but the record by the pure devotees of the divine message appearing on the lips of the pure devotees. The message conveyed by the devotees is the same in all ages. The words of the devotees are ever identical with the scriptures. Any meaning of the scriptures that belittles the function of the devotee who is the original communicant of the divine message contradicts its own claim to be heard. Those who think that the sanskrit language in its lexicographical sense is the language of the divinity are as deluded as those who hold that the divine message is communicable through any other spoken dialects. All languages simultaneously express and hide the absolute. The mundane face of all languages hides the truth. The transcendental face of all sound expresses nothing but the absolute. The pure devotee is the speaker of the transcendental language. The transcendental sound makes His appearance on the lips of His pure devotee. This is the direct, unambiguous appearance of the divinity. On the lips of non-devotees the absolute always appears in His deluding aspect. To the pure devotee the absolute reveals Himself under all circumstances. To the conditioned soul, if he is disposed

<sup>1</sup> Śrīla Bhaktivinoda Ṭhākura in his book *Jaiva Dharma* chapter 23 describes: "The name of Lord Hari was not originated in this material world. The Jīva is only eligible to chant the holy name when he has assumed his pure form in his spiritual body. No conditioned soul in the material world under the bondage of illusion is able to utter the holy name with any of his mundane sense organs. But when his real transcendental self works through the grace of the *hlādinī śakti* of the Lord, it is then, and then alone, that the real name of the Lord appears. The holy name is not merely a combination of letters, it only manifests itself on the tongue of a devotee who has developed love for the Lord."

to listen in a truly submissive spirit, the language of the pure devotee can alone impart the knowledge of the absolute. The conditioned soul mistakes the deluding for the real aspect when he chooses to lend his ear to the non-devotee. This is the reason why the conditioned soul is warned to avoid all association with non-devotees.

### To Understand One Must Hear From a Pure Devotee



Ṭhākura Bhaktivinoda is acknowledged by all his sincere followers as possessing the above powers of the pure devotee of Godhead. His words have to be received from the lips of a pure devotee. If his words are listened to from the lips of a non-devotee they will certainly deceive. If his works are studied in the light of one's own worldly experience their meaning will refuse to disclose itself to

**The pure devotee is the speaker of the transcendental language. The transcendental sound makes His appearance on the lips of His pure devotee. This is the direct, unambiguous appearance of the divinity.**

such readers. His works belong to the class of the eternal revealed literature of the world and must be approached for their right understanding through their exposition by the pure devotee. If no help from the pure devotee is sought the works of Ṭhākura Bhaktivinoda will be grossly misunderstood by their readers. The attentive reader of those works will find that he is always directed to throw himself upon the mercy of the pure devotee if he is not to remain unwarrantably self-satisfied by the deluding results of his

wrong method of study.

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

### Śrīla Prabhupāda Vāṇī

**Prabhupāda:** No, no. They may chant, but they must understand that the chanting process, that will be more effective. That they must know. Chanting is open. Anyone can chant, but they must know it, that "If I chant in the proper process, then it will be effective."

**Devotee 1:** It must be clear to them that the goal is love of God, not something material.

**Prabhupāda:** Yes. *Prema pum-artha mahan*. That is wanted. There is one book by Bhaktivinoda Ṭhākura, *namakṣara bahir haya nama nahi haya*: "The... Simply the alphabets are coming, but that is not nama." *Namakṣara*, Hare Kṛṣṇa, the alphabets, are coming out, but it is not the holy name.

**Devotee 2:** We wanted to make a distinction that a nondevotee chanting is different from when a pure devotee chants.

**Devotee 1:** So that distinction should be there.

**Prabhupāda:** Yes.

Room Conv. Mayapur, Feb. 25, 1977

difficulty is already in process of overtaking many of the so-called followers of Ṭhākura Bhaktivinoda and for the same reason.

The person to whom the ācārya is pleased to transmit his power is alone in a position to convey the divine message. This constitutes the underlying principle of the line of succession of the spiritual teachers. The ācārya thus authorized has no other duty than that of delivering intact the message received from all his predecessors. There is no difference between the pronouncements of one ācārya and another. All of them are perfect mediums for the appearance of the divinity in the form of the transcendental name Who is identical with His form, quality, activity and paraphernalia.

### The Absolute Appears On the Lips of the Pure Sadhu



The divinity is Absolute knowledge. Absolute knowledge has the character of indivisible unity. One particle of the absolute knowledge is

**The person to whom the ācārya is pleased to transmit his power is alone in a position to convey the divine message.**

capable of revealing all the potency of the divinity. Those who want to understand the contents of the volumes penned by Ṭhākura Bhaktivinoda by the piecemeal acquisitive method available to the mind on the mundane plane, are bound to be self-deceived. Those who are sincere seekers of the truth are alone eligible to find Him in and through the proper method of His quest.

In order to be put on the track of the Absolute, listening to the words of the pure devotee is absolutely necessary. The spoken word of the devotee is the Absolute. It is only the Absolute who can give Himself away to the constituents of His power. The Absolute appears to the listening ear of the conditioned soul in the form of the name on the lips of the sadhu. This is the key to the whole position. The works of Ṭhākura Bhaktivinoda direct

the empiric pedant to discard his wrong method and inclination on the threshold of the real quest of the Absolute. If the pedant still chooses to carry his errors into the realm of the Absolute Truth he only marches by a deceptive bye-path into the regions of darker ignorance by his arrogant study of the scriptures. The method offered by Ṭhākura Bhaktivinoda is identical with the object of the quest. The method is not really grasped except by the grace of the pure devotee. The arguments, indeed, are these. But they can only corroborate, but can never be a substitute for, the words from the living source of the truth who is none other than the pure devotee of Kṛṣṇa, the concrete personal absolute.

### Bhaktivinoda's Greatest Gift



Ṭhākura Bhaktivinoda's greatest gift to the world consists in this, that he has brought about the appearance of those pure devotees who are at present, carrying on the movement of

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**Madhudvisa:** "...in the case of your books, is it possible to become a devotee without actually having personal association with you? Just by reading your books?"

**Śrīla Prabhupāda:** "No, it is not that you have to associate with the author. But one who knows, if you cannot understand you have to take lesson from him. Not necessarily that you have to contact with the author always. ... One who knows the subject matter, he can explain."

**Madhudvisa:** "But can your, would your purports, would that serve as explanation besides..."

**Śrīla Prabhupāda:** "No, no, anyone who knows the subject matter, he will be able to explain."

(Morning walk conv. w/ Śrīla Prabhupāda May 21 1975 Melbourne Australia)



unalloyed devotion to the feet of Śrī Kṛṣṇa by their own wholetime spiritual service of the divinity. The purity of the soul is only analogously describable by the resources of the mundane language. The highest ideal of empiric morality is no better than the grossest wickedness to the transcendental perfect purity of the bonafide devotee of the absolute. The word "morality" itself is a mischievous misnomer when it is applied to any quality of the conditioned soul. The hypocritical contentment with a negative attitude is part and parcel of the principle of undiluted immorality.

Those who pretend to recognize the divine mission of Ṭhākura Bhaktivinoda without aspiring to the unconditional service of those pure souls who really follow the teachings of the Ṭhākura by the method enjoined by the scriptures and explained by Ṭhākura Bhaktivinoda in a way that is so eminently suited to the requirements of the sophisticated mentality of the present age, only deceive themselves and their willing victims by their hypocritical professions and performances. These persons must not be confounded with the bonafide member of the flock.

### **Hypocritical Followers are Deceived**



Ṭhākura Bhaktivinoda has predicted the consummation of religious unity of the world by the appearance of the only universal church which bears the eternal designation of the Brahma Sampradaya. He has given

**Ṭhākura Bhaktivinoda has predicted the consummation of religious unity of the world by the appearance of the only universal church which bears the eternal designation of the Brahma Sampradāya.**

mankind the blessed assurance that all theistic churches will shortly merge in the one eternal spiritual community by the grace of the Supreme Lord Śrī Kṛṣṇa Caitanya. The spiritual community is not circumscribed by the conditions of time and space, race and nationality. Mankind has been looking forward to this far-off divine event through the long ages. Ṭhākura Bhaktivinoda has made the conception available in its practicable spiritual form to the open-minded empiricist who is prepared to undergo the process of enlightenment. The key stone of the arch has been laid which will afford the needed shelter to all awakened animation under its ample encircling arms. Those who

### **Bhaktivedanta Bhāṣya**

**Śrīmad-Bhagavatam itself is meant for the paramahāṁsas (*paramo nirmatsarāṇām satām*). Unless one is in the paramahāṁsa stage, he is not eligible to understand the *Śrīmad-Bhāgavatam*. Bhāg. 7:13.9**

would thoughtlessly allow their hollow pride of race, pseudo-knowledge or pseudo-virtue to stand in the way of this long hoped for consummation, would have to thank only themselves for not being incorporated in the spiritual society of all pure souls.

These plain words need not be misrepresented, by arrogant persons who are full of the vanity of empiric ignorance, as the pronouncements of aggressive sectarianism. The aggressive pronouncement of the concrete truth is the crying necessity of the moment for silencing the aggressive propaganda of specific untruths that is being carried on all over the world by the preachers of empiric contrivances for the amelioration of the hard lot of conditioned souls. The empiric propaganda clothes itself in the language of negative abstraction for deluding those who are engrossed in the selfish pursuit of worldly enjoyment. But there is a positive and concrete function of the pure soul which should not be perversely confounded with any utilitarian form of worldly activity. Mankind stands in need of that positive spiritual function of which the hypocritical impersonalists are in absolute ignorance. The positive function of the soul harmonizes the claims of extreme selfishness with those of extreme self-abnegation in the society of pure souls even in this mundane world. In its concrete realizable form the function is perfectly inaccessible to the empiric understanding. Its imperfect and misleading conception alone is available by the study of the scriptures to the conditioned soul that is not helped by the causeless grace of the pure devotee of Godhead.





### On Hearing and Understanding

Unless one is *svanubhavam*, self-realized, [unless his] life is *Bhāgavat*, he cannot preach *Bhāgavat*. That will not be effective. A gramophone will not help. Therefore Caitanya Mahaprabhu's secretary, Svarupa Damodara, recommended, *bhāgavata pora giya bhāgavata sthane*, that "If you want to read *Śrīmad-Bhāgavatam*, you must approach a person who is life living *Bhāgavata*." *Bhāgavata pora giya bhāgavata sthana*. Otherwise, there is no question of *Bhāgavata* realization. So Śūkadeva Gosvāmī learned from his father Vyāsadeva, mahā-bhāgavata, and he realized it, *svanubhavam*. What is this book? *Akhila-śruti-saram ekam*. *Akhila* means all, universal. There are many scriptures, many religious scriptures, especially the Vedas. *Śruti* means Veda. *Śruti* is learned by hearing, not by reading. You can understand Vedic principle even though you are illiterate, provided you hear them, aural reception. God has given you the ear. And if you try to hear submissively, to receive something, then it will be fruitful. Submissive. *Śruti-gatam tanuvan mano.., jnane prayasam*. This is Brahma's realization when he met Kṛṣṇa. So he said this verse, *jñāne prayāsam udapāśya namanta eva, namanta eva, sanmukharitām bhavadiīya-vārtām*. People who are endeavouring to understand the Absolute Truth by dint of their puffed-up knowledge, they will never be able to. They will never be able. *Jñāne prayāsam*. One has to give up this illegitimate attempt to understand the Absolute Truth by his personal knowledge. That is not possible. Kṛṣṇa is not such a cheap thing that by exercising your brain you can manufacture a way to understand Kṛṣṇa. (*Bhāg.* Lecture Rome May 27th 1974)

Amṛta Bindu

Nectarean Drops

### The Young Lion

#### From the life of Bhaktivinoda and Bhaktisiddhānta

Śrīla Bhaktivinoda Ṭhākura took *dikṣa* initiation from Bipin Behari Goswāmī, a *bājāji* who came in the line of Gadādhara Paṇḍita. Once Bipin Behari Goswāmī was visiting Śrīla Bhaktivinoda, Bhaktivinoda paid his obeisances to the *gosvāmī* and Bipin Behari placed his foot on Bhaktivinoda's head. The young child Bimala Prāśada (Śrīla Bhaktisiddhānta Savasvatī) seeing this, felt unhappy. He thought this was a dangerous thing for Bipin Behari Goswāmī to do. After Bhaktivinoda left the room, Siddhānta Sarasvatī asked him a question: "You are my fathers guru. But do you know who he is?" Bipin Behari was taken aback by this 7-year old's question. Bhaktisiddhānta continued, "My father is a *nitya siddhā*—an eternal associate of the Supreme Lord. Do you have sufficient spiritual potency to place your foot on his head?" Śrīla Bhaktivinoda returned at this time, so the conversation was interrupted. Bipin Behari Goswāmī said, "Your son is bold to the point of being rude."

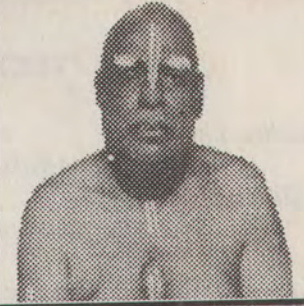
# The Transcendental Touchstone of The Holy Name

Śrī Harinām Cintāmaṇi

By

Śrīla Bhaktivinoda Ṭhākura

Saptama Gosvāmī



śrī godruma candrāya namaḥ

Prathama Pariccheda—First Chapter  
Śrī nāma-mahātmya-sucanā  
Introduction to the Glories of the  
Holy Name

INVOCATION

gadāi gaurāṅga jaya jāhnavā-jīvana,  
sitādvaita jaya śrīvāsādi bhaktaṅga.

**A**ll glories to Gadādhara and  
Gaurāṅga; to the life of Jāhnavā  
devī, Lord Nityānanda Prabhu. All  
glories to Mother Sita and Advaita. All  
glories to Śrīvāsa Paṇḍita and all the devo-  
tees of Lord Caitanya Mahāprabhu.

TEXT 1

labāṅga-jaladhi-tīre, nīlācale śrīmandire,  
dārubrahma puruṣa pradhāna

In His sacred temple on the shore of the  
ocean at Nīlācala, the Supreme Puruṣa, the  
Supreme Personality of Godhead has mani-  
fested Himself in a wooden form known as  
dārubrahma or Lord Jagannatha.

TEXT 2

jīve nistārite hari, arcārūpe avatari;  
bhoga mokṣa karena pradāna.

Descending in this arcārūpa or deity form,  
the Supreme Lord has come to liberate the  
living entities from their eternal bondage.  
According to one's desire He bestows mate-  
rial enjoyment or liberation.

TEXT 3

sannyāsī rūpete bhagavān  
kalile ye yugadharmā, bhujhāile tā'ra marmā,  
kāśī miśra-ghare ādhiṣṭhāna.

In this same sacred abode, the Supreme Personality  
of Godhead came in the form of a sannyāsī as Śrī  
Caitanya Mahāprabhu. Residing at the home of Kāśī  
Miśra he is giving the greatest fortune to mankind by  
establishing the yuga-dharma for the age of Kali.

TEXT 4

nija-bhaktāvṛnda laye, nije kalpataru haye,  
kṛṣṇaprema dena sarvajane.  
nānāmate bhakta mukhe, bhakti kathā śunī' sukhe,  
jīva śikṣā dena suyatane

Surrounded by His devotees in that place,  
just like a desire tree giving out unlimited  
treasures, Śrī Caitanya Mahāprabhu distrib-  
uted love of God—kṛṣṇa-premā to everyone.  
Taking great care to present the proper  
spiritual teachings to the living entities, Lord  
Caitanya had his devotees speak on various  
topics as He Himself sat and listened in  
great bliss.

[Footnote: śrī rāmananda-rāya-mukhe rasa kathā;  
śrī sarvabhauma-mukhe mukti tattva-kathā; śrī  
rupera mukhe rasa vicāra; o śrī haridāsera mukhe śrī  
nāma-māhatmya. Through the following devotees  
He both relished and taught others: Through  
the mouth of Śrī Rāmananda Rāya He gave  
topics concerning the various relationships with  
the Lord. Through the mouth of Śrī  
Sārvabhauma Bhaṭṭācārya He described what is  
actually liberation. Through the mouth of Śrīla  
Rūpa Gosvāmī He gave the scientific details of  
rāsa—the intricate knowledge of loving exchange  
with the Lord. And through the mouth of Śrīla  
Haridāsa Ṭhākura He taught the full glories of  
the Holy Name.]

TEXT 5

ekadina bhagavān, samudre kariyā snāna,  
śrī siddha-bakule haridāse  
mili' ānandita mane, jijnāsilā sayatane  
kise jīva tare anāyāse

After bathing in the ocean one day, the Lord met with Haridāsa Ṭhākura at the Siddha Bakula tree. Feeling great happiness upon seeing Haridāsa, Mahāprabhu inquired from him how the jīvas could most easily be delivered from the material world.

TEXT 6-7

prabhura caraṇa dhāri', aneka vinaya kari',  
galadaśru pulaka śarīra  
haridāsa mahāśaya, kāndite kāndite kaya,  
prabhu tava lilā su' gabhīra

āmi ati akiñcana, nāhi mora vidyādhana,  
tara pāda āmāra sambala  
ehena ayogyā jane, praśna kari' akārane,  
bala prabhu habe kibā phala

Haridāsa fell at the lotus feet of the Lord and held them tightly. Exhibiting signs of deep ecstasy, he offered prayers in great humility while his body shivered and tears poured from his eyes. Haridāsa said, "O my Lord, Your pastimes are unlimitedly deep. Bereft of everything, I am most unfortunate. Your lotus feet are my only possession. I have no knowledge. What is the benefit of putting questions to such a worthless and unfit person as myself?"

TEXT 8

tumi kṛṣṇa svayaṁ prabho, jīva uddhārite vibho,  
navadvīpa-dhāme avatāra  
kṛpā kari' rāṅgā pāya, rākha more gaura-rāya,  
tabe citta prabhulla āmāra

Ṭhākura Haridāsa continued, "O Lord, You are Kṛṣṇa Himself, the Supreme Personality of Godhead descended this time in Navadvīpa Dhāma to deliver the fallen souls. Please give me shelter in the shade of Your lotus feet, only this will bring happiness to my heart."

TEXT 9

tomāra ananta nāma, tavānanta guṇagrāma  
tava rūpa sukhera sāgara  
ananta tomāra lilā, kṛpā kari' prakāśilā,

tāi āsvādaya e pāmara

"Your holy name is unlimited. Your wonderful qualities are also unlimited. The beauty of Your transcendental form is the source of an ocean of happiness. By Your divine mercy you are revealing your nāma, guṇa, rūpa—Your name, qualities and form, as well as Your unlimited lilā or pastimes, so that even a fallen wretch such as myself can taste them."

TEXT 10

cinmaya bhāskara tumi, kiraṇera kaṇ āmi,  
tumi prabhu, āmi nityadāsa  
caraṇa-pīyūṣa tava, mama sukha suvaibhava,  
tava nāmāmṛte mora āśa

"You are the effulgent spiritual sun, and I the jīva am a tiny particle of its light. You are the Lord, and I Your eternal servant. The nectar of Your lotus feet is my asset and source of happiness. My only hope rests in the unlimited nectar of Your Holy Name."

TEXT 11

emata adhama āmi, ki balite jāni svāmī,  
tabu ājñā kariba pālana  
ja' balā' be mora mukhe, tomāre baliba sukhe,  
doṣa-guṇa nākari gaṇana

"I am so low and fallen, what can I speak on my own? Still I have only to execute your order. I can only speak the words that you put in my mouth. This I will happily do, not considering any faults."



Continued next issue in the Mahā mantra tika section. Translated by Mother Kamalatikā devī dāsī.



Nitāiyer Adbhuta Bala Līlā

# The Amazing Childhood Pastimes of Lord Nityananda



Art by bhakta Jon Reeves

His Holiness Gour Govinda Swami



ODAY WE OBSERVE THE  
HOLY APPEARANCE DAY OF  
PATITA PAVANA SRI  
NITYANANDA PRABHU,  
WHOSE MERCY IS LIMIT-

LESS. Dayāra avadhī nitāi amara, dayāra  
avadhī, avadhī means limit. If any limit is  
there, then Nitāi's mercy is the last limit.

There is no limit to it. If you get the mercy of  
Nitāi then who can estimate what will hap-  
pen to you? *Heno nitāi bine bhai*, Nitāi is so  
merciful. If someone is so ill-fated, he has  
such bad luck, such misfortune, that he  
cannot do *bhajan* of Nitāi, then what is his  
position? *Nitāi nā bolilo mukhe, majilo  
samsāra-sukhe*, if one is not uttering the  
name of Nitāi, if he is not begging for the



mercy of Nitāi, not serving Nitāi, then he is engaged in this *saṁsāra-sukha*—material enjoyment. Then *sei paśu boro durācār*, he is a *paśu*—an animal eating stool. So we must offer our obeisances to that Nitāi.

### Auspicious Invocation

*saṅkarṣaṇah kāraṇa-toya-śāyī  
garbhoda-śāyī ca payobdhi-śāyī,  
śeṣaś ca yasyāṁśa-kalāḥ sa nityā-  
nandākhyā-rāmaḥ śaraṇam mamāstu*

“May Śrī Nityānanda Rāma be the object of my constant remembrance. Saṅkarṣaṇa, Śeṣa Nāga and the Viṣṇus who lie on the Kāraṇa Ocean, Garbha Ocean and ocean of milk are His plenary portions and the portions of His plenary portions.”

(Cc. Ādi 1.7)

*māyātīte vyāpi-vaikuṅṭha-loke  
pūrṇaiśvare śrī-catur-vyūha-madhye  
rūpaṁ yasyodbhātī saṅkarṣaṇākhyān-  
tam śrī-nityānanda-rāmaṁ prapadye*

I surrender unto the lotus feet of Śrī Nityānanda Rāma, who is known as Saṅkarṣaṇa in the midst of the catur-vyūha [consisting of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha]. He possesses full opulences and resides in Vaikuṅṭhaloka, far beyond the material creation. (Cc. Ādi 1.8)

*māyā-bhartājāṇḍa-saṅghāśrayāṅgaḥ  
śete sākṣāt kāraṇāmbhodhi-madhye  
yasyaikāṁśaḥ śrī-pumān ādi-devas  
tam śrī-nityānanda-rāmaṁ prapadye*

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, whose partial representation called Kāraṇodakaśāyī Viṣṇu, lying on the Kāraṇa Ocean, is the original puruṣa, the master of the illusory energy, and the shelter of all the universes. (Cc. Ādi 1.9)

*yasyāṁśaṁśaḥ śrīla-garbhoda-śāyī  
yan-nābhy-abjaṁ loka-saṅghāta-nālam  
loka-sraṣṭuḥ sūtikā-dhāma dhātus  
tam śrī-nityānanda-rāmaṁ prapadye*

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, a partial part of whom is

Garbhodakaśāyī Viṣṇu. From the navel of Garbhodakaśāyī Viṣṇu sprouts the lotus that is the birthplace of Brahmā, the engineer of the universe. The stem of that lotus is the resting place of the multitude of planets. (Cc. Ādi 1.10)

*yasyāṁśaṁśaḥ parātmaḥkūlanām  
poṣṭā viṣṇur bhāti dugdhābdhi-śāyī  
kṣaunī-bhartā yat-kalā so 'py anantas  
tam śrī-nityānanda-rāmaṁ prapadye*

I offer my respectful obeisances unto the feet of Śrī Nityānanda Rāma, whose secondary part is the Viṣṇu lying in the ocean of milk. That Kṣīrodakaśāyī Viṣṇu is the Supersoul of all living entities and the maintainer of all the universes. Śeṣa Nāga is His further sub-part. (Cc. Ādi 1.11)

### The Giant Cobra From Dvapara Yuga

I pay my obeisances to that Nityānanda Rāma. Nityānanda is *ananta*—unlimited. In His *bala-līlā*—the boyhood pastimes of Nityānanda, His father's name was Hāḍāi Ojhā and His mother's name was Padmāvatī. The name of the village He appeared in is Ekacakrā-grama. If you go to Navadvīpa you may go and visit there. A few years after Nityānanda's birth another son was born to Hāḍāi Ojhā and Padmāvatī. They called Him Baṅka-Rāya. In their boyhood days these two brothers played in that village of Ekacakrā. The Yamunādi River flows close to this village. In their boyhood days they were performing various līlās, Kṛṣṇa līlās and Rāma līlās. Baṅka means in three places crooked. Rāya means Rādhārāṇī. Baṅka-Rāya means śyāmasundara tri bhanga lalita and Rāya—Rādhārāṇī, mixed that means Gaura. Śyāma and Rādhārāṇī mixed are Gaura.



HH. Gour Govinda Swami

One day these two brothers had gone to Mayūreśwara, the village of Their maternal



Why are you persecuting innocent animals and human beings?

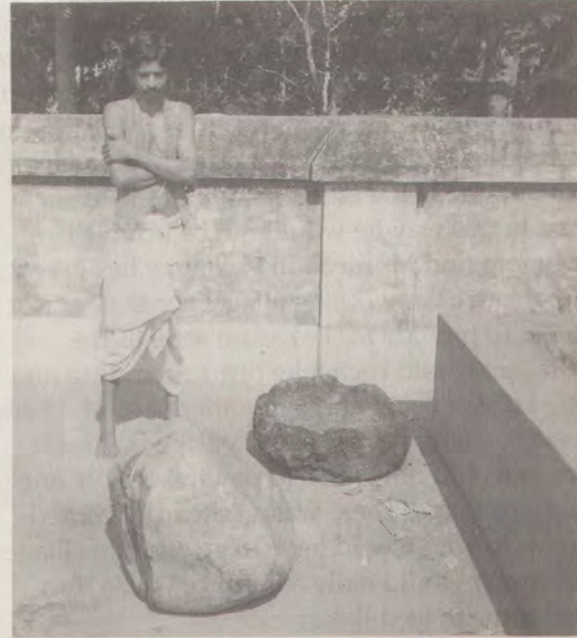
uncle's father. They were getting ready to enter into a jungle that was situated close to that village. Some villagers came and said, "Don't go there. In that jungle there is a very great venomous cobra. One who goes there never returns. The cobra devours him. So don't go." But Nityānanda didn't listen to them. These two brothers went into that jungle. That great cobra was staying underneath a tamal tree. Raising his hood and hissing, he came out. But Nityānanda was not at all disturbed, not at all afraid. He raised His hand and said, "Hey, stupid rascal! Stay right there! Who are you? Why are you persecuting innocent animals and human beings? Nityānanda Prabhu Himself is Nāgarāja Ananta—the king of all snakes. So when He

said to stop, that great cobra stopped. Then the snake related his history from Dvāpara yuga.



### The Pāṇḍavas in Ekacakra

The eldest son of Dhṛtarāṣṭra, Duryodhana was a very crooked person. He had built a



Kuntī-devi's ghee lamp (to the right of the pujari). Modern day Kotasur, West Bengal. Where the Pāṇḍavas were staying before going to Ekacakrā



Temple at the site where the Pāṇḍava's were staying before Ekacakrā

house made of lac and somehow got the five Pāṇḍava brothers and their mother into that house, with the intention to burn them to ashes. But *kṛṣṇa-rakṣati*—Kṛṣṇa protected them. They escaped from that house unhurt. They were kṣatriyas, but they disguised themselves as brāhmanas, and were wandering about. During that time they came to this Ekacakrā village and were staying with their mother Kuntī in the house of a poor brāhmana named Vedaśrava .

The *Mahābharata* mentions that at first the Pāṇḍavas were staying at a place near Ekacakrā, which is now called Pāṇḍavatala. That place is still there today. Vyāsadeva met the Pāṇḍavas there. He told them to stay one month in Ekacakrā in the house of the brāhmana named



Vedaśrava. Although Vedaśrava was a poor *brāhmana* he spared half of his house for the Pāṇḍavas, while in the other half he, his wife, their son and one daughter were living. He was very poor. Every day he would go out and beg alms. He had nothing in his house.

