

*The Flow of Nectar*  
*Amṛtera taraṅgini*



Sri Śrīmad  
Gaur Govinda Swami  
Mahārāja



This Book  
is Dedicated to  
His Divine Grace  
Om Viṣṇupāda Śri Srimad  
A. C. Bhaktivedānta Swamī Prabhupāda  
Founder-ācārya of the  
International Society for Kṛṣṇa Consciousness  
Whose Centennial Vyāsa-pūjā  
Will Be Celebrated  
in 1996.



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All Glories to Śrī Guru and Śrī Gaurāṅga

# *The Flow of Nectar*

*Amṛtera taraṅgiṇī*

Śrī Śrīmad  
Gour Govinda Swamī  
Mahārāja

*kṛṣṇera madhura vāṇī, amṛtera taraṅgiṇī,  
tāra praveśa nāhi ye śravaṇe  
kāṇākaḍi-chidra sania, jāniha se śravāṇa,  
tāra janma haila akaraṇe*

*(Caitanya-caritamṛta.Madhya.2.31)*

“Topics about Kṛṣṇa are like a flow  
of nectar. If such nectar does not enter  
one’s ear, the ear is no better than the hole of a  
damaged conchshell. Such an ear is created  
for no purpose.”





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## Introduction

*jaya śrī-caitanyacandrera bhakta candra-gaṇa  
sabāra prema-jyotsnāya ujjala tri-bhuvana*

All glories to the moons who are devotees of the principal moon, Lord Caitanyacandra! Their bright moonshine [the full light of love of Godhead] illuminates the entire universe.”

“The sun has the ability to shine powerfully, and the moons reflect the sunshine and therefore look brilliant too. In *Caitanya-caritamṛta* Kṛṣṇa is described to be like the sun. . . . Only the devotees of Lord Caitanya Mahāprabhu can dissipate the darkness of Kali-yuga the ignorance of the population of this age. No one else can do so. We therefore wish that all the devotees of the Kṛṣṇa consciousness movement may reflect the supreme sun [by the full light of love of Godhead] and thus dissipate the darkness of the world.” (Cc. Ādi 13.5 + purport)

His Divine Grace Śrī Śrīmad A. C. Bhaktivedanta Swami Śrīla Prabhupāda is most obviously one of the foremost amongst the moonlike devotees of the principal moon, Lord Caitanyacandra. By broadcasting the shining brightness of Kṛṣṇa’s effulgence, he dissipated the darkness prevailing in the polluted hearts of the victims of this degraded age. It is astonishing that in less than twelve years he spread Kṛṣṇa consciousness throughout the world, and yet not so astonishing considering that even one drop of the ocean of love that his heart contained, was enough to inundate the whole universe with love of God.

In this book the author explains, that to take up the responsibility of saving the conditioned souls from their imprisonment in this material world and to reinstate them in their eternal loving relationship with the Lord, is certainly a function of the purest love for Kṛṣṇa that the devotee possesses. Compassion for the suffering conditioned souls is the symptom of someone who has developed such love. Further it describes purity as the pre-requisite qualification for converting others to pure devotional service, or in other words, ‘Purity is the Force,’ and that the means for attaining such purity is the chanting of the holy name without offense.

These days, when all of us are preparing our offerings for Śrīla Prabhupāda’s centennial *vyāsa-pūjā*, it is important to analyze ourselves and become retrospective, to see how much we are able to distribute love of God, that is Kṛṣṇa, to everyone by 1996, which would certainly be the most befitting offering at the lotus feet of such a dear most devotee of Śrī Caitanya Mahāprabhu—a *gaura-priya-jana*.



We hope that the reader will drink deep *'The Flow of Nectar,'* emanating from Kṛṣṇa's flute, brought to us through the bona fide succession of the moonlike devotees of Lord Caitanyacandra.

- The Publishers

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## Creating a Revolution!

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We should understand what is Śrīla Prabhupāda's will and purpose. Prabhupāda has said, "There are no *brāhmaṇas* in Kali-yuga *kalau sūdrā sambhavāḥ*, all are *sūdras*. So, I am creating *brāhmaṇas*."

Then how will Prabhupāda be pleased unless we become *brāhmaṇas*? His purpose is to create *brāhmaṇas*. But who is a *brāhmaṇa*?

The intelligent class of men, they are *brāhmaṇas*. They are the head portion of the society. The society is like a body, but if there is no head then what is the use of the body? What is the value of that body if there is no head— no *brāhmaṇas* to guide us? Those who are *buddhimāna*— the intelligent class of men, they are *brāhmaṇas*. *Brahma jānāti brāhmaṇaḥ*—they know the *brahma vastu, paraṁ brahma*—the Supreme Brāhmaṇa. Prabhupāda's purport (*Bhag.9.9.29*), says: "Simply to be qualified is not enough; one must engage in a *brāhmaṇa*'s duties. The duty of a *brāhmaṇa* is to know the *paraṁ brahma, Kṛṣṇa (paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān)*."

This is a *brāhmaṇa*. He knows the *paraṁ brahma*—the Supreme Person, Kṛṣṇa—very well and thus he engages in loving service and develops *prema-bhakti*. To engage in loving service is the *brāhmaṇa*'s duty. Śrīla Prabhupada often quotes a verse from the *Bṛhad-āraṇyaka Upaniṣad* (3.8.10): *yo vā etad akṣaram gārgy aviditvāsmāl lokāt praiti sa kṛpaṇaḥ*. 'He is a miserly man who does not solve the problems of life as a human and who thus quits this world like the cats and dogs, without understanding the science of self-realization.'

One who leaves this world without knowing the *acyuta vastu*—the infallible Lord—he is a *kṛpaṇa*. The opposite of a *brāhmaṇa*, is a *kṛpaṇa*— a miser. Then there is he who does know the *acyuta vastu*—the infallible Lord. *yo vā etad akṣaram gārgy viditvāsmāl lokāt praiti sa brāhmaṇaḥ*. “He is a wise *brāhmaṇa* who leaves this world knowing the solutions to life’s problems.” He knows the Lord and has realized Him. That is not just some mere theoretical understanding. He is a *brāhmaṇa*. And what is the solution to life’s problems? That is to understand the Supreme Brahma, *param brahma*, Kṛṣṇa. *Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahirartha māninaḥ*.

## The Highest Interest

Those who do not understand that the highest interest is to know the Supreme Person, Kṛṣṇa or Viṣṇu, and to be engaged in His loving service, which is the duty of the *brāhmaṇas*, they can never become *brāhmaṇas* because they are *durāśayā*, they have other desires—*anyābhilāsa*. They desire material enjoyment and material liberation, and they are completely captured by these two witches, *bhukti* and *mukti*. Such persons do not know what is the real *dharma* or what is the goal of life. How can they solve life’s problems unless they become *brāhmaṇas*? A *Brāhmaṇa* who knows Kṛṣṇa or Viṣṇu, he knows the solution to life’s problems, otherwise how will one ever know the solution?

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ  
durāśayā ye bahir-artha māninaḥ  
andhā yathāndhair upaniyamānās  
te ‘piśa-tantryām uru-dāmnī baddhāḥ  
(Bhag. 7.5.31)*

These are Prahlāda Mahārāja’s words. “Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or *guru* a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by other blind men miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and therefore continue again and again in materialistic life, suffering the threefold miseries.”

Are such people *brāhmaṇas* and can they solve life’s problems? They cannot do so. But those who know, *svārtha-gatiṁ hi viṣṇuṁ*—that the highest interest is to be engaged in the loving service of Viṣṇu or Kṛṣṇa, *param brahma*, they know *brahma vastu*, *brahma jānātīti brāhmaṇaḥ*, they can solve life’s problems. That person who engages in the loving service of *param brahma*, Kṛṣṇa—he is actually a *brāhmaṇa*, *prajñām kurvīta brāhmaṇaḥ*. Who cannot understand this? *durāśayā ye bahir-artha maninaḥ*. Most of the people do not want to understand this *siddhānta* or conclusion. Why? Because they are *durāśayā*, they have other *desires*—*anyābhilāsa*. They are caught up in the sharp

claws of the two witches *bhukti* and *mukti*, desire for material enjoyment and desire for material liberation. They cannot understand it, rather, they do not want to understand it. Their heart is filled with all these nasty things. Such persons are very much engrossed in material attachments and thus they are in the bodily concept of life. They have the impression of the body as the self and do not know about the soul.

So, the duty of a *brāhmaṇa* is to know the *param brahma*, Kṛṣṇa, and to engage in His loving service. But the people nowadays are all *sūdrās* and *kṛpaṇas*. They do not even try to understand this thing because they are in the bodily concept of life. They only know what is their duty. “Our duty is to make nice arrangements for eating, sleeping, defending and mating.” They are trying to make all nice arrangements for themselves and for their family members, those who are related to them. They are *durāśayā*. They know that, this is our *svārtha*—our interest. So, they are engaged in the acquisition of material knowledge and education. Always thinking, how to collect more money, money, money, brighter than sunshine, sweeter than honey. If one is engaged in such activities of so-called *dharma*, which is not the activity of *Brāhmaṇas*, then even the lowest interest of life will not be served. But for one who is engaged in the loving service of the *param brahma*, Viṣṇu or Kṛṣṇa, the highest interest of life will be served. That means he will be able to understand *brahma*, *brahma jānātīti brāhmaṇa*, he will be able to solve life’s problems. Such persons know the real *dharma*, that is the *dharma* of the soul. This is the process given by Bhagavān, by which one can very easily understand one’s *svarūpa*. What is one’s *svarūpa*? *Jīvera svarūpa haya kṛṣṇera nitya dāsa*. That is the *svarūpa* of the *jīva*. The *jīva* is an eternal servant of Kṛṣṇa. Bhagavān Himself has set up the process and has given the instructions in the *śāstras*, especially in the *Bhāgavata Mahāpurāṇa* — the *Śrīmad-Bhāgavatam*. If someone, even if he is a fool—a *mūḍha*—follows these instructions under the guidance of a bona fide *guru*, he will very easily understand his *svarūpa*. So, that process which is given by Bhagavān for easily understanding one’s *svarūpa*, that is called *Bhāgavata-dharma*.

### **So-called Dharma**

In this world’s so-called society, what idea or impression do people have of *dharma*? People do not know what is real *dharma*. How then can they solve the problems of life? They are caught up by the two witches—*bhukti* and *mukti*. *Dharma artha kāma*—that is the so-called *dharma* of economic development. Their only concern is how to earn more money, more money, more money and thereby they think they will solve life’s problems. They are making so many material projects how to earn more money. To completely do away with poverty. “We will flood the whole country with honey.”

These are all material projects for so-called economic development and *kāma*, how to fulfill all material desires. They know only this *dharma*, which is called *bhoga-dharma*. These three are called *bhoga-dharma*—the *dharma* of enjoyment, and when they come up a little higher then they say, “O, we do not want this.” Then they want to become detached from it and want *mukti*—liberation,

to become one with *brāhmaṇa*. This is called *tyāga-dharma*. Such people do not know what is real dharma—that is *Bhāgavata-dharma* and thus they are caught up in the very sharp claws of these two witches—*bhukti* and *mukti*. How can they understand the *brahma vastu*, and how will they be able to solve life’s problems? A real *brāhmaṇa* knows the *brahma vastu* and thus he knows how to solve the problems of life. If someone understands the *param brahma*, Kṛṣṇa or Viṣṇu, all his problems will be solved.

Therefore the *vaiṣṇavas* or *bhāgavatas*—dear devotees of Kṛṣṇa, Viṣṇu—preach this *Bhāgavata-dharma* which is introduced by Bhagavān Himself. Because Kṛṣṇa is the only well-wisher, *suhṛdam sarva-bhūtānām jnātvā māṁ śāntim ṛcchati*. Kṛṣṇa says, “One who knows Me to be the well-wishing friend of all living entities will get peace.” Peacefulness is one of the symptoms of a *brāhmaṇa śamaḥ*—peacefulness. But throughout the whole world you will see that almost all of human society knows only this *bhoga-dharma*. They do not know what is *Bhāgavata-dharma* and therefore Bhagavān has introduced it, and the devotees of Bhagavān follow it. They go out and preach to free the whole human society from the sharp claws of these two witches, the clutches of this *bhoga-dharma* and *tyāga-dharma*. They make the people understand what is the real dharma—that is *Bhāgavata-dharma*. Therefore they go out and preach *kṛṣṇa-kathā*, *Bhāgavata-kathā* very bravely and boldly.

### **A Revolution is Required**

Fearlessly go out and preach! Then there will be a real revolution. Because the whole world is filled with cheaters and cheated. That is the language of Śrīla Prabhupāda. If you really preach this science of Kṛṣṇa consciousness—that is *Bhāgavata-dharma*—then these cheaters will be exposed. That will create a real revolution. *Tad-vāg-visargo janatāgha-viplavo*. This is in the preface of every volume of *Śrīmad-Bhāgavatam*. Śrīla Prabhupāda has quoted that verse,

*tad-vag-visargojanatāgha-viplavo  
yasmin prati-ślokaṁ abaddhavaty api  
nāmāny anantasya yaśo ‘ñkitāni yac  
chṛṇvanti gāyanti gṛṇanti sādhaḥ  
(Bhāg. 1.5.11)*

“On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest.”

Let the cheaters be exposed. Create a revolution! Flood the whole world with this

transcendental literature—that is *Bhāgavata-kathā*, *kṛṣṇa-kathā*. Go out and preach boldly, fearlessly! Our Guru Mahārāja has created a revolution, and a revolution is required, otherwise the cheaters will never be exposed. The whole world is full with such cheaters and cheated, completely ignorant of what is the real problem of life and the real solution to it. So *brāhmaṇas* are required, those who understand the *brahma vastu*. That is not based on mere theoretical understanding but they actually realize it and thus they engage in the activities of a *brāhmaṇa*. They go out and preach fearlessly. They are fearless preachers.

Śrīla Prabhupāda, Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja and Śrīla Bhaktivinod Ṭhākura, they have all said ‘*pracāraka*’—and thus our ISKCON society is a preaching mission. So, who does *pracāra*? Who preaches?

*prāṇa āche tañra, sehetu pracāra,*  
*pratiṣṭhāsā hīna-‘kṛṣṇagāthā’ saba*  
(*vaiṣṇava ke?* 18)

‘Who is a *vaiṣṇava*?’ Prabhupāda says so often, “In Kali-yuga there are no *brāhmaṇas*, *kalau sūdrā sambhavāḥ*.” All are *sūdras*. The *brāhmaṇas* are the head portion of the society, which is compared to a body, but without a head what is the value of the body? When you cut off the head it becomes a headless society and thus the society will fall into a deep dark ditch and suffer there. Someone who becomes a *vaiṣṇava*, he becomes a perfect *brāhmaṇa*.

### **Vaiṣṇava Ke?**

Then who is a real *vaiṣṇava*? *vaiṣṇava ke?*

*kanaka-kāminī, ‘pratiṣṭhā-bāghinī,*  
*chāḍiyāche yāre, sei ta’ vaiṣṇava*  
*sei ‘anāsakta’ sei ‘śuddha bhakta,’*  
*saṁsāra tathā pāya parābhava*  
(*Vaiṣṇava Ke?* 11)

This is *mahājana-vāṇī*—what the *mahājanas* have said. He is an *uttama vaiṣṇava* who has given up *kanaka* and *kāminī*. He has no attachment for money or gold, no attachment for *kāminī*—women and no attachment for *pratiṣṭhā*—name, fame, prestige and adoration. He is a *vaiṣṇava*. That is Prabhupāda’s purpose, “I am creating *brāhmaṇas*.” One who becomes a real *vaiṣṇava* he becomes a perfect *brāhmaṇa*. So-called *brāhmaṇas* belong to the *cyuta-gotra*, but a *vaiṣṇava* becomes *acyuta-gotra*. So that is Prabhupāda’s purpose, try to understand it. Become a real *vaiṣṇava*, *kanaka-kāminī*, *‘pratiṣṭhā-bāghinī*, *chāḍiyāche yāre, sei ta’ vaiṣṇava*—give up the attachment to money or gold, the attachment to *kāminī*—women. Never run after name, fame,

adoration and prestige, which are compared to a tigress—*pratiṣṭhā-bāghinī*. If you run after that tigress she will devour you. So do not be devoured by such a tigress—*pratiṣṭhā-bāghinī*. A *vaiṣṇava* is a pure devotee; *sei ta' vaiṣṇava sei 'anāsakta' sei 'śuddha bhakta'*, he is a pure devotee. And Śrīla Prabhupāda stresses on it, “Be pure, be pure, be a pure devotee, pure devotee.” See in Prabhupada’s purports how he has said it thousands and thousands of times. He stresses on it. Such a *vaiṣṇava* is completely detached from *kanaka kāmīnī, pratiṣṭhā-bāghinī*. He is a *śuddha bhakta* whose only attachment is the lotus feet of Kṛṣṇa, he has no other attachment and he is a perfect *Brāhmaṇa*.

## **Complete Kṛṣṇa Consciousness**

Prabhupāda has created this International Society for Kṛṣṇa Consciousness. He named it the ‘Society for Kṛṣṇa Consciousness’, but many people raised objections, “Why are you saying ‘Kṛṣṇa?’ If you say ‘Kṛṣṇa’ then it becomes sectarian. Why don’t you make it God Consciousness?” Why did Prabhupāda not do it? Why did he stress, “No, it is Kṛṣṇa consciousness.” Prabhupāda is a *vaiṣṇava*, a perfect *brāhmaṇa*, who knows the goal of life. The goal of life is Kṛṣṇa, so achieve that goal and all your life’s problems will be solved. Develop pure, complete Kṛṣṇa consciousness. He named it Kṛṣṇa consciousness, not God consciousness or any other consciousness. It is Kṛṣṇa consciousness, that is the goal of life. That is what Kṛṣṇa says in *Bhagavad-gītā* (6.30):

*yo mām paśyati sarvatra  
sarvaṁ ca mayī paśyati  
tasyāhaṁ na praṇaśyāmi  
sa ca me na praṇaśyati*

“For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me. He sees Me and I see him.”

To see Kṛṣṇa everywhere and everything in Kṛṣṇa, that is complete Kṛṣṇa consciousness. Such a person is a worthy member of the International Society for Kṛṣṇa Consciousness. How will you become a real worthy member otherwise, without knowing Kṛṣṇa and developing complete Kṛṣṇa consciousness? Understand the purpose of the Founder-ācārya of ISKCON. That is to develop complete, pure Kṛṣṇa consciousness—to see Kṛṣṇa everywhere and to see everything in Kṛṣṇa. To see how Kṛṣṇa is the only supreme proprietor, how everything belongs to Kṛṣṇa and that Kṛṣṇa is the only enjoyer. That is Kṛṣṇa consciousness and only then will the highest interest of life be served, *na te viduḥ svārtha-gatiṁ hi viṣṇuṁ*.

Completely detached from name, fame, prestige and adoration, gold and women, only attached to the lotus feet of Kṛṣṇa. He is a *vaiṣṇava, śuddha bhakta*—pure devotee. *Samśāra tathā pāya parābhava*, the material world is defeated. He conquers *māyā*,

*daivī hy eṣā guṇa-mayī  
mama māyā duratyayā  
mām eva ye prapadyante  
māyām etāṁ taranti te  
(Bg.7.14)*

“Completely surrender unto Me,” says Kṛṣṇa, who is the master of *māyā*. Otherwise how can you defeat *māyā*? The *māyāśaktī*, although external and inferior energy, is still very strong and unconquerable—nobody can conquer it. All are caught in the sharp claws of *māyā* like the sharp teeth of a crocodile. So how to overcome *māyā*? Unless you become a real *śuddha-bhakta* and develop pure devotion, completely detached from *kanaka*, *kāminī*, *pratiṣṭhā* and completely attached to the lotus feet of Kṛṣṇa, how can you conquer *māyā*? There is no hope at all.

### **Yukta Vairāgya**

*yathā yogya bhoga, nāhi tathā roga  
'anāsakta' sei, ki āra kahaba  
'āsakti-rahita,' 'sambandha-sahita,'  
viṣaya samūha sakali 'mādhava'  
(Vaiṣṇava ke? 12)*

That is *yukta vairāgya*,

*anāsaktasya viṣayān athārham upayuñjataḥ  
nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyaṁ ucyate  
(Bhakti-rasāmṛta-sindhu 1.2.255)*

That is real *vairāgya* or renunciation—everything belongs to Kṛṣṇa, nothing belongs to me or anyone else. *Yathā yogya*—utilize everything in the service of Kṛṣṇa and for Kṛṣṇa’s enjoyment. Just accept whatever Kṛṣṇa gives, whatever is required to keep this body fit for the service of Kṛṣṇa. That means just the minimum should be accepted. Become detached and there will be no more diseased condition—*nāhi tathā roga*. Why are you caught up with disease *bābā*? Because we have not developed complete Kṛṣṇa consciousness. We have not developed a real attachment towards the lotus feet of Kṛṣṇa. Rather we have developed attachment to this material world and the objects of sense enjoyment. That is our diseased condition.

One who is completely Kṛṣṇa conscious, however, is completely detached from material enjoyment. Rather, he is completely attached to the lotus feet of Kṛṣṇa and accepts only whatever Kṛṣṇa gives as mercy—that means he only takes *kṛṣṇa prasāda*. Then there will be no more disease,



*nāhi tathā roga* and *anāsakta*—he is completely detached from the material world and the objects of sense enjoyment. He is only attached to the lotus feet of Kṛṣṇa. *Sambandha-sahita*—he is fixed in his relationship with Kṛṣṇa. He is a real *vaiṣṇava*, *brāhmaṇa* and knows that everything belongs to Kṛṣṇa; *īśāvāsyam idaṁ sarvaṁ*. This *Īśopaniṣad* mantra says that everything belongs to the Supreme Lord, *Īśa*. Nothing belongs to me, *āra bolite prabhu āra kichu nāhi*. Bhaktivinoda Ṭhākura *mahājana* says, “O Lord, there is nothing I can say is mine.” He is a *brāhmaṇa*, *vaiṣṇava*. *Viṣaya samūha sakali ‘mādhava’*—everything belongs to Mādhava. He is a *yukta vairāgī*, he has developed real *vairāgya*. He never rejects anything but accepts everything for the service of Kṛṣṇa without becoming attached to it because he is only attached to the lotus feet of Kṛṣṇa. He is completely, day and night, twenty-four hours, engaged in the service of Viṣṇu, Kṛṣṇa.

### **Begging for Fame**

He goes out and preaches. He does *kīrtana*; *Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare*—for the pleasure of Kṛṣṇa.

Only for the pleasure of Guru and Gaurāṅga. He never does *kīrtana* for the pleasure of his own self. One who does so is only running after name, fame, prestige and adoration - *pratiṣṭhā-bāghinī*, he is devoured by that tigress.

*kīrtana yāhāra, ‘pratiṣṭhā-sambhāra’*  
*tāhāra sampatti kevala ‘kaitava’*  
*(Vaiṣṇava ke? 13)*

“Whatever opulence or assets he collects out of such *kīrtana*, that is all cheating—*kaitava*—nothing else.

However,  
*vrajavāsīgana, pracāraka-dhana,*  
*pratiṣṭhā-bhiksuka tā ‘rā nahe ‘śaba’*  
*(Vaiṣṇava ke? 18)*

Those who are *vrajavāsīs*—residents of Vrajabhūmi— their only object of love is Kṛṣṇa. They have no other object and they are *vrajavāsīs*, they are *pracārakas*—preachers. Those whose object of love is Kṛṣṇa, they are not dead bodies. They have life. *Prāṇa āche taira sehetu pracāra*—he has life and so he goes out and preaches the science of Kṛṣṇa consciousness. And what sort of life is that? Is that material life? What is the source of life? The source of life is Kṛṣṇa, so that means a preacher, or devotee has got Kṛṣṇa. He has accepted Kṛṣṇa as the only object of love, he is a *vrajavāsī* — *resident* of Vrajabhūmi. The residents of Vrajabhūmi think Kṛṣṇa is everything for them, the only object of their love. They are preachers. They never go out to preach for their own

name, fame, prestige and adoration — *pratiṣṭha bhiksuka* — begging for fame. Those who do so have no life, they are dead bodies—*śaba*.

## **Wake up jīvas !**

One who has real life, that means he has got Kṛṣṇa who is the source of life, he is a *vrajavāsī*. He goes out and preaches the science of Kṛṣṇa consciousness because his heart bleeds seeing the suffering of the *jīvas* in this material world. He sees how they have been suffering here since time immemorial being devoid of Kṛṣṇa consciousness, entrapped by ignorance—*vidya*. That ignorance is the cause of suffering, He knows it and so he thinks, “Let me go out and inculcate pure Kṛṣṇa consciousness and give them life. Wake up! Wake up! *Jīv jāgo, jīv jāgo, gauracānda bole, kota nidrā jāo māyā-pīśācīra kole.*’ He goes out and preaches fearlessly with a thunderous voice. ‘Wake up! Wake. up *jīvas !* How long will you sleep in the lap of *māyā*, the witch—*kota nidrā jāo?*” His heart bleeds seeing the suffering of the *jīvas* being bereft of Kṛṣṇa consciousness. He sees that they are completely engrossed in ignorance the source of all suffering. So he goes out and inculcates Kṛṣṇa consciousness.

Mahāprabhu is Kṛṣṇa Himself but He came as a devotee of Kṛṣṇa—*bhakta bhava*—and therefore he says,

*jīv jāgo, jīv jāgo, gauracānda bole  
kota nidra jāo māyā-pīśācīra kole*

*bhajībo boliyā ese saṁsāra-bhitare  
bhuliyā rohile tumi avidyāra bhare*

*tomāre bite āmi hoinu avatāra  
āmi binā bandhu āra ke āche tomāra*

*enechi auṣadhi māyā nāśībāro lāgi  
hari-nāma mahā-mantra lao tumi māgi*

*bhaktivinoda prabhu-caraṇe pariyā  
sei hari-nāma-mantra loilo māgiyā*

*Mahājana vākya*—the *mahājanas* say this and we quote *mahājanas; mahājana yena gataḥ sa panthāḥ*. What the *mahājanas* speak, that is the truth; ‘*mahājana*’ *yei kahe, sei ‘satya’ māni* (Cc.Madhya. 25.56). Bhaktivinoda Ṭhākura is a *mahājana*, after the six *gosvāmīs* he is known as the seventh *gosvāmī*. This song is composed by him, he is such a dear devotee of Gaurāṅga—*gaura-priya-jana*. He knows the Lord and he says; *jīv jāgo, jīv jāgo, gauracānda bole*. How long will you

sleep in the lap of *māyā*, the witch? Is it very nice like a soft bed of roses? You want to sleep in the lap of *māyā* but *āre bābā!* *Mahājana* says, “It is not a bed of roses, it is a bed of thorns. Do not sleep in the lap of *māyā!* For how many lives do you want to sleep in the lap of *māyā?* Get up! Get up! *jīv jāgo! jīv jāgo!* Wake up!

Wake up! *Gauracānda bole!* What is your problem? How can you solve life’s problems? Why have you come to this world? To sleep in the thorny lap of *māyā* thinking it to be a bed of roses? Thinking, “O, it is a very nice bed of roses.” But the lap of *māyā* is very thorny. So thinking it to be a bed of roses you want to sleep there, but for *lākhs* and *lākhs* of lives you have already slept there.

### **Your Well-wishing Friend**

Now who is your well-wishing friend? *Tomāre loite āmi hoinu avatāra, āmi binā bandhu āra ke āche tomāra.* “I descend here for you,” Mahāprabhu says, “is there any well-wishing friend but Me?” *Kṛṣṇa says, suhṛdaṁ sarva bhūtānām.* “I am the only well-wishing friend of all living entities.” That *Kṛṣṇa* incarnated as Mahāprabhu, assuming the mood of a devotee—a *vaiṣṇava-ācārya, sādhu*. *Kali-yuga sādhu pāibā duskara jāniya, sādhu-guru rupe kṛṣṇa asila nadiyā.* “In Kali-yuga it will be very difficult to find a *sādhu-guru*, so in *Nadiyā*, *Kṛṣṇa* Himself took birth to show the dealings of a real *sādhu-guru*.

So, Mahāprabhu practically exhibited who is a *sādhu-guru*. His heart bleeds seeing the suffering of the *jīvas* that have been sleeping in the lap of the ugly witch *māyā*, since time immemorial. *Lākhs* and *lākhs* of lives. Mahāprabhu says, *bhajibo boliyā ese saṁsāra-bhitare.* “You have come here to do *Kṛṣṇa-bhajana* but you have forgotten it being entrapped by *vidya*—ignorance, that is *māyā*.

For you I incarnate. There is nobody who is your well-wishing friend but Me.” *Enechi auṣadhi māyā nāśibāro lāgi’ nāma mahā-mantra lao tumi māgi’.* “I have come here with the medicine that will annihilate and destroy *māyā* forever. You have been entrapped by *māyā* which is ignorance and the cause of your suffering but I have come with the medicine. That is *hari-nāma mahā-mantra*. This medicine that I have brought to kill the witch *māyā*. out from here *māyā!* If one is fortunate he meets such a *sādhu-guru* and gets the medicine. That is the unfailing medicine—*amogha auṣadhi*. The so-called medicine that the doctor gives you may fail but this medicine will never fail. Mahāprabhu says, *hari-nāma mahā-mantra lao tumi māgi’.* “I have come with the medicine to annihilate *māyā* forever—that is *hari-nāma mahā-mantra; Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare /Hare Rāma Hare Rāma Rāma Rama Hare Hare*. Take it! Take it!”

### **The Effulgent Spiritual Sun**

*kṛṣṇa sūrya-sama; māyā haya andhakara  
yāhān Kṛṣṇa tāhān nāhi māyāra adhikāra*

(Cc.Madhya.22.31)

Kṛṣṇa is like the effulgent spiritual sun—*cinmaya bhaskara*—and *māyā* is like darkness, ignorance. So, where there is Kṛṣṇa, the effulgent light, there is no nescience or *māyā*. No darkness, that means Kṛṣṇa is there. Mahāprabhu gives you Kṛṣṇa in the form of the holy name. *Abhinnatvān nāma-nāminoḥ*—there is no difference between the name of Kṛṣṇa and Kṛṣṇa Himself. So one who gives you Kṛṣṇa is really *sādhu-guru*. He gives you Kṛṣṇa and thereby you will be able to annihilate *māyā* forever and come out of her clutches, the deep dense darkness, and come to the light. *Kṛṣṇa sūrya-sama* — Kṛṣṇa is like the effulgent sun so where there is Kṛṣṇa there is no nescience or *māyā*. Mahāprabhu says, “I have come with the medicine—*enechi auśadhi māyā nāsībāro lāgi*. “

*kali-kāle nāma-rūpa kṛṣṇa-avatāra*  
*nāma haite haya sarva-jagat-nistāra*  
(Cc Ādi 17.22)

In Kali-yuga the holy name is the incarnation of Kṛṣṇa—that is the name incarnation. And Mahāprabhu who is Kṛṣṇa Himself, has come down here with the medicine that is *hari-nāma*, Kṛṣṇa. The pure name is non-different from Kṛṣṇa, that does not mean *nāmaparādha* or *nāmabhasa*. Only the pure name is Kṛṣṇa. So, Mahāprabhu gives Kṛṣṇa and that will annihilate *māyā* forever. Get out from here *māyā!* *tamaso mā jyotir gamaya* —*don't* stay in the darkness, come out to the light! *Māyā* is ignorance *māyā andhakara*—Very dense darkness. So get out from this darkness and come out to the light, that is Kṛṣṇa, that is the holy name. That is the effulgent light. That is what Mahāprabhu gives, *āmi binā bandhu āra ke āche tamāra*. “Is there any well-wishing friend but Me? I know your life’s problem and therefore I have come here to solve all your problems and take you to the light. No more dense darkness, come out to the light, that is *harināma* which is non-different from Kṛṣṇa.”