At that time some demons were coming to the village and creating disturbances, eating human beings and animals. One such demon was named Bakāsura (Not to be confused with the demon Kṛṣṇa killed in Vraja). This Bakāsura was terrorizing everyone in the village. To stop his unexpected random attacks on the innocent people and animals, they offered to give him one human being and a quantity of food each day. In this way he would not be troubled trying to find his meal. In exchange he agreed not to attack any of the villagers or their animals. To provide for Bakāsura's meals the villagers would each take turns providing him one human being and a quantity of food. There were so many people in the village that each home would only have to pay this tribute once in many years. There was a schedule worked out as to who would have to go and the village drummer would daily announce who's turn had come to feed Bakāsura.

During the time that the Pāṇḍavas were staying there disguised as *brāhmanas*, four of them would go out every day to collect alms—*bhikṣa*, while the fifth one would stay at home with mother Kuntī. One day Bhīma was staying back with his mother. On that day the village drummer came, beat his drum and proclaimed, "Tomorrow the turn of Vedaśrava *brāhmana* has come for Bakāsura-pali, he'll go to Bakāsura." When they heard this the *brāhmana* and his wife felt great anxiety. They had nothing in their house. So how could they arrange to feed this demon? Somehow the *brāhmana* got something from his *bhikṣa*, and his wife went to her father's house and collected something. So they had enough for Bakāsura's food. But the problem was that one human being had to be sent to Bakāsura to eat. Who would go? There were four persons in the family. The *brāhmana* and his *brāhmani* wife, a ten-year-old son who's name was Vidyādhara, and a eight year old daughter named Bhanumatī. The *brāhmana* said, "I'll go." When he said this, his son Vidyādhara said, "No, no. I'll go." When the son said this they all cried. Hearing the sound of crying Kuntī ran



there and asked them, "What has happened to you? Why are you crying?" They told her everything. Kuntī understood so she said, "Don't worry. You have only one son, but I have five sons. I'll send one. I'll send my son Bhīma to him." Kuntī knew how strong Bhīma was. How Bhīma could easily kill the demon. "Don't worry," she said, "You have helped us when we were in a time of misfortune, so now in your time of distress I must help you." Kuntī called her son Bhīma and said, "Bhīma, they are crying because their son wants to go for the food of the demon Bakāsura. He should not go. You go. They have helped us when we were in calamity. Now in their moment of danger we must help them." Bhīma became very happy and said, "All right, I'll go."

### Killing the Demon Bakasura

The food arranged for Bakāsura was a huge amount. It consisted of 5,120 mounds of cooked rice [One mound equals 82 pounds, so 5,120 mounds would be 419,840 pounds], one cartload of a cake called *mandā-pitā*, one pair of buffalo pulling the cart and one human being. Bhīma said, "All right, very nice food for me today. Finally I will have enough to eat. Such a large amount of rice and a cartload of *mandā-pitā*. I will eat all this and kill the demon." Bhīma was very happy, he rode on the cart eating the *mandā-pitā*, calling out, "Hey *duṣṭa rākṣasa*—stupid rascal *rākṣasa*, come out, come out!" Bakāsura came out and saw that someone was eating his food, and calling him names. He thought "Who is this person?!" Bakāsura uprooted some very big trees and threw them at Bhīma, then Bhīma did the same, uprooting big trees and throwing them back. There was very fierce fighting, at last Bhīma killed the demon. Then he prepared himself to return to his mother.





In the meantime Arjuna came back from his *bhikṣa* and saw that Bhīma wasn't there. He asked, "Mother, where is brother Bhīma?" Mother Kuntī told him everything, how Bhīma had gone to Bakāsura. Arjuna thought, "Brother Bhīma will be fighting alone with the *asura*, he may be facing trouble. I must go and help him." He told mother Kuntī, "You please stay, I am going, the other brothers are coming within a short time, I'm

going to help Bhīma. Seeing the marks of the cart wheels, Arjuna started up the road. Halfway there he thought, "It's going to take time to get there, Bhīma is facing great trouble, so what shall I do?" Thinking like this he decided to shoot his *nāga-pāśa-astra*—his snake arrow. He told the snake, "You go and bind up that demon Bakāsura." Arjuna then resumed his way to help Bhīma. On the way Arjuna met Bhīma and heard from him that the demon was already killed. Arjuna told Bhīma, "You go back to mother. I have sent this *nāga-pāśa-astra*—this cobra arrow. That cobra may be moving about there. He may hurt someone,

bite someone, create some disturbance. I am going there to settle him up." Arjuna went there saw the *nāga* and said, "All right you cobra, you stay underneath this tamal tree here." The cobra said, "Very well, I'll stay here. But how can I survive? What is my food? Make some arrangement for my food." Arjuna said, "Don't go away from this tamal tree. If someone by chance comes to you. You can devour him. But don't go out and bother anyone."

The cobra told Nitāi, "I have been follow-

ing Arjuna's instruction in that way ever since." Nitāi told him, "You should not do this anymore. You are killing innocent animals and human beings. This is not good. You stay in this hole and don't come out. Remain inside there under this tamal tree. Don't hurt anybody." Then the cobra said, "How can I survive? What will I eat?"

Nityānanda said, "People

will come to offer worship to you. They will offer so much food to you." Obeying the order of Nityānanda Prabhu that great cobra remained inside the hole.

Then Nityānanda Prabhu took off one of His *kuṇḍalas*—earrings, and put it over the mouth of the hole, covering it. So from that day Nityānanda Prabhu has had only one *kuṇḍala*—one earring, *eka kuṇḍala* not two. That *kuṇḍala* gradually increased in size. Now it has turned into a big block of stone and people have built a small temple over it. That place is still there, it is known as *kuṇḍali-tala*.



Bhīma rode on the cart eating the *manda-pīta*, calling out, "Hey *duṣṭa rākṣasa*—stupid rascal *rākṣasa*..."



People still go there and offer worship to that *nāga*—cobra and offer him much *bhoga*.

### Nitai's Younger Brother Banka Raya

Another boyhood *lilā* of Nityānanda Prabhu is the pastime of his younger brother Baṅka Rāya. Baṅka Rāya was taking care of the cultivation of the land. One day there was a big patch of land that Hāḍāi Paṇḍita had engaged



Nityānanda Prabhu's original earring now turned to stone, in Mayūreśwara, West Bengal.

many laborers in clearing all the weeds from. It was midday and still the coolies had not finished the work. Baṅka Rāya said to them, "It is noon, you might be hungry. So all of you go to your homes, take your meal and come back in the afternoon." They all left. Then Baṅka Rāya by Himself uprooted all the weeds. He cleared the whole plot of land. He was collecting the weeds and putting them in a big mound. When the coolies came back they saw that this small boy Baṅka Rāya, had cleared all the weeds alone. They went to his father Hāḍāi Paṇḍita and said, "Paṇḍita, by Himself, your son Baṅka Rāya has uprooted all the weeds of that big plot of land. Now He's putting them in a big mound. Hāḍāi Ojḥā and many villagers came to see. When Baṅka Rāya saw the villagers and His father coming He hid Himself behind a big mound of weeds and disappeared. Everyone came but they couldn't find Him. Baṅka Rāya had already disappeared. When mother Padmāvati heard that her son had disappeared she came running, crying. Everyone heard that

Baṅka Rāya was gone so all the villagers, as well as Hāḍāi Paṇḍita and mother Padmāvati, were all crying.

Then they heard Baṅka Rāya speaking as an aerial voice. He said, "You will never see me



The temple over Nitai's earring known as kundali-tala.

again in this form. On the coming *Ekādaśī tithi* you'll find me floating in this river Yamunā in the form of *daru mūrti*—a wooden Deity. So on that *Ekādaśī* day people went there and at the proper time they saw a Deity floating on the river. Nityānanda Prabhu Himself picked it up and installed Him. That Deity is known as Baṅkim Deva—Baṅkim Rāya. The Deity is still there today in the village of Ekacakrā. It is said that when Nityānanda Prabhu disappeared He entered into this Deity. [See the *Tirtha-Dīpika* section in this issue where Śrīla Prabhupāda gives a description of Ekacakrā and also speaks of Nitai entering into Baṅkim Rāya] On Nityānanda Prabhu's *avirbhava tithi*, His transcendental appearance day, in that village they have a very big festival.

### Nityananda and Viśvarupa

During His boyhood pastimes Nityānanda Prabhu was giving great pleasure to all the villagers of Ekacakrā. They were spending their lives very happily with Nityānanda Prabhu.



Kadam Kandi ghāt, where Nitāi found the Deity of Bankima-*raya*

When He was twelve years old, one day a wandering mendicant came to that village and became the guest of Hāḍāi Ojhā. In *Caitanya-Bhāgavata* this is described:

*daive eka dina eka sannyāsī sundara  
āhalena nityānanda—janakera ghara*

*nityānanda—pitā tāne bhikṣā karāhaya  
rākhilena parama—ānanda yukta haṇa*

“One day by divine arrangement, a handsome sannyāsī came to the home of Lord Nityānanda’s father. Hāḍāi Ojhā offered alms and hospitality to Him.” (CB. *Madhya* 3.77-78)

Hāḍāi Ojhā was very happy to have such a guest. This sannyāsī was the elder brother of Gaurāṅga Mahāprabhu, Viśvarūpa. In *Caitanya-caritāmṛta* it is mentioned:

*tabe putra janamilā ‘viśvarūpa’ nāma  
mahā-guṇavān teṇha—‘baladeva’-dhāma*

“After this, Jagannātha Mīśra got a son of the name Viśvarūpa, who was most powerful and highly qualified because He was an incarnation of Baladeva.” (Cc. *Ādi* 13.74)

*baladeva-prakāśa—parama-vyome ‘saṅkarṣaṇa  
‘teṇha—viśvera upādāna-nimitta-kāraṇa*

“The expansion of Baladeva known as Saṅkarṣaṇa in the spiritual world is the ingredient and immediate cause of this material cosmic manifestation.” (Cc. *Ādi* 13. 75)



This Viśvarūpa is Mahā-Saṅkarṣaṇa, He is Baladeva. In *Gaura-gaṇoddeśa-dīpikā* it is mentioned:

*bhakta-svarūpa nityānanda  
braje yaḥ śrī halayudha  
baladevo-viśvarūp  
vyāhah saṅkarṣaṇo mataḥ  
nityānanda avadhūta se  
prakaśena sa ucyate*

## Bhaktivedanta Bhāṣya

### Nitāi Leaves Home

Śrīla Nityānanda Prabhu was born in the village of Ekacakrā in the district of Birbhum as the son of Padmāvati and Hāḍāi Paṇḍita. In His childhood He played like Balarāma. When He was growing up, a *sannyāsī* came to the house of Hāḍāi Paṇḍita, begging to have the *paṇḍita’s* son as his *brahmacārī* assistant. Hāḍāi Paṇḍita immediately agreed and delivered his son to him, although the separation was greatly shocking, so much so that Hāḍāi lost his life after the separation. Nityānanda Prabhu traveled on many pilgrimages with the sannyāsī. It is said that for many days He lived at Mathurā with him, and at that time He heard about Lord Caitanya Mahāprabhu’s pastimes in Navadvīpa. Therefore He came down to Bengal to see the Lord. When Lord Nityānanda came to Navadvīpa, He was a guest at the house of Nandana Ācārya. Understanding that Nityānanda Prabhu had arrived, Lord Caitanya sent His devotees to Him, and thus there was a meeting between Śrī Caitanya Mahāprabhu and Nityānanda Prabhu. (Cc. *Ādi*. 17.12)



Nityānanda is Balarāma in Vrajabhūmi. Viśvarūpa is Śaṅkarṣaṇa. He is a manifestation of Nityānanda Avadhūta. So the same Balarāma in Dvāpara-yuga is Nitāi in Kali-yuga. Caitanya-caritāmṛta mentions:

*ataeva prabhu tānre bale, 'baḍa bhāi' kṛṣṇa, balarāma dui—caitanya, nitāi*

“Because Mahā-Śaṅkarṣaṇa is the ingredient and efficient cause of the cosmic manifestation, He is present in every detail of it. Lord Caitanya therefore called Him His elder brother. The two brothers are known as Kṛṣṇa and Balarāma in the spiritual world, but at the present moment they are Caitanya and Nitāi. Therefore the conclusion is that Nityānanda Prabhu is the original Śaṅkarṣaṇa, Baladeva.” (Cc. Ādi 13.78)

### I Want Your Son

Viśvarūpa, the elder brother of Mahāprabhu never married. He left home and accepted sannyāsa. He took the name Śaṅkarāraṇya Puri. So it was that sannyāsi, Viśvarūpa, Śaṅkarāraṇya Puri who came to Ekacakrā and became the guest of Hāḍāi Ojhā. Because a sannyāsi cannot stay in the house, Hāḍāi Ojhā gave Him a place to sit underneath a big Banyan tree. That tree is still there. Every day Hāḍāi Ojhā was bringing food or whatever else that sannyāsi needed. Sometimes Nityānanda went with him and sometimes Hāḍāi Ojhā sent things with Nityānanda. Seeing the beauty and sweet words of Nityānanda Prabhu this sannyāsi, Śaṅkarāraṇya Puri, Viśvarūpa, looked at Him again and again.

One day He thought, “I shall leave this place and go to some where else.” He called for Hāḍāi Ojhā and told him, “I have one thing to ask from you. I am a sannyāsi and I am asking *bhikṣa*, you should give me what I want.” Hāḍāi said, “Whatever you ask I’ll give. You are a sannyāsi and I am a grhastha, I must serve You.” The sannyāsi said, “I am going out for pilgrimage to visit many holy

places. I want your eldest son Nityānanda.” This was the *bhikṣa* he begged for. When Hāḍāi Ojhā heard this, he was so shocked in his heart. “What is this sannyāsi begging,” he thought. He only had one son left and because he was not willing to let Nityānanda leave he couldn’t say anything. He went to his wife Padmāvati and asked, “This sannyāsi is begging this alm from me, what do you say?” His chaste and devoted wife Padmāvati said, “Whatever you do, I have no objection, I’ll follow it.” Then Hāḍāi Ojhā recollected the events of *Rāmāyaṇa*. A similar sannyāsi Viśvāmītra came to Daśaratha and asked for his two sons Rāma and Lakṣmaṇa.



Śrī Śrī Kṛṣṇa Balarāma

“Now this sannyāsi is begging my son Nityānanda.” Hāḍāi thought, “Although Daśaratha was unwilling still he gave his sons. Now the same thing is happening to me. My chaste devoted wife Padmāvati has given me her assent. So what can I do, I must give Him



Śrī Śrī Nitāi Gaurasundara

my son." He went back to the sannyāsi Śaṅkarāraṇya Puri, with his very beloved son Nityānanda and turned Him over. Hanging down his head, Hāḍāi Ojhā turned and went back home.

Śaṅkarāraṇya Puri went out on pilgrimage taking Nityānanda with Him. When Nityānanda Prabhu left, many inauspicious omens took place in Ekacakrā. All the villagers became very unhappy. Hāḍāi Ojhā and his wife Padmāvati disappeared soon after that. All the friends of Nityānanda Prabhu felt very miserable. Some of them went out for pilgrimage. Some of them left home and became ascetics.

Viśvarūpa traveled in South India visiting holy places. Then in 1510 AD near Pandarpur He disappeared. He left that body and entered into the body of Nityānanda Prabhu.

### Pastimes at the Home of Śrīvāsa Paṇḍita

When Nityānanda Prabhu came to Nadia, Mahāprabhu placed Him in the care of Śrīvāsa Paṇḍita. Śrīvāsa Paṇḍita developed great love and affection for Nityānanda Prabhu. Acting like a baby at this time, Nityānanda was not eating food with His own hand. Śrīvāsa's wife Malinī devī was feeding Nityānanda Prabhu

like her own son. One day Śrīvāsa Paṇḍita and Nityānanda Prabhu were talking *kṛṣṇa-katha*. At that time Mahāprabhu came there. Mahāprabhu wanted to test the love and affection Śrīvāsa had for Nityānanda Prabhu. Mahāprabhu said, "Śrīvāsa this Nityānanda is an *avadhūta* no one knows what is His *kula*, or *gotra*—His family or caste. It is uncertain. Why have you kept such an *avadhūta* in your house?! All of your *kula*, *gotra* will be polluted and destroyed. You should immediately drive Him out! This was Mahāprabhu's test. Śrīvāsa said:



### Bhaktivedanta Bhāṣya

#### Non-different Nature of Nitāi and Viśvarūpa

*tabe putn janamilā 'viśvarūpa' nāma mahā-guṇavān teṇha—'baladeva'-dhāma*

After this, Jagannātha Miśra got a son of the name Viśvarūpa, who was most powerful and highly qualified because He was an incarnation of Baladeva.

#### PURPORT

Viśvarūpa was the elder brother of Gaurahari, Lord Śrī Caitanya Mahāprabhu. When arrangements were being made for His marriage, He took sannyāsa and left home. He took the sannyāsa name of Śaṅkarāraṇya. In 1431, Śakābda Era, He disappeared in Pāṇḍerapura in the district of Śolāpura. As an incarnation of Saṅkarāraṇya, He is both the ingredient and immediate cause of the creation of this material world. He is nondifferent from Śrī Caitanya Mahāprabhu, as *aṁśa* and *aṁśī*, or the part and the whole, are not different. He belongs to the quadruple manifestation of *caturvyūha* as an incarnation of Saṅkarāraṇya. In the *Gaura-caṇdrodaya* it is said that Viśvarūpa, after His so-called demise, remained mixed within Śrī Nityānanda Prabhu.

(Cc. Ādi 13.74)



*madira-yavanī yadi  
nityānanda dhare  
jāti-prañadhana yadi  
mora nāśa kare*

*tathāpi mohāra citte  
nahika anyathā*

*satya satya tomāre kahilunī ei kathā  
(CB. Madhya 8.15-16)*

Śrīvasa Paṇḍita had strong attachment and affection for Nityānanda. He said *madira-yavanī*, *madira* means "drunkard." *Yavanī* is the feminine gender for *yavana*—a low class person who generally eats meat. *Madira-yavanī yadi nityānanda dhare jāti-prañadhana yadi mora nāśa kare*—"even if a *madira-yavanī*—a drunken low class lady *yavana*, comes and catches hold of Nityānanda while He is staying in my house, thus polluting and destroying all my caste, my *gotra*, my life and soul, everything, still I won't give up Nityānanda!" Then Śrīvasa Paṇḍita said, "What I have said, this is *satya*, *satya*, *satya*—this is the truth, this is the truth, this is the truth." Śrīvasa said this three times. Seeing the love that Śrīvasa Paṇḍita had for Nityānanda Prabhu, Mahāprabhu became very pleased. Hearing Śrīvasa's words Mahāprabhu roared, "O Śrīvasa, you have such unflinching faith in Nityānanda. How do you know My Nityānanda? He is very, very confidential. How do you know Him? I am very much pleased with you."

### Pastimes With Sacīmata

Sometimes Nityānanda Prabhu would go to the house of Mahāprabhu and catch hold of the lotus feet of Śacīmātā. One day Śacīmātā had a dream. She told her son Viśvambhara, Lord Caitanya, about it. She said, "Viśvambhara, in a dream I saw you and Nityānanda. You were both five-year-old boys and you were wandering around my house. Your complexion was *śyāma*—black, and Nitāi's was *gaura*—whitish." She saw them as Kṛṣṇa and Balarāma. Both of You entered into the Deity room, where our Deities of Balarāma and Kṛṣṇa are. You caught hold of those two Deities, You held the Balarāma Deity, Nitāi caught hold of Kṛṣṇa and You were manifesting many amazing *līlā*'s. Sometimes amongst



Yourselves You were quarreling. In the dream, Nityānanda was calling me, 'Mother, I am very hungry. Give Me food. I want to eat.' When Mahāprabhu heard this, He said, "Mother, you had a very nice, auspicious dream. Please don't tell it to anybody. Keep it confidential, to yourself." Mahāprabhu said, "In the dream, Nityānanda Prabhu said He wanted something to eat, so you must prepare a nice meal and invite Nityānanda Prabhu today."

Śacīmātā prepared a very nice palatable meal then went and invited Nityānanda Prabhu. Viśvambhara, Lord Caitanya, and Nityānanda washed their hands and feet and then sat down together. Śacīmātā was serving them. It was a very beautiful scene, just like in *Treta-yuga* when Kauśalyā was serving Rāma and Lakṣmaṇa. Śacīmātā was serving them and the two brothers were eating. She went to bring some food from the kitchen. Coming back, she saw that



*"You were both five year old boys  
and you were wondering around my house.  
Your complexion was śyāma—black,  
and Nitāi's was gaura—whitish."*

Viśvambhara and Nitāi had become two very beautiful five year old naked boys. Viśvambhara's complexion had become *kṛṣṇa-varna*—blackish, and Nityānanda was white—*śukla-varna*. Viśvambhara had a four handed form carrying *śankha, cakra, gada, padma* (The symbols of Lord Viṣṇu). Nityānanda was carrying *hala*, and *muśala*—a plow and club. She saw her daughter-in-law in the heart of her son. Seeing all this Śacīmātā, fainted and fell down on the ground unconscious. Immediately Mahāprabhu got up, washed His hands and picked up His mother. He consoled her, saying, "Mother, you should understand that Nityānanda is your son. You should develop much more affection to Nityānanda than to Me." Hearing this, Śacīmātā said, "Nityānanda from today you are my son. Now I have two sons, Viśvambhara and Yourself." Shedding loving tears and speaking like this, Śacīmātā called, "My son, my son," and took Nityānanda on her lap. In the mood of a child, Nityānanda Prabhu offered obeisances at the feet of Śacīmātā. He said, "You have called Me your son. Whatever you have said I accept as truth. From today I am your son. Please, if I commit any *aparādha* any offense, please forgive Me, as a mother always excuses her son."



His Holiness Gour Govinda Swami

### Pastimes With Malinī Devī

When Nityānanda Prabhu was staying in the house of Śrīvasa Paṇḍita, He was treating the wife of Śrīvasa Paṇḍita, Malinī devī, as His mother. Day and night in the mood of a baby child, Nityānanda Prabhu would suck the breast of Malinī devī. Malini was an old woman there was no milk in her breast. Still, as soon as Nityānanda Prabhu

would touch her breast, milk would come out.

One day, a crow came and stole the small ghee pot in the house. Taking it in his beak he flew away, put it somewhere and came back with an empty beak.

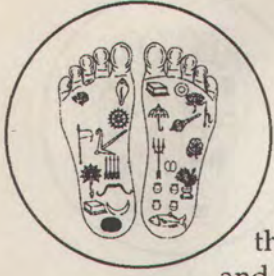
Then he sat there and said, "Caw, caw, caw." When Malinī devī saw that the crow had returned without the ghee pot she became very much aggrieved. Thinking that her husband would come home and rebuke her. She was crying. At that time, Nityānanda Prabhu came and smiling, said,

"Mother, why are you crying? What has happened to you? Tell Me, what is your problem? I must solve your problem! Malinī devī said, "O Śrīpada Gosvāmī, this crow took away the ghee pot of Prabhu, my husband. He took it off somewhere. Now with an empty beak he is just sitting there saying, "caw, caw, caw." Nityānanda Prabhu said, "O mother, please don't cry. Don't worry, I'll get it back." Then he ordered, "Hey crow! Immediately go and bring back the ghee pot!" Immediately the crow went, brought back the ghee pot and put it there in the courtyard.

Malinī devī was amazed seeing the wonderful influence of Nityānanda Prabhu. She said,

"O Nityānanda, are you not the same person who in Dvāpara-yuga brought back the dead sons of Your Guru? Are you not that same unlimited *ananta śeṣa* Whom the whole world rests upon on one of the hoods like a mustard seed? In *Treta-yuga* were You not Lakṣmaṇa? In that incarnation You rendered so much service to Sītā devī. You killed the unconquerable demon Indrajit. So is it wonderful that You have brought back this ghee pot?"





When Nityānanda Prabhu heard all of His glories, He ignored them and said, "Mother, Mother, I want to suck your breast!" Malinī devī then took Nityānanda on her lap and He sucked her breast. This is the inconceivable *līlā* of Nityānanda.

### The Mad Avadhūta

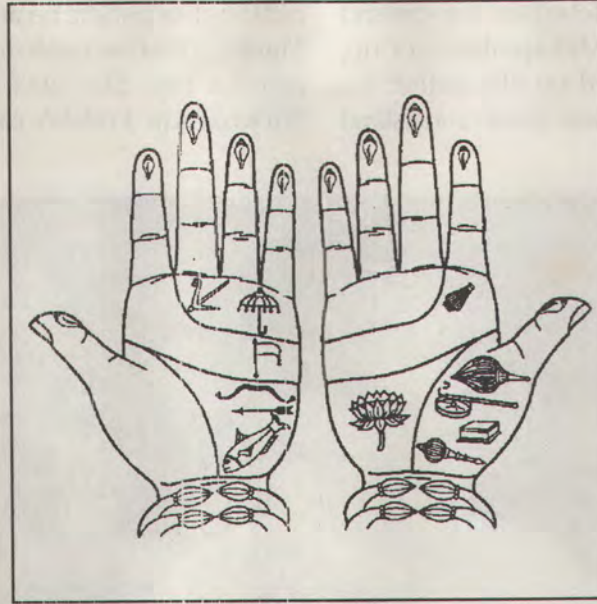
One day, Caitanya Mahāprabhu, was sitting with His wife Lakṣmīpriyā inside the house. Lakṣmīpriyā was offering betel nut to her husband. At that time Nityānanda Prabhu, being intoxicated with *kṛṣṇa-prema*, entered there naked. He is an *avadhūta*—a mad fellow. Mahāprabhu saw that Nityānanda was naked. He said, "O Nityānanda, why are You naked? Put on some cloth." Mahāprabhu took off His *cadar* and put it on Him. Observing this wonderful *līlā* Śacīmātā was laughing. At this time she was thinking of Nityānanda as her eldest son Viśvarūpa.

### Sacīmātā and the Sandesh

One day, Śacīmātā gave five pieces of *sandesh* to Nityānanda to eat. Nityānanda ate one and threw the other four out. Śacīmātā said, "What did You do? You threw out the *sandesh*. What will You eat?" Nityānanda Prabhu said, "Mother, why do you give them to Me all at once?" Śacīmātā said, "Now there is no *sandesh* in the house. What will You eat?" Nityānanda Prabhu said, "You can go into the kitchen and see, they may be there." Śacīmātā went into the kitchen and saw the four pieces of *sandesh* lying there. Śacīmātā was bewildered, thinking, "How did this *sandesh* get into the house? Nityānanda threw it over the boundary wall outside." Śacīmātā brought the

*sandesh* to Nityānanda Prabhu again. When she arrived she was startled to see Nityānanda Prabhu sitting eating the *sandesh*. "How is this?" she thought. "I just brought these and He's already eating." Śacīmātā asked, "Nityānanda, where did You find this *sandesh*?"