This is the unfailing medicine, be free from suffering and develop Kṛṣṇa consciousness. That is *sādhu-guru vaiṣṇava* . He comes out and preaches because he has life— *prāṇa āche tāntra, sehetu pracāra*—that is Kṛṣṇa who is the source of life. He is not *pratiṣṭhā-bhiksuka*, a beggar of name, fame and adoration. One who runs after this he is *saba*—a dead body. He has no life, he is not a *vaiṣṇava* .

## **Guru of All Varṇas**

*viṣṇurayaṁ yato hyāsīt tasmād-vaiṣṇava ucyate*  
*sarveśāṁ caiva varṇānām vaiṣṇava ḥi śreṣṭhaḥ ucyate*  
(Padma Purāṇa)

“One who is related to Viṣṇu through devotion is known as a *vaiṣṇava* . A genuine *vaiṣṇava* is

superior to all the *varṇas* and is the best of all.”

Because one is related to *param brahma*, Kṛṣṇa or Viṣṇu, he is a *vaiṣṇava*. He has understood his eternal relationship with Viṣṇu, Kṛṣṇa, and is firmly fixed in that relationship. He is a *vaiṣṇava* and the *guru* of all *varṇas*; *brāhmaṇa*, *kṣatriya*, *vaiśya*, *sūdrā*. So, that is the question here: Who is a real *brāhmaṇa*? *atha ya etad aksaram gargi veditvasmal lokat praiti, sa brahmanah*. He who knows the *akṣara vastu*—the infallible Lord Kṛṣṇa, he is a *brāhmaṇa*. He has developed complete Kṛṣṇa consciousness and sees Kṛṣṇa everywhere. He sees that everything is Kṛṣṇa’s and that Kṛṣṇa is the sole proprietor and the sole enjoyer. So one who is fixed in his eternal loving relationship with Kṛṣṇa, he is a *brāhmaṇa*. *Manu Saṁhita* (2.168) says:

*yo ‘nadhītya dvijo vedam anyatra kurute śramam  
sa jīva na eva sūdratvam āśu gacchati sāṅvayaḥ*

“If someone after initiation, *upanāyana*—that means he gets his second birth and becomes *dvija*—does not stay in the *aśrama* of the *guru* and does not engage himself in *vedādhyāna*—Vedic study under the expert guidance of that *guru*—he cannot become a *brāhmaṇa*. Rather, he will become a *sūdra* and all the generations after him will also become *sūdras*. “And *Svetāśvatara Upaniṣad* (6.38) says:

*yasya deve parā bhaktir  
yathā-deve tathā gurau  
tasyaite kathitā hy arthāḥ  
prakāśante mahātmanaḥ*

“One who has developed *parā bhakti*, supreme *bhakti* towards Bhagavān as well as towards Gurudeva, he will be able to understand the imports of all Vedas.”

All Vedic knowledge will be revealed to him. He is a *brāhmaṇa*. *Brahma jānātīti brāhmaṇa*. He knows the *brahma vastu*.

### **Vaiṣṇava — a Perfect Brāhmaṇa**

One who has become a *vaiṣṇava*, he is a perfect *brāhmaṇa*. And the symptoms of a *brāhmaṇa* are described in the *Bhagavad-gītā* (18.42),

*śamo damas tapaḥ śaucam  
kṣāntir ārjavam eva ca  
jñānam viñānam āstikyam  
brahma-karma svabhāva-jam*

“Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom and religiousness— these are the natural qualities by which the *brāhmaṇas* work.”

Not only must a *brāhmaṇa* be qualified, but he must also engage in actual brahminical activities. That means one must engage oneself in the loving service of Kṛṣṇa and know one’s relationship with Kṛṣṇa. He is a *vaiṣṇava* —a perfect *brāhmaṇa*. Prabhupāda’s purport (*Bhag.*9.9.29) says, “Simply to be qualified is ‘not enough; one must engage in a *brāhmaṇa*’s duties. The duty of a *brāhmaṇa* is to know the *param brahma*, Kṛṣṇa.” So if one has only acquired the qualifications but is not engaged in brahminical activities he is not a real *brāhmaṇa*. This is a *brāhmaṇa*’s duty and this is what we call a real *brāhmaṇa*. As long as one has not developed complete Kṛṣṇa consciousness and does not know the *brahma vastu*, *param brahma*, Kṛṣṇa, he is not a real *brāhmaṇa*.

*brahma-tattvaṁ na jānāti brahma-sūtreṇa gārbitaḥ  
tenaiva sa ca pāpena vipraḥ paśurudāhṛtaḥ*

*Atri Saṁhitā* (372) says: “In Kali-yuga only so-called *brāhmaṇas*, caste *brāhmaṇas* are there who have taken birth in a *brāhmaṇa* family but who have not acquired brahminical qualities They are not engaged in brahminical activities and they do not know the *brahma vastu*, *param brahma*, Kṛṣṇa, but they are very proud of their brahminical thread.”

They say, “I am a *brāhmaṇa*, can’t you see?” They are such proud fellows—*dambho darpo ‘bhimāś ca* (Bg.16.4)—and they are demons, not *Brāhmaṇas*. *Tenaiva sa ca pāpena*, thereby they commit sinful activities. Pride is one of the demoniac characteristics and they have become very proud because of wearing their brahminical thread. They do not know *brahma tattva* and by committing sinful activities they have become *paśus*— animals, not *brāhmaṇas*. This is what the *Atri Saṁhita* says.

### **Imitation Brāhmaṇa**

One who follows a real *Brāhmaṇa-vaiṣṇava*, becomes a *brāhmaṇa* himself. One should not imitate. By imitation you cannot become a *Brāhmaṇa*. Become a follower of a perfect *brāhmaṇa* then you will become a *brāhmaṇa* yourself. *Manu Saṁhitā* (2.157) says,

*yathā kāṣṭhamayo hastī yathā carma-mayo mṛgaḥ yaś  
ca vipro ‘na dhāyānas trayaste nāma vibhṛati*

That means that a wooden elephant, a *carma-mayo mṛga*—a deer made of deerskin—and a so-called *brāhmaṇa*, who is not engaged in Vedic study under the guidance of a *guru*, are by name only. They are not a real elephant, a real deer or a real *brāhmaṇa*. They are by name *only*—*nāma mātra*. And Śrīla Prabhupāda hints at that thing here in his purport, “. . . a superficial *brāhmaṇa* who

was called a *brāhmaṇa* merely because he was born of a *brāhmaṇa* family.” if he has no brahminical qualifications and is not engaged in brahminical activities, he is not a real *brāhmaṇa*. These are by name only; an elephant that looks like a real elephant but is made of wood and a *mṛga*—a deer that is made of deerskin only. Similarly a *brāhmaṇa* born of a *brāhmaṇa* family who is not engaged in Vedic study under the guidance of a *guru*, is a *brāhmaṇa* by name only. Again *Manu Samhitā* (4.190) says,

*atapās-tvanadhīyānaḥ pratigrah-rucir-dvijah  
ambhasyaśma-plavenaiva saha tenaiva majjati*

A *dvija*—twice born *brāhmaṇa* who is not engaged in *tapasya*—austerity, *śamo damas tapaḥ śaucam*—he has no austerity and is not engaged in Vedic study, rather he is a very greedy fellow, having developed great greed how to get money, money, money—*pratigraha*, “Don’t you know that I am a *brāhmaṇa*? Feed me, feed me! Give me *bhojan* and *praṇāmi*, *dakṣina*, otherwise your whole dynasty will go to hell!” Such persons are very much after *bhojan*, where very nice palatable dishes are available. “Is there any gentleman who will feed me, who will give me nice palatable dishes and nice *praṇāmi*, *dakṣina*?” They are only running after that but they are not real *brāhmaṇas*. If you donate something to such a *brāhmaṇa*, what will happen to you? Both the person who donates and the *brāhmaṇa* who accepts the donation will go to hell. *Tenaiva majjati*—if you make a vessel out of stone and ride on it thinking, “O I will cross over the ocean, riding on this vessel made out of stone,” then what will happen? Both yourself and the vessel will drown. Similarly if you donate to or serve a so-called *brāhmaṇa* who has no *tapasya* and no *veda dhyāna*—Vedic study, rather he is greedy how to get very palatable dishes and money—*dakṣina*, then both that *brāhmaṇa* and yourself will go to hell. Just as the rider who rides on a vessel made of stone drowns in the ocean with the vessel. This is what we should understand about who is a real *brāhmaṇa*. Your birth—*jāti* or caste does not make you a *brāhmaṇa*, rather, *guṇa-karma-vibhāgaśaḥ* — one who has acquired brahminical qualities and who is engaged in brahminical activities is a *Brāhmaṇa*.

### **Qualification and Activities**

Throughout the Vedas you will find so many famous renowned *brāhmaṇas* of very low birth. Great *brahmaṛṣīs* but what is their birth?

*rṣya-śṛṅgo mṛgayaḥ kauśikaḥ kuśāt jambuko jambukāt.  
vālmiko valmīkāt. vyāsaḥ kaivartta-kanyāyām.  
śaśapṛṣṭhāt gautama. vaśiṣṭhaḥ urvaśyām.  
agastyaḥ kalase jāta iti śrutatvāt  
(Vajra-sūcikā Upaniṣad)*

For example *Ṛṣyasṛṅga* is born out of a deer—a *mṛgi*, he is such a famous *brāhmaṇa*, *brāhmaṇa*,

but he was not born as a *brāhmaṇa*. By birth one does not become a *brāhmaṇa*. Then Kausika Ṛṣi, another great *brahmaṛṣi* but he was born out of *kuśa* grass and Jambuka Ṛṣi was born from *jambuka*—a jackal. And Valmikī Mahārṣi who wrote *Ramayana* was born from an anthill but he is a great *brāhmaṇa*. Vyāsadeva, another famous *brāhmaṇa* who wrote all the Vedic literatures for Kali-yuga what was his birth? *Kaivartta-kanyāyām*—he was born from the daughter of a fisherman, Satyavati-suta, but he is a great *brāhmaṇa*. Then Gautama Ṛṣi, a great *brāhmaṇa* born from the back of a rabbit—*śaśapṛṣṭhāt*, and Vaśiṣṭha another great *brāhmaṇa* born from Urvaśi, a heavenly prostitute. He was a great *brāhmaṇa* and Agasthya Muni who was born from a water pot—*kalasa*. So many instances you can find how by birth one does not become a *brāhmaṇa* but rather by one's qualification and activities. So we should understand who is a real *brāhmaṇa*. In the *Bhāgavatam* often this topic comes up of who is a real *brāhmaṇa* and Śrīla Prabhupāda, the Founder-ācārya of ISKCON says, "I am making *brāhmaṇas*."

We should understand who is a real *brāhmaṇa*; he understands the *brahma vastu*, the Supreme Brāhmaṇa, Kṛṣṇa. We should develop complete and pure Kṛṣṇa consciousness and day and night, twenty-four hours engage in brahminical activities, that is the loving service of Kṛṣṇa. Then we will become a real worthy member of the Society for Kṛṣṇa Consciousness. And that is the purpose of the Founder-ācārya of ISKCON. He says, "I am creating *brāhmaṇas*," because in Kali-yuga there are no '*brāhmaṇas*—*kalau śūdra sambhavāḥ*, all are *śūdras*. So he is picking up *mlecchas* and *yavanas* and makes them into *brāhmaṇas*. All of us are *mlechhas*, *yavanas* and so he picked us up, so fortunate we are. He is such a great *brāhmaṇa vaiṣṇava*, very merciful, and he has such a magnanimous heart. His purpose is that we become perfect *brāhmaṇas*, acquire brahminical qualities and engage in brahminical activities. And if we inculcate Kṛṣṇa consciousness unto everybody, then the whole human society will become happy, no more suffering will be there. So, go out and preach the science of Kṛṣṇa consciousness, inculcate Kṛṣṇa consciousness then the whole world will be happy. That is the heart of a real *vaiṣṇava, brāhmaṇa*.







## Preaching, Life and Soul of the Vrajavāsīs

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When the question of *pramāṇa-tattva* comes up, we should know which evidence is the real and correct evidence and which evidence we should accept?

*śrīmad-bhāgavatam pramāṇam amalaṁ prema pumartha mahān  
śrī-caitanya mahāprabhor mātām idaṁ tatrādarāḥ na paraḥ*

Caitanya Mahāprabhu has said that the *Śrīmad-Bhāgavatam* is the spotless proof—*pramāṇam amalaṁ*. *Śrīmad-Bhāgavatam* is the essence of all Vedic literature— *sarva-vedānta-sārath hi śrīmad-bhāgavatam iśyate* (Bhag.12.13.15). It is the essence of all Vedas and it is the last contribution of Śrīla Vyāsadeva.

After compiling all the Vedas, *Purāṇas* and *Upaniṣads*, he at last compiled the *Śrīmad-Bhāgavatam* under the instruction of his revered spiritual master Nārada Muni. Taking the essence of all Vedas, *Purāṇas* and *Upaniṣads*, he put everything in the *Śrīmad-Bhāgavatam* and therefore it is the essence of all *veda-vedānta*. And Mahāprabhu gave his opinion that *Śrīmad-Bhāgavatam* is the spotless proof. We accept it because *prema-bhakti-tattva* has been described in this *Śrīmad-Bhāgavatam*.

Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda has said, if all the different books of all the departments of knowledge from the library of the world will be destroyed, there will be no loss at all if only one *Śrīmad-Bhāgavatam* is there. "*Śrīmad-Bhāgavatam* is such a *Śāstra*. The essence of all

Vedas and the spotless proof— *amala pramāṇa*. *Tatrādarāḥ na paraḥi* — if you quote *Bhāgavatam* then that is proof. We will not accept that proof which is not accepted by *Bhāgavatam*. The Eleventh Canto of *Śrīmad-Bhāgavatam* speaks about this *pramāṇa-tattva*:

*śrutiḥ pratyakṣam aitihiyam*  
*anumānaṁ catuṣṭayam*  
*pramāṇeṣv anavasthānād*  
*vikalpāt sa virajyate*  
(S.B.11.19.17)

There are four types of *pramāṇa-tattva*—evidence or proof; *śruti*, *pratyakṣam*, *aitihiyam* and *anumānam*. *Śruti* means Vedic proof or in other words *śabda pramāṇa*. And *pratyakṣa* is evidence acquired through direct sense perception.

We have five knowledge-acquiring senses and whatever information we acquire through those senses comes under the category of *pratyakṣa*. One may say, “Yes, I am the eyewitness. I have seen it with my eyes so I accept it as truth.” But what have you seen *bābā*? Have you seen it correctly? The conditioned soul has four defects: *bhrama*, *pramāda*, *vipralipsā*, *karaṇāpāṭava* (*Cc Ādi 7.107*). The conditioned soul’s senses are defective. What you see is not perfect. This is not very difficult to understand.

Your eye is one of the best knowledge acquiring senses. If you say, “I have seen it with my own eyes.” Then what have you seen? Have you seen correctly? Your senses are defective so how can you see? Take the example of sitting in a fast moving train. If you look at the trees that are standing beside the rails then what do you see? You will see that the trees are running backwards very fast and you appear to be sitting tight as if you are not moving at all. Is it correct? So this *pratyakṣa* is defective and if you put this forward as *pramāṇa*—evidence, “Yes, I have seen,” it will not be accepted.

### **Not Through Logic**

Then there is *anumāna pramāṇa*. This is what the *māyāvādīs* speak about. We can find that in the *Caitanya-caritamṛta*.