Nityānanda said, "Mother, I had put it away. When you became aggrieved I got it back." Seeing this *adbhuta līlā*, this wonderful pastime, Śacīmātā said, "I cannot recognize You. Who are You? Why are You cheating me? Who are You? Tell me. I cannot understand or recognize You." Then Nityānanda became like a child and said, "Mother, I am hungry! I am hungry!" And ran to touch the feet of Śacīmātā. This is a wonderful pastime of Lord Nityānanda.



nitāi kara kamala  
The lotus hands of Lord Nityānanda

### Worship of Nityānanda's Kaupīna's

One day Nityānanda Prabhu was acting like a small naked child. Laughing, with tears of love coming from His eyes, He was sometimes roaring, sometimes jumping, sometimes dancing. In this condition He entered into the room where Mahāprabhu was sitting. Mahāprabhu saw that Nityānanda Prabhu was naked. Immediately, Mahāprabhu took off His turban cloth and put it on Nityānanda Prabhu. Then Mahāprabhu brought nice sandal wood paste and smeared it on the body of Nityānanda Prabhu. He took a flower garland and put it around Nityānanda Prabhu's neck. Making Him sit down on a opulent *siṃhāsana*, Mahāprabhu then began to offer Him prayers:

nāme nityānanda tumi, rupe nityānanda  
ei tumi nityānanda rāma-murttimanta



"Your name Nityānanda, is full of eternal bliss (Nityānanda). Your beautiful form is Nityānanda—full of eternal bliss. Thus You are Nityānanda Rāma." (CB. Madhya 12.18)

Then Mahāprabhu begged a piece of *kaupīna* (underwear) from Nityānanda Prabhu. He tore it into small pieces and distributed it amongst the devotees. Mahāprabhu told them, "All of you put this piece of *kaupīna* on your heads. Take it and offer worship to it in your house. By so doing you will definitely get *kṛṣṇa-bhakti*. Then Mahāprabhu told all the devotees to take the foot washing water of Nityānanda and drink it. On the order of Mahāprabhu all the devotees drank Lord Nityānanda's *caraṇāmṛta*. By so doing they all felt supreme happiness. These two brothers Nitāi and Gaura, intoxicated by *kṛṣṇa-prema*, like mad men danced and chanted, "Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa

Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare. Then Mahāprabhu told all the devotees, "Those who develop love and affection for Nityānanda, they develop love and affection for Me. All the demigods headed by Śiva and Brahmā all worship the lotus feet of Nityānanda Prabhu. If anyone blasphemes Nityānanda Prabhu or thinks ill of Him, even if He is a very great devotee of Mine, he must fall down. I will personally kick him out. If the nicely scented air coming from the body of Nityānanda Prabhu simply touches someone, then immediately he will get *kṛṣṇa-prema*." Hearing this all the devotees shouted, "Jaya, Jaya, Nitāi Canda Ki Jaya!! Prema-daṭṭa Nitāi Canda Ki Jaya!! Patita-pāvana Nityānanda Rāya Ki Jaya!!"



## Śrīla Prabhupāda Vāṇī

### Preaching Means Taking a Risk

Nityānanda Prabhu preached at the risk of His life. He was hurt by Jagāi-Madhāi. Blood came out of His head. Lord Caitanya became very much angry. He wanted to immediately kill Jagāi and Madhāi. But Lord Nityānanda told Him, "My dear Sir, You promised that in this incarnation You'll not take up any weapon, Please be kind upon them."

So this is Nityānanda. Nityānanda-vamṣa means one who takes the risk of preaching work, he can claim to be Nityānanda-vamṣa. The preaching work is not easy-going. There are so many difficulties. ...They attempted to kill my Guru Mahārāja. Twenty-five thousand rupees were raised for bribing the police officer.

They will arrest you. You have got good experience. In London, they were arrested. You were in London. How many times you were arrested?

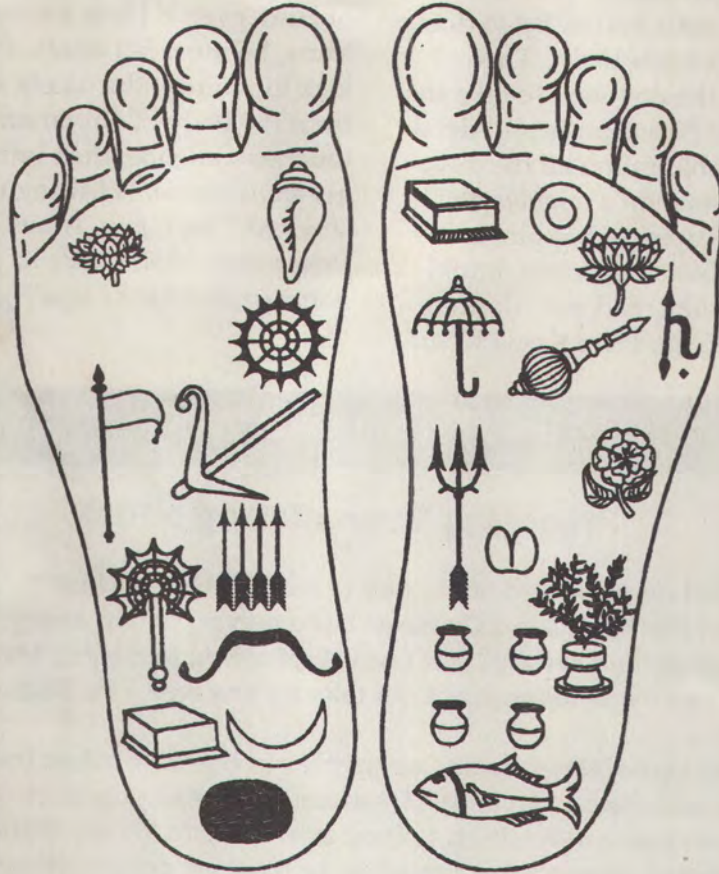
Gurudasa: Three.

Prabhupada: Three times. Our record is that our people were arrested thirty-six times. Now the police have become disgusted. They don't arrest. This thing is going on in Australia, especially in Melbourne. So the devotees they asked me what to do? What to do? Chant Hare Kṛṣṇa, and you'll get good opportunity. When you are put into jail, you'll be free to chant Hare Kṛṣṇa. So they are doing that. They are not eating. The minister in charge of the jail department, he was perturbed that "These people are not eating," so they allowed the devotees to cook. But they refused, because in the same kitchen, they were cooking flesh. So then after a few days, they were let loose. "All right. You go home."

Religious persecution is always there. So don't be afraid. Caitanya Mahāprabhu said, "Yāre dekha, tāre kaha 'kṛṣṇa' upadeśa." This is the mission of Caitanya Mahāprabhu. Anyone you meet, any dumb rascal or gentleman, it doesn't matter, try to convince him about Kṛṣṇa and let him inquire about Kṛṣṇa. Then his life will be successful.

Bhāg. Lect. Oct. 16th 1972 VRN

*nitāi-pada-kamala*



*koṭi-candra-suśītala*

"The lotus feet of Lord Nityānanda  
are cooling like a million moons."

# Meaning of the Auspicious Marks on the Lotus Feet of Śrī Nityānanda Prabhu

compiled and translated by His Grace Daśaratha-suta dāsa



**CONCH** (*śarikha*) — This auspicious mark indicates that those who take shelter of the lotus feet of Lord Nityānanda are always rescued from all sorts of distress. Just as during the *ārati* ceremony the conchshell is used to hold water that is offered directly after the fire of the ghee-lamp, similarly Nityānanda's lotus feet hold transcendental water that soothes His devotees from the blazing fire of material miseries. Also this symbol proclaims ultimate victory for the devotees, since the conchshell mark on His feet contains the entire ocean of material existence that may now be easily crossed. This mark also shows that those who resort to Nitāi's feet become completely fearless.



**FLAG** (*dhvaja*) — This mark announces that for the devotees meditating on His feet, They give security and safe protection from all sorts of fear.



**FISH** (*matsya*) — This mark shows that just as a fish cannot live without water, similarly the surrendered devotees cannot live a moment without directly associating with His feet. It also shows that all the most cherished desires and longings of those who resort to Nitāi's feet will be truly fulfilled. It also means that the mind is very fickle, just like a fish who wavers this way and that, and so only after much meditation do His feet finally come into the heart. It also indicates that Nitāi's feet will come to live in one's heart only if the heart has been liquefied by soft loving emotions; His feet do not thrive where it is dry.



**LOTUS** (*kamala*) — This mark increases greed for nectar in the minds of the beelike devotees who meditate on Nitāi's feet. The lotus also signifies that just as a lotus grows out of water, similarly those whose eyes swell with tears upon holding the Divine lotus feet of Śrīla Nityānanda Prabhu to their heart receive the highest benefit. This mark also shows that the goddess of fortune, Śrī Lakṣmī Devī always resides at His feet rendering humble service. It signifies that His feet are so soft that they can only be compared to lotus petals; indeed, upon first glancing at His

lotus feet, you would think you are directly seeing fresh lotus blossoms. It also reveals that just as a lotus blooms by day and contracts by night, similarly those who remain steeped in meditation on Their feet always feel the blossoming unfoldment of brilliant *sāttvika* ecstasies that dispel the darkness of ignorance. It also means that the bee of the devotee's mind cannot fly beyond the bondage of dry *jñāna* (knowledge) and *vairāgya* (renunciation) without the temptation offered by the superior nectar of Their lotus feet.



**BOW** (*dhanu*) — This mark reveals that those who take shelter of Nitāi's lotus feet will be perpetually free from all worries and difficulties. It also shows that those who are stupefied in the material world remain motionless like a target and do not come to His feet. Whereas those who come to the ultimate goal of His feet remain there and never go back to the material world. Further, when the mind of the devotee meets the target of His feet, then *prema* condenses as a result and overflows as the tears showering from their eyes.



**GOAD** (*ankuśa*) — This mark indicates that meditation on Nitāi's feet brings the elephants of the devotee's minds under control and keeps them on the right path. It also shows that those who thus stay on the path toward Their feet become superior among men, just as one riding on top of an elephant travels far above the rest.



**ALTAR** (*vedī*) — This mark proclaims that the sins of those who meditate upon His feet are burned up as if on the altar of sacrifice. Furthermore, it indicates that just as the universe is nourished by the *brāhmanas* offering fire-sacrifices, similarly those who offer their minds in sacrifice to His feet stimulate universal nourishment that affects all of creation.




**HALF-MOON** (*ardha-candra*) — This mark symbolizes how His feet truly provide the desired objectives of the devotees. It





signifies that even *devatas* like Lord Śiva (whose symbol is a half moon) have decorated their own heads with the soles of His feet. It also shows that devotees who likewise decorate their own heads with His feet can become exalted like Lord Śiva. Just as the moon showers nectar with its cooling rays, similarly Nitāi's lotus feet shower nectar upon the devotees, extinguishing the three-fold material miseries. So that the minds of the devotees may reside at His feet, they bear the symbol of the moon (which is the *devata* or presiding deity of the mind) upon His feet. Just as the moon is one, yet it destroys the darkness seen by many people simultaneously, similarly the Lord is one and yet by His cleverness can deliver many souls at the same time. The half-moon also indicates that since His toenails appear like ten splendidly full moons, the real moon has shriveled up in shame and appears in half-form.





 **PITCHER** (*kalasa*) — This mark shows that Nitāi's feet hold the golden pitcher full of purely nectarean ambrosia to be freely consumed by the surrendered souls; indeed, they will never be bereft of nectar for this pitcher always remains full. This mark also indicates


that His feet can pour out nectar that extinguishes the blazing three-fold miseries of the separated devotees. The full pitcher is a symbol to show that no inauspiciousness can come near His devotees. Rather His feet bring ripples of happiness emanating from divine auspiciousness.


 **DISK** (*cakra*) — This mark cuts down the six enemies of the devotees — lust, anger, greed, illusion, envy and bewilderment. It indicates *teja-tattva*, or the principle of brilliance by which He destroys the darkness of sins from within His devotee's hearts.

 **SKY** (*ambara*) — This mark indicates that His feet are all pervading throughout the entire creation, both within and without all manifestations. It also shows that even though His feet are everywhere, they are unattached just like the sky.

 **UMBRELLA** (*catra*) — This mark proves that those who take shelter of Nitāi's feet are shielded from the incessant rainfall of material miseries. It also denotes that those who sit in the shade of His feet become exalted just like *mahārājas* (great kings), who usually have umbrellas held over their heads.

 **COW-HOOF** (*gośpada*) — This mark signifies that for those who have taken full shelter of uninterrupted meditation on His feet, the great ocean of worldly existence becomes very small and insignificant like the water held in a calf's hoof-print and is thus easily crossed over.

 **THUNDERBOLT** (*vrajra*) — This mark reveals that meditation on Nitāi's feet smashes to pieces the mountain of His devotee's *karmic* reactions to past sins. It also indicates that whoever holds on to His feet becomes as exalted as Lord Indra (whose weapon is the thunderbolt).

 **ROSE-APPLE** (*jambu-phala*) — This mark is indicative that His feet are the only worshipable objects for all those

who are residents of this region of Jambudvīpa ("island of the rose-apple", according to Vedic cosmography)



**CLUB** (*gadā*) — This mark is to show that Nitāi's feet are capable of chastising the elephant of sinful lust. It further indicates that for whoever takes shelter of His feet, all their ancestors will also receive benefit.



**SPEAR** (*śakti*) — This mark assures those who wish to have the miserable bonds of the mundane sphere cut, and who take shelter of Nitāi, His feet immediately appear to slash all entanglements and difficulties. It also indicates that He is *śaktimāna* or the natural possessor of all divine potencies, whereas His servants are not endowed with separate, independent power but are completely dependent on Him.



**FLOWER** (*puṣpa*) — This mark shows that the divine fame of His feet spreads everywhere just like the fragrance of a flower. It also shows that His feet are not hard, but soft as flower petals. And it means that just as every fruit comes into being after the plant blooms, similarly all spiritual fruits come into being after first blossoming at the soles of His feet.



**CREEPER** (*valli*) — This mark symbolizes how intelligent persons hold on to the lotus feet of Lord Nityānanda firmly just as a creeper firmly grasps whatever it is ascending.



**PLOW** (*hala*) — H. H. Gour Govinda Swami in his book "The Flow of Nectar" explains: "Balarāma is Nityānanda Prabhu. His lotus feet are as cool as the cooling effect of *crores* of moons. Balarāma has a plow in his hand, and Kṛṣṇa a flute. In the beginning cultivation—*karṣana* is needed. Then all the nasty weedlike things will be rooted out. The field should be cultivated properly with the plow of Balārāma, then the field of the heart—*hṛdaya-kṣetra*—becomes fertile and the seed of the devotional creeper—*bhakti-latā*—will be sown. After proper cultivation by the plow of

Nityānanda/Balarāma when the land is fertile, then the seed should be sown. Then when one develops *prema-bhakti* you will be attracted by Kṛṣṇa's flute. The flute means *ākarṣana*—attraction. *Karṣana-ākarṣana*—cultivation and enchantment.



Śrī Nitāi Pada-kamala ki jai!

Excerpts Taken from the book, "Rādhā-Kṛṣṇa Nectar"  
Chapter: "The Meanings of the Auspicious Marks."  
Published by Nectar Books  
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Sources given: *Śrīmad-Bhāgavatam*, *Sārārtha-darśinī* (Viśvanātha Cakravartī's *Bhāgavatam* commentary), *Ānanda-candrikā* (Viśvanātha's *ṭīkā* on *Govinda-līlāmṛta*), Viśvanātha's *Rūpa Cintāmaṇi*, Jīva Gosvāmī's *Śrī kara-pada-yugala-samāḥṭi*, *Skanda Purāṇa*, *Matsya Purāṇa*, *Garga Saṁhitā*, and numerous other quotes and compilations.

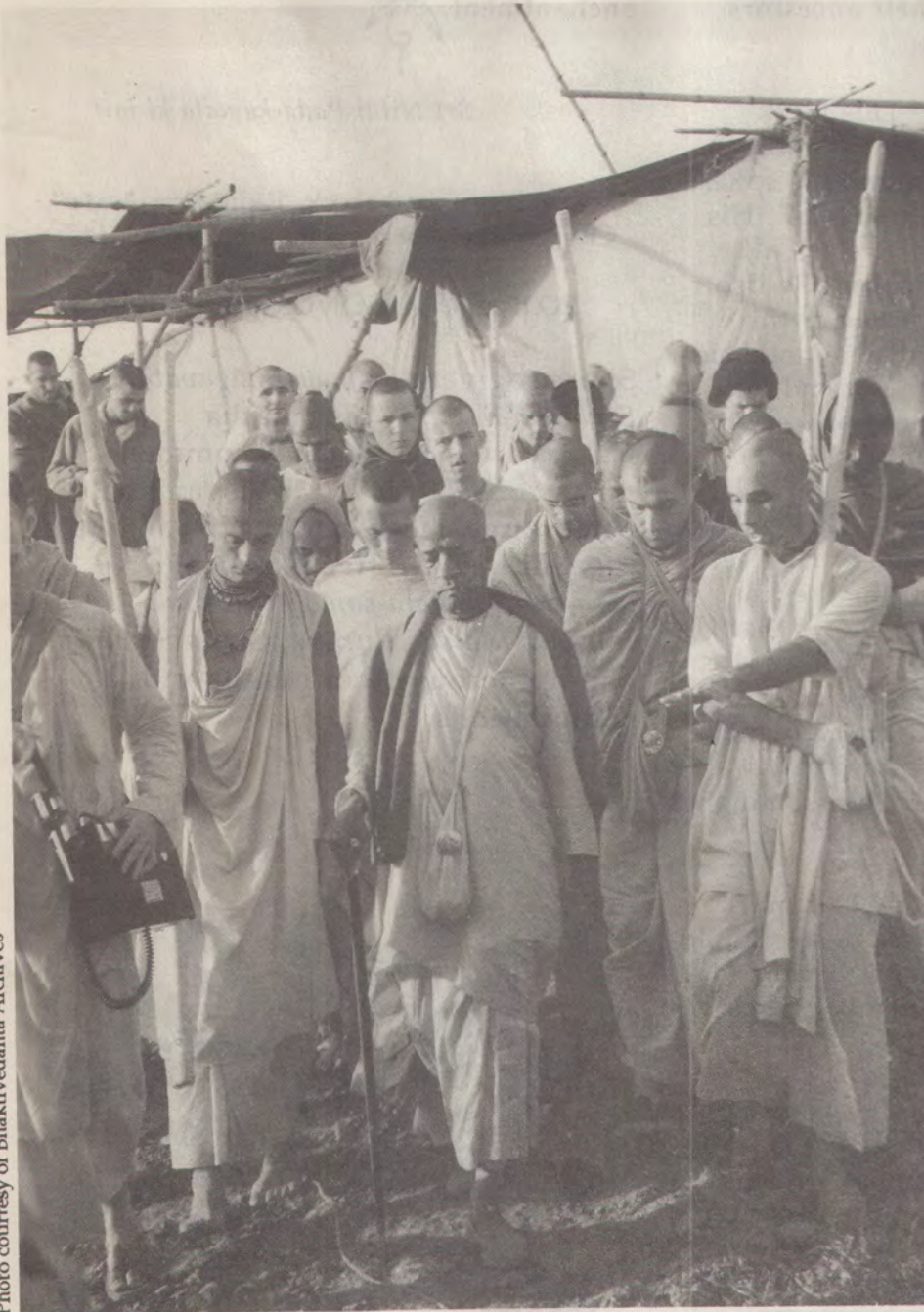


# Remembering Srila Prabhupada in Bhubaneswar

His Holiness Satsvarūpa dāsa Gosvāmī  
A Lecture Bhubaneswar India August 27th 1993



PRABHUPADA  
CENTENNIAL  
1896 ❖ 1996



myself this is the first time I have been here since the opening of the temple and it is astounding to see what a beautiful *mandir* it is, especially if you could have seen what it was like when Śrīlā Prabhupāda was here in 1977.

## Let There Be a Temple

When I expressed this to Gour Govinda Mahārāja he said "It is just Śrīlā Prabhupāda's desire that is becoming manifest here." That reminded me of statements that Śrīlā Prabhupāda made about the manifestation of his desires in the Kṛṣṇa-Balarāma Mandir in Vṛndavāna. He wrote about this in the very last chapter that he translated and wrote purports to in Śrīmad Bhāgavatam before he left this world, that was 10th Canto Chapter 13. There is a description there that Lord Kṛṣṇa appeared after he had transformed himself into the cows and boys after

the stealing of them by Brāhma. After that pastime was complete and he was casting his glances at the pure devotees it is said that these glances when they entered the hearts of the devotees, the devotees then desired to serve the lord. These were very wonderful desires, which

Photo courtesy of Bhaktivedanta Archives

Śrīlā Prabhupāda in Bhubaneswar



irst I want to speak some appreciation for His Holiness Gour Govinda Mahārāja and those devotees who have helped him in establishing this project and I also want to recall the days when Śrīlā Prabhupāda was here in Bhubaneswar. For

where inspired by the glance of Kṛṣṇa. Commenting on this Prabhupāda says, "In Vṛndavāna there is a place where once there was no temple, but a devotee desired let there be a temple and *sevā*, devotional service.

Therefore what was once an empty corner has now become a place of pilgrimage. Such are the desires of a devotee.

Earlier there is a similar statement from Śrīla Prabhupāda where he is commenting on the

phrase from the verse, *bhūri punyavad arpitaiḥ*—offerings by devotees who are engaged in pious activities by worshipping Kṛṣṇa. Prabhupāda says, "In our Kṛṣṇa-Balarāma Temple in Vṛndavāna there is a tamal tree that covers an entire corner of the courtyard. Before there was a temple the tree was lying neglected but now it has developed rather luxuriantly covering the whole corner of the courtyard. This is a sign of 'bhūri-punya'.

Śrīla Prabhupāda desired there be a temple in Bhubaneswar but it was manifested through the sincere, dedicated and prolonged efforts and prayers of Gour Govinda Mahārāja. So the desires of Prabhupāda becoming the desires of his disciple are becoming manifest in this way.

Now with reference to the Prabhupāda *līlāmṛta*, and also to my memory I would like to talk about those days when Śrīla Prabhupāda came here. Then we can get a better idea of what where Prabhupāda's desires, what were his pastimes here, and what does he want to see carried on in Bhubaneswar and we can see the contrast of



Present day Bhubaneswar temple complex

photo by Ranjan dāsa

how much has been accomplished.

### Water of Bindu Sarovara

In January of 1977, Prabhupāda had gone to the Kumba Mela. This was his last year, he disappeared November 14th, 1977. Of course he disappeared on the will of Kṛṣṇa, not succumbing to some material disease but still Prabhupāda's activities are all humanlike and so from our point of view as disciples we saw him becoming more ill as a sign that he was winding up his pastimes. So at this time one of the characteristics of Prabhupāda's stay here was that he was not in good health. At the Kumba Mela he also had some inconvenience in that way, and although he had many reasons to come to Bhubaneswar he mentioned that one reason was that he had heard that it would be good for his health. He had heard that if he drank the water of Bindu Sarovara that might help him. Of course doctors advised so many things to Prabhupāda but he mostly ignored them in

favor of preaching Kṛṣṇa Consciousness, working hard, traveling widely, taking all the anxieties of managing a worldwide movement. He wasn't acting in a way calculated to keep up physical health, rather he used every ounce of energy to serve Kṛṣṇa. Prabhupāda wanted to please his Guru Mahārāja, to please Kṛṣṇa and Lord Caitanya. He understood that their pleasure was to see a devotee try to distribute Kṛṣṇa Consciousness to try and save as many fallen souls as possible. So he came here not just for the waters of Bindu Sarovara, in fact he never visited there, but some waters were bought to him.

**Prabhupāda quoted a scripture which gave indication that the spiritual movement for this age would begin in Utkal or Orissa and therefore Orissa was very special to Gauḍīya Vaiṣṇavas.**



How pleased Śrīla Prabhupāda must be that this mercy is being distributed to the people of Orissa, the special people of this special land.



### Prabhupāda's Bhajana Kutir

ISKCON had acquired by donation a plot of land outside the city and we have written here in *Lilāmṛta*, "Śrīla Prabhupāda's Oriya disciple, Gour Govinda Swamī had gone there and constructed two simple dwellings and was

ings that were originally here. They were made of mud walls with thatched roofs, and there was one of them where Prabhupāda stayed with two divisions, the wall between the two divisions was only about six feet high, not so private. Prabhupāda stayed in one room and his servant and secretary stayed in the other. There was another building like

and in between there was a shabby kind of canvas *pandal* that was the temple. It was outdoors, you couldn't really call it a temple. That was where the altar was, where the meetings were and where the *vyāsasāna* for Śrīla Prabhupāda was setup. Prabhupāda used an out-door latrine and for bathing he just had a screen that he stood behind and poured water on his head. Prabhupāda remarked, 'I like this kind of simple living very much.' He said, 'I could be in a gorgeous building like the Bhaktivedanta Manor, in the big mansion in Detroit or in my penthouse in a New York City skyscraper, but he said, "I prefer to be here. "He said it and we could feel that he actually was peaceful and content to be in this place.



The two room hut built by hand by Gour Govinda Swami for Śrīla Prabhupāda

making plans to construct a temple." Historically speaking this *tirtha* of Prabhupāda's visit is still commemorated by his *bhajan kutir*, the two room hut where he stayed when he was here. That is one of two build-

that where I believe you stayed..."

**Gour Govinda Mahārāja:** "We stayed four in that room, myself, yourself, Hari Śauri and Pradyumna..."

**Satsvarūpa Mahārāja:** "Yes,

### A Prediction Come True

In one of the first lectures Prabhupāda gave in the evening, he spoke about the special feature of this area of India. He said Lord Caitanya's favorite places were Bengal and Orissa. Of course in Jagannātha Purī, Lord Caitanya spent the last 18 years of his life. Prabhupāda quoted a scripture which gave indication that the spiritual movement for this age





Photo courtesy of Bhaktivedanta Archives

Speaking on Śrīmad-Bhāgavatam in the make shift tent

would begin in Utkal or Orissa and therefore Orissa was very special to Gaudiya Vaiṣṇavas. So with that vision for the future Prabhupāda said that this area was going to be a very fashionable area. Tourists and businesses would come, so it would be a good place for a temple. I read Gour Govinda Mahārāja's homage in Śrīla Prabhupāda's 1994 Vyāsa Puja Book he was referring to this prediction by Prabhupāda and how it has come true. Now there are so many places building up around here just as Prabhupāda predicted it. Because at that time it was isolated devotees were skeptical what was the purpose of trying to build in such a remote place but now it has come to pass as I read in Gour Govinda Mahārāja's homage that 80,000 people had attended the last

Janmastami. How pleased Śrīla Prabhupāda must be that this mercy is being distributed to the people of Orissa, the special people of this special land. When Śrīla Prabhupāda was here there was a schedule made for a corner stone laying ceremony on February 2nd, the appearance day of Lord Nityānanda. Gour Govinda Mahārāja proposed to Prabhupāda this date and Prabhupāda agreed that he would stay until then and would leave the next day for Calcutta.