Caitanya Mahāprabhu is the Supreme Lord who comes here accepting the mood of a devotee. So, when He first arrived in Jagannatha Purī, He immediately rushed into the temple of Lord Jagannatha. When Lord Jagannatha showed Him His beautiful Syāmasundara form, Mahāprabhu being in the mood of Śrīmatī Rādhārāni (*rādhābhāva*), immediately thought, “O Lord of My heart,” and ran towards Jagannatha but fell unconscious halfway. Then the *brāhmaṇas* and *paṇḍas* came thinking, “He is a madman.”

At the same time Sārvabhauma Bhattācārya had also gone to the temple of Jagannatha to have the *darśana* of the Lord. So, when he saw that the *paṇḍas* were going to beat Mahāprabhu he barred them and said, “No, don’t beat Him! Some effulgence is coming out from Him, He is a *mahā-bhāgavata*.” Then Sārvabhauma Bhattācārya took Mahāprabhu to his residence where this discussion took place with his brother-in-law Gopināthācārya. Gopināthācārya was a devotee whereas Sārvabhauma Bhattācārya was a follower of Śankarācārya, a *māyāvādī*. He was a very learned scholar, *bṛhaspati avatāra*—the incarnation of Bṛhaspati. Such a scholar cannot be found even up till this day.

So this discussion took place with Gopināthācārya, who tried to convince Sārvabhauma Bhattācārya that Mahāprabhu is Bhagavān. He could not be convinced however. Then this *pramāṇa tattva* came up. “What *pramāṇa* or evidence do you accept? You are saying that He is Bhagavān with so much *śāstra pramāṇa*—Vedic proof,” Sārvabhauma Bhattācārya said.

So much Vedic proof is there but the students of Sārvabhauma Bhattācārya who were present there objected saying, “No, we will only accept *anumāna pramāṇa*.” They accept this *anumāna pramāṇa* which is based on mental concoction and imagination. They have that logic. If from a distance you see a hill it looks as if it is covered with smoke, so the logic is; where there is smoke there is fire—this is *anumāna*. But from a distance it only looks as if it is covered with smoke while there is no fire really. If you go close to the hill you will find that there is no fire. So then how can this logic or evidence be correct?

Then Gopināthācārya said, *anumāna pramāṇa nahe īśvara-tattva-jñāne*—“One cannot understand the Supreme Lord through logic.” Every individual has a different *anumāna* —logic, then how will you come to a point acceptable for all? One has to accept *śāstra pramāṇa*, *mahājana pramāṇa*—that what the *mahājanas*, *ācāryas* have said. A bona fide *ācārya* who comes in the bona-fide disciplic succession knows *veda tattva*, *śruti*, and what he says is to be accepted. So that discussion was there. It is described in the *Caitanya-caritamṛta*.

### **Chief Meaning**

Then another type of evidence is *aitihya*—that means through historical references.

Many historians are there saying that they have done research work and concluding, “By research we have found out that the civilization of such and such place belongs to 500 BC.” And the people say that, because the historians have said this, we accept it as *pramāṇa*—evidence. But then another set of historians will come and differ. They will say, “No, from the latest researches it came out that the civilization of this place is from 300 BC.” Who is correct?

Although *aitihya* is one of the evidences, still we cannot accept it. Thus *śruti pramāṇa*—Vedic proof, is the chief evidence. If all these three—*pratyakṣa*, *aitihya* and *anumāna* are cooperated with this *śruti pramāṇa*, then we may put faith in it, otherwise we do not.

*pramāṇeṣv anavasthānād vikalpāt sa virajyate (Bhāg. 11.19.17)*

That is what the *Bhāgavatam* says and Kaviraja Gosvāmī has said the same in the *Caitanya-caritāmṛta*.

*pramāṇera madhye śruti pramāṇa-pradhāna  
śruti ye mukhyārtha kahe, sei se pramāṇa  
jīvera asthi-viṣṭha dui-śaṅkha-gomaya  
śruti-vākye sei dui mahā-pavitra haya  
svataḥ-pramāṇa veda satya yei kaya  
'lakṣaṇā' karile svataḥ-prāmāṇya-hāni haya  
(Cc.Madhya.6.135-137)*

“Although there is other evidence, the evidence given in the Vedic version must be taken as for most. Vedic versions understood directly are first-class evidence. Conchshells and cow dung are nothing but the bones and the stool of some living entities, but according to the Vedic version they are both considered very pure.

The Vedic statements are self-evident. Whatever is stated there must be accepted. If we interpret according to our own imagination, the authority of the Vedas is immediately lost.”

Out of four types of *pramāṇa-tattva*, this *śruti pramāṇa* is the best, still one danger is there. When you accept the Vedic proof there are two meanings: *mukhyārtha* and *gauṇārtha*—the chief meaning and the secondary meaning. So for he who accepts the Vedic proof as chief, still this danger is there. The Vedas say that the stool of an animal and the bones of a dead animal are impure. But the same Vedas say that cow dung is pure although it is the stool of an animal, and conchshells are the bones of animals but are considered pure. We keep them in the temple and before *ārati* or any auspicious occasion we blow the conchshell. That is all-auspicious. Simply because Veda says it, no other proof is required. Although the stool of an animal is impure, still cow dung is pure.

Then what can the material scientists give that is of value? Take the cow dung and do research. Test it, examine it in your laboratory and what will you find *bābā*? It is completely antiseptic. The Vedas have already said that, then why are you bothering your head? Accept Veda! Stool means all nasty things, then how does it become pure? The Vedas have said it and it is a fact.

This is the example that Śrīla Prabhupāda gave when he was talking with that professor

Kotovskiy in Moscow. We accept Veda and it is perfect. Why are you bothering your head? Just accept Veda, it is perfect. What the Vedas say is the spotless proof.

There is only one danger; *mukhyārtha* and *gauṇārtha*, the chief meaning and the secondary meaning. If someone speaks about the secondary meaning then that is not accepted as evidence. Such evidence is disturbed.

### **“I Must Learn From You”**

The *māyāvādīs* are very learned scholars, *paṇḍitas*, like Sārvabhauma Bhattācārya who was the incarnation of Bṛhaspati—*bṛhaspati avatāra*. Such a *paṇḍita* is still not found. He had great pride being the professor of Veda and Vedānta. He was a *grhasta* but he was teaching all the *sannyāsīs*.

So proud he was and when he saw Mahāprabhu he said, “O Śrī Kṛṣṇa Caitanya, You are a young *sannyāsī*. You have taken *sannyāsa* at the young age of twenty-four, but it is very difficult to keep up *sannyāsa* in Kali-yuga. A *sannyāsī’s* duty is to hear Vedānta and meditate, but You are chanting Hare Kṛṣṇa and dancing in the streets.” So, out of pride he said, “You should hear Vedānta from me.” He was such a proud fellow that he wanted to teach Him, from whom all *veda-vedānta* comes. All Vedas and Vedānta come from Kṛṣṇa. Veda is the breathing of the Lord—*niḥśvāsitam etad*, and he is so proud that he wants to teach Mahāprabhu.

But Mahāprabhu, who is so humble, said, “Oh yes, you are the professor of Vedānta and I am an ignorant fool so I must learn from you.” Then Sārvabhauma Bhattācārya spoke on Vedānta, explaining the *sūtras* but without giving the real commentary. He was only speaking the imaginative commentary given by Śaṅkarācārya in the *Śārīraka-bhāṣya*. This went on continuously for seven days in the premises of the Jagannāth Puri temple.

Mahāprabhu, like a very innocent student, was just sitting and hearing, without saying anything.

Then on the eighth day Sārvabhauma Bhattācārya asked, “O Śrī Kṛṣṇa Caitanya, have You understood what I said? Why are You not asking any questions?”

### **A Black Cloud**

Then Mahāprabhu opened His mouth, which He would not have done as long as He had not been asked. “I understand the *sūtra* very well,” Mahāprabhu said. Because all *veda-vedānta* comes from Him, who is the Supreme Lord. “But your commentary is very difficult to understand.”

‘What?’ said Sārvabhauma Bhattācārya, “One cannot understand the *sūtra*, therefore a commentary has been given. But You understand the *sūtra* very well without explanation?”

Mahāprabhu said, “Yes,” because Sārvabhauma Bhattācārya was not giving the correct explanation,

*vyāsa-sūtrera artha- yaiche sūryera kiraṇa  
sva-kalpita bhāṣya-meghe kare ācchādana  
(Cc.Madhya.6.138)*

“The *vyāsa-sūtra* written by Śrīla Vyāsadeva is as effulgent as the sun, but your commentary is like a black cloud that covers the sun.”

The natural and correct commentary on the Vedānta is *Śrīmad-Bhāgavatam*, but those *māyāvādīs* never speak from it. They only speak from the *Śarīrika-bhāṣya*, the imaginative commentary given by Śaṅkarācārya. It is all described in *Caitanya-caritāmṛta* how Mahāprabhu explained it. The *māyāvādīs* speak from the Vedas, quote the *Upaniṣads* and know *śāstra* very well.

Sārvabhauma Bhattācārya quoted *śāstra*, “How can you say He is Bhagavān? *Śāstra* says ‘*triyuga ta*’—the Supreme Lord comes in three *yugas*: *satya*, *treta* and *dvāpara*. He never comes in Kali-yuga. This is Kali-yuga then how can you say that He is Bhagavān?” He pointed out that thing. Then Gopināthācārya said, “You are such a great learned scholar and you do not know the real meaning of ‘*triyuga*?’ *Triyuga* does not mean that Bhagavān does not come in Kali-yuga. In Kali-yuga the *yuga avatāra* comes.”

So what does ‘*triyuga*’ mean? Here is the question of *mukhyārtha* and *gauṇārtha*. The secondary meaning is that the Supreme Lord comes in three *yugas* only and never in Kali-yuga. This is *gauṇārtha* though, the *mukhyārtha*—that is the real *tattva*—is that the Supreme Lord does come in Kali-yuga not as *lilā avatāra* but as *yuga avatāra*. That is the *mukhyārtha* or chief meaning. Therefore, ‘*lakṣaṇa*’ *karile svataḥi-pramaṇya-hāni haya* (Cc.Madhya.6 .1 37), if you do *lakṣaṇa nyāya*—you quote Veda but avoiding the *mukhyārtha* you take the *gauṇārtha*, then the evidence is disturbed. And this is the example we give. Literally ‘*triyuga*’ means the Supreme Lord never comes in Kali-yuga only in *satya*, *treta* and *dvāpara*, but this is *gauṇārtha*.

So many examples are there where *māyāvādī paṇḍitas* create word jugglery and thereby confuse people. They pose themselves as great learned scholars but they never speak the *mukhyārtha* and thus they confuse the innocent people. Another example is that of *Nārada*. ‘The chief meaning is ‘the sort of Brahmā’—Devarśī Nārada, a saintly person. But what do such word jugglers say? They say, ‘*na rada daśya*—*nārada*,’ ‘*rada*’ means teeth and ‘*na*’ means no—no teeth. One who has no teeth, he is Nārada. But is Nārada an old and toothless person?

Therefore, ‘*lakṣaṇa*’ *karile svataḥi-pramaṇya-hāni haya*’—if you create this word jugglery by quoting *śruti-veda* *pramaṇa*—evidence from Veda, which is the chief evidence, without explaining the chief meaning it will be disturbed and cannot be accepted as evidence.

## Rāmānujācārya

Another example that the *ācārya*'s quote is from the life of Rāmānujācārya . During his boyhood days Rāmānujācārya was known as Lakṣman. '*Rāma-anuja*' literally means the younger brother of Rama, that is Lakṣman.

He was studying under Yādavācārya who was the next *ācārya* after Sankarācārya. So he was learning Veda.

One morning, while massaging oil on the body of Yādavācārya another disciple came and quoted this *mantra* from the *Chāndogya Upaniṣad*: *tasya yathā kapyāsaṁ puṇḍarīkam evam akṣīnī*. This is a part of that *mantra* and that disciple asked his *guru*, "Please explain to me this word '*kapyāsa*.' I cannot understand what is the real meaning." Then Yādavācārya said, "I will only say what the previous *ācārya*—Śaṅkarācārya has said. '*Kapyāsa*' is *kapiḥ āsa*—*kapiḥ* means monkey and *āsa* means buttock. '*Kapyāsa*' means the buttock of a monkey. So, if we take this explanation then the full meaning of that *mantra* will be that the two eyes of that *hiraṇmaya puruṣa*— Viṣṇu, are as reddish as the buttock of a monkey."

Yādavācārya explained it in this way. When Rāmānujācārya heard it while massaging oil on the body of Yādavācārya, he felt a great shock in his heart, so much pain. 'What is this explanation?' he thought and started shedding tears.

Some warm teardrops fell on the body of Yādavācārya who then noticed that Lakṣman—Rāmānujācārya—was crying and asked, 'Why are you crying?' Rāmānujācārya replied, "You explained *kapyāsa*' to mean the buttock of a monkey but it is very offensive to say that the eyes of that *hiraṇmaya puruṣa*—Viṣṇu, are as reddish as the buttock of a monkey and thus I felt so much pain in my heart and started crying." Then Yādavācārya got very angry "You stupid rascal. You are finding fault in the explanation of Śaṅkarācārya. Do you know better than him? All right you explain."

Then he explained it because he is a real *ācārya*. He is the younger brother of Rāma so he knows. Rāmānujācārya said, "What you are saying is not the real meaning—it is *gauṇārtha* not *mukhyārtha*. In this way you disturb the evidence." Then he explained, "*Kam*' means *jalam pibati iti kapiḥ*. He explained the word '*kapiḥ*' in this way; '*kam*' means water and '*pibati*' means one who takes water in the form of vapor, i.e. *sūrya*—the sun. So '*kapiḥ*' here means sun, not monkey." '*Kapiḥ*' has many meanings. We can find that in the *Amara-kośa* dictionary One of the meanings is monkey and another is *sūrya*—sun. Then which is the correct meaning that is applicable for this *mantra*? Who can tell us? That is a bona fide *ācārya*. Those word jugglers— *māyāvādīs*, they can never tell us because they juggle.

So, 'kapiḥ' means *sūrya*—sun, one who takes away water in the form of vapor. Then 'āsadatu' means blossomed—the lotus that is blossomed by *sūrya*—that is 'kapyāsa' and not as reddish as the buttock of a monkey. So the real meaning of 'kapyāsa' in this *mantra* is that the two eyes of Lord Viṣṇu are as reddish as a lotus flower blossomed by *sūrya*—the sun.

If you create this word jugglery and only speak of *gauṇārtha*—the secondary meaning, then that is not correct.

## **Succession of Bona Fide Gurus**

Many examples are there of how so-called *paṇḍitas*, who do not come under a real bona fide *paramparā* create word jugglery. Therefore we have our *pramāṇika paramparā*—the bona fide disciplic succession of Vedic *ācāryas*. They only speak of *mukhyārtha*—the chief meaning and we have to accept it. So although *veda pramāṇa* is there still we should only speak of *mukhyārtha* and not *gauṇārtha*.

And if we explain Veda we should know what is Veda, *vedeti dharmām brahma vādinah*. A *brahma-vādinah* is someone who is well versed in Vedic knowledge and who knows *brahma*. He has acquired perfect Vedic knowledge—*brahmānūcur*. One of the meanings of *brahma* is Veda, we find this in *Śrīmad-Bhāgavatam* (3.33.7), *kapila-devahūti sarivāda*:

*aho bata śva-paco 'to garīyān  
yaj-jihvāgre vartate nāma tubhyam  
tepus tapas te juhuvuḥ sasnur āryā  
brahmānūcur nāma gṛṇanti ye te*

“Oh, how glorious are those whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshipable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Āryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the Vedas and fulfilled everything required.”

That is *brahma-vādinah*—he has acquired perfect Vedic knowledge—*brahmajānātīti Brāhmaṇa*. Veda is that *śāstra* which speaks about the *nitya dharma* and *param brahma tattva*.

*Anādi-siddha-sarva-puruṣa-paramparāsu sarva laukikālukika-jñāna-nidānatvād aprākṛta-vacana-lakṣaṇo vedaḥ*. This is the definition that Śrīla jīva Gosvāmī has given in his *Tattva-sandarbhā*. It means Veda comes from the cause of all causes—*sarva-kāraṇa-kāraṇam, sarvesvareśvara, sac-cid-ānanda-vigrahaḥ bhagavān*.



*īśvaraḥ paramaḥ kṛṣṇaḥ  
sac-cid-ānanda-vigrahaḥ  
anādir ādir govindaḥ  
sarva-kāraṇa-kāraṇam  
(Brahma-Saṁhitā 5.1)*

Who is the cause of all causes? That is Kṛṣṇa, *param brahma*, the Supreme *īśvara*. That Veda has come down since time immemorial through *paramparā*—*bona fide* disciplic succession. *Jīva Gosvāmī* is the *bona fide ācārya* and he has given this definition.

In other words we may say that Veda comes from the breathing of Bhagavān and it comes down through disciplic succession. That means through those who are very dear to Bhagavān. Kṛṣṇa gives this knowledge to His dear devotees—*vaiṣṇavas*, *mahāpuruṣas*, *mahājanas* and through them it descends here. It is *aprākṛta śabda*—transcendental sound vibration, not material. Veda means *śabda brahma* and it comes through *guru paramparā*—the succession of *bona fide ācāryas*, *gurus*.

The student hears from *guru*, that is why another name for Veda is *śruti*, because it is received through hearing. This *śabda brahma* descends when such a *bona fide ācārya* speaks. The Supreme Lord in the form of *śabda*—sound—descends and enters the heart through the ears. In this way Vedic knowledge is received. This is Veda and the meaning of *brahma-vādīnaḥ*—one who knows Veda.

We can find this topic of who is a real *brāhmaṇa* being discussed many times in *Śrīmad-Bhāgavatam*. A real *brāhmaṇa* is not someone born in the family of *brāhmaṇas* who has not acquired brahminical qualifications or is not engaged in brahminical activities. Someone who has factually acquired brahminical qualities and is engaged in brahminical activities is a real *brāhmaṇa*.

Bhaktivinoda Ṭhākura, in his *Jaiva-dharma* speaks of two types of *brāhmaṇas*; *sva-siddhā* and *jāti-siddhā*. One is a natural *brāhmaṇa* and the other is born in the family of *brāhmaṇas*—*caste brāhmaṇas*. Those who are natural *brāhmaṇas* they are *vaiṣṇavas*.

The *Bṛhad-Āraṇyaka Upaniṣad* (3.9.10) says: *tam eva dhīro vijñāya prajñām kurvīta brāhmaṇaḥ*, “A wise person who knows the Supreme Lord, Parabrahman, through the process of devotion, is a *brāhmaṇa*.” What is a *brāhmaṇa*? A *brāhmaṇa* is an intelligent person. Prabhupāda says, *brāhmaṇas* are the intelligent class of men.

The social body has four divisions; the head portion, the arm portion, the belly portion and the leg portion. That means; *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *sūdras* and the *brāhmaṇas* are the head portion—the intelligent class of men. If there is no head then what is the value of the body?

And *śāstra* says, *kalau sūdra sambhavāḥ*—in Kali-yuga all people are *sūdras*. That means there

are no *brāhmaṇas* — no head. Prabhupāda says, “We are creating *brāhmaṇas*. We are giving brahminical training.” It is needed otherwise the society will never become perfect—without a head. Other *varṇas*, especially the *kṣatriyas*—the administrative class, rulers—should take instructions from the *brāhmaṇas*—the intelligent class of men. They should rule under their guidance, otherwise they will make mistakes.

A real *brāhmaṇa* is *buddhimāna*, *brahmajñā puruṣa*— he knows the *brāhma vastu*, Lord Viṣṇu and has realized the *bhagavat-svarūpa* and the *ātmā-svarūpa* and thus he is engaged in *prema-bhakti*. That means he is a *vaiṣṇava*. If someone becomes a *vaiṣṇava* he is a perfect *brāhmaṇa*.

## **Haridāsa Ṭhākura**

In this respect we may quote the example of Advaitācārya who was offering oblations to his diseased father—*pitṛ-śrāddha*. It is the Vedic custom that one invites the *brāhmaṇas* and feeds them. He invited Haridāsa Ṭhākura and offered him the *śrāddha-pātra*. But Haridāsa, Ṭhākura, who was born in a family of Mohamedans— *yāvanas*—not a *brāhmaṇa* family, said, “No, don’t give it to me. I am a *mleccha* born in a Mohamedan family. If you do it then you will be excommunicated from the society of *brāhmaṇas*.” Advaitācārya replied, “I am not afraid of that, fearlessly I shall do what *śāstra* says,”

*tumi khāile haya koṭi-brāhmaṇa-bhojana”  
eta bali, śrāddha-pātra karailā bhojana  
(Cc.Antya 3.222)*

“Feeding you is equal to feeding ten million *brāhmaṇas*,” Advaitācārya said. “Therefore, accept this *śrāddha-pātra*.” Thus Advaitācārya made him eat. The Vedic custom is to feed the *brāhmaṇas* but if I only feed you I will get the result of feeding *crores* of *brāhmaṇas*.”

Haridāsa Ṭhākura is a *vaiṣṇava*,. So he is a perfect *Brāhmaṇa*. Mahāprabhu made him *nāmācārya*, he knows *bhagavat-svarūpa* and *ātmā-svarūpa*. He is engaged in *prema-bhakti*, twenty-four hours a day chanting *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare hare rāma hare rāma rāma rāma hare hare*.

## **The Solution to Life’s Problems**

This is the purport to this verse from the *Bṛhad Āraṇyaka Upaniṣad*: *tam eva dhīro vijñāya prajñāṁ kurvīta brāhmaṇaḥ*. And in the purport of *Bhagavad-gītā* (2.7), Śrīla Prabhupada quotes a verse from the same *Upaniṣad*; *yo vā etad akṣaram gārgy aviditvāsmāl-lokāt praiti sa kṛpaṇaḥ*. “He is a miserly man who does not solve the problems of life as a human and who thus quits the world like cats and dogs, without understanding the science of self- realization.” He is a *kṛpaṇa*—the opposite

of a *brāhmaṇa*. Then who is a *brāhmaṇa*? *Yo va etad akṣaram gārgi veditvāsmāl-lokāt praiti sa brāhmaṇaḥ*, “He is a wise *brāhmaṇa* who leaves this world knowing the solutions to life’s problems.” He knows the infallible Lord Viṣṇu. Without knowing Viṣṇu he is a *kṛpaṇa*. That means one who knows Viṣṇu can solve life’s problems, otherwise, how can you do so? The goal of life is to know and understand Viṣṇu—to get Viṣṇu. The *śāstras* discuss this topic so many times. The *Manu Samhitā* (2.168) says,

*yo ‘nudītya dvijo vedam anyātrā kurute śramām  
sa jīva n eva śudratvam āśu gacchati sāṅvayaiḥ*

“Someone who undergoes the *gāyatri-mantra dikṣā*—the sacred thread ceremony—gets his second birth and becomes known as a *dvija*. The duty of such a *brāhmaṇa*, *dvija* is to stay in the *guru’s āśrama* and study Vedic knowledge. But after *upanāyana*—*mantra dikṣā*—if he does not do so, and rather, leaves the *āśrama* of the *guru* to engage in material activities, he becomes a *śūdra*. And the whole seminal line, the generations that come after him, will all become *śūdras*.”

So in Kali-yuga all are *śūdras*, there are no *brāhmaṇas* because after *upanāyana*—*mantra dikṣā*—they do not engage in Vedic study but instead engage in all sorts of material activities.

### **Descendant of the Supreme Lord**

Therefore Prabhupāda said, “We are creating *brāhmaṇas*. We are giving training how to become a *brāhmaṇa*, because that is the need of the society. The society cannot be perfect without a head.” Such *brāhmaṇas* are the intelligent class of men and they are the *gurus* of all the other *varṇas*: *kṣatriyas*, *vaiśyas* and *śūdras*. *Śrīmad-Bhāgavatam* (4.21.12) mentions,

*sarvatrāsklialitādeśaḥ  
sapta-dvīpaika-daṇḍa-dhṛk  
anyatra brāhmaṇa-kulā  
danyatrācyuta-gotrataḥ*

“Pṛthu Mahārāja was the ruler of the whole world, consisting of seven islands. He was a very strict ruler, inflicting discipline upon everyone except for the *brāhmaṇas* and the *vaiṣṇavas*—*acyuta-gotrataḥ*.”

The so-called *brāhmaṇas* are called *cyuta-gotra* but when one becomes a *vaiṣṇava* he becomes *acyuta-gotra*. *Gotra* means hereditary root or family lineage and it is determined when the father is known. They are *ṛṣīkulā datta*—their root comes from one of the *ṛṣīs* like Gautama, Kaśyapa, Bhāradvāja, Vaiśiṣṭha, Vaiśampāyan and so on. If you ask them what *gotra* they are from they will say, Kaśyapa *gotra*, Bhāradvāja *gotra* or Gautama *gotra*, but when one becomes a *vaiṣṇava* he

becomes *acyuta-gotra*— a descendant of the Supreme Personality of Godhead not *ṛṣīkula*.

Therefore, *sarvatrāskhalitādeśaḥ*—*Prthu's* ruling was not inflicted upon the *brāhmaṇas* and *vaiṣṇavas* because they are the *gurus* of all other *varṇas*. They are there to guide and instruct us. Under their guidance will the *kṣatriya* kings rule. Then it will be perfect otherwise they will commit mistakes.

So, *brahma jānātīti brāhmaṇaḥ*— that is one who knows *brahma-tattva*. Then what is the meaning of *brahma*? *Brahma* is the *Bṛhad-vastu*—very great and all pervading—*cid-ānanda viśeṣa-viṣṇu*. One who knows the all-pervading Viṣṇu, who is *sac-cid-ānanda*, and realizes this *tattva*, he is a *brāhmaṇa*. Without knowing the all-pervading Viṣṇu nobody can become a *brāhmaṇa* or a *guru*. When he becomes a *vaiṣṇava* he is a perfect *brāhmaṇa*, *paramārthika brāhmaṇa*.

All these things are being discussed. A *brāhma-vādinah* is someone who is expert and well versed in Vedic knowledge and such a person should not be killed as mentioned in the text (*Bhag.9.9.31*), “You are well known and worshiped in learned circles. How dare you kill this *brāhmaṇa*, who is a saintly, sinless person, well versed in Vedic knowledge? Killing him would be like destroying the embryo within the womb or killing a cow.” This is such a sinful activity, very serious.

### **See the Soul and Supersoul**

One who is a real *vaiṣṇava* he knows and sees the Supreme Lord, Viṣṇu. He sees *ātmā*—the soul, and *Paramātmā*—the Supersoul. Only such a person is a real *brāhmaṇa*, a perfect realized soul. He who is fixed in *brahman*—*brahma niṣṭhā*—is a *Brāhmaṇa*.

*brahma-bhūtaḥ prasannātmā*  
*na śocati na kāṅkṣati*  
(*Bg.18.54*)

He is *brahma-bhūtaḥ prasannātmā*—he sees the Supreme Brāhmaṇa, Lord Viṣṇu. He sees the soul and the Super soul everywhere and in everybody and thus he is always peaceful and blissful. He is perfectly connected with the *sac-cid-ānanda brahma*. *Na śocati na kāṅkṣati*—he never laments for any material loss and never desires anything because he has obtained the complete whole—*purṇa brahma*. He is always peaceful and blissful. Therefore the Vedas say: *ātmā bahure draṣṭabhya śrotabhya mantrābhya nidirdhya siddhabhya*. If you want real and continuous peace and bliss without break—*niravachina*— then you have to see the soul, hear about the soul and meditate upon the soul. One who does so he is on the *brahma-bhūta* stage, he is peaceful and blissful continuously, without break. He never desires anything and never laments for any material loss.

So who can see the soul? What sort of vision is required? The soul is so minute, can anyone see

it? It can be realized though. As for example, fire is there in wood but outwardly you cannot see how it is there. If you take two pieces of wood and just rub them against each other then the fire will come out. Similarly, the soul is there,

*nityo nityānāṁ cetanaś cetanānāṁ  
eko bahūnāṁ yo vidadhāti kāmān  
(Kathā Upaniṣada 2.2.13)*

There is one supreme conscious being and many minute conscious beings, *nityo nityānam*—singular and plural The minute eternal is the *ātmā*—individual soul and the supreme eternal is the *sac-cid-ānanda māyā, brahma*.

### **Peace and Bliss**

We should realize that only as long as the soul is there the material body is conscious and alive. As soon as the soul goes out from the body, it becomes a lump of dead matter. In this way we can understand how the soul is present. So, we should see the soul, hear about the soul and meditate upon the soul, then we will be on the *brahma-niṣṭhā* stage. *Brahma-bhūtaḥ prasannātmā*—feeling continuous peace and bliss, he is a *brāhmaṇa*. He always sees the soul and the Supersoul, he never sees the outward body.

Bhaktivinoda Ṭhākura, who is a *mahājana, ācārya* in our line, says that such a *brāhmaṇa*, who becomes a *vaiṣṇava*, is a perfect *brāhmaṇa*. He is very merciful to all living entities, *jīve dayā nāme ruci—vaiṣṇava ācāra*. This is the characteristic and behaviour of a *vaiṣṇava* —he has developed taste for the holy name and showers mercy upon all living entities because he sees the soul. “That fragmental part and parcel of the Supersoul, Kṛṣṇa, who is the object of my love. This *jīva* belongs to Kṛṣṇa, the Lord of my heart, so how can I mercilessly be unkind to him?” That is *jīve dayā*, but unless one understands the Supersoul, Kṛṣṇa or Viṣṇu, one cannot shower mercy upon all *jīvas* .

So, this is the perfect dealing of such a perfect *brāhmaṇa, vaiṣṇava* . He is established in a perfect loving relationship with Lord Kṛṣṇa and sees all the *jīvas* as part and parcel of Kṛṣṇa, the object of his love. Only one who loves Kṛṣṇa can love one and all.

Therefore those who are *brāhmaṇas*, they have realized this and thus see the eternal loving relationship between Kṛṣṇa and the *jīvas*. Therefore he deals with them like brothers, is merciful to them and makes friendship with his equals. He is very sympathetic to those ignorant fools who have been suffering here due to their ignorance. They have not developed Kṛṣṇa consciousness and are thus ignorant of the science of the soul, the science of Kṛṣṇa consciousness. He becomes very merciful and sympathetic towards them. He imparts *tattva jñāna* and inculcates Kṛṣṇa consciousness unto them.

These are the dealings of a *vaiṣṇava* . Then where is the question of jealousy and hatred in the community of *brāhmaṇas* and *vaiṣṇavas* ? Otherwise such people are not *brāhmaṇas*. Real *brāhmaṇas* always think of the welfare of all the *jīvas*, because their hearts bleed seeing the suffering condition of the *jīvas* . They are real *vaiṣṇavas* .

### **Women, Gold and Fame**

Then we are discussing who is a real *vaiṣṇava* and what the *mahājanas* have said—*mahājana-vākya*.

*kanaka-kāminī, 'pratiṣṭhā-bāghinī*  
*chāḍiyāche yāre, sei ta' vaiṣṇava*  
(*vaiṣṇava ke?* 11)

“He is certainly a *vaiṣṇava* who has given up the greed for gold and money and who has no attachment to women. He never runs after name, fame, adoration and prestige which is compared to a *bāghinī*—a tigress. If you are caught by that tigress then she will devour you.” This is what *mahājana* Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says, “Are you a *vaiṣṇava*?”

*sei 'anāsakta' sei 'śuddha bhakta',*  
*saṁsāra tathā pāya parābhava*  
(*Vaiṣṇava Ke?* 11)

“He is a *śuddha bhakta*—pure devotee, completely detached from all material activities, women, gold and money, name, fame, prestige and adoration. He is only attached to the lotus feet of Kṛṣṇa. He is a *vaiṣṇava* .”