### Opposition

Wherever Prabhupāda was at in the world he paid attention to that particular place but also news would come to him about his movement all over the world. The prominent

things in ISKCON going on at this time were in America. There was strong opposition to the Hare Kṛṣṇa movement there coming from groups which called themselves the anti-cult movement and it was rather fearful. There were court cases coming with the idea going to the public, that the chanting of Hare Kṛṣṇa is a kind of brain washing and the devotees there were exerting some evil mind control over people. This bad propaganda was disturbing the devotees and they would bring this news to Prabhupāda. He spoke about this while he was in Bhubaneswar. One point he made was that if there were any legal case you must be sure to insist that the judge or the responsible persons read Prabhupāda's books because then they will see that this is a

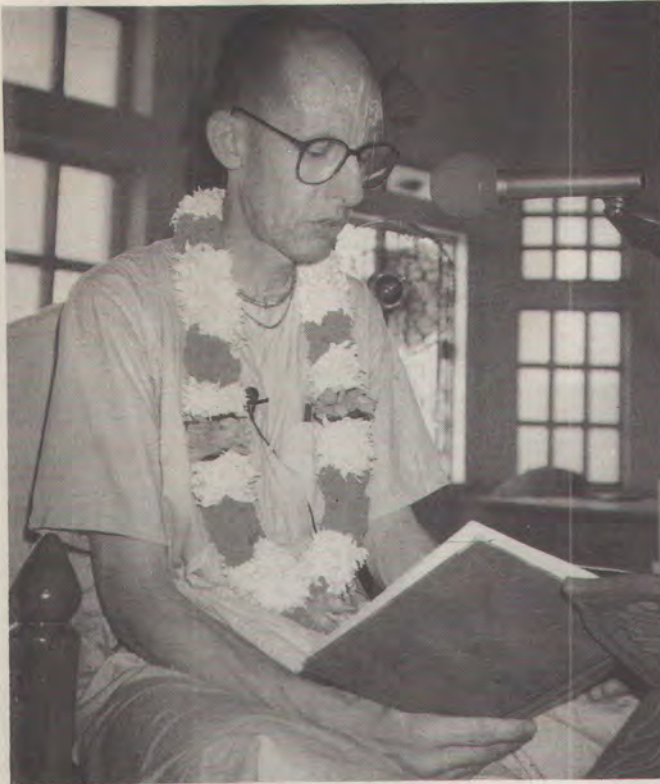


photo by Gokuldas dāsa

H.H. Satsvarupa dāsa Gosvāmī speaking in Bhubaneswar

scientific movement and it is not the nonsense that they say it is. He proposed this and said that in any type of argument devotees should bring all of his books into the court and insist that they read them. He told a story how once a famous Indian lawyer had done this. He brought in many law books as he was making his presentation and the judge said to him, "you have brought the whole legal library into the court." The lawyer said, "yes my Lord, just to teach you law." In the same spirit, he said, we should go to those who accuse us, with all of Śrīla Prabhupāda's books and ask them to read them first before they make a judgment.

When the devotees were talking about this to Prabhupāda he changed the subject and said that actually his immediate concern was that his health was not so good and this news was affecting it. So there was a discussion about doctors and how to respond when you have bad health.

Prabhupāda said that he did not like to be brought into the hospital for very complicated tests or other programs. Mostly he wanted to just depend on Kṛṣṇa and chant Hare Kṛṣṇa. When Śrīla Prabhupāda said these things it caused a lot of anxiety for the devotees.

### Absurd Inquiries

There were quite a few challenges from people who came. One man said to Prabhupāda, "Swamiji, what is God?" Prabhupāda, surprised opened his eyes, looked at him and said, "you are asking what is God and you are from India. What a degraded state of affairs. This country is the land of Kṛṣṇa and Rāma. You have the special benefit of Vedic culture. Every Indian should know this and you are asking me what is God? This is the degradation of Kali yuga." When Prabhupāda gave his first public lecture there he began by referring to this man.

He said, "We have just spoken to a gentleman who asked what is God." Again he chastised this mentality particularly for an Indian. In the west, he said, if someone does not know what God is you might expect that. But in India it is a symptom of misfortune. Prabhupāda said that Kṛṣṇa appears in our country Bhārata-varṣa and all the acaryas have appeared here but at the present moment our young men are inquiring what is God. So why has this happened? It has happened because we are making progress toward animal civilization."

After this lecture warning Indians not to give up their culture, a man in the audience raised his hand and asked, "I want to know the meaning of the word Kṛṣṇa." Śrīla Prabhupāda replied, "This is almost the same question as the other night - what is God." Prabhupāda said, "you do not know the meaning of Kṛṣṇa?" Then the man said, "I want to know the etymological grammatical meaning." Prabhupāda then explained, "Kṛṣṇa means all-attractive. The syllable *kṛṣ* means *karṣati*. Kṛṣṇa means all-attractive. But besides that you don't know Kṛṣṇa? What is the difficulty? Our people have become so degraded that they are asking what is God? What is Kṛṣṇa? This is like someone who has studied the Rāmāyana and asks who was Sitā the father of? How could somebody read the whole Rāmāyana and think that Sitā was a man, somebody's father. He could not have read very closely. Somebody who comes from India and is born to this culture asks "who is Kṛṣṇa?" This man went on arguing. The devotees were getting very disturbed almost wanting to get up and push him out. He was saying,

"There is no need for a guru. You do not need guru. "Prabhupāda was giving so much evidence that one needs a spiritual master and this man was personally exemplifying the proof that one needs a spiritual master because he was speaking nonsense without a guru.

### Morning Walks

Prabhupāda used to take morning walks. I remember one morning he went to a zoo. Wherever Prabhupāda would go he would see Kṛṣṇa. I remember in the park there was a beautiful flower. He stopped picked the flower and said, "How beautiful this flower is and they say that there is no God... that things have happened by chance This flower is a creation of God." "I remember in the zoo there were some lions in a cage. One of the devotees went up to the cage, and began teasing the lion. Prabhupāda told him to stop. Prabhupāda said, "After all he is a lion. You should be more respectful."

### What is the Advantage of Literacy?

At this time there was going to be a visit to Bhubaneswar by Sanjaya Dandee and there were banners up advertising his program to stop illiteracy in India. He was very ambitious to teach people how to read. Prabhupāda then said a surprising thing, "Everyone thinks it is a very good cause to teach people how to read and it is very unfortunate that people cannot read. What is the advantage of literacy," Prabhupāda said, "if people are poor and starving? "He saw it as political propaganda instead of giving people

what they really needed. Other times he commented about literacy, "If people are not taught about God, but are only taught how to read then they will just become like communists or atheists. What is the benefit of that literacy? Better that you do not know how to read but you can hear about Kṛṣṇa and get the topmost knowledge. Of course we want all our children to read about Kṛṣṇa but literacy in itself is nothing very wonderful."

### Our Duty Is To Feed Them

One day when Prabhupāda was out walking we saw some men jogging. Prabhupāda said that these people are overweight by eating. They are running to reduce their fats but at the same time their countrymen are starving. So Prabhupāda emphasized that the distribution of *prasādam* was very important. So while he was here, every night there was *prasādam* distribution. Many people came just to eat. Some of the devotees remarked to Prabhupāda that the reason why so many people were coming was just to eat the food. It is not that they were spiritually minded. Prabhupāda said, "That is all right. Let them come because they are hungry. It is also our duty to feed people. We do not feed people food that is not offered to Kṛṣṇa. It is the compassion of the Vaiṣṇavas to give people Kṛṣṇa *prasādam*. According to the temple's capacity they should give *prasādam* to hungry people."

### Strong Preaching in Puri

While he was here Prabhupāda took a trip for a few days to Jagannātha Puri. He had

**One of the devotees went up to the cage, and began teasing the lion.**

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**Prabhupāda said, "After all he is a lion. You should be more respectful."**

no temple there or even a place to stay. He stayed at a hotel on the beach, looked at some different buildings for a possible temple and gave a very powerful lecture denouncing the policy that western Vaiṣṇavas are not allowed to enter into the Jagannātha Mandir. Prabhupāda said this was unjust because we are devotees and we are worshipping Jagannātha all over the world. He began to tell about the different Ratha-yātrās and how had Jagannātha appeared in London, San Francisco and everywhere. "So why are you denying these devotees to see lord Jagannātha. This is not good."

### Historic Beginning

When he came back to Bhubaneswar Prabhupāda was dictating the *Śrīmad-Bhāgavatam*. While he was in Bhubaneswar he finished the ninth canto. While in Bhubaneswar he began the tenth canto. This was a momentous occasion. To have the tenth canto which is the smiling face of Kṛṣṇa after so many years. Of course Prabhupāda had already given us the tenth canto in the form of Kṛṣṇa Book, but now he was going to carefully elaborate on it. I was staying in the room next to

Prabhupāda. Early one morning at about 3 a.m. we could hear him through the thin wall. He was dictating the beginning of the tenth canto. I woke up the other devotees. Pradyumna was there, I said, "Prabhupāda is starting to dictate on the tenth canto. He began with the introduction which described what each chapter is about and then he got to the beginning, continued on an hour and then another hour. He wrote "The world was overburdened by military forces, demoniac forces so Kṛṣṇa appeared," Prabhupāda said, "In the same way now the world is overburdened and the Kṛṣṇa Consciousness movement is opposing these forces."

### The Sound Of Krishna's Flute

We were thinking that Prabhupāda was like a military general and this was like his camp. There were some tents here at that time. It was just like a place where a general might stay at the battle field. Now he was organizing his battle against the demoniac forces of the age. That morning when we went on a walk we mentioned to Prabhupāda, "We heard you dictating the tenth canto this morning." He was happy to hear that we were listening and he said, "Yes, Kṛṣṇa's flute can be heard in the tenth canto, and chapters 29 to 34 are the smiling



Śrīla Prabhupāda instructed that Kṛṣṇa-Balarāma should be made out of brass from Orissa

Photo by Gokuldas dāsa

face of Kṛṣṇa. In commemoration of that event the devotees said they wanted to put his name on a sign on the door stating, "On January 30, 1977 at 2.30 a.m. Prabhupāda began the tenth canto." He said, "Yes, you can do that"

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On the 2nd of February 1977, on Lord Nityānanda's appearance day the cornerstone laying ceremony took place. About 1,000 people came and there was *prasādam* distribution.

### Instructions

Prabhupāda in private spoke to Gour Govinda Mahārāja about how to manage the Bhubaneswar center. He gave him many instructions which he has carried out to the letter. What Deities to install, Nitāi-Gaura, Kṛṣṇa Balarāma and Lord Jagannatha. He instructed how Gaura-Nitāi and

Kṛṣṇa-Balarāma should be made of brass from Orissa. Gour Govinda Mahārāja took this with complete faith but some of the other devotees were skeptical about the location. When they would get together they would talk among themselves, "What is Prabhupāda doing out here? Nothing is going to start way out here. This is a God-forsaken place. There is nothing here. "Some of them even went to Prabhupāda and said, "Prabhupāda, we do not see much potential here. "Prabhupāda said, "why not? This is the capital of Orissa. People are coming here. We have to have centers in every town. Even if there is not a big center, some have to work and stay here. Even if people are coming here every night just to

eat *kichari* it was also preaching. "One of the devotees said that it was too far from town and that Orissa was too poor. A better idea was to try to build a big temple in Jagannatha Puri. Prabhupāda replied, "To build in Jagannatha Puri is all right, but Bhubaneswar is also important."

### Reluctant Help

Then Gour Govinda Mahārāja told Prabhupāda, "You are here now and many of your disciples are here. But when you leave I will be all alone with no one here." He asked if Prabhupāda could help and leave some men. That led to one incident that shows how reluctant devotees were to stay in Bhubaneswar. Prabhupāda called one American devotee whose name was Bhāgavata dāsa. Bhāgavata dāsa told me about it. He said, "When I went in to see Prabhupāda I knew there was something heavy that he wanted." Prabhupāda smiled at him and said, "How are you Bhāgavata?"

"I am fine Prabhupāda."

"How would you like to stay here and help to manage this place?"

Bhāgavata began to give reasons why he couldn't stay. "Well Śrīla Prabhupāda I do not think I can. It is too hard.

"No, can't you stay here and help build this temple."

"Prabhupāda, it is very difficult. I am all ready to go to New York." He told Prabhupāda he got a telegram from the temple in New York about some nice preaching he could do there.

"New York? There are so many men in New York already. You don't have to go to new York. You should stay here."

Bhagavat objected, "I cannot

**...some of the other devotees were skeptical about the location. When they would get together they would talk among themselves, "What is Prabhupāda doing out here? Nothing is going to start way out here. This is a God-forsaken place. There is nothing here.**

work with Gargamuni Swami, the GBC."

"That's all right. I am sending Gargamuni to Bangladesh." Every objection Bhāgavata had, Prabhupāda removed it. Then he would come up with another objection. Bhagavat said, "Actually Prabhupāda my health is not good. I have to take a lot of extra sleep."

"Your health is not good. Well, then you should stay here. It is a very healthy place. You simply go out to the field and pass stool and wash with your *lota* and afterward clean the *lota* with mud and then you can bathe with the same *lota*. In this way you will stay clean and healthy."

Then Bhāgavata raised his ultimate objection, "Prabhupāda, to tell you the truth, I am not chanting my rounds. I think I'd better go to New York because there is good association there. Then I can become strong in my regulations."

"That's all right. You are working very hard. So sometimes you are not chanting your rounds. It is all right. As long as you are working hard

you can do your rounds at another time."

Bhāgavata finally surrendered, "Śrīla Prabhupāda, according to the *Śrī Guro-aṣṭaka* prayers, I can understand that whenever you please the spiritual master, you please Kṛṣṇa.

Prabhupāda smiled and he said, "yes."

"So if you want me to stay here I will stay."

At that time he was surrendered to staying and helping Gour Govinda Mahārāja.

### Pleasing Prabhupāda

All the devotees in Bhubaneswar had faith in Prabhupāda. There were no immediate signs of people who were going to come and give money or how it was going to be constructed therefore we read that statement in the beginning, "There was an empty corner somewhere, but a devotee desired that in this place let there be a temple and now in that deserted place there is a beautiful temple. Such are the desires of a devotee."

Many of you know better than I do of the history that followed how Gour Govinda Mahārāja was so patient to stay here with this desire of Prabhupāda in his heart. Knowing that it would manifest sooner or later. I remember I used to see him every year in Māyāpur. He would have another book translated into Oriya and although I could not read it he would kindly give me a copy. Just to be able to see the book and to share the pleasure with him of carrying out Prabhupāda's order to do the books. It is almost as if there is a relationship of cause and effect. You

You might think that if he translates and publishes these books, what has that got to do with building a temple? But actually because that was what Prabhupāda wanted, when Prabhupāda was pleased and Kṛṣṇa was pleased by the translating and the publishing of the books, then the temple came automatically. But only one with a deep spiritual understanding can see the relationship.

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Prabhupāda was pleased and Kṛṣṇa was pleased by the translating and the publishing of the books, then the temple came automatically. But only one with a deep spiritual understanding can see the relationship. Slowly with great difficulty, undergoing illness and being virtually alone here for so long, now it has come to such a nice stage that fifty to a hundred devotees are staying here and thousands of devotees are coming to visit. So I hope you will all try to be a part of this plan of Prabhupāda by assisting Prabhupāda's beloved disciple, Gour Govinda Mahārāja. If we can do something that Prabhupāda wanted that gives us a purpose in life. Sometimes a devotee is doing some service and he may be in doubt, "I wonder if this is pleasing to Prabhupāda, maybe it is, maybe it isn't." But if you had a direct order of something that Prabhupāda wanted, then you could feel so much confidence that even if it is not coming out immediately successful, "I am doing what my spiritual master wanted."

Prabhupāda wrote books because his spiritual master said, "Preach to the western people."



So Prabhupāda tried and tried but for many years there was not much success but he was always positive that, "My spiritual master is always with me and he is seeing my activities and is pleased." Then at the right time the disciple is glorified and the mission manifests through him. So those of you who are working here have the same satisfaction. Any little thing you do, any positive contribution you make is linked in this way to the desire of Lord Caitanya, Śrīlā Prabhupāda, and His Holiness Gour Govinda Mahārāja for a wonderful temple and preaching in Bhubaneswar, throughout Orissa, India and the world.



## Śrīlā Prabhupāda Vāñī

### Preaching in Bhubaneswar

"In 1920 I came to Bhubaneswar. So I was thronged with so many beggars. So at that time I promised, "If I bring at least"—in those days—"more than one thousand rupees to distribute to the beggars, then I shall come. ... Very poor country." (Conv. 19, Jan. 1977)

"So if we actually want peace of mind, if we actually want to be free from this material fatigument, then we must take the shelter of Nityānanda Prabhu. Nityānanda Prabhu is the strength, spiritual strength. And without spiritual strength you cannot approach Kṛṣṇa. If you are a good speaker, that does not mean you'll understand. *Na medhaya*: "Neither by good brain." Because you have got very good brain you'll understand Kṛṣṇa. No. *Nāyam ātmā pravacanena labhyo na medhayā na bahunā śrutena*. If you think that you are a very good scholar, university degree holder—then you'll understand—no. This is not possible. So we must have spiritual strength." (Lecture on Nitāi's App. day 2, Feb. 1977)

"That is the business of *ācārya, sampradāya-rakṣaṇa*, to save the *samprādāya* from falling down." (Conv. 22, Jan. 1977)

# Explanation of the Maha-mantra

By Śrīla Jīva Gosvāmī



Tattva-ācārya Śrīla Jīva Gosvāmī Prabhupāda



By His uncommon beauty, Śrī Kṛṣṇa Candra takes away the mind of everyone. However, when Śrī Rādhā expands Her own cleverness, She also captures Śrī Kṛṣṇa's mind. Therefore She is called "Harā."

2. By His loveliness and by the sweet sound of His flute, Śrī Kṛṣṇa, who is decorated with the most captivating qualities, attracts Rādhā. Therefore He is called Kṛṣṇa.
3. It has been heard from the mouths of great souls that Lord Hari led away the fawn-eyed Rādhā from the Rāsa dance to a secluded bower. Therefore Rādhā is called "Harā."
4. As He sports with Rādhā, His blackish effulgence causes shiny gold to also appear blackish. Therefore He is called "Kṛṣṇa."
5. In pursuance of the wishes of His beloved Śrī Rādhā, He constructed in the forest near Govardhana a lake named Śyāma-kuṇḍa and then drew the waters of all holy bathing places there. Those who know this call Him "Kṛṣṇa."
6. By Her unsurpassed love, Śrī Rādhā attracts Him

**Hare Kṛṣṇa  
Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa  
Hare Hare  
Hare Rama  
Hare Rama  
Rama Rama  
Hare Hare**



who is the performer of wonderful pastimes to the Vṛndāvana forest on the banks of the Yamunā River. Those of steady intellect therefore call Him "Kṛṣṇa."

7. One day while Kṛṣṇa was in Vṛndāvana, He killed the demon Aṛiṣṭa, who was disguised as a bull. At that time Rādhā affectionately called out to Him "O Hari!" Therefore She is known as "Harā."
8. Sometimes, due to excessive love, Śrī Rādhā's voice becomes faint when She sings the glories of Śrī Kṛṣṇa's pastimes. Therefore those who are expert in discerning spiritual sentiments call Her "Harā."
9. Once, in the forest of Vṛndāvana, Śrī Kṛṣṇa dropped His flute due to the intense experience of loving sentiments. At that time Rādhā snatched up His flute. Therefore She is called "Harā."
10. Once Śrī Kṛṣṇa put His arms around Śrī Rādhā, took Her into a bower shaped like one of the caves at Govardhana Hill and there enjoyed with Her. Therefore He is called "Rāma."
11. Every day the most merciful Śrī Rādhā bestows (nāti) happiness upon Kṛṣṇa. Therefore She is called "Harā."
12. The minds of the devotees always find pleasure in Śrī Kṛṣṇa, who is an ocean of transcendental bliss. Therefore that beautiful dark form of Kṛṣṇa is called "Rāma."
13. Rādhā is called Rāmā because She enjoyed Acyuta through loving pastimes in a forest pavilion made of flowering creepers. Because Kṛṣṇa is with that Rāmā, He is called "Rāma."
14. When all of Gokula was filled with wailing because of a forest fire, Śrī Kṛṣṇa extinguished it, thus greatly pleasing the Vrajavāsīs. Therefore He is

called "Rāma."

15. Śrī Kṛṣṇa went to Mathurā to kill the demons headed by Kaṁsa. By Her desire to enjoy confidential pastimes with Kṛṣṇa, Śrī Rādhā brought Kṛṣṇa back to Vṛndāvana. Therefore She is called "Harā."

16. When Śrī Kṛṣṇa came back to Vṛndāvana, He took away the suffering of the Vrajavāsīs and by His wonderful pastimes, captivated Rādhā's mind. Therefore that son of Nanda is called "Hari."



Translated by His Holiness Bhakti-vaidurya-mādhava Mahārāja. Used with permission.

## Nitai Means, "Take This!"

From a Lecture by  
His Holiness Gour Govinda Swami

There is no difference between the name of Kṛṣṇa and Kṛṣṇa Himself. *Eka tattva*, one *tattva*—*kṛṣṇa-tattva* and *nāma-tattva*. He's *anādi*—without beginning, and *cinmaya*—transcendental. He is not material. And *cintāmaṇi*—whatever desire you cherish, the name will give you. "All right take this! Take this! *Nitai, nitai*—take this!" *Ne* means 'take'. This name means 'take this!'—*Nitāi*.

*ataeva nāma matra vaiṣṇavera dharmā  
nāme prasputita haya rūpa guṇa karma  
kṛṣṇera samagra līlā nāme vidyamāna  
nāma sei parama tattva tomāra vidāna  
(Harināma-cintāmaṇi)*

A Vaiṣṇava's only asset is the holy name, nothing else. This is the only asset—*dhana*. Whatever a Vaiṣṇava begs, *nāma-cintāmaṇi*, "Please give me *kṛṣṇa-prema*! Nothing else." A Vaiṣṇava never begs anything else. Those who are *karmīs* they beg, "Please give me *dharmā, artha, kāma, mokṣa*." And the name gives, "All right, take it. *Netai, netai*—take this, take this." But a Vaiṣṇava never begs for that. *Na dhanam na janam*. "He only prays, please give me *kṛṣṇa-prema*."

*ataeva nāma matra vaiṣṇavera dharmā  
nāme prasputita haya rūpa guṇa karma  
(Harināma-cintāmaṇi)*

Because the pure name, the holy name of Kṛṣṇa is not different from Kṛṣṇa, so Kṛṣṇa's form, qualities and *līlās* are all there in the holy name. By chanting the pure name you will see the all-beautiful form of Kṛṣṇa. Not

## Śrīla Prabhupāda Vāṇī

### Our Only Business

We are asking people without any argument or political purpose. Simply we are asking that you chant Hare Kṛṣṇa. That's all. Wherever we are opening our branches, it is our only business that we are requesting people to chant Hare Kṛṣṇa or Rādhā-Kṛṣṇa. We don't want anything. We don't want to do any business, but we are simply spreading this Hare Kṛṣṇa mantra because people are being washed away. *māyār boṣe, jāccho bhese*.

(Room Conv. Hong Kong April 18th 1972)

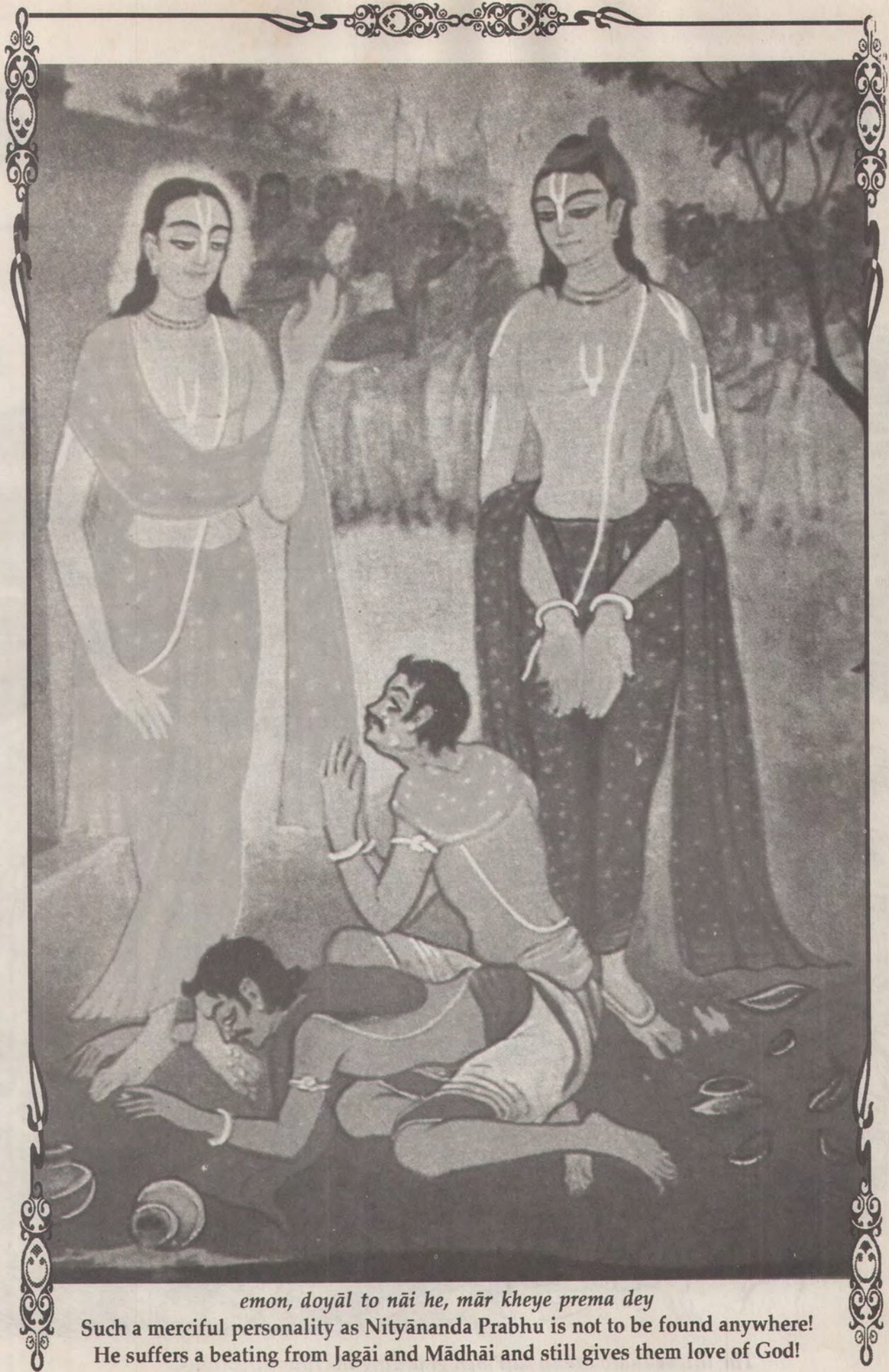
only the form, but all transcendental *līlās* will manifest before you. *Kṛṣṇera samagra līlā nāme vidyamāna*: "All the *līlās* of Kṛṣṇa are there in the holy name. *Nāma sai parama tattva tomāra vidāna*: "So, *nāma* is the supreme truth—*parama tattva*, that is *kṛṣṇa-tattva*." And Kṛṣṇa's arrangement is there so we chant the holy name.

*bhaja-re bhaja-re, amār mana ati manda,  
vraja-vāna rādhā-kṛṣṇa-caraṇāravinda*

"O stupid mind, rascal mind, mad mind, chant Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare / Hare Rāma Hare Rāma Rāma Rāma Hare Hare. Then all stupidity will be destroyed. Get out stupidity! Drive out all stupidity by chanting the holy name. *Bhaja-re bhaja-re, amār mana ati manda*: "My mind is stupid, evil mind, and it will only be purified by chanting the holy name under the guidance of a pure Vaiṣṇava. *Bhajana vina gati nai re*: "There is no other way out." You should understand that you have come here to do *bhajana*. There is no other way out. *Bhajana vina gati nai re*: "The only way is to do *bhajana*." Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare / Hare Rāma Hare Rāma Rāma Rāma Hare Hare.







*emon, doyāl to nāi he, mār kheyē prema dey*

Such a merciful personality as Nityānanda Prabhū is not to be found anywhere!  
He suffers a beating from Jagāi and Mādhāi and still gives them love of God!