*kīrtana yāhāra, 'pratiṣṭhā-sambhāra'*  
*tāhāra sampatti kevala 'kaitava'*  
(*Vaiṣṇava Ke?* 13)

“Those who engage in *kīrtana* only to get some *pratiṣṭhā*—name, fame and adoration, “Yes, he is a great *vaiṣṇava* —*sādhu!* Such a great *kīrtanīya!*” Only to get so much adoration. They are great cheaters, only cheating—*kaitava*.”

### **Life Comes From Life**

Bhaktisiddhānta Sarasvatī Ṭhākura says,

*vrajavāsīgana, pracāraka-dhana,*

*pratiṣṭhā-bhiksuka ta 'rā nahe 'śaba'  
prāṇa āche tañra, sehetu pracāra,  
pratiṣṭhāsā hīna— 'kṛṣṇagāthā' saba*

*śrīdayitadāsa, kīrtanate āśa,  
kara uccaih svare 'harināma-rava'  
kirtana-prabhava, smaraṇa svabhāve,  
se kale bhajana-nirjana sambhava*

*(Vaiṣṇava Ke? 18,19)*

Those who are *Vrajavāsīs*—residents of *Vrajabhūmi*— they have accepted Kṛṣṇa as the only object of love. They are *pracāra*kas—preachers. They go out and preach because they see the soul and the Supersoul. They see how the *jīvas* are suffering only out of ignorance. They see the *jīvas* as part and parcel of Kṛṣṇa, the object of their love. “Out of ignorance only they are suffering, so let us go out and preach the science of Kṛṣṇa consciousness,” they think. “Inculcate Kṛṣṇa consciousness then their suffering will be done away with forever. They will become happy, no more suffering.” So they go out and preach.

But, *pratiṣṭhā-bhiksuka tā'rā nahe 'śaba'*—those who do not go out or who preach only to run after name, fame and adoration, they are *śaba*—dead bodies. They have no life. *Prāṇa āche tañra, sehetu pracāra*—he who has life will go out and preach. And what is life? Śrīla Prabhupāda hints at that in the purport (Bhag.9.9.31), “The modern scientific theory that life is a combination of chemicals is nonsense; scientists cannot manufacture living beings, even like those born from eggs. The idea that scientists can develop a chemical situation resembling that of an egg and bring life from it is nonsensical.”

What is the source of life? Life comes from life, and life is Kṛṣṇa—*śyāma mora prāṇa dhana*, *śyāma* is my life and soul! He is a *Vrajavāsi*—resident of *Vrajabhūmi*. He has developed *kṛṣṇa-prema* and has bound up Kṛṣṇa in his heart. He has life. The *ācāryas* have said,

*śyāma mora prāṇa dhana, śyāma mora ābharaṇa  
śyāma mora jīvanera jīvana  
śyāma heno dhana pābo, hiyāra mājāre thabo  
naile prāṇe vāñchibanāga  
(Padmāvali)*

What is life? “*Śyāma* is my *prāṇa dhana*—the most valuable asset of my life. *Śyāma* is *mora ābharaṇa*—the only ornament for me. *Śyāma* is the life of my life. Such an invaluable asset is *śyāma* to me. I must get Him and put Him in the core of my heart, otherwise I cannot survive and I will have no life.”

Śyāma is the source of life. Life comes from life. So he who has life goes out and preaches the science of Kṛṣṇa consciousness. His heart bleeds seeing the soul's suffering since time immemorial. *Pratiṣṭha-bhiksuka tā 'rā nahe 'śaba'*—he is not begging for name, fame, adoration and prestige. Those who do so, they have no life—lifeless—they are dead bodies. This is what Bhaktisiddhānta Sarasvatī Gosvāmī and Bhaktivinoda Ṭhākura have said about the qualification for preachers. The qualification is that you must get life, that is Kṛṣṇa, śyāma, and then give life to everybody. Only he is a real preacher, otherwise who will preach?

Who understands it? But this is what our *ācāryas* have said, *jīve dayā nāma ruci*—he is merciful to all the *jīvas*. These are the dealings of a *vaiṣṇava*. He shows mercy to one and all because he sees, this *jīva* belongs to Kṛṣṇa, the Lord of my heart and object of my love. Therefore he goes out and preaches. This is a question of love. “They have become lifeless so let me inculcate life unto them—that is Kṛṣṇa consciousness, the real life.” They are *vrajavāsīs*—residents of Vrajabhūmi, and have accepted Kṛṣṇa as the only object of love. They are firmly fixed in their eternal loving relationship with Kṛṣṇa.

### **Kṛṣṇa, the Object of Love**

Kṛṣṇa left Vrajabhūmi to go to Mathurā. So, Akrūra had come with his chariot, to take Kṛṣṇa and Balarāma. The *vrajavāsīs* felt so much distress that some of them ran behind Kṛṣṇa. Some cowherd boys and cowherd men also ran behind Kṛṣṇa.

Then Ugraśena *patni-padmā*, Padmāvatī, the wife of Ugraśena and mother of Kaṁsa, thought, “Why are they running behind Kṛṣṇa? They must want to get something from Him. They have brought up Kṛṣṇa who is now twelve, thirteen years old and they have spent their money for Him. So now they see that Kṛṣṇa is going to Mathurā without having repaid them, that is why they run behind Him. Still, Kṛṣṇa had tended their cows and calves—*nanda-godhana-rākhawālā*—so He must have repaid something, but it is not completely repaid, something is lacking and they are running behind Kṛṣṇa to get that.”

This is *padmā-vicāra*—the materialistic consideration. But are the *Vrajavāsīs* running after Kṛṣṇa for that purpose? No! Kṛṣṇa is their life—*śyāma mora prāṇa dhana*, “Our life is getting out so how can we survive?” Kṛṣṇa is the object of their love, therefore out of love they are running behind Him. Not to get some money or anything else. They are *vrajavāsīs*—residents of Vraja. They have developed pure love for Kṛṣṇa and accepted Him as their life. Life comes from life. So they are preachers. They go out and preach, making all the suffering living entities happy by inculcating Kṛṣṇa consciousness. Let the whole world turn into Vaikuntha, where there is no suffering! That is what Prabhupada wants, so go out and preach Kṛṣṇa consciousness!







## The Flow of Nectar

*namo brāhmaṇya-devāya  
go brahmaṇya-hitāya ca  
jagad-dhitāya kṛṣṇāya  
govindāya namo nāmaḥ*

I offer my respectful obeisances to the Supreme Absolute Truth, Kṛṣṇa, who is the well-wisher of the cows and *brāhmaṇas* as well as the living entities in general. I offer my repeated obeisances to Govinda, who is the pleasure reservoir for all the senses.

A devotee of Kṛṣṇa is very much attached to brahminical culture. Indeed, an expert personality who knows who Kṛṣṇa is and what He wants is a real *Brāhmaṇa*. *Brahma jñātīti brāhmaṇaḥ*. Kṛṣṇa is the Parabrahman, and therefore all Kṛṣṇa conscious persons, or devotees of Kṛṣṇa, are exalted *brāhmaṇas*. Khatvāṅga Mahārāja regarded the devotees of Kṛṣṇa as the real *brāhmaṇas* and the real light for human society. One who desires to advance in Kṛṣṇa consciousness and spiritual understanding must give utmost importance to brahminical culture and must understand Kṛṣṇa (*kṛṣṇāya govindāya*). Then his life will be successful." (*Bhāg.* 9.9.43 purport).

Again the question of who is a real *brāhmaṇa* comes up and why Khatvāṅga Mahārāja favours the brahminical culture. The conclusion is drawn here. Śrīla Prabhupāda has said in his purport that all Kṛṣṇa conscious persons or devotees of Kṛṣṇa are really exalted *brāhmaṇas*. One who knows Kṛṣṇa and what He wants is a real *brāhmaṇa*. *Brahma jñātīti brāhmaṇa*. Such complete Kṛṣṇa conscious persons—*ekāntyeka bhaktas*—unalloyed devotees of Kṛṣṇa, are real *brāhmaṇas*. One

who has developed complete Kṛṣṇa consciousness, in other words a pure devotee of Kṛṣṇa, is a real *brāhmaṇa*. That is what is hinted at here. The conclusion is that this will be the success of life. Nobody can achieve the success of life otherwise. In many places in the *Śrīmad-Bhāgavatam* this topic of *brāhmaṇas* is discussed.

Mahāprabhu, who is Kṛṣṇa Himself, completely defeated the philosophy of the so-called *brahmavādīs*, *māyāvādīs*. They were stressing, “*Brahmaṇ, Brahmaṇ, Brahmaṇ*. Understanding *Brahmaṇ* and becoming one with that *Brahmaṇ*.” But Mahāprabhu completely defeated their philosophy,

*veda-purāṇe kahe brahma-nirūpaṇa  
sei brahma—brhad-vastu, īśvara-lakṣaṇa  
(CC.Madhya.6.139)*

“All Vedic literature and other literature that strictly follows the Vedic principles ascertain that the Supreme Brahmaṇa is the Absolute Truth, the greatest of all, and a feature of the Supreme Lord.”

## **Unalloyed Devotees of Kṛṣṇa**

So being a *brāhmaṇa* and understanding Brahmaṇa, really means to know the Supreme Lord, Kṛṣṇa, and what He wants. Therefore the Founder-ācārya of ISKCON named this society, ‘Society for Kṛṣṇa Consciousness.’ Those who join and serve this society, should develop complete Kṛṣṇa consciousness. In other words, we should become unalloyed devotees of Kṛṣṇa. Nobody can understand Kṛṣṇa otherwise. It is not an easy thing to understand Kṛṣṇa.

Have you seen how He is? Look at His deity form. He is a very crooked person—in three places bent. Not only in one or two places, but in three places crooked—*śyāmaṁ tribhaṅga-lalitaṁ*. He is in three places crooked but He looks so beautiful. How can one understand such a person, whose activities and dealings are all very crooked? Duplicity is Kṛṣṇa’s monopoly *bābā!* It is not the monopoly of the *jīva*. Only one who develops complete Kṛṣṇa consciousness and becomes an unalloyed devotee of Kṛṣṇa, can understand Him. Nobody can understand Kṛṣṇa otherwise. Then such a person will become a perfect *brāhmaṇa* and his life will become successful. In the *Bhakti-sandarbha* (117) by Śrīla Jīva Gosvāmī, he has quoted the *Garuḍa Purāṇa*.

*brāhmaṇānām sahasrebhyaḥ satrayājī viśīśyate  
satrayājī-sahasrebhyaḥ sarvavedānta-pāragah  
sarva-vedānta-vit-koṭya viṣṇu-bhakto viśīśyate  
vaiṣṇava nām sahasrebhyaḥ ekāntyeko viśīśyate*

“Out of many thousands of *Brāhmaṇas*, one who performs sacrifice for Viṣṇu is best. Out of thousands of such *yajñika—brāhmaṇas*, one who knows the meaning of Vedānta is best. Out of millions of those who know the meaning of Vedānta, a devotee of Viṣṇu is best. And out of thousands of Viṣṇu *bhaktas*, one who is an unalloyed devotee of Viṣṇu is the best.”

A so-called *brāhmaṇa* without *vaiṣṇavatā* – being a *vaiṣṇava* — is not a real *brāhmaṇa*, as quoted in *Hari bhaktivilāsa*:

*ṣaṭ-karma nipuṇo vipro mantra-tantra-viśāradaḥ  
avaiṣṇavo gurur na syād vaiṣṇava ḥi śvapaco guruḥ*

“A *brāhmaṇa* may be expert in *mantra*, ritual and the six kinds of brahminical activities — performing and teaching sacrifice, studying and teaching scriptures giving and receiving charity — but if he is not a *vaiṣṇava*, or expert in the science of Kṛṣṇa consciousness, he cannot be a *guru*. On the other hand, a person, even if he is born in a family of untouchable outcastes, can become a *guru* if he is a *vaiṣṇava* .”

Here the question of *guru-tattva* comes up. Unless a *brāhmaṇa* becomes a *vaiṣṇava*, he cannot become a *guru*. He may be very qualified in performing the six kinds of brahminical activities, but if he has no devotion and does not know the Supreme Personality of Godhead, he cannot be a *guru—avaiṣṇavo gurur na syāt*.

### **A Topmost Brāhmaṇa**

On the other hand we say, *vaiṣṇavaḥ śvapaco guruḥ*: one may be born in a family of dog-eaters, *cāṇḍalas*, if he has developed *viṣṇu-bhakti* or *kṛṣṇa-bhakti* he becomes a *guru*. A so-called *brāhmaṇa* who is not a *vaiṣṇava* —a devotee of Kṛṣṇa—although born in a *brāhmaṇa* family, is not a real *brāhmaṇa*. He may know the six types of brahminical activities very *well-mantra tantra*; very expert in mantra and Vedic rituals, *adhyayana adhyāpanā*; he is very learned in the Vedas and he also teaches the Vedas to others, *yajana yājana*; he knows how to worship the Supreme personality of Godhead and also teaches others how to worship. But if he has no devotion, he is a *vaiṣṇava*, he is not fit to be *guru*. “One who is My *bhakta*,” Kṛṣṇa says, “although born in a family of dog-eaters— *śvapaco*, he becomes *guru*. His life is successful because he knows Me.”

Then again in the *Hari-bhakti-vilāsa* (10.127), Sanātana Gosvāmī has quoted,

*na me 'bhaktaś caturvedī mad-bhaktaḥ śvapacaḥ priyaḥ  
tasmai deyaṁ tato grāhyaṁ sa ca pūjyo yathā hy aham*

“A *brāhmaṇa* may have studied the four Vedas— *Sāma*, *Atharva*, *Ṛg* and *Yajur*—if he is not My

devotee, he is not dear to Me. On the other hand, a person born in a family of dog – eaters — *cāṇḍalas* — but who is My devotee, is very dear to Me. If you are going to donate something, give it to My dear devotee. If My devotee offers you something, accept it as his *prasāda*, mercy. Such a dear devotee is as worshipable as I am,” Kṛṣṇa says.

An unalloyed devotee—*ekāntyeka bhakta*—the topmost *brāhmaṇa*. That is Śrīla Prabhupāda’s conclusion. Unless one becomes an unalloyed devotee of Kṛṣṇa one’s life will not be successful. “. . ., one must understand Kṛṣṇa (*Kṛṣṇāya govindāya*). Then his life will be successful” That is the supreme perfection of this rarely achieved human birth.

*labdhā sudurlabham idaṁ bahu sambhavānte  
mānuṣyamarthadam anityam apiha dhīraḥ  
(Bhāg. 11.9.29)*

“After undergoing *lākhs* and *lākhs* of different species of life, one gets the rarely achieved human birth. The purpose of this rarely achieved birth is to understand the Supreme Personality of Godhead, Kṛṣṇa, and develop the *parama-puruṣārtha*—that is *kṛṣṇa-prema-bhakti*. Without such *kṛṣṇa-prema*, nobody can understand or approach Kṛṣṇa, the supreme perfection of this rarely achieved human birth.”

*Hari Hari! bifale janama goñāinu  
Manuṣya-janama pāiyā, Rādha Kṛṣṇa nā bhajiyā,  
Jāniyā śuniyā biṣa khāinu  
(Prārthanā)*

Narottama dāsa Ṭhākura sings, “If upon getting this rarely achieved human birth, one does not engage in *radhā-Kṛṣṇa bhajan*, he is knowingly drinking poison.”

To understand Kṛṣṇa is the supreme perfection of life, *brahma jānātīti brāhmaṇaḥ*. That is what Prabhupāda says, “. . . A devotee of Kṛṣṇa is very much attached to brahminical culture. Indeed, an expert personality who knows who Kṛṣṇa is and what He wants is a real *brāhmaṇa*.”