# Lord Nityananda and the

From *Śrī Caitanya-bhāgavata Antya līlā* Chapter 5, Texts 528-706  
By Śrīla Vṛndāvana dāsa Ṭhākura



Art by bhakta Jon Reeves

*The thieves saw many tall men guarding the four directions.*



# Gang of Thieves

*IN NAVADVIPA LIVED A BRAHMANA'S SON WHO HAD NO PEER AMONG THE THIEVES. He was a brāhmaṇa in name only. His heart was filled with evil. He was the commander of an army of thieves. There was no mercy in his body. He*

*always happily stayed among thieves. Seeing Lord Nityānanda's ornaments and His glistening necklaces of gold, pearls and coral, and seeing the many valuable things that decorated His graceful limbs, the brāhmaṇa thief decided to rob them all. Concealing his desire, the thief stayed always in Lord Nityānanda's company.*

The omniscient Lord Nityānanda knew that this man was very wicked. A good brāhmaṇa named Hiraṇya Paṇḍita lived in Navadvīpa. He had no material possessions. Associating with no one else, Lord Nityānanda was staying in the home of this fortunate devotee.

## The Plot to Rob Lord Nityānanda

Meanwhile, the evil-minded brāhmaṇa-thief met with other thieves and told them his plan: "O my brothers, why should we be unhappy any longer? Mother Durgā has brought a great treasure-house of wealth to a place nearby. On the limbs of the avadhūta Nityānanda are many ornaments of gold, pearls, and diamonds. There is nothing like these ornaments. What is the monetary value of all these ornaments? I do not know. Mother Durgā has put them all in one place. Now they are all in Hiraṇya's house. In half an hour we will rob them all. Taking our swords and shields, tonight we will go there and attack." Agreeing on this plan, the thieves met that night.

Armed with various weapons such as swords, dag-



gers, and tridents, the thieves went to the place where Lord Nityānanda

stayed. Sending a spy ahead, the thieves waited at a certain place. Meanwhile, Lord Nityānanda was eating, and in all four directions the devotees chanted the holy names of Lord Hari. Lord Nityānanda's companions were wild with the ecstasy of love for Lord Kṛṣṇa. One devotee roared like a lion. Another made a sound like thunder. Another, tasting the nectar of love for Lord Kṛṣṇa, wept. Another clapped his hands and loudly laughed. "Hai! Hai! Hāya! Hāya!" Filled with the bliss of *kṛṣṇa-prema*, no one slept. The spy returned to the thieves. "The *avadhūta* is eating. Everyone else is awake," was his report. The thieves said, "Let them eat. When they are asleep, we will attack."

Happy that they would soon plunder great

wealth, the thieves sat under a tree. One of them said, "The gold bracelets and armlets are mine." Another said, "I will take the pearl necklace." Another said, "I will take the earrings." Another said, "I will take the gold necklace." Another said, "I will take the silver anklets." Their minds became absorbed in these thoughts.

By Lord Nityānanda's wish, the goddess of sleep came and put a veil around those thieves. At once the thieves fell asleep. They were all unconscious. Bewildered by the Lord's *Māyā*, the dawn came, still they were not awake. When the crows cawed, the thieves awakened. They did not even see the night. They were unhappy at heart. They hurriedly hid their swords and shields in the forest. Then the thieves hurried to bathe in the Gaṅgā. When they returned to their own place they violently quarreled. One of them said, "You fell asleep first." Another said, "You slept very soundly." The wicked *brāhmaṇa* who was the commander of that army of thieves said, "Why should we quarrel? Whatever happened was all Goddess

Durgā's will.

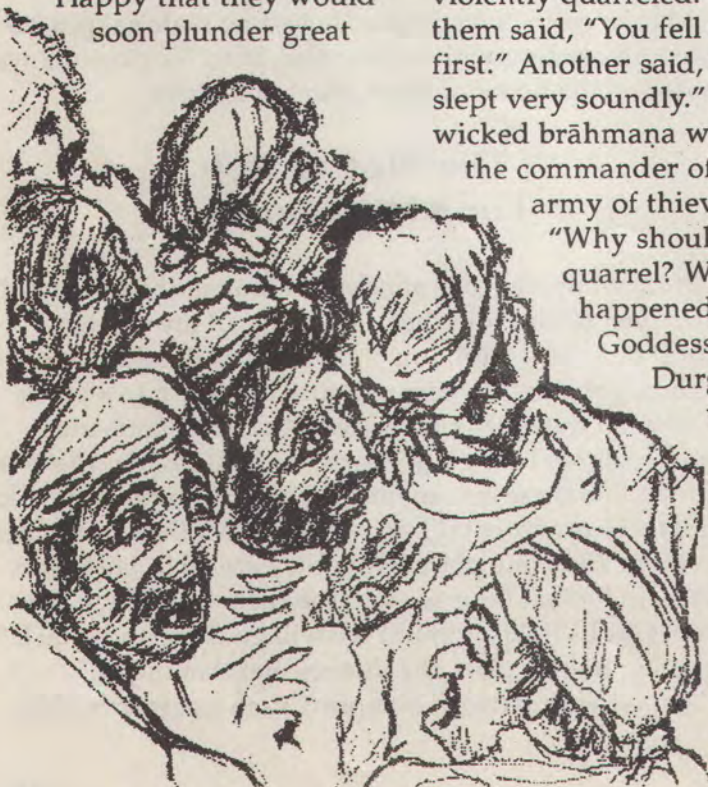
One day may pass, does that mean that all the days

are gone? I think Goddess Durgā bewildered us. We did not offer her worship before we left. That is the reason for all this. Tonight we will all worship Goddess Durgā. We will offer her meat and wine. Then we will go to the same place again." Agreeing to this plan, the thieves, offering meat and wine, worshipped Goddess Durgā

### Superhuman Guards

That night, they cleaned their weapons, dressed in black clothing, and left. The night was very dark. Everyone slept. The thieves assembled. Approaching the house, the thieves saw many tall men guarding the four directions. Standing in the four directions, the armed guards again and again chanted the holy names of Lord Hari. They were giants. They were powerful and ferocious. Their weapons were raised. The thieves saw that each of those giants had the power to kill a hundred thieves. The giants had flower garlands around their necks and sandal paste on their limbs. Again and again they chanted *sāṅkīrtana* of the holy names. As Lord Nityānanda slept, the giants in the four directions sang, "Kṛṣṇa, Kṛṣṇa!"

Seeing this, the thieves became filled with wonder. They left the house and sat down together. The thieves said, "From where did these guards come?" One of them said, "Somehow the *avadhūta* must have known. He brought the guards



pher. Again and again I heard this from many mouths. This saintly *avadhūta* has great knowledge. He can protect Himself. We all saw those guards. I don't think they were human beings. I think this *avadhūta* has great mystic powers. That is why the people call Him 'Gosāi' (master)." Another thief said, "My brother, you are a fool. How can anyone who eats as He does and decorates Himself with fancy clothes, as He does, be a 'gosāi'?" The brāhmaṇa who was the commander of that little army of thieves said, "I know the reason. Some big, big important person must have come to see the *avadhūta*. An emissary from the king must have come. The giants were his personal bodyguards. Those guards were all religious fanatics. That is why they chanted, 'Hari! Hari!' While the guards are here, we should not come. After some days they will leave. For now let us go to our homes my brothers. For ten days let us quietly stay at home." When the leader had spoken these words. The thieves returned to their homes.

Meanwhile, Lord Nityānanda, the moon of *avadhūtas*, enjoyed pastimes as He wished. Whoever worships Lord Nityānanda's feet and remembers them breaks all obstacles into pieces. Who has the power to place obstacles before Lord Nityānanda? Who has the power to place obstacles before the Supreme Lord? Simply by remembering the Lord's servants, one breaks all ignorance into pieces.



Nityānanda Avadhūta

Gaṇeśa and all his associates are all servants of the Supreme Lord. Śiva, who destroys the worlds, is an *aiśā* incarnation of the Supreme Lord. Who can bring fear to Lord Nityānanda? When the Lord's *aiśā* incarnation Ananta Śeśa moves, all the worlds tremble. By His own will, Lord Nityānanda performed *kīrtana* in all of Navadvīpa. By His own will He enjoyed pastimes of eating and sleeping. His every limb was decorated with priceless ornaments. He looked exactly like Rohiṇī's son Balarāma. Lord Nityānanda chewed betelnuts mixed with camphor. His gentle smile charmed the heart of every person in the world. Fear-

less and blissful, accompanied by a host of fearless and blissful devotees, He went everywhere.



### The Terrible Suffering of the Thieves

Another time the thieves made a plan and came to the house where Lord Nityānanda stayed. By the Lord's arrangement there were great clouds. The darkness was blinding. The night was very fearsome. No person walked anywhere. On that very fearsome night each thief armed himself with five or ten weapons. They approached the house. Then every thief became blind. No one had the power to see. They could not see anything. All the thieves were now blind. Each one of them felt his mind, intelligence, and breath were under attack. One of them fell into a ditch and was ferociously bitten by mosquitoes and leeches. Another fell into a garbage-pit and was terribly bitten by mosquitoes and scorpions. Another fell among thorns. His every limb wounded by the thorns, he had no power to move. Another fell into a canal. His hands and feet broken, he wept. Another burned with fever. Every thief felt terror in his heart. At that moment the demigod Indra sent a great rainstorm to that very place. The thief bitten by mosquitoes and leeches was especially tortured by



very place. The thief bitten by mosquitoes and leeches was especially tortured by the rainstorm. Then hailstones fell on the thieves bodies. They could not save their lives. Everyone was plunged in an ocean of sufferings. One thief became dizzy and fell down. Forgetting who he was, he was filled with terror. An endless rainstorm fell on the thieves. Their bodies trembled from the freezing cold. Now blind, the thieves had no power to see. Attacked by the freezing rain, they were on the verge of death. Aware that these people were enemies of Lord Nityānanda, Indra was very angry and tortured them very badly.

### Recognizing Nitāi's Position

After some time the brāhmaṇa who was commander of that little army of thieves suddenly became fortunate. Now he understood. In his heart that brāhmaṇa thought, "Nityānanda is not a human being. In truth He must be the Supreme Personality of Godhead Himself. How can anyone say He is a human being? One day He bewildered us and made us all fall asleep. Still, because of His powerful *māyā*, I did not understand. Another day He showed us many very wonderful guards. Still I did not understand. I am a great sinner. Everything I do is bad. In my heart I wanted to rob the Supreme Lord of



The brāhmaṇa prayed, "Save me! Save me! O Nityānanda."

His wealth. Who has the power to throw me into all these calamities? Lord Nityānanda is my only shelter, I have no other shelter." Thinking in this way the brāhmaṇa meditated on Lord Nityānanda's feet, the calamities suddenly stopped. At that moment the brāhmaṇa became free of many millions of his past offenses. The brāhmaṇa prayed, "Save me! Save me! O Nityānanda, O cowherd boy Kṛṣṇa, O master, O protector of all living entities, please save me! A person who trips and falls to the ground takes shelter of the earth. In the same way a person who commits offenses against You must meditate on You. Only then can he be delivered from his sufferings. You forgive all offenses. You are merciful to the fallen. I have killed many brāhmaṇa's and many cows. O Lord, no one is a greater offender than I

am. Still, even the greatest sinners may find shelter in You and break into pieces the bonds that tie them to this world of birth and death. From the moment of birth You protect the lives of the living entities. O Lord, please protect me today from these dangers. If I remain alive, I will have learned my lesson. Birth after birth I am your servant, O Lord. Whether I live or die, I only wish to be Your servant.

Hearing these words, merciful Lord Nityānanda delivered all the thieves. In this way the thieves became conscious again. Their were suddenly released from blindness. By the power of the thief's surrender to Lord Nityānanda, the terrible rainstorm no longer fell. After some moments the thieves again could see the path. They walked as if they were on the verge of death. They walked to their homes and then bathed in the Gaṅgā.

### Surrender of The Thieves

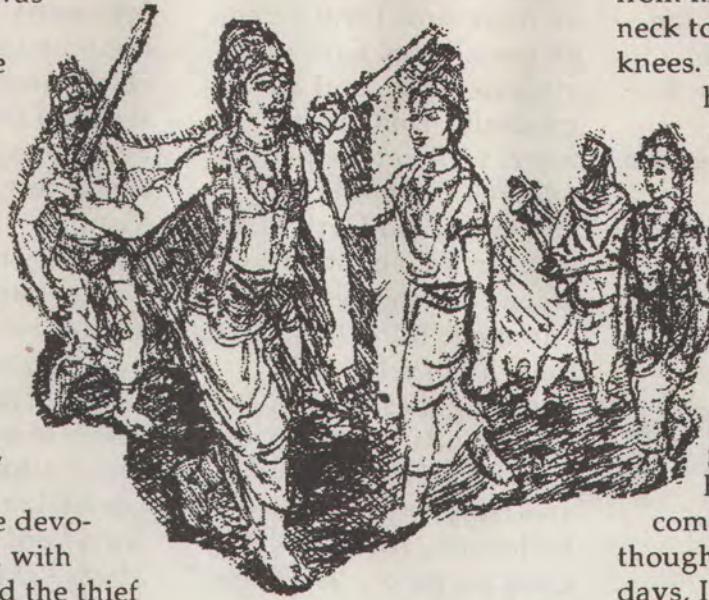
The commander of that little army of thieves wept and wept. In his heart he took shelter of Lord Nityānanda's lotus feet. Meanwhile, Lord Nityānanda, who is the master of all the worlds, sat down and placed His merciful glance on the fallen souls. In all four directions the devotees sang the holy names of Lord Hari. Lord Nityānanda, the jewel of *avadhūtas*, roared with bliss. At that moment the brāhmaṇa-thief came, lifted

flowed. He trembled. Again and again the brāhmaṇa roared and thundered with ecstatic love. He was not in external consciousness. He wept. Gazing at Lord Nityānanda's glory, the brāhmaṇa joyfully danced. "Save me, Father Nityānanda, purifier of the fallen!" the brāhmaṇa roared, his arms raised.

Seeing this, the devotees became filled with wonder. "How did the thief become like this?" One devotee said, "It is a trick. It is a sham. Any moment he will attack us." Another devotee said, "Lord Nityānanda is the purifier of the fallen. By His mercy this man has become good at heart."

Seeing the endless symptoms of the brāhmaṇa's devotional ecstasy, Lord Nityānanda gently smiled and asked a question. The Lord said, "What has become of you? O brāhmaṇa, please tell Me. I see that your activities have become wonderful. What have you seen? What have you heard of Lord Kṛṣṇa's glories? Without worrying, and without trickery, please tell everything." Hearing the Lord's words, the now saintly brāhmaṇa had no power to say anything. He only wept. He fell to the ground and rolled in the courtyard. Spontaneously he laughed, wept, danced, and sang. After some time the brāhmaṇa became peaceful. Then he said to

Lord Nityānanda, "Lord my home is in Nadiyā. I am a brāhmaṇa in name only. My



Your house was surrounded by guards each one powerful like a mad elephant.

actions are those of a hunter or a cāṇḍāla. By always associating with wicked people, I became a violent thief. From the time of my birth I have not been anything but that. When they see me, everyone in Navadvīpa trembles in fear. There is not a sin that does not rest in my body. My Lord, when I saw Your glistening ornaments, I decided to steal them. One night I came with my band of thieves to rob the treasures that decorate Your graceful limbs. Lord, that night You bewildered us all. Confused by Your māyā, I did not know who You were. Another night, after worshipping Goddess Durgā in many ways, armed with swords, daggers, and tridents, we came again. That night we saw a great wonder. Your house was surrounded by guards. Each guard was powerful like a mad elephant. Each

wore a flower garland from his neck to his knees. As the



holy name of Lord Hari was coming from every guard's mouth, You happily slept in the house. I was so sinful at heart that even then I did not understand Your glories. "Whose guards are these? From where did they

come?" Thinking these thoughts, I left. After some days, I again came last night, but at once my eyes were blinded. Coming with my band of thieves, we surrounded Your house. Then we all became blind and we fell into different situations. We were bitten by mosquitoes, leeches, and scorpions. There were torrential rains and a hailstorm. We suffered badly. We had no power to move. In this way we first suffered torture from Yamarāja. Then at the end, we became Your devotees. By Your mercy, with unalloyed love we meditated on Your feet. Then You restored vision to our eyes. You are the Supreme Personality of Godhead, the purifier of the fallen. Simply by thinking of You, we all escaped the tortures of Yamarāja. How great is your glory! Simply by remembering You, a person breaks the bonds of ignorance and easily goes to Vaikuṅṭha. Speaking and speaking in this way, the brāhmaṇa loudly wept. In this way Lord Nityānanda manifested His pastimes.



Vaikuṅṭha. Speaking and speaking in this way, the brāhmaṇa loudly wept. In this way Lord Nityānanda manifested His pastimes. Listening to these won-



ders, everyone bowed down before the brāhmaṇa. Then the brāhmaṇa said, "Lord, please give me permission to depart. No longer do I wish to keep this body alive. In my heart I desired to harm You. Therefore my penance is that I will die by drowning in the Gaṅgā.

### I Accept You

Hearing the brāhmaṇa's sincere words, Lord Nityānanda and the devotees became pleased. Lord Nityānanda said, "O brāhmaṇa, you are very fortunate. Birth after birth you are Lord Kṛṣṇa's servant. If you had not attained the Lord's mercy, how could all those events have passed? How could they have taken place if you were not a servant of the Lord? Lord Caitanya has

descended to this world to purify the fallen. Listen, brāhmaṇa. If you commit no more sins, I will accept all your *karma*. Give up violence, theft, and all misdeeds. Do them no more. Walk on the path of religion. Chant the holy names of Lord Hari. Then you can deliver others. Go among the thieves and criminals. Bring them all to the path of religion." Speaking these words, Lord Nityānanda took the garland from His own neck and happily gave it to the brāhmaṇa. There was a great sound of, "Jaya! Jaya!" The brāhmaṇa was now freed from material bondage. Grasping Lord Nityānanda's feet, the brāhmaṇa wept and wept. His voice choked with emotion, he cried out, "O Lord Nityānanda! O master! Purifier of the sinners! Please give the shelter of Your lotus feet to this fallen sinner. In my heart I wished You harm. Who is more despicable than myself?" Then Lord Nityānanda who is *karuna-sindhu*—an ocean of mercy, placed His lotus feet on the brāhmaṇa's head. When his head received the mercy of Lord Nityānanda's feet, the brāhmaṇa's offenses were all broken to pieces.

### Preaching to the Thieves

From then on, whenever thieves came to his door, the brāhmaṇa guided them on the path of religion. He taught them to take shelter of Lord Caitanya. Renouncing theft, violence,

and all misdeeds, they all became very saintly. After associating with the brāhmaṇa they all chanted the holy names of Lord Hari hundreds of thousands of times. They all became expert in devotional service to Lord Viṣṇu.

Wild with love for Lord Kṛṣṇa, Lord Nityānanda always sang Lord Kṛṣṇa's holy names. In this way Lord Nityānanda was an ocean of mercy. In no other incarnation did the Supreme Lord act in such a way. Lord Nityānanda always chanted, "Caitanya, Caitanya!"

A brāhmaṇa who does not honor Lord Nityānanda becomes counted among the thieves and ruffians. By Lord Nityānanda's power all these most fallen and violent persons attained ecstatic devotional service, a position where one weeps, trembles, shouts, and finds the hairs of his body standing erect—devotional service the nature of which the kings of yoga yearn to attain.

O my brothers, please worship, please worship Lord Nityānanda. By His mercy you will attain Lord Caitanya. Anyone who with an attentive heart hears this pastime of the thieves' deliverance will someday see Lord Caitanya and Lord Nityānanda the Personality of Godhead.



Translated By His Grace Kuṣakratha Prabhu. For a free catalog of books translated contact: The Kṛṣṇa institute, PO Box 281, Culver City, CA 90232 USA Tel: (310) 838-3535



# "Prabhupāda's Ideal Society"

An Interview on the Prabhupāda Centennial

With His Holiness

Gour Govinda Swami

Barcelona Spain August 22nd 1994  
Interviewed by Savyaśreṣṭha prabhu



PRABHUPADA  
CENTENNIAL

1896 ❖ 1996



**Interviewer:** What do you think is the best quality of Śrīla Prabhupāda?

**Gour Govinda Swami:**

Prabhupāda is a *pukkhā Vaiṣṇava*, pure Vaiṣṇava. All Vaiṣṇava qualities are in him, as mentioned in *sāstra: kṛpālī, akṛta-droha, satya-sāra, sama, maitra vadānya, kavi* (Cc. Mad. 22.77-80) All qualities are there. A pure Vaiṣṇava has all these qualities. Śrīla Prabhupāda is a pure Vaiṣṇava—cent per cent Vaiṣṇava sādhu. His heart bleeds to see the sufferings of the *jīva's*, therefore he came down from that land, the abode of Kṛṣṇa and traveled all over the world to save the fallen *jīvas*. His heart bleeds, one who is a Vaiṣṇava his heart bleeds.

**Int:** By celebrating the centennial what benefit do we get?

**GGS:** *Ayi bābā*, benefit for the individual and benefit for the masses. All benefit is there. *Sāstra* says: *vaiṣṇavera guṇa gāna, korile jīvera trāṇa suniāche sādhu guru mukhe. Sadhu guru* says, if you glorify a Vaiṣṇava, you will be glorified. Glorify, magnify, spread, inculcate, tell others, print books, spread throughout the world, and the world

will benefit. Individually and collectively such benefit is there. The Vaiṣṇava pure devotee should be glorified more than the Lord. The Lord will be very happy when His pure devotee is glorified.

**Int:** If we want to make a nice centennial we have to become very Prabhupāda conscious, how can we become strong and all the time thinking of Prabhupāda?

**GGS:** How can you become strong? How can you do it on your own? If you have love and affection for Prabhupāda. If you have love and affection for a *sādhu*. If you can understand what he has done, then you will be very strong. You will get his mercy, his strength. It's Baladeva's *kṛpā*, Baladeva's merciful strength. It's manifest in *sad-guru*, you'll get his strength. If you get his mercy that is very powerful. *Kṛpā-bala*—merciful strength. Then you can do wonders, wonders with that strength. It's not physical or material strength, it's spiritual strength. That comes from such a *sādhu*, such a pure Vaiṣṇava, and that is from Kṛṣṇa.

**Int:** Many former devotees of ISKCON seem to be forgetting Prabhupāda. They have left the association of devotees. We feel that we have to

bring all these people back to celebrate Prabhupāda's centennial. How can we accomplish this?

**GGS:** The first thing we have to ask is why they left? What is the reason? Why did they leave Prabhupāda's movement? What is the reason? If that problem is done away with they will come back isn't it? What is the reason why they left? If I state the reason, it will be an unpalatable truth. In his *Bhāgavatam* purport to 5.13.11, Prabhupāda has said:

"The Kṛṣṇa consciousness movement aims at creating an atmosphere of non-envy. Of course it is not possible for everyone to become Kṛṣṇa conscious, but the Kṛṣṇa consciousness movement can create an exemplary society wherein there is no envy."

Prabhupāda wanted such an exemplary society where there would be no envy at all, a society of Vaiṣṇava's, *sādhus*. They are never envious. This is the purpose of Prabhupāda. If those who are the pillars of the society, the pillars of this house, if they will acquire all Vaiṣṇava qualities, if they will be *pukkhā Vaiṣṇavas—sādhus*, if they will be non envious then



they can bring them back. Those persons who left will see, yes, this is the ideal society, no envy at all, a Vaiṣṇava society. Kṛṣṇa is all attractive. His dear devotee is all attractive. *Kṛṣṇa-kathā* is all attractive. How did Prabhupāda attract people throughout the world? He just spoke *kṛṣṇa-kathā*. This

that is not going on now and you can exhibit it! Not just theoretically saying it, but exhibiting it practically. Then they'll come back.

**Int:** But Mahārāja, when Prabhupāda was here, some devotees left, because *māyā* is very strong.

**GGS:** Yes *māyā* is very strong. They left because they

should be such, that they will not be envious at all. This should be a society where there is no envy at all. That is Prabhupāda's purpose. If you fulfill this purpose then they'll come back. It is such an ideal society. These are Prabhupāda's words, you understand. You may do so many things for show. So many material societies are there, political groups are there, saying so many things, big big things. They produce so many material plans and projects, "O, this is the aim, we'll do this thing and that thing." What is the value? If you do like that what is the value? This is the society for Kṛṣṇa consciousness *bābā*.

This is significant, why did he name this society Kṛṣṇa consciousness, not other consciousness? This is very significant. To develop complete Kṛṣṇa consciousness is the goal of this human life. That is the perfection of human birth. Eighty four lakhs of living entities or species are there. *Jīva* means he is a conscious being. The supreme consciousness is the supreme Lord. The *jīvas* are His part and parcel we should understand this. There are five levels in the gradual development of consciousness. All eighty four lakhs of species come under these five levels of consciousness. Covered consciousness, shrunken consciousness, budding consciousness, blossoming consciousness, and completely blossoming consciousness. These are the five levels of consciousness. All eighty four lakhs of

### Śrīla Prabhupāda Vāṇī

**Therefore the whole world is in chaotic condition. We require first-class men to lead. We are first-class men. Take our advice, and then everything will be all right. We are creating first-class men. What is the use of fourth-class men leading? All fourth-class men. If I say so frankly, people will be very angry. (Room Conv. Paris June 11, 1974)**

*kṛṣṇa-kathā* is not different from Kṛṣṇa, so thereby all are attracted. Do like that and all will be attracted. And those who have gone out of the society because of this enviousness, some wrong was done to them, if you fix that and they see that it is not there now, it's completely gone. It is very good, a *pukkha Vaiṣṇava* society where there is no enviousness, only love and affection is there. Then all will be attracted. If Kṛṣṇa and *kṛṣṇa-kathā* are there, then they'll definitely come back. Any *jīva* will be attracted, why wouldn't they be attracted? Why would they not come back? But if the same thing continues to go on nobody will come back. The same thing is going on now, understand me? You should first know the reason. What is the reason why they left? If

couldn't follow Prabhupāda's instruction as it is. You should follow *sādhu-guru's* instruction as it is. Don't twist it and don't add any of your deliberation to it. Then you'll get immense spiritual strength. If you don't follow it, if *sādhu-guru* gives you some instruction, if you think, "Yes *guru mahārāja*, *sādhu mahārāja* said this thing, O, I may or may not do like that." Then finished. You will not get his mercy, you won't have strength. You cannot fight against *māyā*. *Māyā* is so strong, therefore Prabhupāda said, "Our purpose is to inculcate Kṛṣṇa consciousness unto one and all, but of course it's not such an easy thing." It is not such an easy thing that everybody will become Kṛṣṇa conscious. Still we form this society, and the members of the society



species come under these five levels of consciousness.

Human beings come under three levels of consciousness. All species other than human beings come under two levels of consciousness, covered consciousness and shrunken consciousness. They cannot develop Kṛṣṇa consciousness at all. They cannot raise the level of their consciousness at all. They have no opportunity. But a human being has the opportunity. Therefore human birth is said to be a rarely achieved birth. Because a human being can raise the level of his consciousness to the highest level of consciousness that is Kṛṣṇa consciousness. Complete Kṛṣṇa consciousness, that is complete blossoming consciousness. That opportunity is available only for human beings not for other species.

Prabhupāda formed this society for all human beings. It is said, "I made a home where the whole world will be accommodated." What does it mean?

**Int:** That everyone would become Kṛṣṇa conscious.

**GGS:** Yes! That is his purpose. He gives opportunity, "Come and join this society, and raise the level of your consciousness to the highest level of consciousness, complete Kṛṣṇa consciousness. Be happy, go back home back to Godhead. No more coming down here, no rebirth, no suffering. This place is *dukhalaya*—miserable platform.

That is his purpose. So therefore he named it, "The Society For Kṛṣṇa Consciousness." It is very significant. That is the perfection of the human birth. Achieve the perfection of the rarely achieved human birth. Kṛṣṇa has given you this opportunity, don't miss it.

**Int:** Another question; in our society, in some countries and



**"This should be a society where there is no envy at all. That is Prabhupāda's purpose."**

here also in Spain, in the past there were many devotees in the temple and many *bhaktas* and *saṅkīrtana* was better than now. Things are decreasing now. The question is how can we make ISKCON very strong.

**GGS:** You see that is always there in this material world, up and down. In this material

world *māyā* is very strong. Up and down is always there. You can't solve the problem. Who can? The leader, whom people will follow, he is a most important person. If the leader is a pure Vaiṣṇava, pure devotee, if he leads, only he can uplift the society. Otherwise it is not that everybody else will uplift the society. Those who are leading society, they should be pure Vaiṣṇavas, free from *anarthas*. Be a pure Vaiṣṇava, then perfect leadership is there. They can lead. They can uplift. They can inspire.

This is a question of inspiration, if a devotee comes here and he cannot get inspiration, then he will leave. He will think, "I cannot get inspiration, I am frustrated," then? This is the most important thing, this is the responsibility of the leaders. The leaders of the society should understand why people have left ISKCON. They should know what are the reasons devotees left, and they should do away with them. They should be perfect leaders, pure Vaiṣṇavas, free from *anarthas*, no self interest, they should be selfless. Then you will be able to improve ISKCON. If you can do that you'll come up, Kṛṣṇa will raise you, to the highest level. Then all will be attracted to you, "O, he speaks such nice *kṛṣṇa-kathā*, he's a pure devotee." Prabhupāda came and he attracted such *mlechas*, *yavanas*, those who are



animals. Those who were leading lives of dogs and hogs. How could he do it?

**Int:** He was a pure Vaiṣṇava.

**GGS:** Yes! He has such purity. He's a pure devotee, he has such strength. He speaks pure *kṛṣṇa-kathā*, which is not different from Kṛṣṇa. Kṛṣṇa is all attractive, therefore everyone is attracted to someone who speaks pure *kṛṣṇa-kathā*. This, and only this, is the thing required *bābā*. If you do this then you are the right successor to Prabhupāda you are a real devotee—*sat-śiṣya*. He'll be very happy with

you. Prabhupāda will think, "O, I have made one *sat-śiṣya*, who could do this for me." Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, he's such a powerful Vaiṣṇava, no such Vaiṣṇavas are there nowadays, he called all of his disciples just prior to his departure from this planet, he called all of his disciples and said, "Nobody is my disciple." What does that mean? That means; nobody has followed my instructions—as it is. They have all twisted, they have all added their

own deliberations. Therefore—"nobody is my disciple." He said, "If I would have made one *sat-śiṣya*, just one, then I would think my guruship is successful. Do you understand what he said? There is a very deep purport. Thousands, thousands of disciples may be there. But if just one is *sat-śiṣya*, then he can do wonders. He can do everything. He can fulfill the purpose of his *guru*, the desires of his *guru*. He'll get all the blessings, all the mercy from *guru*, he'll be empowered.



## Śrīla Prabhupāda Vāṇī

### The Leader Should be Ideal

There should be ideal life, at least the leaders, the president, the GBC. They will show the example, and they will follow. Then it is beneficial. And (if) all of them are fools? Then it is fool's paradise. At least, in the blind association, at least if one man has got eyes, then he can lead all the blind men. But if all of them are blind, then it is fool's paradise. So somehow or other, we have got now a position. People like us. So we should not spoil by personal sense gratification. That is my request. If we can maintain this institution rigidly according to the order, then many people will be benefited. By seeing our behavior, by character, they will become. *Āpani ācari prabhu jīveri śiksaya*. The leader should be ideal. ...

Preach only what you have heard from Kṛṣṇa and guru, that's all. Don't add and subtract. Then you are secure. And if you add some concoction just like somebody says that "I may do whatever I like independently. If I chant, then everything is all right," this is nonsense addition. It is not the fact. That is the danger. Some inexperienced man, he introduces some concoction. Sometimes they say, "Prabhupāda said it." More misleading. (Morning Walk Hawaii Feb. 3, 1975)

I am successful only because I am following strictly the orders of my Guru Mahārāja, and I do not deviate. Therefore people respect what I am saying and they listen because I do not say one thing and do another. So now you are doing my work and you shall be like me and be yourselves the worthy representatives of our disciplic succession.

SP. Letter to Madhudvisa 72-06-16



## Mahāprabhu's Prayers to Nitāi



*prasange śunaha nityānandara ākhyāna  
sūtrarupe janma-karma kicchu kahi tāna*

Please hear about Lord Nityānanda. In the form of sūtras I will now say something of His birth and activities.  
(C. Bhāg. Madhya 3.60)

*rādadeśe ekacākā-nāme ācche grāma  
samhi janmilena nityānanda bhagavān*

In the land of Rādhā-deśa is the village named Ekacakra where Lord Nityānanda was born.  
(C. Bhāg. Madhya 3.61)

*baḍa gīta nityānanda eha avatāre  
caitanya dekhāya yāre, se' dekhite pāre*

In this incarnation Lord Nityānanda is carefully hidden. Only if Lord Caitanya Himself reveals Him can anyone see Lord Nityānanda.  
(C. Bhāg. Madhya 3.171)

*nāme nityānanda tumi, rupe nityānanda  
ei tumi nityānanda rāma-murttimanta*

Your name is Nityānanda. Your form is also Nityānanda, or full of of eternal (nitya) bliss (ānanda). You are Nityānanda because You are Lord Balarāma personified.  
(C. Bhāg. Madhya 12.18)

*nityānanda-parijaṇana, bhojana, bebhāra  
nityānanda binā kicchu nahika tomāra*

With great bliss You wander here and there, You eat, and You act in different ways. There is never a time when You are not blissful.  
(C. Bhāg. Madhya 12.19)

*nityānanda prasade se haya viṣṇu-bhakti  
jāniha-kṛṣṇera nityānanda pūrṇa-śakti*

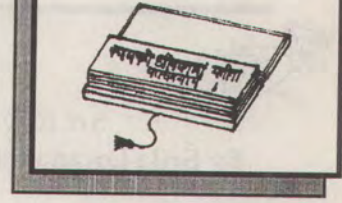
By Lord Nityānanda's mercy one attains devotion to Lord Viṣṇu. Please know that Lord Nityānanda has all the power of Lord Kṛṣṇa.  
(C. Bhāg. Madhya 12.26)

*kṛṣṇera dvitīya-nityānanda bai nai  
sangī, sakhā, śayana, bhūjana, bandhu, bhai*

Lord Nityānanda is not different from Lord Kṛṣṇa. Lord Nityānanda is Lord Kṛṣṇa's associate, friend, couch, ornaments, and kinsmen.  
(C. Bhāg. Madhya 12.27)

Śrī Kṛṣṇa Kathāmṛta

## Ślokāmṛta



*bedera agamya nityānanda caritra  
sarvajīva-janaka, rakṣaka, sarvamiṭra*

Even the Vedas cannot approach Lord Nityānanda's pastimes. Lord Nityānanda is the father of all living entities. He is their protector. He is their friend.  
(C. Bhāg. Madhya 12.28)

*ihāra vyabhāra saba kṛṣṇarasamaya  
ihāne sebile kṛṣṇa-premabhakti haya*

His every action is filled with the nectar of love for Lord Kṛṣṇa. By serving Lord Nityānanda one attains pure love and devotion to Lord Kṛṣṇa.  
(C. Bhāg. Madhya 12.18-29)

*bhakti kari' ihāna kaupīna bāndha śire  
mahāyatma ihā pūjā kara giyā ghara*

Therefore with great devotion please tie around your heads these pieces of Lord Nityānanda's kaupīna. Take them home and worship them with care.  
(C. Bhāg. Madhya 12.30)

*prabhu bale - eha nityānanda svarupere  
se karaye bhakti-śraddha se kare āmāre*

One who has faith and devotion for Lord Nityānanda has faith and devotion for Me (Lord Caitanya) also.  
(C. Bhāg. Madhya 12.55)

*ihāna caraṇa - śiṅga brakṣāra vandita  
ateava ihāne kariha sabe prīta*

Lord Śiva and Lord Brahmā bow down before Lord Nityānanda's feet. Therefore all of you should place your love in Lord Nityānanda's feet.  
(C. Bhāg. Madhya 12.56)

*śrī kṛṣṇacaitanya nityānanda caṇḍa jāna  
vṛndāvana dāsa tuccha padayuge gāna*

The two moons Śrī Kṛṣṇa Caitanya and Śrī Nityānanda prabhu are my life and soul. I, Vṛndāvana dāsa, sing the glories of their lotus feet.  
(C. Bhāg. Madhya 12.63)



(The first three verses as well as the last are expressed by Śrīla Vṛndāvana dāsa Ṭhākura)

# The Glories of Nitai



Śrī Rāga

By Śrīla Locana dāsa Ṭhākura

- (1) nitāi guṇamaṇi āmāra nitāi guṇamaṇi  
āniyā premera vanya bhāsāila avanī
- (2) premera vanya layānī nitāi āilā gauḍadeśe  
dubila bhaktagaṇa dīnahīna bhāse
- (3) dīna hina patita-pāmara nāhiñ vāche  
brahmāra durllabha prema sabākāre yāce
- (4) āvaddha karuṇā sindhu kātiya muhāna  
ghare ghare bule prema amīyāra vāni
- (5) locana bale hena nitai jebā na bhajila  
jāniyā śuniyā sei ātmaghatī haila

Śrī Rāga

## "The Beauty of Attachment for Nitai's Jewel Like Qualities"

(1) I am singing the jewel like qualities of our Nitai. He has brought a flood of *prema* to inundate the whole world.

(2) Bringing a flood of *prema*, Nitai has drowned the *bhaktas* of Gauḍadeśa in an ocean of nectar. But those who are *dīna-hīna*—wretched, fallen persons can not enter that ocean but simply remain floating on the surface.

(3) It is most wonderful that even without their desiring, Nitai is distributing this *prema*, which is difficult to obtain even on the part of Lord Brahmā, to everyone even those who are most vile, wicked, wretched, and fallen.

(4) Nitai has kicked down the dam that was holding back the great ocean of mercy. The mad *avādhuta* Nityānanda frolics in that nectarean flood of *prema*, while he distributes it from house to house.

(5) Locana dāsa says: Whoever hasn't done bhajan of this most merciful Nitai has annihilated his own existence by knowingly drinking vile poison.

Translated by His Grace Gokuldās dāsa



Akrodha Paramānanda

By Śrīla Locana dāsa Ṭhākura

- (1) akrodha paramānda nityānanda rāya  
abhimāna-śuṇya nitāi nagare veḍāya
- (2) adhama patita jīvera dvāre dvāre giyā  
harināma mahā-mantra dena vilāiyā
- (3) yare dekhe tāre kahe dante tṛna dhari'  
āmāre kiniyā laha bhaja gaurahari
- (4) eta balī' nityānanda bhume gaḍ jāya  
sonara parvata yena dhulāte loṭāya
- (5) hena avatāre yāra rāti nā janmila  
locana bale sei pāpī ela āra gela

Akrodha Paramānanda

## "Supremely Blissful and Free From Anger"

(1) Always free from anger and supremely blissful Nityānanda Rāya wanders throughout the village devoid of all false prestige.

(2) Thus going from door to door to the most fallen and wretched souls, he freely distributes the *hari-nāma mahā-mantra*, so merciful is Nitai.

(3) Taking a piece of straw between His teeth in abject humility Nitai explains to whomever He meets, "I can only be purchased by one who does the *bhajan* of Gaurahari."

(4) Saying this, Nityānanda Prabhu rolls on the ground looking like a golden mountain covered in dust.

(5) Locana dāsa says, "One in whom the loving affection for such a supremely merciful *avatār* as Nitai has not awakened, is simply a sinful dog who takes birth and dies to no avail."

Translated by His Grace Gokuldās dāsa



**Dayā Kara Nitāi**  
By Kānurāma dāsa Ṭhakura

- (1) *dayā kara nitāi dayā kara more  
agatira gati nitāi sādhu-loke bole*
- (2) *jāya premabhakti dātā patākā tomāra  
uttama adhama kicchu nā kaila vicara*
- (3) *premadāne jagajīvera mana kaila sukhī  
tumi yadi dayāra ṭhākura āmi kene dukhī*
- (4) *kānurāma dāse bole ki baliba āri  
e baṛa bharasa mora kulera ṭhākura tumi*



**Dayā Kara Nitāi**  
**Begging the Mercy of  
Nitai**



Have mercy on me, Nitāi, I am begging and begging for Your mercy.

All the *sādhus* declare that without Your mercy there can be no progress in the path of *bhajan*.

You are holding high a banner declaring Your true nature to the world, that You are the giver of invincible *prema bhakti* to one and all, without consideration of whether one is elevated or irreligious.

You give this *prema dhana*—this great wealth of love of Kṛṣṇa freely to all the souls in the universe bringing great happiness to everyones minds. O' Ṭhākura, may You also shower Your mercy on this most miserable soul.

Kanurama dāsa says, "What strength or personal ability do I possess, but somehow I am sustaining my life with the great expectation that You my worshipable Lord may someday accept me into Your fold as one of Your own."

Translated by His Grace Gokuldās dāsa

**Nitāi Nām Hāṭe**  
**Śrīla Bhaktivinoda Ṭhākura**

- (1) *nitāi nām hāṭe o ke jābire bhāi āy chuṭe  
eṣe pāṣaṇḍa jagāi mādhai du-jaṅ sakal hāṭer māl nile juṭe*
- (2) *hāṭer aṁśī mahājan, śrī advaita, sanātana  
bhāṇḍāri śrī gadādhara paṇḍit vicakṣaṇi*
- (3) *āchen caukidār haridās ādi holen śrī sañjaya  
śrī śrīdhara mātē dālāl keśava bhāratī, śrī vidyā vācaspati  
paricāraka āchen kṛṣṇa dās prabhṛti  
hon koṣādhyakṣa śrīoās paṇḍit, jhāḍudār kedār juṭe*
- (4) *hāṭer mūhya nirupaṇ, naya-bhakti prakāśan  
prema heno mudrā sarva-sār, saṅyamana nāi kamī beśī samān*
- (5) *o jan re, saba eto mane bojhay uthe  
ei premer uddeśa, eka sādhu upadeśa  
sudhā-moy hari-nām rūpa su-sandeśa,  
ete baro nāi re dveśā-dveśa  
khāy eka pāte kāmī-kuṭhe*

**Nām Haṭṭa Bhajan**

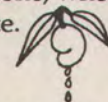
- (1) O brothers! Lord Nityānanda is present in the Marketplace of the Holy Name! Whoever is coming to see Him, run quickly! These two greatly sinful rascals named Jagāi and Mādhai have looted the Marketplace and taken all the goods!

(2) There you will find the partners in ownership, Śrī Advaita Āchārya and Sanātana Gosvāmī. The storekeeper is the expert Gadādhara Paṇḍit.

(3) The watchmen are Haridās Ṭhākura and others. Sañjaya and Śrīdhara are managers, while Keśava Bhāratī and Vidyā Vācaspati are brokers. Kṛṣṇadās and others are the servants, Śrīvās Paṇḍit is the treasurer, and Kedārnāth Bhaktivinoda is appropriately the sweeper.

(4) The cost of the goods in the Marketplace is the nine processes of devotional service, and the currency to be traded is divine love, the topmost essence of all. There is no restriction for purchasing these goods, for customers who have only a little wealth as well as those who have much wealth are considered equal here.

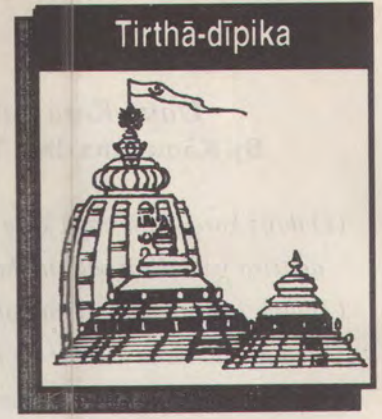
(5) O people! All of you just load up with as much goods as you like — there is no shortage. This is good advice for attaining love of God. The auspicious news of this Marketplace comes in the form of the Holy Name of Lord Hari, which is luscious with transcendental nectar. While availing yourselves of this benediction, oh let there be no malice or favoritism. Let everyone, whoever they may be, eat from the same plate.



Translated by His Grace Daśaratha Suta dāsa



The holy birth site of Śrī Nityānanda Prabhu  
in Ekacakrā West Bengal




## Ekacakra Home of Nitai

By His Divine Grace  
A.C. Bhaktivedanta  
Swami Prabhupāda

From  
Śrī Caitanya Caritāmṛta  
Ādi-līlā 13.61

Photos by Mādhavananda dāsa

*rāḍhadeśe janmilā ṭhākura nityānanda  
gaṅgādāsa paṇḍita, gupta murāri, mukunda*

 In Rāḍhadeśa, the part of Bengal where the Ganges is not visible, Nityānanda Prabhu, Gaṅgādāsa Paṇḍita, Murāri Gupta and Mukunda took birth.

### PURPORT

Here *rāḍhadeśe* refers to the village of the name Ekacakrā in the district of Birbhum, next to Burdwan. After the Burdwan railway station there is another branch line, which is called the Loop Line of the eastern railway, and there is a railway station of the name Mallārapura. Eight miles east of this railway station Ekacakrā Village is still situated. Ekacakrā Village extends north and south for an area of about eight miles. Other villages, namely Virācandra-pura and Virābhadrāpura, are situated within the area of the village of Ekacakrā. In honor of the holy name of Virābhadrā Gosvāmī, these places are renowned as Virācandra-pura and Virābhadrā-pura.

In the Bengali year 1331 a thunderbolt struck the temple of Ekacakrā-grāma. Therefore the temple is now in a broken state. Before this, there were no such accidents in that quarter. Within the temple there is a Deity of Śrī Kṛṣṇa established by Śrī Nityānanda Prabhu. The name of the Deity is Baṅkima Rāya or Bāṅkā Rāya. On the right side of Baṅkima Rāya is a Deity of Jāhnavā, and on His left side is Śrīmatī Rādhārāṇī. The priests of the temple describe that Lord Nityānanda Prabhu entered within the body of Baṅkima Rāya and that the Deity of Jāhnavā-mātā was therefore later placed on the right side of Baṅkima Rāya. Afterwards, many other Deities were installed within the temple. On another throne within the temple are Deities of Muralidhara and Rādhā-Mādhava. On another throne are Deities of Manomohana, Vṛndāvana-candra and Gaura-Nitāi. But Baṅkima Rāya is the Deity originally installed by Nityānanda Prabhu.

On the eastern side of the temple is a *ghāṭa* known as Kadamba-khaṇḍī on the bank of the Yamunā, and it is said that the Deity of





The temple of Baṅkima Rāya

Bhaḍḍāpura. On another throne, on the right side of Baṅkima Rāya, is a Deity of Yogamāyā.

Now the temple and temple corridor rest on a high plinth, and on a concrete structure in front of the temple is a meeting hall. It is also said that on the northern side of the temple there was a Deity of Lord Śiva named



Jagannātha is now worshiped at the Bhāṇḍīśvara temple



The present day village of Ekacakrā

Bhāṇḍīśvara and that the father of Nityānanda Prabhu, Hāḍāi Paṇḍita, used to worship that Deity. At present, however, the Bhāṇḍīśvara Deity is missing, and in his place a Jagannātha Svāmī Deity has been installed. Lord Nityānanda Prabhu did not factually construct any temples. The temple was constructed at the time of

Virabhadra Prabhu. In the Bengali year 1298, the temple being in a dilapidated condition, a *brahmacārī* of the name Śivānanda Svāmī repaired it.

In this temple there is an arrangement to offer foodstuffs to the Deity on the basis of seventeen seers of rice and necessary vegetables.

The present priestly order of the

temple belongs to the family of Gopijana-vallabhānanda, one of the branches of Nityānanda Prabhu. There is a land settlement in the name of the temple, and income from this land finances the expenditures for the temple. There are three parties of priestly *gosvāmīs* who take charge of the temple management one after another. A few steps onward from the temple is a place known as Viśrāmātāla, where it is said that Nityānanda

Baṅkima Rāya was floating in the water and Lord Nityānanda Prabhu picked Him up and then installed Him in the temple. Thereafter, in a place known as Bhaḍḍāpura in the village of Viracandrapura, about half a mile west, in a place underneath a *nima* tree, Śrīmatī Rādhārāṇī was found. For this reason, the Rādhārāṇī of Baṅkima Rāya was known as Bhaḍḍāpurera Ṭhākuraṇī, the mistress of



Prabhu in His childhood used to enjoy sport- ing in various pastimes of Vṛndāvana and the pastime of *rāsa- līlā* with His boy friends.

Near the temple is a place named *Āmalītalā*, which is so named because of a big tamarind tree there. According to a party named the *Neḍādi- sampradāya*, *Virabhadra Prabhu*, with the assistance of twelve hundred *Neḍās*, dug a great lake of the name *Svetagaṅgā*. Outside of the temple are tombs of the *Gosvāmīs*, and there is a small river known as the *Mauḍeśvara*, which is called the water of *Yamunā*. Within half a mile from this small



*The Lake Śvetagaṅgā*

follows: (1) *Śrī Rāghavacandra*, (2) *Jagadānanda dāsa*, (3) *Kṛṣṇadāsa*, (4) *Nityānanda dāsa*, (5) *Rāmadāsa*, (6) *Vrajamohana dāsa*, (7) *Kānāi dāsa*, (8) *Gauradāsa*, (9) *Śivānanda dāsa* and (10) *Haridāsa*. *Kṛṣṇadāsa* belonged to the *Ciḍiyā-kuñja* at *Vṛndāvana*. The date of his



*Tombs of the Gosvāmī's*

river is the birthplace of *Śrī Nityānanda Prabhu*. It appears that there was a big meeting hall in front of the temple, but later it became dilapidated. It is now covered by banyan trees. Later on, a temple was constructed within which *Gaura-Nityānanda Deities* are existing. The temple was constructed by the late *Prāsannakumara Kārapharmā*. A tablet was installed in his memory in the Bengali year 1323 in the month of *Vaiśākha* (April-May). The place where *Nityānanda Prabhu* appeared is called *Garbhavāsa*. There is an allotment of about forty-three *bighās* of land to continue the worship in a temple there. The *Mahārāja* of *Dinājapura* donated twenty *bighās* of land in this connection. It is said that near the place known as *Garbhavāsa*, *Hāḍāi Paṇḍita* conducted a primary school. The priests of this place, listed in a genealogical table, were as



*The young Bakula tree on the site of the original Bakulātala where Nitāi and His friends used to play*

disappearance is *Kṛṣṇa-janmāṣṭamī*. *Ciḍiyā-kuñja* is a place now managed by the *gosvāmīs* of *Śingāra-ghāṭa* in *Vṛndāvana*. They are also known as belonging to the *Nityānanda* family, most probably on the basis of their relationship

## Ekacakrā Home of Nitāi

with Kṛṣṇadāsa.

Near Garbhavāsa is a place called Bakulatalā, where Śrī Nityānanda Prabhu and His boy friends used to take part in sporting activities known as *jhāla-jhapetā*. There is a *bakula* tree there that is wonderful because all its branches and sub-branches look like the hoods of serpents. It has been suggested that by the



*Nitāi brought all the holy places to Hāntugāḍā*

desire of Śrī Nityānanda Prabhu, Anantadeva manifested Himself in that way. The tree is very old. It is said that formerly it had two branches, but later on, when the playmates of Nityānanda Prabhu felt inconvenience in jumping from one

branch to another, Nityānanda Prabhu, by His mercy, merged the two branches into one.

Another place nearby is named Hāntugāḍā. It is said that Lord Nityānanda Prabhu brought all the holy places there. Therefore the people in the surrounding villages go there instead of to the Ganges to take bath. It is named Hāntugāḍā because Śrī Nityānanda Prabhu used to perform the *dadhi-ciḍā* festival of distributing chipped rice with yogurt *prasāda* there and He took the *prasāda* kneeling down. A sanctified lake in this place is always full of water throughout the year. A great fair is held there during Goṣṭhāṣṭamī, and there is another big fair on the

birthday of Śrī Nityānanda Prabhu. In the *Gaura-gaṇoddeśa-dīpikā* it is described that Halāyudha, Baladeva, Viśvarūpa and Saṅkarṣaṇa appeared as Nityānanda Avadhūta.



## Get the Mercy of Nitāi!

Help develop the ISKCON temple in the holy village of Ekacakrā dhāma where Śrī Nityānanda Prabhu appeared



*Dedicated devotees at the ISKCON project in Ekacakrā*

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# Ānukūla Kṛṣṇa Krishna Only Belongs to Radharani



*Śrīla Rūpa Gosvāmī's famous verse beginning with the words anyābhilāṣitā-sūnyam contains some of the most important philosophical points in our Gauḍīya siddhānta. It was also one of the verses most commonly cited by Śrīla Prabhupāda. In the following lecture, His Holiness Gour Govinda Swami describes a hidden meaning of the verse. At a time when there is much discussion in the Vaiṣṇava society concerning at what stage devotees should hear about the intimate pastimes of Rādhā and Kṛṣṇa, this lecture will be appreciated by many, for herein Gour Govinda Mahārāja describes very clearly with reference to śāstra what are the qualifications to understand such topics. -Ed.*

*anyābhilāṣitā-sūnyam  
jñāna-karmādy-anāvṛtam  
ānukūlyena kṛṣṇānu-  
śīlanam bhaktir uttamā*

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."

(*Bhakti-rasāmṛta-sindhu* 1.1.11)



*ānukūlyena kṛṣṇānu-śīlanam*, this is very confidential, very deep philosophy. What is *ānukūlyena*

*kṛṣṇānu-śīlanam* mean? In English you say favorable, but what is it that is favorable? That which pleases Kṛṣṇa, that is *ānukūlyena*, that is favorable. The *ācāryas* have said that the example is Rādhārāṇī. This is also the teaching of Mahāprabhu:

*ārādhya bhagavān brajeśa-tanayas-  
tad dhāma vṛndāvanam  
ramyā kācid-upāsana vṛja-vadhū-  
vargeṇa yā kalpitā*

"That Kṛṣṇa who appears as the son of the King of Vraja, is most worshipable and His abode is Vṛndāvana. The topmost form of worshiping Him is the mood exhibited by the *gopīs* in Vraja."

श्री कृष्ण कथामृत

(Śrīnātha Cakravartī Ṭhākura, *Caitanya-mata-mañjuṣā*)

Mahāprabhu is speaking here of *brajeśa-tanaya*, *kṛṣṇa*, Kṛṣṇa in Vrajabhūmi, Nandanandana Kṛṣṇa, Yaśodā-nandana Kṛṣṇa, the son of Nanda Mahārāja, the son of Yaśodā. That Kṛṣṇa is *ārādhya īśvara*—the supreme worshipable object. Mahāprabhu doesn't say, Mathureśa Kṛṣṇa or Dvārakeśa Kṛṣṇa, the Kṛṣṇa of Mathurā or Dvārakā. He speaks of Kṛṣṇa in Vrajabhūmi. That is *kiśora kṛṣṇa*, who is always ten or eleven years old. In Vrajabhūmi He's *nitya kiśora*, He's eternally *kiśora* age, ten or eleven years old. *Kiśora kṛṣṇa* is all beautiful. His is *madhuryaka nilaya*—the source of all sweetness and beauty. In Vrajabhūmi, the *aiśvarya*—opulence, is covered over by *madhurya*—sweetness. That *lilā* in Vrajabhūmi is *madhurya-maya-lilā*, pure, sweet, nectarean *lilā*. There is no tinge of knowledge and opulent worship in awe and reverence—no *jñāna* and *aiśvarya* there, it is complete unalloyed *madhurya-maya-lilā*.