### **Reservoir of All Mellows**

So who is Kṛṣṇa? He is *Śyāmasundara-śyāmaṁ tribhaṅga-lalitaṁ*. He is in three places crooked—bent, but He is very beautiful. His beauty far excels that of *crores* of cupids, *kandarpa-koṭi-kamaniya-viśeṣa-śobhaṁ*. He is so beautiful, He is *adbhuta ananta pūrṇa*, He is *śṛṅgāra-rasa-rāja madana-mohana*— He is the reservoir of all mellows and King of the conjugal rasa — *śṛṅgāra-rasa*.

*adbhuta, ananta, pūrṇa mora madhurimā*

*tri-jagate ihāra keha nāhi pāya simā*  
(Cc. Ādi 4.138)

These are Kṛṣṇa’s own words. “My beauty is wonderful, unlimited, and completely full. Nobody in the three planetary systems knows it. Nobody can calculate it and nobody can reach its limit.”

*ei prema-dvāre nitya rādhikā ekali*  
*āmāra mādihuryāmṛta āsvāde sakali*  
(Cc. Ādi 4.139)

“Only Rādhārāṇī knows it and only Rādhārāṇī relishes that *mādihuryāmṛta*—the *amṛta*, sweetness emanating from My beauty.”

Therefore Kṛṣṇa is known as ‘*mādihuryaka nilaya kṛṣṇa*’—the reservoir of all sweetness.

*apūrva mādihurī kṛṣṇera, apūrva tāra bala*  
*yāhāra śravaṇe mana haya ṭalamala*  
*kṛṣṇera mādihurye kṛṣṇe upajaya lobha*  
*samyak āsvādite nāre, mane rahe kṣobha*  
(Cc. Ādi 4.157,158)

“Kṛṣṇa’s beauty contains such a wonderful sweetness, that is unprecedented And it’s strength is also very wonderful. If you hear about Kṛṣṇa’s beauty from the lips of a dear devotee of Kṛṣṇa, your mind will become restless. Its beauty is such that even Kṛṣṇa, the possessor, develops greed to relish it.”

### **Extraordinary Sweetness**

Therefore Kṛṣṇa appeared as Gaurāṅga. Kṛṣṇa cannot relish His own beauty completely, so to fulfill His greed—*lobha*—He appeared as Gaura, assuming the sentiment and complexion of Rādhārāṇī—*rādhā-bhāva-dyuti-suvalitaṁ* (Cc. Ādi 1.5)—because nobody else but Rādhārāṇī relishes such wonderful beauty completely.

This is the purport here. All males, females, moving and non-moving objects, everybody is attracted towards Kṛṣṇa’s beauty. So, he is known as *śṛṅgāra-rasa-rāja*, Syāmasundara, the King of conjugal mellows, Rādhā-ramana.

Kṛṣṇa has four types of beauty that no other *viṣṇu-tattva* possesses. Those are; *rūpa-mādihurī*, *veṇu-mādihurī*, *rati-mādihurī* and *lilā-mādihurī*—the sweetness of His form, the sweetness of His flute, the sweetness of His loving dealings and the sweetness of His pastimes. It is

uncomparable—*anupama*—and you cannot find it in any other *viṣṇu-tattva*. It is only found in Kṛṣṇa, the source of all *viṣṇu-tattvas*—*avatāras*. This is all mentioned in the *Bhakti-rasāmṛta-sindhu* by Rūpa Gosvāmī. Only in Govinda, Kṛṣṇa, are these extraordinary sweetnesses there. Kṛṣṇa is *purṇabrahma rasasvarūpa, advaya jñāna tattva*. *Rasaraja Śrī Kṛṣṇa*, the King of all mellows, is *asamardhva, para tattva vastu*—the Absolute Truth and *purṇānanda rasa-svārūpa*—He is the reservoir of all mellows and complete in all mellows. Kṛṣṇa is completely full, there is no deficiency or incompleteness in Him. He is *asamardhva*, that means nobody is superior or equal to Him. That is Kṛṣṇa, and all Kṛṣṇa's *mādhuryas* are similarly *asamardhva*. That is Vrajendra-nandana Śrī Kṛṣṇa—the son of Nanda Mahārāja. So, Kṛṣṇa's beauty is *asamardhva saundarya* and *anupama*—incomparable. Nobody's beauty is equal to or superior to it.

### **The Embodiment of Supreme Bliss**

Kṛṣṇa is completely full—*pūrṇa-brahma, Śrī Kṛṣṇa*. This is very significant. If someone understands and attains that *pūrṇa-brahma, Kṛṣṇa*, he will no longer feel any incompleteness and his life has become successful. But as long as one has not attained that *pūrṇa-brahma, Kṛṣṇa*, he will feel incompleteness in his life. It is said that Kṛṣṇa is the complete full, *paramānanda svarūpa*—the embodiment of supreme bliss and *āptakāma, ātmārāma*—He is self-satisfied. There is no incompleteness in Him. Kṛṣṇa is the *paripurṇa rasavigraha*—the completely full embodiment of all *rasa*. He is *brahma-gopala* and *ujjvala-nilamaṇi*.

We will find, that in everybody there is some incompleteness. Only in Kṛṣṇa there is no incompleteness at all. So for one who understands Him and attains Him, there will also be no incompleteness. That is the supreme perfection of our human birth.

All *jīvas*, which are very tiny differentiated parts of Kṛṣṇa—*vibhinnāṁśa*, feel incompleteness and deficiency. Even the *śvāṁśas*—*viṣṇu-tattva* expansions of the Lord, have incompleteness. Then what to speak of the differentiated parts—the *jīvas*. No *avatāra* or *viṣṇu-tattva* is called *pūrṇa-brahma*, only Kṛṣṇa. So Kṛṣṇa is *sarvāṁśi-sarvāvatāri-sarva śaktimān*—He is the source of all *avatāras* and *viṣṇu-tattvas*, He is all-powerful. Whatever *mādhuryas*—sweetness of beauty—other *viṣṇu-tattvas* or *avatāras* have, that is only a particle of the beauty of *purṇa-brahma, Kṛṣṇa*.

*ete cāṁśa-kalāḥ puṁsaḥ  
kṛṣṇas tu bhagavān svayam  
(Bhag.1.3.28)*

They are all plenary portions or portions of the portions of Kṛṣṇa. Kṛṣṇa is *svayam Bhagavān*—the source of all *avatāras* and *āṁśas*. So Kṛṣṇa has *purṇa mādhurya*—His beauty is completely full. That is so incomparable and excellent that even Kṛṣṇa Himself becomes enchanted by it, what to speak of others.

## “Rascal Brahmā!”

Everybody within the three planetary systems feels incompleteness and it manifests itself through the five knowledge acquiring senses; the eyes, the tongue, the nose, the ears and the sense of touch. The objects for these senses are; *rūpa, rasa, gandha, śabda, sparśa*. *Rūpa*— form, is the object of enjoyment for the eye; *rasa*—taste, for the tongue; *gandha*—smell, for the nose; *śabda*—sound, for the ear and *sparśa*—touch, for the sense of touch, the skin. So this incompleteness is manifest through these *rūpa, rasa, gandha, śabda, sparśa*.

And how will this need be completely satisfied— *paritrpti*? Only by getting Kṛṣṇa. It is not possible otherwise. Our eyes want to see various forms that are more and more beautiful. The eye wants to see increasingly beautiful forms in this material world but still it is never satisfied. The eye feels deficiency and similarly the ear. The ear wants to hear sounds that are more and more sweet. But still it never feels satisfied. Also the tongue wants to taste more and more palatable dishes, still it finds no satisfaction.

But when the eye sees the all-beautiful form of Śyāmasundara, whose beauty excels that of *crores* of cupids, it wants to see such beauty without the blinking of the eyes. Then such a person chastises Lord Brahmā, ‘That rascal Brahmā does not know how to create nicely.’”

*atrpta haiyā kane vidhira nindana  
avidagdha vidhi bhāla nā jane srjana*

*koṭi netra nāhi dila, sabe dila dui  
tāhāte nimeṣa,—kṛṣṇa ki dekhiba muñi  
(Cc.Ādi 4.150,151)*

“He has not given me *crores* of eyes. He gave me two eyes only and then also eyelids, so my eyes blink. How then can I see the beauty of Kṛṣṇa? My eyelids are blinking and creating obstruction in my vision and in relishing the beauty of Kṛṣṇa.”

Such feelings will come up. That is the beauty of that *pūrṇa-brahma*, Kṛṣṇa. If someone is fortunate enough and sees the extraordinary beauty of Kṛṣṇa, his life becomes successful. He will never aspire to see any beauty of this material world. Is there any beauty in this material world? Get out, ugly witch *māyā*! Why become attracted by *māyā*’s beauty, is there any beauty in *māyā*? Why shall someone who sees the beauty of Śyāmasundara look at the ugly witch *māyā*?

## Kṛṣṇa Develops Greed



He is completely satisfied and not only that, he always wishes to see the newer and newer beauty of Kṛṣṇa at every moment. It is said,

*kṛṣṇa-madhuryera eka svābhāvika bala  
kṛṣṇa-ādi nara-nārī karaye cañcala*

*śravaṇe, darśane ākarṣaye sarva-mana  
āpanā āsvādite kṛṣṇa kareṇa yatana  
(Cc. Ādi 4.147,148)*

“The beauty of Kṛṣṇa has one natural strength: it thrills the hearts of all men and women, beginning with Lord Kṛṣṇa Himself. All minds are attracted by hearing His sweet voice and flute, or by seeing His beauty. Even Lord Kṛṣṇa Himself makes efforts to taste that sweetness.”

Such sweetness is there—*kṛṣṇera mādhyura avicintya bala*; such strength emanates from the sweetness of His beauty that it is inconceivable. It attracts men and women, all moving and non-moving objects in the three planetary systems. Even Kṛṣṇa is attracted to it, then what to speak of others. Kṛṣṇa develops greed to taste His own beauty. Not only that, *śravaṇe, darśane ākarṣaye sarva-mana*—when His *premi-bhaktas* speak about His beauty—do *kṛṣṇa-kīrtana*—Kṛṣṇa becomes attracted to that spot. He runs there.

*nāhaṁ tiṣṭhāmi vaikuṇṭhe  
yoginām hṛdayeṣu vā  
tat tat tiṣṭhāmi nārada  
yatra gāyanti mad-bhaktāḥ  
(Padma Purāṇa)*

“I am not in Vaikuntha, nor in the heart of the meditational *yogī*. I am there where My *premi-bhaktas* speak about Me and do My *kīrtana*. I am so attracted that I will run there.”

Thus such devotees, who have relished Kṛṣṇa’s sweetness, chastise Lord Brahmā. So, having these eyes, if a human being cannot see the all-beautiful form of Śyāmasundara, then what is the value of his eyes? It is better to become blind like Bilvamāṅgala Ṭhākura. And if the ears do not hear the sweet singing of Kṛṣṇa’s flute, then what is the value of such ears? Useless! Useless! Kṛṣṇa’s voice and His singing are so sweet, but if you cannot hear it then what is the use of your ears? If someone hears Kṛṣṇa’s sweet voice, his desire to hear ever sweeter sounds will be completely satisfied forever. He will never aspire to hear any other voice or see any other beautiful form of this material world. Only see the beautiful form of Śyāmasundara!

*vaṁśī- gānāmṛta-dhāma, lāvṇyāmṛta-janma-sthāna,  
ye nā dekhe se cāṇḍa vadana*

*se nayane kibā kāja, paḍuka tāra muṇḍe vāja,  
se nayana rahe ki kāraṇa  
(CC.Madhya.2.29)*

“Of what use are eyes if one does not see the face of Kṛṣṇa, which resembles the moon and is the birthplace of all beauty and the reservoir of the nectarean songs of His flute? Oh, let a thunderbolt strike his head! Why does he keep such eyes?”

Look at the beautiful moonlike face of Kṛṣṇa—*cāṇḍa vadana*, the source of all beauty. If you cannot see that beautiful form of Syāmasundara, it is better that Lord Indra throws his thunderbolt on your head. What is the use of such eyes?

### **Like a Flow of Nectar**

*kṛṣṇera madhura vāṇī, amṛtera taraṅgiṇī,  
tāra praveśa nāhi ye śravaṇe  
kāṇākaḍi-chidra sama, jāniha se śravaṇa,  
tāra janma haila akāraṇe  
(CC.Madhya.2.31)*

“Topics about Kṛṣṇa are like waves of nectar. If such nectar does not enter one’s ear, the ear is no better than the hole of a damaged conchshell. Such an ear is created for no purpose.”

Kṛṣṇa’s flute singing is so sweet that it is like a flow of nectar—*amruterā taraṅgiṇī*. The flow coming from a fountain of nectar. That is the sweet voice of Kṛṣṇa. If someone cannot hear such a wonderful thing, then what is the use of such ears? They are like the holes of a damaged conchshell. It is all described in the *Caitanya-caritāmṛta*. If someone can hear that sweet voice then that will be the success of his life. Otherwise his life is useless. See the beautiful form of Śyāmasundara, then that will be the success of possessing these eyes. Your desire will be fulfilled forever.

These characteristics are present in Kṛṣṇa only; *rūpa-mādhuni*, *veṇu-mādhurī*, *prema-mādhurī* and *līlā-mādhurī*— the sweetness of His beautiful form, the sweetness of His flute singing, the sweetness of His conjugal affairs and the sweetness of His pastimes. They enchant everybody within the three planetary systems, including Kṛṣṇa Himself. It is always fresh — newer and newer. It is never the same, but it changes at every moment and it never grows old, it is always fresh and new. That is the wonderful characteristic and one who tastes such nectar— *amṛta*—emanating from these four types of sweetnesses, he develops greed how to taste such nectar more and more at every moment.

*kṛṣṇera adharāmṛta, kṛṣṇa-guṇa-carita,  
sudhā-sāra-svāda-vinindana  
tāra svāda ye nā jāne, janmiyā nā maila kene,  
se rasanā bheka jihvā sama  
(CC.Madhya.2.32)*

“The nectar from the lips of Lord Kṛṣṇa and His transcendental qualities and characteristics surpass the taste of the essence of all, nectar, and there is no fault in tasting such nectar. If one does not taste it, he should die immediately after birth, and his tongue is to be considered no better than the tongue of a frog.

*mṛga-mada nīlotpala, milane ye parimala,  
yei hare tāra garva-māna  
hena kṛṣṇa-aṅga-gandha, yāra nāhi se sambhandha,  
sei nāsā bhastrāra samāna  
(CC.Madhya.2.33)*

“One’s nostrils are no better than the bellows of a blacksmith if he has not smelled the fragrance of Kṛṣṇa’s body, which is like the aroma of musk combined with that of the bluish lotus flower; Indeed, such combinations are actually defeated by the aroma of Kṛṣṇa’s body.”

*kṛṣṇa-kara-pada-tala, koṭi-canḍra-suśitala,  
tāra sparśa yena sparśa-maṇi  
tāra sparśa nāhi yāra, se yāuk chārahāra,  
sei vapu lauha-sama jāni  
(CC.Madhya.2.34)*

“The palms of Kṛṣṇa’s hands and the soles of His feet are so cool and pleasant that they can be compared only to the light of millions of moons. One who has touched such hands and feet has indeed tasted the effects of touchstone. If one has not touched them, his life is spoiled, and his body is like iron.”

## **Success of Life**

So, here we can see what is the success of life and what is the real perfection of one’s human birth. That is to understand Kṛṣṇa and become His devotee. Therefore in the purport (*Bhag.9.9.43*), Śrīla Prabhupāda says, “A devotee of Kṛṣṇa is very much attached to brahminical culture. Indeed, an expert personality who knows who Kṛṣṇa is and what He wants is a real *brāhmaṇa*.. . . One who desires to advance in Kṛṣṇa consciousness and spiritual understanding must give the utmost importance to brahminical culture and must understand Kṛṣṇa (*Kṛṣṇāya govindāya*). Then his life will

be successful.”