### The Best Mood of Worship

Mahāprabhu said that Kṛṣṇa is to be worshipped, and how? *Ramyā kācid-upāsanā vraja-vadhū-vargeṇa yā kalpitā*—as the damsels of Vrajabhūmi are performing worship. That is, with pure love. There is no tinge of lust in their love, that is *ānukūlyena kṛṣṇānu-śīlanam*. The *gopīs* headed by Rādhārāṇī have no tinge of desire for their own pleasure and enjoyment, their own happiness. They only think of Kṛṣṇa's pleasure, enjoyment and happiness. The damsels of Vrajabhūmi offer such service, they are the example of *ānukūlyena*. Theirs is selfless love. It is only for the pleasure, happiness, and enjoyment of Kṛṣṇa, nothing for themselves. So when we speak about *ānukūla-kṛṣṇa*, this word *ānukūla*, in English you say favorable, it is an adjective to Kṛṣṇa. So the *ācāryas* say that the deep purport to the phrase



*ānukūla-kṛṣṇa* in this verse means Rādhā's Kṛṣṇa. Not Candrāvalī's Kṛṣṇa, it is referring to Rādhā's Kṛṣṇa. That is the very deep purport to *ānukūla*. This is because Kṛṣṇa is completely bound up with the love of Rādhārāṇī. In this verse the word *anu* is a prefix. In Sanskrit grammar the word *upasarga* means prefix. So this prefix *anu* means *anugata*, following, and *kūla* means—completely bound up. Bound up with pure love—*sneha-baddha*, Rādhārāṇī's love. Kṛṣṇa is completely bound up with Rādhārāṇī's love. Though Kṛṣṇa is *svarāt*, He's supremely independent, Puruṣottama. Still He is bound up with the love of Rādhārāṇī. He is mad after the love of Rādhārāṇī. He becomes mad for *rādhā-prema*, even though He is *svarāt*—supremely independent, that is wonderful. *Rādhā vina tinho kāro naya*—Kṛṣṇa doesn't belong to anybody but Rādhā, *Rādhā vina tinho kāro naya*. He is completely Rādhā's. That is the example given of *ānukūla-kṛṣṇa*.

### Two Groups of Gopīs

There are two divisions of the *gopīs*, right wing and left wing. Rādhārāṇī is *vāmāṅgi*—chief of the left wing *gopīs*. Candrāvalī is chief of the right wing. Rādhārāṇī is *vāmā-svabhāva*—in the mood of the left wing. Though Kṛṣṇa is completely independent, though He is supremely free, still He is bound up with the love of Rādhārāṇī. He is mad after Rādhārāṇī's *prema*. He is apprehensive

Though Kṛṣṇa is completely independent, though He is supremely free, still He is bound up with the love of Rādhārāṇī. He is mad after Rādhārāṇī's *prema*.

that He may be deviated, kicked out from Rādhā's *prema*. Kṛṣṇa is worried in this way, He has this apprehension. *Rādhā-prema* is such *prema*! Though Kṛṣṇa is the Supreme Personality of Godhead He feels this apprehension, that he may get kicked out from Rādhā's *prema*. This is very mysterious, and very confidential. It has a deep purport. The *līlā* of Rādhā-Govinda is very sweet, nectarean *līlā*, but it is not an easy affair for a layman to understand. In *Prārthanā*, in his song *Lālasāmayī*, Narottama dāsa Ṭhākura says:

*rūpa-raghunātha-pade hoibe ākuti  
kabe hāma bujhabo se jugala-pīriti*

"When will I be able to understand the pure conjugal love of Rādhā and Kṛṣṇa? If I cry at the lotus feet of Rūpa and Raghunātha Gosvāmīs and they shower their causeless mercy on me, then I may be able to understand it. Otherwise I cannot."

The love of Rādhā and Kṛṣṇa is not a material affair. There is no question of material lust in it. It is pure love. A layman cannot understand it, so generally it is not discussed in the general public. It is discussed among the *Paramahānsas*. Those who are Gauḍīyas, followers of Mahāprabhu, they discuss all these things. They beg for the mercy of Rādhārāṇī to approach Kṛṣṇa. Without the mercy of Rādhārāṇī no one can approach Kṛṣṇa, because Kṛṣṇa is completely captured by Rādhārāṇī. He completely belongs to Rādhārāṇī. Candrāvalī is a right wing gopī

and Rādhā is a left wing. There is competition between the two groups, Rādhā's group and Candrāvalī's group. But Kṛṣṇa is only bound up with *rādhā-prema*, not with the love of Candrāvalī. Bhaktivinoda Ṭhākura has written one song:



H.H. Gour Govinda Swami

*śata-koṭi gopī mādhava-man  
rākhite nārilo kori' jatan  
beṅ-gīte dāke rādhikā-nām  
'eso eso rādhe'! dākhoye śyām  
bhaktivinoda kāndiyā bole  
kinkorī koriyā rakho apani"*

"Millions of lovely cowherd damsels are unable to please the mind of Mādhava, although they endeavor very hard to do so. With His flute Kṛṣṇa calls out in the night the name of Rādhā. He calls out, "Rādhā, Rādhā,

## Bhaktivedanta Bhāṣya

### Understanding the Affairs of Rādhā-Kṛṣṇa

*jaya jaya nityānanda-caraṇāravinda  
yānhā haite pāinu śrī-rādhā-govinda*

All glory, all glory to the lotus feet of Lord Nityananda, by whose mercy I have attained Śrī Rādhā-Govinda.

**PURPORT** Śrīla Narottama dāsa Ṭhākura, who is famous for his poetic composition known as *Prārthanā*, has lamented in one of his prayers, "When will Lord Nityānanda be merciful upon me so that I will forget all material desires?" Śrīla Narottama dāsa Ṭhākura confirms that unless one is freed from material desires to satisfy the needs of the body and senses, one cannot understand the transcendental abode of Lord Kṛṣṇa, Vṛndāvana. He also confirms that one cannot understand the loving affairs of Rādhā and Kṛṣṇa without going through the direction of the six Gosvāmīs. In another verse Narottama dāsa Ṭhākura has stated that without the causeless mercy of Nityānanda Prabhu, one cannot enter into the affairs of Rādhā and Kṛṣṇa. (Cc. Adi 5.204)

come here, come here!" Weeping at the lotus feet of this Rādhikā, Bhaktivinoda says, "O Śrīmatī Rādhārāṇī, count me among Your personal associates, make me Your maid-servant, and please keep me as Your own." (Gītāvalī, Śrī Rādhāṣṭaka Song 7)

With His *venu*, His flute, Kṛṣṇa calls Rādhā. He never calls Candrāvalī. Other than Rādhā nobody else can enchant Kṛṣṇa, *śata-koṭi gopī, mādhave-man, rākhite nārilo, kori' jatan*. In another song Bhaktivinoda sings:

*kṛṣṇa-baśikāre candrāvalī-ādi  
parājay māne hoiyā bibādī*

"The *gopīs*, led by Candrāvalī, are all staunch competitors of Rādhārāṇī for Kṛṣṇa's favor. Yet they all accept their defeat by Śrīmatī Rādhārāṇī, for She alone controls Kṛṣṇa. (Gītāvalī, Śrī Rādhāṣṭaka Song 3)

In competition to capture Kṛṣṇa, the other *gopīs* headed by Candrāvalī are all defeated. These right wing *gopīs* headed by Candrāvalī are the opposition. They are all defeated by Rādhārāṇī. Bhaktivinoda says in the same song:

*hari-dayita rādhā-carāṇa prayāsī  
bhaktivinoda śrī-godrūma-bāsī*

"Ṭhākura Bhaktivinoda, a resident of Godrūma, always endeavors for the lotus feet of Śrīmatī Rādhārāṇī, the most beloved of Lord Hari."

Candrāvalī's *prema* cannot be compared to Rādhā's *prema*. Kṛṣṇa in Candrāvalī's group is not *ānukūla-kṛṣṇa*. *Ānukūla-kṛṣṇa* is only with

"If Kṛṣṇa, standing alone were to call me again and again, I won't go there. However if Vṛṣabhānu-nandini—Rādhārāṇī is there with Him, then even if Kṛṣṇa doesn't call me, still I will run there at the speed of the wind." This is *ānukūla-kṛṣṇa*.



Rādhā. Only Rādhārāṇī always pleases Kṛṣṇa, that is *ānukūla-kṛṣṇa*. Raghunātha dāsa Gosvāmī, our *prayojana-tattva-ācārya* prays, "If Kṛṣṇa standing alone were to call me again and again, I won't go there. However if Vṛṣabhānu-nandini—Rādhārāṇī is there with Him, then even if Kṛṣṇa doesn't call me, still I will run there at the speed of the wind." This is *ānukūla-kṛṣṇa*.

### Pure Devotion Defined

*Varṇāśrama dharma*—following the Vedic rules for society; *karmārpaṇa*—offering one's activities to the Lord; *karma-miśrā-bhakti*—devotion mixed with fruitive desires; *jñāna-miśrā-bhakti*—devotion mixed with empiric knowledge; attachment to offering *srāddha* to deceased relatives; attachment to studying the Vedas, *Vedānta*, *Gītā*, *Upaniṣads* and analytically discussing the points there; giving up all such material attachments, if a *sādhaka* goes beyond them, that is pure devotion:

*anyābhilāṣitā-sūnyam  
jñāna-karmādy-anāvṛtam  
ānukūlyena kṛṣṇānu-  
śīlanam bhaktir uttamā*

Only one who has entered into that platform of *bhakti* can understand this love between Rādhā and Kṛṣṇa, no one else can understand.

*rūpa-raghunātha-pade hoibe ākuti  
kabe hāma bujhabo se jugala-pīriti*  
(Narottama dāsa Ṭhākura's *Prārthanā*,  
*Lālasāmayi*, cited above)

Only one who has gotten the mercy of Rūpa-Raghunātha, can become a maid servant of Rādhārāṇī. Then he can approach Kṛṣṇa. Otherwise, without the mercy of Rādhārāṇī nobody can approach or understand Kṛṣṇa. Without the mercy of Rādhārāṇī nobody can render loving service unto Kṛṣṇa. That is the meaning of *ānukūlyena kṛṣṇānu-śīlanam*.

### Three Types of Rati

In many of his songs, Śrīla Bhaktivinoda Ṭhākura refers to himself as a maidservant of Rādhārāṇī. What does it mean in these songs when he says, *rādhā-kinkorī hoibo (koriyā?)*, "I will become the maidservant of Rādhārāṇī." What does it mean to be a maid servant of Rādhārāṇī? Bhaktivinoda has discussed these points in his poems, *Śaraṅgati, Gītāvalī, Gītā-mālā, Kalyāna-kalpataru*. The mood expressed there is called *vipralambha-bhāva, viraha-bhāva*. This *Viraha*, separation, is the topmost platform of love of Godhead. *Prema-rasa*—the mel- low of pure love - is fully tasted and relished on that platform. In *Ujjoala-nīlamanī* Śrīla Rūpapāda has given *rati-prakaran*, one chapter on *rati*. In English you might define *rati* as conjugal relation- ship, no other word is there in English to use. It's not a proper translation, but there is nothing better. If we want to understand what it means to be a maid servant of Rādhārāṇī, then we should understand what is *rati*. When we speak of *madhurya rasa*,



Ekī-bhūta-bhāva, Rādhā and Kṛṣṇa ...

*madhurya rati*, there are three categories: *sādhāraṇī, samañjasa, samartha*. Kubja is the example of *sādhāraṇī-rati*. *Sneha, māna, praṇaya, rāga, anurāga, bhāva* and then *mahābhāva* this is the gradual development of *prema*. So first is *prema* then *sneha*, then *māna* then *praṇaya*, then *rāga*, then *anurāga*, then

## Śrīla Prabhupāda Vāṇī

### Anyābhilāṣitā-sūnyam Means Unalloyed Devotion

**Hṛdayānanda:** What is the position of a person who takes to devotional service with the idea of liberation?

**Prabhupāda:** That is not pure *bhakti*. You can take devotional service with any idea. That will be fulfilled. But anyone who wants liberation by devotional ser- vice, he is not a pure devotee. That is called *jñāna-miśrā-bhakti*, means *bhakti* adulterated with *jñāna*. Real *bhakti*, as I have explained, *anyābhilāṣitā-sūnyam jñāna-karmādy-anāvṛtam*, means no other desire than to serve Kṛṣṇa. That is pure *bhakti*. *Jñāna-karmādy-anāvṛtam* means the *karmīs*, they want promotion in the heavenly planets, and the *jñānis*, they want to become one with the Supreme or liberation, so it should be uncovered by the result of *jñāna* and *karma* and fully devoid of any other desire. That is *bhakti*. So those who are *bhaktas* and desiring after liberation, they are not pure *bhaktas*. Because why a devotee shall aspire after liberation? As soon as [he is] a *bhakta*, (Continued on next page)





... Combined together become Gaura

*bhāva*, and the last one is *mahābhāva*. Rādhārāṇī is *mahābhāva-svarupini*, the personification of that *mahābhāva*. The last limit of Kubja's love is *prema*, that is called *sadharani-rati*. It is like a jewel—*mani-soarupa*. It is also

very rare—*durlabha*, it is not easy to obtain. It is *dhūmāyitā*—it is smoky, not clear, the *bhāva* is slightly covered as fire is covered by smoke. Śrīla Rūpapada has described all these things elaborately, this is just a little something to give you some idea. There are very subtle points here. I am not going into detail. For that you have to go to the *rati* chapter in *Ujjovala-nīlamanī*.

The next type of *rati* is *samañjasā*, the example of it is the wives of Kṛṣṇa in *Dvārakā*, headed by *Rukmiṇī*. They have this type of *rati*, this type of love for Kṛṣṇa. The limit of their love is up to *anurāga*, they don't go beyond that. *Sneha*, *māna*, *praṇaya*, *rāga*, then *anurāga* - they only go up to *anurāga*. This love is described to be like *candrakanta-maṇi*. *Sādhārāṇī-rati* is like an ordinary jewel, but this *samañjasā-rati* is like *candrakanta-maṇi*, that is one type of jewel that gets a very very high price, that is *candrakanta-maṇi*. It is also very, very rarely achieved. Its *bhāva* is not smoky, it is clear and effulgent, *ujjovalita-bhāva*.

### Rādhārāṇī's Love



The third and last type of *rati* is *samartha-rati*, this is Rādhārāṇī's *rati*. The *Vraja gopīs* headed by Rādhārāṇī are the example of this. They have this *samartha-rati*. The last limit to their love is *mahābhāva*. *Sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, *bhāva* and then *mahābhāva*, this *mahābhāva* is the last limit. It is very, very rare. One cannot understand it through material logic or material intelligence, it is beyond that.

## Śrīla Prabhupāda Vāṇī

### Cheating Religion Rejected

(from the previous page) he is already liberated. That is stated in the *Bhagavad-gītā*, *mām ca yo 'vyabhicāreṇa bhakti-yogena sevate, sa guṇān samatīyaitān brahma-bhuyaya kalpate*: "He, anyone, who is engaged in pure devotional service, he is transcendental to all these three qualities of the material world, and he is situated in the *Brahman* platform." Liberation means to be situated on the *Brahman* platform. So for a *bhakta*, the liberation is already there. Śrīla Bilvamaṅgala Ṭhākura has said, *muktiḥ mukulitānjaliḥ sevate 'smān*: "We are devotees, so *mukti*, liberation, is standing on my door with folded hands, 'What can I do for you?'" So why a pure *bhakta* should desire after liberation? For a pure *bhakta*, the liberation is standing on the door as maidservant. So a devotee is not aspirous of liberation. (break)

Hṛdayānanda: Is it possible to achieve liberation with other religious...

Prabhupāda: There is no other religion except Kṛṣṇa consciousness. All cheating religion. *Dharmaḥ projjhita-kaitavaḥ*: "All cheating type of religion (Next page)

It is like *kaṣṭhubha-maṇi*, *kaṣṭhubha* gem. There is *maṇi*, *candrakanta-maṇi* and *kaṣṭhubha-maṇi*. On this platform of *samartha-rati*, the *nāyaka* and *nāyika*, lover and beloved they are completely absorbed in each other and become one. *Ekībhūta-bhāva*, Rādhā and Kṛṣṇa combined together become Gaura. When the lover and beloved when become completely absorbed in each other they become one, non-different. On this platform of *rati*, the *nāyika*—the heroine, completely forgets her domestic family restrictions. *Kula mana*, *dharma*, *dhairya*, *lajjā*—their family restrictions, Vedic injunctions, patience, and bashfulness—the *gopīs* kick out all of these family shackles which are very difficult to break—*dustyaja*. (See Cc. Ādi 4.167-168) They kick out their own family *dharma*—*Veda dharma*. They forget everything. They become shameless. Though they are condemned in society they do not care. This is the automatic nature of this *samartha-rati*. This very tight bondage of pure love where both *nāyaka* and *nāyika* are completely absorbed in each other and become one is called selfless love. The *gopīs* only desire the pleasure and enjoyment of the *nāyaka*—their beloved Kṛṣṇa. The damsels of Vrajabhūmi headed by Rādhārāṇī are the example of *samartha-rati*. They only want Kṛṣṇa's happiness, Kṛṣṇa's pleasure, Kṛṣṇa's enjoyment, nothing for themselves. That is *samartha-rati*. Hearing the sound of Kṛṣṇa's flute in the dead of the night they give up everything and run through the jungle of Vṛndāvana. It is said that the husband of one of the *gopīs* bound her up. He wouldn't allow her to go to Kṛṣṇa, so she left

her body. She died, she thought why should I survive? But before she died she requested, "Don't destroy my body. If you do then Kṛṣṇa will experience great distress. He will come and inquire about me and if He sees my dead body then He'll get some consolation." It is such a very tight bondage of love, nothing can break it. This is *samartha-rati*. In *Bhakti-rasāmṛta-sindhu* 1.2.285, Rūpapaḍa has said:

*premaiva gopa-rāmāṇām  
kāma ity agamat prathām*

"Although the dealings of the *gopīs* with Kṛṣṇa are sometimes considered to be lusty, they are actually on the platform of pure love of Godhead."

### Why Kṛṣṇa Left the Gopīs to Go to Mathura

*Prema* is the fifth *puruṣārtha*, the fifth and final goal. To develop this pure love, to make it more and more intense, Kṛṣṇa left Vṛndāvana. Putting the *gopīs* headed by Rādhārāṇī in acute pangs of separation. That is *viraha*—the feelings of separation. It is the highest phase of this pure *prema*. *Viraha* keeps this *prema* alive, otherwise it will die. If there is no *viraha*, *prema* will die, *akālah-mṛtyu*—an untimely death. Therefore Kṛṣṇa left Vṛndāvana and went to Mathurā and Dvārakā. By doing so He showered His *kṛpā*—His mercy, on the *gopīs*, making them feel the pangs of separation from Him. [See our next issue for the amazing story of when

## Śrīla Prabhupāda Vāṇī

### How Can One Judge Who is a Pure Devotee?

(Continued from the previous page) is rejected, kicked out."

Hṛdayānanda: until you have arrived here, there was no possibility of liberation for humanity?

Prabhupāda: That you can judge. (laughter) If I say, it will be self-advertisement. But you are intelligent. You can judge. But I have not brought something invented by me. I have brought the *Bhāgavatam* and *Bhagavad-gītā*. That's all.

Man: In other words, until now, people did not have the chance to liberate themselves.

Prabhupāda: No, why not liberation? But the thing is they are not trained up. Just like take for example the Christians. They call themselves Christians; they violate all the principles of Christianity. Just like in the Christian principle is "Thou shall not kill," and they are very expert in killing. So where is Christian religion? And who is Christian?

Man: How can the people in general recognize when a devotee is pure?

Prabhupāda: I have already described. He has no material desire, except to serve Kṛṣṇa, or God. That is devotee. That is pure devotee. (*Bhāg.* lecture, Feb. 24th 1975 Caracas)



Kṛṣṇa returned to Vṛndāvana]. Therefore this *viraha*—separation—is the highest level of *prema*. This separation keeps *prema* alive. Otherwise *prema* will die if there is no separation. In English you have this saying, “Familiarity breeds contempt.” If separation is there it becomes more and more intense. This is Kṛṣṇa’s mercy on the *gopīs*, by His leaving them they would develop more and more intense love for Kṛṣṇa. *Viraha* means, “outward, external separation but internal union.” *Milana* or union means, “external, outward union and internal separation.” Therefore *viraha*—separation—is the highest level of *prema*. Both the *gopīs* and Mahāprabhu have that *bhāva*, they are always feeling the pangs of intense separation from Kṛṣṇa. That is Mahāprabhu’s mood, one of separation. *Rādhāyāḥ-praṇaya mahimā kīdr̥ṣaḥ*, Kṛṣṇa came as Gaura to taste the love of Rādhārāṇī. In this way His three types of greed are satisfied. [See Cc. Ādi 1.6 for a description of the three types of desires that are unfulfilled in Kṛṣṇa]

### How is it that the Gopīs are Married?

Śrīla Rūpa Gosvāmī in *Ujvala-nīlamanī* Chapter Nineteen, “*Kṛṣṇa-vallabha*,” says that the damsels of Vrajabhūmi, the *gopīs*, at the dead of night go to the jungle of Vṛndāvana hearing Kṛṣṇa’s flute. At that time Yogamāyā keeps similar forms with their husbands in their homes. In this way their husbands don’t understand that they have gone. In order to relish or taste the *parakīyā-rasa*, outwardly, externally they have accepted husbands. But Kṛṣṇa is actually their only husband. He is

*Viraha* means, “outward, external separation but internal union,” that is *viraha*.  
*Milana* or union means, “external, outward union and internal separation,” that is *milana*.  
Therefore *viraha*—separation is the highest level of *prema*.



H.H. Gour Govinda Swami

Gopīnātha, Gopīkānta, Rādhānātha, Rādhākānta—the only Lord and master of Rādhārāṇī and the *gopīs*. The *gopīs* accept husbands simply to taste this *parakīyā-rasa*. Without this *parakīyā-bhāva* the *rasa nirjjasa*, the mellow—cannot be fully tasted. Most devotees cannot understand these topics now. It is a very, very difficult task to understand. One should simply hear, *parakīyā-bhāve jāhā brajete pracār*.

### Different Opinions of Jīva Gosvāmī and Viśvanātha Cakravartī

Between Jīva Gosvāmī and Viśvanātha Cakravartī Ṭhākura there is a little difference of opinion on the point of *parakīyā*, *svakīyā-bhāva*, or whether the *gopīs* are married to Kṛṣṇa or not. [*Parakīyā* refers to a conjugal relationship with Kṛṣṇa where the lover or the heroine is seemingly married to someone other than Kṛṣṇa. The example is the married *gopīs* of Vrajabhūmi. *Svakīyā* refers to the conjugal relationship where the lover or the heroine is married to Kṛṣṇa. The example generally cited is Kṛṣṇa’s queens in Dvārakā.] It is the opinion of Śrīla Jīva Gosvāmī that in *prakata līlā*—Kṛṣṇa’s manifest pastimes—the *gopīs* are *parakīyā-kāntā*. But this *parakīyā-bhāva* is temporary. In *prakata-līlā*, in this manifest world, he says they are in *parakīyā-bhāva*. In *aprakata-līlā*, in the unmanifest (to our material vision) spiritual world, he says they are



*svakīyā-kāntā*—they are married to Kṛṣṇa. In Goloka Vṛndāvana he says that the *gopīs* are all married to Kṛṣṇa, and that it is only here in the material world where they have other husbands. Externally they seem to have other husbands, but in reality Kṛṣṇa is their only husband. Kṛṣṇa is therefore *Gopīkānta*, *Gopīnātha*, *Rādhākānta*, *Rādhānātha*. This is the opinion of Śrīla Jīva Gosvāmī.

But Śrīla Viśvanātha Cakravartīpada says something a little different. Viśvanātha Cakravartī Ṭhākura says that in all the *līlās*, *prakata* and *aprakata*, the *Vraja gopīs* are *parakīyā-kāntā*. This is the only difference of the opinions of Śrīla Jīva Gosvāmī and Śrīla Viśvanātha Cakravartī Ṭhākura. Viśvanātha Cakravartī Ṭhākura gives this argument, “If we use the expression *svakīyā*, then this *samanjasa-rati* will come up. This is the category that the queens of Kṛṣṇa such as Rukmiṇī and Satyabhāmā come under. The *Vraja gopīs*, nevertheless come under a different category, They are described as being in

the *samartha-rati* category. So in all the *līlās*, he says both in *prakata* and *aprakata-līlā*, the *Vraja gopīs* are *parakīyā-kāntā* they are never *svakīyā*. Jīva Gosvāmī says that in *prakata-līlā* they are *parakīyā* but in *aprakata-līlā* they are *svakīyā*. This is the difference in the opinions of Jīva Gosvāmī and Viśvanātha Cakravartī Ṭhākura.

### How the Gopīs Got Kṛṣṇa



How do the *Vraja gopīs* get Kṛṣṇa? It is only because of *sat-saṅga*. They have not read the *Vedas*. They have not undergone severe austerities and penances. They have not done *vratas* like the *payo-vrata vidhi*, that Aditi took up. [See *Bhāg.* 8th Canto, Chapter 16] They have not undertaken any type of *sādhana*, nothing. Only by *sat-saṅga* have they gotten Kṛṣṇa. Only by association. When we say *sat-saṅga* it has a very deep meaning. What do we mean by *sat-saṅga*? We say association with a *sādhu* is *sat-saṅga*. But the *sat-saṅga* we refer to

## Śrīla Prabhupāda Vāṇī

### Don't Boycott the Gopīs

The policy should be that the people may not understand the *gopīs* to be like ordinary girls or like that. You should be careful to present the *gopīs*. It does not mean that “We shall not utter even the name of *gopīs*. We have taken vow to boycott the *gopīs*.” No. They are our worshipable devotees. How we can avoid them?

(Discussion with the BTG staff regarding editorial policy, Boston, Dec. 24th 1969)



here is association with Kṛṣṇa, constant Kṛṣṇa *darśana*—always seeing Kṛṣṇa. They have not undergone any austerities, any penances, or done any *sadhana*. They have not studied *Veda, Vedānta*.

They have done none of these. The other meaning of *sat-saṅga* here is that they had the association of the *nitya-preyasīs*—the eternally liberated very dear *gopī* companions of Kṛṣṇa. The Gosvāmīs have described these things in this way.

### Rādhā is Superior to Candrāvalī



In *Ujjovala-nīlamanī* Śrīla Rūpa Gosvāmī has described:

*rādhayā mādhave deva mādhave naiva rādhikā*

“Rādhārāṇī is the most beloved of Kṛṣṇa.”

These two groups, or *yūthas*, of *gopīs* are described, Candrāvalī’s, and Rādhārāṇī’s. There are some sub groups also. There are *yutheśvarīs*—different group leaders among the *gopīs*, like Campakalata, Tuṅgaṇḍya, and Indulekha. There are innumerable groups, with innumerable *gopīs*, *sakhīs*, and

*mañjaris*. They are *ananta*—unlimited, *koṭi, koṭi*, there are *crores* and *crores* of *gopīs*—millions and millions in Rādhārāṇī’s group. Similarly in Candrāvalī’s group also. But between Rādhā and Candrāvalī, Rādhā is the best.

*tayor apy ubhayor madhye  
rādhikā sarvathādhikā  
mahābhāva-svarūpeyam  
guṇair ativarīyasī*

“Of these two *gopīs* [Rādhārāṇī and Candrāvalī], Śrīmatī Rādhārāṇī is superior in all respects. She is the embodiment of *mahābhāva*, and she surpasses all in good qualities.

(*Ujjovala-nīlamanī* text 2. Cited in Cc. Ādi 4.70)

Rādhārāṇī is also known as Gandharvika. Rādhārāṇī’s love—Her *rati*, is known as *madhu-sneha rati*. Candrāvalī’s *rati* is *ghṛta-sneha rati*. This is described in *Ujjovala-nīlamanī* by Śrīla Rūpa Gosvāmī. Rādhārāṇī’s *rati* is *madhu-sneha rati*—it is like honey. That means it becomes more and more sweet and more and more condensed. *Ghṛta-sneha* is like ghee—it melts and becomes more and more liquid. This is the difference between Rādhārāṇī’s *rati*—Her love for Kṛṣṇa—and Candrāvalī’s *rati*. So when we discuss about *ānukūlyena kṛṣṇānu-śīlanam*, all these points come up.



## Bhaktivedanta Bhāṣya

### Understanding the Loving Affairs of Rādhā-Kṛṣṇa

In the beginning one should very regularly chant Śrī Gaurasundara’s holy name and then chant the holy name of Lord Nityānanda. Thus one’s heart will be cleansed of impure desires for material enjoyment. Then one can approach Vṛndāvana-dhāma to worship Lord Kṛṣṇa. Unless one is favored by Lord Caitanya and Nityānanda, there is no need to go to Vṛndāvana, for unless one’s mind is purified, he cannot see Vṛndāvana, even if he goes there. Actually going to Vṛndāvana involves taking shelter of the six Gosvamis by reading *Bhakti-rasāmṛta-sindhu, Vidagdha-mādhava, Lalita-mādhava* and the other books that they have given. In this way one can understand the transcendental loving affairs between Rādhā and Kṛṣṇa. *Kabe hāma bujhaba se yugala-pīriti*. The conjugal love between Rādhā and Kṛṣṇa is not an ordinary human affair; it is fully transcendental. In order to understand Rādhā and Kṛṣṇa, worship Them and engage in Their loving service, one must be guided by Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and the six Gosvamis, Lord Caitanya’s direct disciples. (Cc. Ādi 8.32)

BOOK EXCERPT—NEW FROM GOPAL JIU PUBLICATIONS



# The Embankment of Separation

SRI SRIMAD GOUR GOVINDA SWAMI

Excerpt from Chapter Five

## A Garland of the Holy Name and Prema

*Kṛṣṇa had sent Uddhava from Mathurā to Vṛndāvana with a message of consolation for the gopīs. We join this chapter at the point where Uddhava, feeling regretful about his lack of devotion for Kṛṣṇa, has the good fortune to stumble upon a most remarkable scene.*

**W**HILE HE WAS THINKING IN THIS WAY, UDDHAVA CAME TO THE KUṆJA WHERE RĀDHARĀṆĪ WAS LYING.

Rādhārāṇī is the embodiment of *kṛṣṇa-vīraha*. If separation from Kṛṣṇa assumes a body, that is Rādhārāṇī. Her eight intimate *saklīs* are all sitting around Her. She is lying on the ground with Her head on the lap of one of Her girl companions. Her whole body is cold, as if without life. If the life gets out, the body becomes cold. Rādhārāṇī is in such a dying condition, hardly able to speak. In a very feeble voice Rādhārāṇī said to Her girl companion, "This separation from Gokula-patī,

Kṛṣṇā, is burning Me like a high fever."

The acute pang of separation creates a fever of 110 degrees. At 110 degrees a man will die.

"O *saklī*, such heat is more painful than very dreadful poison, *kāla-kūtaviṣa*. It is more unbearable than the falling of the thunderbolt of Indra. At every moment the acute pang of separation is piercing My heart; completely devastating My heart. O *saklī*, I cannot tolerate it anymore. I see no need to keep this body alive. I want to give it up immediately." Rādhārāṇī remained silent for one or two moments, then She said, "O *saklī*, death is not

coming to Me. There is a great obstacle preventing death from coming to Me. A great hindrance has come in the way."

This is described by Rūpa Gosvāmī in his *Lalita-mādhava*.

*bhrātur vāyasa-mandalī mokola he niskramya  
gosthaditaḥ  
sandeśamvada vandanottaram amum  
vṛndāṭavindrāya me  
dagdhum prāṇa-paśuṁ śikṣi viraha-bhūrindhe  
mad-angālaye  
sandram nāgara-candra bhindhi rabhasād  
āśārgala-bandhanam*

All of a sudden Rādhārāṇī looked at the sky. A crow is flying overhead, going towards Mathurā. Pointing out that crow, Rādhārāṇī said, "Hey crow. Here! Over here! Are you going to Mathurā? Please hear Me. Don't go anywhere else. Go directly to Mathurā. There you will find a King named Mathurānātha. When you meet Him, pay obeisances to Him and give Him this message. Whatever message I give to you, deliver it to Him. Do you understand? If a house is on fire, then what is the first duty of the house master? The first duty is that if there are some domestic animals, you must release them. You may be burned to ashes but let them not be burned. My body is like a house and this house is on fire now. And who has set fire to this house? It is that Kṛṣṇa who has set this house on fire. Tell Him. O crow, tell Him. My life is like a domestic animal, *prāṇa-paśu*, but it cannot get out now. And why not? This animal cannot get out because there is a very strong bolt on the door. So let Kṛṣṇa come and unbolt it."

Then Rādhārāṇī told the crow, "If you want to know what is that bolt, I'll tell you. When Kṛṣṇa left Vrajabhūmi He told us: 'I'll come back. I will come back.' That promise is the very strong bolt. Only with this hope are we surviving. But Kṛṣṇa is not coming back. So let Him come and unbolt it."

This is Rādhārāṇī's mood, feeling the acute pangs of separation from Kṛṣṇa and dying. The whole house, Her body, is on fire. And the *prāṇa-paśu*, Her life which is like a domestic animal, is now burning. It could not get out. Rādhārāṇī told the crow, "This is the very strong bolt on the door, so let Him come and unbolt it. That means let Him withdraw His words."

Rādhārāṇī fell silent for some time. Then, looking at Her *aṣṭa sakhīs*, She said, "O My dear girl companions, immediately take Me to the bank of the Yamunā. Put Me underneath the Kadamba tree there on the bank of the Yamunā, because Yamunā and the Kadamba tree are My best friends at the fag-end of My

life. Take some mud from the Yamunā and smear My whole body with it. Then after that, write 'Śyāma, Śyāma, Śyāma, Śyāma,' on My whole body. Then take some Tulasī-mañjarīs and put them on His name because the name of Śyāma and Śyāma are not different, *nāma-nāmi abhinna*. So putting some Tulasī-mañjarīs on the name of Śyāma, all of you should sit around Me. Then, when My life-breath gets out, at

that time you all shout 'Hari! Hari! Hari!'"

Uddhava was just standing there, gazing with dilated eyes and he heard everything Rādhārāṇī had said out of madness. That is *udghūrṇā*, various types of insane raving speech. Uddhava could understand, "Yes. This must be Rādhikā. Many times I have heard about Her from my friend Kṛṣṇa. And when Kṛṣṇa is asleep, with every breath that name comes out, 'Rādhe, Rādhe, Rādhe, Rādhe.' I have heard all these things in Mathurā from My friend. This must definitely be Rādhikā."

### IMAGE OF EMOTIONS

Uddhava recognized Rādhārāṇī by the



"O sakhī, I cannot tolerate it anymore. I see no need to keep this body alive."



## The Embankment of Separation

seriousness of Her condition. And that very same condition is always felt by Gaura. Therefore in *Caitanya-caritāmṛta* Kavirāja Gosvāmī has written,

*rādhikāra bhāva yaiche uddhava-darśane  
sei bhāva matta prabhu rahe rātri-dine*

“Just as Rādhikā went mad at the sight of Uddhava, so Lord Caitanya was very much obsessed day and night with the madness of separation.” (Cc. Ādi 4.108)

Rādhārāṇī is in a dying condition. She is going to die. And that same severe pang of separation from Kṛṣṇa is always felt by Gaurāṅga. Day and night He experiences the madness of separation.

*rādhikāra bhāva-mūrti prabhura antara  
sei bhāve sukha-duḥkha uṭhe nirantara*

*śeṣa-līlāya prabhura kṛṣṇa-viraha-unmāda  
bhrama-maya ceṣṭā, āra pralāpa-maya-vāda*

“The heart of Lord Caitanya is the image of Śrī Rādhikā’s emotions. Thus feelings of pleasure and pain arise constantly therein.

In the final portion of His pastimes, Lord Caitanya was obsessed with the madness of separation from Lord Kṛṣṇa. He acted in erroneous ways and talked deliriously.” (Cc. Ādi 4.106, 107) He who is Kṛṣṇa Himself, felt the madness of separation from Kṛṣṇa, because *rādhā-bhāva* is predominating. This is *vipralambha-bhāva*, the acute pang of separation. Mahāprabhu feels the same condition of separation from Kṛṣṇa as Rādhārāṇī, because Mahāprabhu is in *rādhā-bhāva*. In that mood He is always crying:

*kāhān mora prāṇa-nātha murali vadana  
kāhān karoṇ kāhān pān vrajendra-nandana*

*kāhāre kahiba, kebā jāne mora duḥkha  
vrajendra-nandana vinu phāṭe mora buka*

Śrī Caitanya Mahāprabhu used to express His mind in this way: “Where is the Lord of My life, who is playing His flute? What shall I do now? Where shall I go to find the son of Mahārāja Nanda? To whom should I speak? Who can understand My disappointment? Without the son of Nanda Mahārāja, My heart is broken.” (Cc. *Madhya* 2.15,16)

In this way, Mahāprabhu is crying exactly

like Rādhārāṇī: “To whom shall I tell this tale of woe? Is there anyone who can feel such unbearable pain as I am feeling in My heart? My heart is splitting, feeling the pang of separation from Vrajendra-nandana, the son of Nanda Mahārāja.”

### NEVER GIVEN BEFORE

*dui hetu avatari’ lañā bhakta-gaṇa  
āpane āsvāde prema-nāma-saṅkīrtana*

*sei dvāre ācaṇḍāle kīrtana sañcāre  
nāma-prema-mālā gāñthi’ parāila saṁsare*

“Thus with two intentions the Lord appeared with His devotees and tasted the nectar of *prema* with the congregational chanting of the holy name.

Thus He spread *kīrtana* even among the untouchables. He wove a wreath of the holy name and *prema* with which He garlanded the entire material world.” (Cc. Ādi 4.39,40)

*cirād adattam nija-gupta-vittam  
svaprema-nāmāmṛtam atyudāraḥ  
āpāmaram yo vitatāra gaurah  
kṛṣṇo janebhyas tam aham prapadye*

“The most munificent Supreme Personality of Godhead, known as Gaurakṛṣṇa, distributed to everyone—even the lowest of men—His own confidential treasury in the form of the nectar of love of Himself and the holy name. This was never given to the people at any time before. I therefore offer my respectful obeisances unto Him.” (Cc. *Madhya* 23.1)

This *prema* is *gupta-vittam*, the hidden treasure of Goloka Vṛndāvana that has not been given until now. But now Gaura is distributing it to everyone here in the material world, even down to the lowest untouchables, *pāmaras* and *caṇḍālas*. How? By chanting His own name, *kṛṣṇa-nāma*.

*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma Rāma Rāma Hare Hare*

That is not ordinary *nāma*. It is *prema-nāma*, the name that gives *prema*. Mahāprabhu relishes the mellow and distributes it. But how did He weave a garland of *nāma* and *prema*? And how did He garland one and all. How is it possible? This is the question and its

answer should be understood.

### ESSENCE OF PREMA

*Nāma* is *sādhana*, the means; and *prema* is *sādhya*, the end. Means and end. So how are these woven together to become a garland? *Nāmera phale kṛṣṇa-pade 'prema' upajāya*: "If you chant the pure name you will develop *kṛṣṇa-prema*." Chanting the holy name is the means and *kṛṣṇa-prema* is the end. *Sādhana* and *sādhya* are woven together and a garland was made. How is it so?

And the *prema* that Gaurāṅga gives, do you think it is ordinary *prema*? No.

This is pure, spotless *kṛṣṇa-prema* on the very highest platform. If someone is fortunate and gets this *prema* he kicks *mukti* and spits at the thought of it. Of the different types of *kṛṣṇa-prema*, the love found in *Vṛndāvana* is superior. In that *vraja-prema* there are four types; *dāsya*, *sakhya*, *vātsalya* and *mādhurya*. Of these four, *gopī-prema* is much better than the others. *Gopī-prema* also has varieties, of which the topmost is *rādhā-prema*. This *prema* is the hidden treasure, *nija-gupta-vittani*. If someone

is fortunate and gets this *rādhā-prema*, all his desires are fulfilled. He achieves the supreme perfection of life.

### MOST ELEVATED MELLOW

Śrīmān Nāma is the name, and *nāmi* is Kṛṣṇa Himself, the possessor of the name. There is no difference between *nāma* and *nāmi*.

*bhajanera madhye śreṣṭha nava-vidhā bhakti 'kṛṣṇa-prema', 'kṛṣṇa' dite dhare mahā-śakti*

*tāra madhye sarva-śreṣṭha nāma-saṅkīrtana niraparādhe nāma laile pāya prema-dhana*

"Among the ways of executing devotional

service, the nine prescribed methods are the best, for these processes have great potency to deliver Kṛṣṇa and ecstatic love for Him. Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead." (Cc. *Antya* 4.70,71)

The purport is that if you can chant the pure name, offenselessly, immediately all your *anarthas* will be destroyed. Otherwise your *anarthas* will never be destroyed. Then

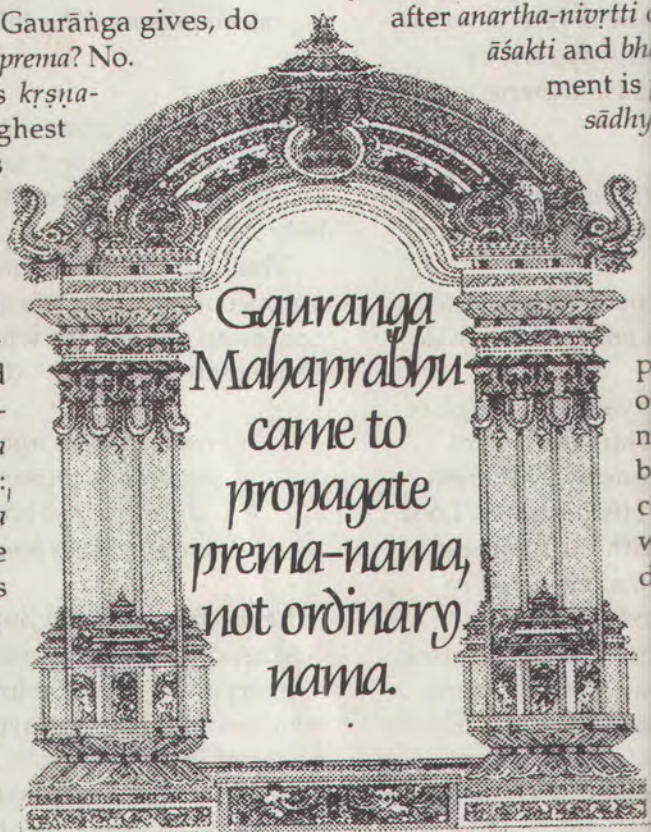
after *anartha-nivṛtti* comes *niṣṭhā*, *ruci*, *āśakti* and *bhāva*. The last attainment is *prema*. That is the

*sādhya*, the end. So through chanting Hare Kṛṣṇa, the pure name, you will attain these stages one after another. At last you will reach the topmost platform, the platform of *kṛṣṇa-prema*. Furthermore, when that *prema* becomes more and more condensed, then what will happen? *Prema* will develop from *sneha* to *māna*, *praṇaya*, *rāga*, *anurāga*, *bhāva* and *mahābhāva*. The topmost platform is *mahābhāva*. This is how *prema* develops. So *unnatojjvala-rasa*, the most

elevated conjugal mellow, is the essence of *prema-bhakti*. This is the *śrī* of *sādhya-bhakti*, known as *mādanākhyā-mahābhāva*. In *mahābhāva* we will also find divisions—*modanākhyā mahābhāva* and *mādanākhyā-mahābhāva*. And the personification of this *mādanākhyā mahābhāva* is Śrīmatī Rādhārāṇī. Therefore She is known as *Mādanākhyā Mahābhāva-mayī*.

So, now the question is: how is it that Gaura wove the *sādhana-bhakti*, which is *nāma-saṅkīrtana*, and *prema* into a garland? What is the skill behind it? And who can understand this?

*gaurāṅgera duṭi pada, jār dhana sampada se jāne bhakati-rasa-sār*



Only those devotees who have accepted the two lotus feet of Gaurāṅga as their only wealth and asset can know the skill or purport to this.

*gaura-prema-rasārṇave, se taraṅge jebā ḍube,  
se rādhā-mādhava-antaraṅga*

Such devotees, *premi-bhaktas*, who are always drowning in this ocean of *gaura-prema-rasa*, can know these things; others cannot. And this is what Gaurāṅga has come to give us—the highest type of *prema*, *rādhā-prema*, Śrīmatī Rādhārāṇī's love for Kṛṣṇa. Gaurāṅga Mahāprabhu came to propagate *prema-nāma*, not ordinary *nāma*. *Prema-nāma pracārite ei avatāra. (Cc.Ādi 4.5)* He Himself tasted the mellow coming out from *prema-nāma-saṅkīrtana*. Spreading *kīrtana* even among the untouchables, He wove a *mālā* of the holy name and *prema* with which He garlanded the entire material world. *Prema Puruṣottama* Gaurāṅga is the father of *prema-nāma-saṅkīrtana*, not ordinary *saṅkīrtana*. This is not included in *sādhana-bhakti* which consists of *śravana-kīrtana*. It is beyond that. *Prema-nāma-saṅkīrtana* means that *saṅkīrtana* which is filled with *prema*. And whose *saṅkīrtana* is it? This is the *saṅkīrtana* of Mādanākhya Mahābhāva-mayī Śrīmatī Rādhārāṇī. Śrīmatī Rādhārāṇī does this *prema-nāma-saṅkīrtana* which is the essence of *prema-bhakti*. Therefore this *prema-nāma-saṅkīrtana* is the hidden treasure of Goloka Vṛndāvana.

### TASTED IN SEPARATION

There is no difference between *nāma* and *nāmi*. Śrīmatī Rādhārāṇī feels the acute pangs of separation from *nāmi*, Kṛṣṇa. So this *nāma-saṅkīrtana* is soaked with Rādhārāṇī's pure love. Therefore, *prema-nāma-saṅkīrtana* is the

*parama sādhyā*, the ultimate goal. In this *prema-nāma-saṅkīrtana*, Kṛṣṇa, in the form of Śrīmān Nāma, expresses or manifests His topmost *mūrti*, which is filled with conjugal mellow. Those who are *premi-bhaktas*, they know this and they do *prema-nāma-saṅkīrtana*. Others cannot do it. So by chanting *prema-nāma*, they offer this *prema-bhakti-mālā*, the garland of *prema-bhakti*, at the lotus feet of Śrīmān Nāma.

The damsels of Vrajabhūmi do this *prema-nāma-saṅkīrtana* under the guidance of Śrīmatī Rādhārāṇī when they feel the acute pang of separation from *nāmi*, Kṛṣṇa. At that time they chant,

*Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare*

Thereby they decorate the *nāma-mūrti* with this garland. So the purport is that *nāmi* is nondifferent from *nāma*.

Gaura is also *nāmi*, Kṛṣṇa, nondifferent from *nāma*. And through the chanting of *prema-nāma-saṅkīrtana* He tastes this *prema-rasa*, the nectarean mellow emanating from conjugal love. Thereby He makes a garland of the holy name and *prema* and offers it to everyone. Mahāprabhu is feeling the same acute pang of separation that Rādhārāṇī was feeling.

And with that feeling he was chanting,

*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma Rāma Rāma Hare Hare*

This garland is not only *nāma-prema-mālā* but it is also *rasamaya-mālā*, the garland of all mellows. *Prema* is the fruit and the mellow of this *prema-phala* is tasted in the condition of separation, *viraha-dasā*. This *mālā* is not only *nāma-prema-mālā* but it is also soaked with *prema-rasa*, and this *prema-rasa* is being tasted. So this is the *mālā* of the mellow of *prema-rasamaya-mālā*.

*Prema-bhakti* is the essence of *bhakti*. If we



*"To whom should I speak? Who can understand My disappointment? Without the son of Nanda Mahārāja, My heart is broken."*

## The Embankment of Separation

prepare a garland of flowers then one thread is required by which it is woven together. Similarly, when the question of *nāma-prema-mālā* comes up, then what is the thread of that garland? That thread is *prema*. The names are woven together with the thread of *prema—prema-sūtra*. In that way *nāma* and *prema* are woven together. This is the *prema-bhakti-mālā* and Gaurahari garlanded everyone with this *nāma-prema-mālā*. So the example is the *japa-mālā* on which we are chanting. That means you should chant this holy name feeling acute pangs of separation from Kṛṣṇa. Then your chanting will be offenseless and pure. This is the most hidden topic in Goloka. It was not given until now. But when Mahāprabhu came He gave it. *Golokera prema-dhana hari-nāma-saṅkīrtana*. It does not belong to this material world. It belongs to Goloka Vṛndāvana.

### A GREAT FESTIVAL

So *nāma* and *nāmi*, *sādhana-sādhyā*, (means and end), *āsvādyā* and *āsvāda* (relished and relisher), they are all nondifferent. But when do they become nondifferent? That is in the most ripened stage, *siddha-dasā*. Otherwise, in the beginning they are different. Gaurāṅga Mahāprabhu is wonderfully merciful. This is a completely impossible thing, but because of the

wonderful, causeless mercy of Gaurāṅga, the impossible becomes possible. The means and the end become nondifferent. Otherwise it would not be possible.

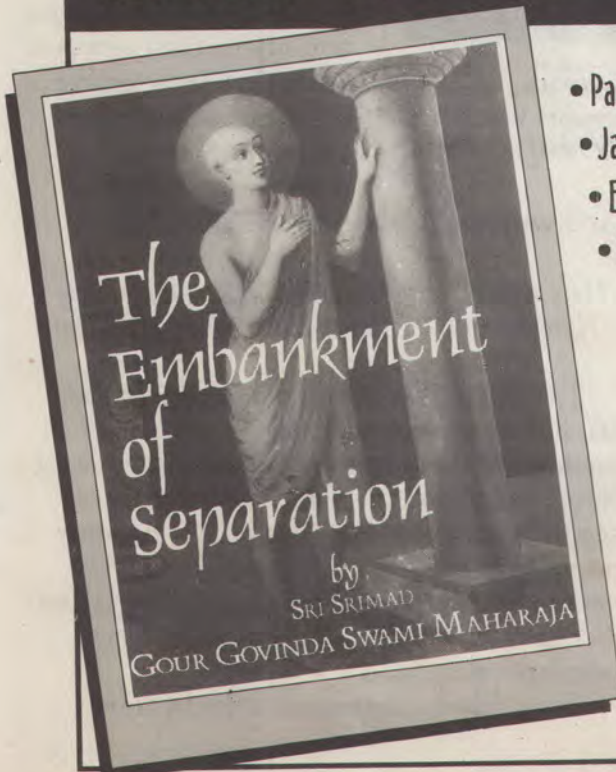
*Sambhoga* and *vipralambha*, union and separation, are in one container. It is completely impossible. They cannot be contained in one container. But if you get the wonderful, causeless mercy of Gaurāṅga, then you can understand this *tattova* and you can have it also. How will there be no difference between *sādhana* and *sādhyā*, the means and the end? The means is the beginning and the end is the last thing. How will they be nondifferent? How will they be woven together? Where is the beginning and where is the end? It is quite impossible. But the impossible becomes possible by the mercy of Prema Puruṣottama Gaurāṅga. Otherwise no one can understand how they are woven together, how Mahāprabhu garlanded everyone here in this material world and what is that *prema-nāma-saṅkīrtana*. It is all possible through *prema-nāma-saṅkīrtana*.

There is a great festival in Goloka Vṛndāvana when *prema-nāma-saṅkīrtana* goes on. That festival descends here in this material world when Mahāprabhu comes down. With this festival going on there in Goloka Vṛndāvana, all His eternal associates come down here and start *prema-nāma-saṅkīrtana*....

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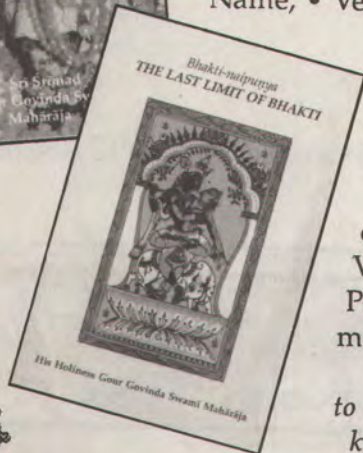
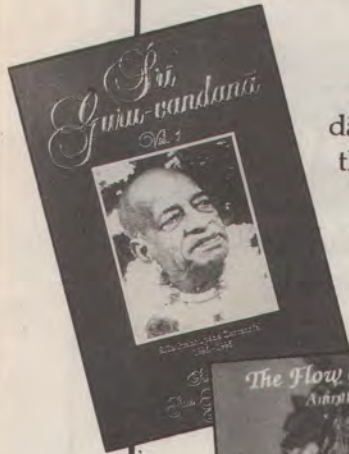
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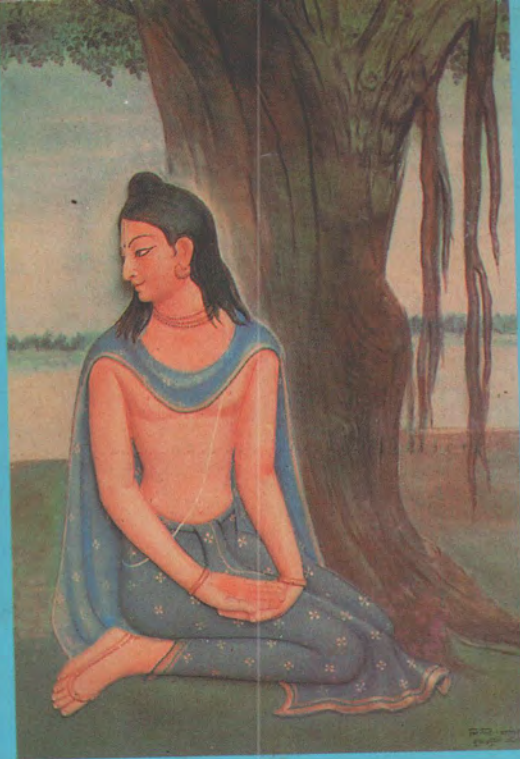
*bhaktim muhuh pravahatām tvayi me prasaṅgo  
bhūyād ananta mahatām amalāśayānām  
yenāñjasolbanam uru-vyasanam bhavābdhin  
nesye bhavad-guṇa-kathāmṛta-pāna-mattah*

Dhruva Māharāja continued: O unlimited Lord, kindly bless me so that I may associate with great devotees who engage in Your transcendental loving service constantly, as the waves of a river constantly flow. Such transcendental devotees are completely situated in an uncontaminated state of life. By the process of devotional service I shall surely be able to cross the nescient ocean of material existence, which is filled with the waves of blazing, firelike dangers. It will be very easy for me, for I am becoming mad to hear about Your transcendental qualities and pastimes, which are eternally existent.

(Bhāg 4.9.11)

*nigama-kalpa-taror galitam phalam*

Śrīmad-Bhāgavatam is the essence of all Vedic literature. It is the ripened fruit of the desire tree of Vedic knowledge.



*nāme nityānanda tumi, rupe nityānanda  
ei tumi nityānanda rāma-murttimanta*

Your name is Nityānanda. Your form is also Nityānanda, or full of eternity (nitya) and bliss (ānanda). You are Nityānanda because You are Lord Balarāma personified. (C. Bhāg. Madhya 12.18)



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