So one must not only understand Kṛṣṇa, but also get Him. Get Him! Get Him! Taste the sweetness emanating from His beauty-*mādhuryāmṛta*—and the *vaṁṣīgānāmṛta*—His nectarean flute singing. Get Kṛṣṇa and taste His *mādhuryas*, then your life will be successful. Otherwise your life is useless. This is complete Kṛṣṇa consciousness,

*yo mām paśyati sarvatra  
sarvaṁ ca mayi paśyati  
tasyāhaṁ na praṇaśyāmi  
sa ca me na praṇaśyati*

This is what Kṛṣṇa says in the *Bhagavad-gītā*; “For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me. He sees Me and I see him.”

This is a complete Kṛṣṇa conscious person.

*bhakta āmā preme bāndhiyāche hṛdaya-bhitare  
yāhān netra paḍe tāhān dekhaye āmāre  
(CC.Madhya .25 .1 27)*

“Such a *premī-bhakta*, who has developed pure *kṛṣṇa-prema*, has bound Me up in his heart with the rope of love. Wherever he looks, he sees Me in My beautiful form of Śyāmasundara.”

This is a perfect *brāhmaṇa*, and that is what is hinted at here. A pure devotee of Kṛṣṇa is a real *Brāhmaṇa*.

“Such a *premi-bhakta* has bound Me up in his heart with the rope of love,” Kṛṣṇa says. “Wherever he looks, he only sees Me.” This is a question of *kṛṣṇa-prema*. It is all described in the *Caitanya-caritamṛta* and this is the real brahminical culture. Develop pure *kṛṣṇa-bhakti* and be a real *Brāhmaṇa*. Then your life will be successful.

## **Plow and Flute**

**Devotee:** We have been hearing the reason for the hue of Kṛṣṇa’s body, Rādhārāṇī’s body and Gaura’s body. So, how do we understand the reason for Lord Balarāma’s whitish hue?

**Śrīla Gour Govinda Mahārāja:** Balarāma is white and there is a reason for it. You see, Balarāma is Nityananda Prabhu, Nityananda. Rāma—*nitāi-pada-kamala, koṭi-candra-suśītala*. His lotus feet are as cool as the cooling effect of *crores* of moons. So, what is the color of moonlight? That is white. So much mercy. Therefore Balarāma has a plow in his hand, and Kṛṣṇa a flute. That is Kṛṣṇa-

Balarāma—plow and flute. So first cultivation—*karṣaṇa*—is needed. Then all nasty weed like things will be rooted out. The field should be cultivated properly with the plow of Balarāma, then the field of the heart—*hṛdaya-kṣetra*—becomes fertile and the seed of the devotional creeper—*bhakti-latā*—will be sown. That should not be a barren land. If you sow the seed in a barren land, the seed will never fructify. That is what Gopināthācārya said to Sārvabhauma Bhattācārya, ‘Why am I sowing seeds in a barren land? I am doing useless labor, because it will never fructify.’ So, after proper cultivation by Balarāma’s plow, when the land is fertile, the seed should be sown. Then when you develop *prema-bhakti* you will be attracted by Kṛṣṇa’s flute. The flute means *ākaraṣaṇa*—attraction. *karṣaṇa-ākaraṣaṇa* —cultivation and enchantment. So, this is the Kṛṣṇa-Balarāma Mandir.

**Devotee:** When we hear from a bona fide *guru*, is that the cultivation of land?

**Śrīla Gour Govinda Mahārāja:** Cultivating the land means following the rules and regulations—*vaidhi-bhakti*. The *guru* will give you some do’s and don’t do’s, follow the rules and regulations, chant sixteen rounds daily. Then after proper cultivation, the unwanted weed like things are rooted out—*anartha upaśama*—and the field becomes fertile. Then the *guru* will sow the *bhakti-latā bija*. Under his guidance you will do *śravaṇam kirtanam*— you will hear *kṛṣṇa-kathā*, and then you will develop *rāgānugā-bhakti*. You will come to *rāga-mārga-bhakti* and develop *prema* under the guidance of that *guru*, then you will understand and see Kṛṣṇa. You will get Kṛṣṇa. You will become so enchanted by the sweet flute singing of Kṛṣṇa, which attracts everybody. *Ākaraṣaṇa* is the ultimate thing, but first *karṣaṇa*—cultivation. Therefore Balarāma and Kṛṣṇa—Kṛṣṇa-Balarāma Mandir.

**Devotee:** It is said that hearing about Kṛṣṇa is as good as seeing Kṛṣṇa.

**Śrīla Gour Govinda Mahārāja:** Yes, that verse is there in the *Śrīmad-Bhāgavatam* (3.9.11), *Śrutekṣita-patham*—the process of bona fide hearing. *Śruta-īkṣita*—if you hear then you will be able to see. *Premāñjana cchurita-bhakti-vilocanena*—you will be endowed with that eye. By hearing *kṛṣṇa-kathā* from the pure lips of such a *vaiṣṇava*, that *premāñjana*—the ointment of love—will be smeared on the eyes. Then you can see. By hearing *kṛṣṇa-kathā* regularly—*śṛṇvatām sva-kathāḥ kṛṣṇaḥ*, the heart will be cleansed of all dirty things—*hṛdy antaḥ stho hy abhadrāṇi*.

**Devotee:** You have said that in Kali-yuga there is no such thing as *sādhana-siddhā*, only *kṛpā-siddhā*. So we can understand that to some extent, but one may ask, “What is the purpose then of *sādhana*?”

**Śrīla Gour Govinda Mahārāja:** We have to do some *sādhana* because the *guru* has told us to do it. So we must obey, but we are not dependent on it. We are completely dependent on mercy. What *sadhana* can you do in Kali yuga? We have been doing *sādhana* for so many years and what

have we attained. So many nasty things are still there. But the *guru* has told us to do it so we are doing it.

**Devotee:** So, is there any benefit from chanting extra rounds on *Ekādaśis*?

**Śrīla Gour Govinda Mahārāja:** Yes, if the *guru* tells you, you have to do it. Unless you execute and obey his order how can you get the *guru's* mercy? And that mercy is very powerful.

**Devotee:** It is the crying process in Kali-yuga. In our heart we have to cry for the mercy We have no qualifications.

**Śrīla Gour Govinda Mahārāja:** What qualification do we have? We have nothing being so fallen, most degraded. No good qualities, only bad things, nonsense. Disqualification is our qualification. So what *sādhana* can we do? Although we are doing it because the *guru* has told, we are not dependent on it. We are only dependent on the mercy.





## Jīve dayā nāme ruci

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Vāsudeva Datta, one of the very dear associates of Mahāprabhu, was the brother of Mukunda Datta and he was also a singer. He had a very nice voice. When Mahāprabhu performed *saṅkīrtana*, Vāsudeva Datta used to join Him. The *Gaura-gaṇoddeśa-dīpikā*, verse 140, describes that Vāsudeva Datta was formerly Madhuvrata, a singer in Vṛndāvana. In *vraja-līlā* he is a singer named Madhuvrata and in *gaura-līlā* he is Vāsudeva Datta.

Once Mahāprabhu also said that Vāsudeva Datta is Prahlāda. Prahlāda Mahārāja said to Lord Nṛsiṃhadeva that he did not want *mukti*—liberation. Nṛsiṃhadeva offered *mukti* to Prahlāda Mahārāja but he said, “No, I cannot accept that. I see that there are innumerable *jīvas* here in this material world, suffering since time immemorial. Unless all of them get liberation I will not accept it. Why shall I?” That means he wants to deliver all the *jīvas* here that are suffering on this miserable platform, the material’ world. His heart bleeds, he is such a *vaiṣṇava*. Similarly, Vāsudeva Datta is such a *vaiṣṇava*. He is like Haridāsa Ṭhākura or even more exalted than him. Even more exalted than Prahlāda and Haridāsa Ṭhākura.

Christians say that Jesus Christ accepts all the sins of his followers but in *gaura-pārṣada*—among the associates of Gaurāṅga Mahāprabhu, you will find that Vāsudeva Datta is much more exalted than that. We should understand it. Nobody can understand Vāsudeva Datta. One may be a very

learned scholar—a *paṭiṣṭha*, or he may even be a *brahma-jñānī*—a great philosopher or a great scientist but he cannot understand Vāsudeva Datta. *Kṛpāmbudhir yaḥ para-duḥkha-duḥkhī*— that is a real *vaiṣṇava*, a great *vaiṣṇava*, *mahā-bhāgavata*, *premi-bhakta*. *Jīve dayā nāme ruci*—*vaiṣṇava ācāra*, this is the *vaiṣṇava ācāra*, the characteristic of a *vaiṣṇava*; *Jīve dayā nāme ruci*— mercy upon the *jīvas* and taste for the holy name. Such a nectarean mellow emanates from the holy name and someone who tastes it has developed *nāma ruci*.

*śyāma name ke madhu āche go  
vadane charite nāhi pare  
(Caṇḍidāsa, Padāvali)*

Rādhārānī says to one of Her girl companions “O *sakhi*, what sweet nectarean honey is there in the name of Śyāma? O My dear girl companion, My tongue does not want to leave it.”

Can we taste that? Our tongues cannot taste it. *Hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare hare rāma hare rāma rāma rāma hare hare* . Can you taste the honey while chanting *hare kṛṣṇa*? Then how is it that you want to finish? *Ha..... Kṛṣ...Ha..... Kṛṣ..... Kṛṣ..... Kṛṣ* (imitating incoherent chanting)—all right finished. How can you want to finish it? “I am tired, I have so many rounds. O, when shall I be finished?” *Ha..... Kṛṣ...Ha..... Kṛṣ..... Kṛṣ..... Kṛṣ* —finished, quit it and then think of *māyā* again. Engage in other activities that means *māyā*’s activities. If we are spending our time in such a way, we can never taste the honey. Such sweet nectarean honey is there in the name of Śyāma, Kṛṣṇa. So unless one tastes it how will he become a *vaiṣṇava*? *Jīve dayā nāme ruci*—*vaiṣṇava ācāra*. This is the *vaiṣṇava ācāra*—a *vaiṣṇava*’s dealings or, characteristics. He has developed taste for the holy name, he tastes that sweet honey that emanates from chanting the holy name, and he kindly showers mercy upon all living entities.

## **Love for Kṛṣṇa**

This is not just theoretical — it is practical but how will it be? How can one develop mercy towards all living entities, even a tiny ant? How? This is not theoretical or by mere saying. The only relationship is with Kṛṣṇa, so one must develop love for Kṛṣṇa who is the only object of love.

*sarva-yoniṣu kaunteya  
mūrtayaḥ sambhavanti yāḥ  
tāsām brahmā mahad yonir  
ahaṁ bīja- pradaḥ pitā  
(Bg.14.4)*

In the *Bhagavad-gītā* Kṛṣṇa has already said that thing.



“What ever species of life—*jīva yoni*, (eighty four *lākhs* of species of life are there), of all those *jīvas* I am the seed-giving father. All the *jīvas* that you will find here in this cosmic manifestation have all emanated from Me.”

*ahaṁ sarvasya prabhavo  
mattaḥ sarvaṁ pravartate  
iti matvā bhajante mām  
budhā bhāva-samanvitāḥ*  
(Bg.10.8)

“I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts.”

*Ahaṁ sarvasya prabhavo*—can we understand this thing? That means not just a theoretical understanding. We may quote this verse but a mere theoretical understanding will not help us. See the relationship and realize it. It is a question of realization, a question of vision. See it! See how every living entity, every object and everything that you find here is related to Kṛṣṇa.

*yo mām paśyati sarvatra  
sarvaṁ ca mayī paśyati  
tasyāhaṁ na praṇaśyāmi  
sa ca me na praṇaśyati*  
(Bg.6.30)

Kṛṣṇa has said all these things in the *Bhagavad-gītā*, but can we understand it? Kṛṣṇa says all these things theoretically, but Mahāprabhu came to teach this practically. *Yo mām paśyati sarvatra*—a very deep and confidential purport is there. This is a question of *prema*. “One who sees Me everywhere and sees everything in Me,” Kṛṣṇa says, “he has not lost sight of Me and I have not lost sight of Him.” That means such a *premi-bhakta* sees Kṛṣṇa everywhere, therefore; *dekho Kṛṣṇa māyā ei jagat*— see Kṛṣṇa! The whole world is in Kṛṣṇa, but do we have the vision to see it? *Yo mām paśyati sarvatra*—a deep philosophy and a deep purport is here. “One who sees Me everywhere...” One who sees Kṛṣṇa everywhere and sees everything in Kṛṣṇa, he is a *premi-bhakta*. He has developed love for Kṛṣṇa.

### **“Your Heart is Vṛndāvana”**

*bhakta āmā preme bāndhiyāche hṛdaya-bhitare  
yāhān netra paḍe tāhān dekhaye āmāre*

(CC.Madhya .25.1 27)

*Caitanya-caritāmṛta* says this thing. One who has developed love for Kṛṣṇa, he binds up Kṛṣṇa with that rope of love. So bind up Kṛṣṇa! Why are you trying to bind up *māyā*? Why don't you try to bind up Kṛṣṇa? This material rope is not fit for binding Kṛṣṇa, only the rope of love can bind Him. But this rope of love you do not have. That *premi-bhakta* who has developed pure love for Kṛṣṇa, without a tinge of lust, he binds up Kṛṣṇa. That is Kṛṣṇa's statement. "He binds Me with the rope of love." And where does such a devotee bind Him up?

In his heart, *prema bāndhiyāche hṛdaya-bhitare*—he binds up Kṛṣṇa in his heart. Narottama dāsa Ṭhākura says:

*tomāra hṛdoya sadā govinda-viśrām*  
*govinda kohena—mora vaiṣṇava parāṇ*  
(Prārthanā)

"O *vaiṣṇava* Ṭhākura, Govinda is there in your heart and He finds it such a nice place. Govinda takes rest there, *tomāra hṛdoya sadā govinda-viśrām*."

He has developed *prema*—pure love for Kṛṣṇa and the heart of such a *premi-bhakta* is *Vṛndāvana*—*hṛdaya-vṛndāvana*. Kṛṣṇa always stays in *Vṛndāvana*, He never leaves *Vṛndāvana*. And the heart of such a *premi-bhakta* is *Vṛndāvana*, because it is filled with pure love for Kṛṣṇa. That is the place where Govinda always takes rest. "O *vaiṣṇava* Ṭhākura, you are such a *premi-bhakta*." And it is reciprocal, Kṛṣṇa, Govinda says, "*mora vaiṣṇava parāṇ*—such a *vaiṣṇava, premi-bhakta*, is My life and soul. He has bound Me up in his heart with the rope of love."

Such a *vaiṣṇava* who has developed pure love, he sees Kṛṣṇa. *Yāhān netra paḍe tāhān dekhaye āmāre*—wher-ever he looks, he sees Kṛṣṇa. He is always thinking, "O the all~beautiful Kṛṣṇa is there." Prahāda saw the beautiful Lord in a stone pillar, and Vāsudeva Datta is like that. He is Prahāda, Mahāprabhu said. Such a *premi-bhakta*—he has *prema*.

## **Perfect Eternal Loving Relationship**

In his *Ujjvala-nilamaṇi*, Śrīla Rūpa Gosvāmi gives the definition of *prema*. *Yad bhāva bandhanam yonabadai prema nigadyate*. That means the *bhāva bandhan*, the relationship that is based on love. A perfect eternal loving relationship. So the *jīva* has a perfect eternal loving relationship with Kṛṣṇa. That loving relationship is *bhāva bandhan*—the bondage of love and that is eternal and perfect. It is not a temporary relationship.

A material relationship is temporary—*anitya*. The relationships in this material world are bodily

relationships and are temporary. The body is material, so a relationship based on the body is also material. “My wife, my son, my daughter, my friends,” we say. But a relationship which is perfect, eternal and based on love is called *prema*, that is love. And it cannot be destroyed— *avināśī*. That which is eternal how can it be destroyed?

Our so-called love is destroyed because it is based on the body. It is a bodily relationship. The body is temporary, any moment it can be destroyed, so that relationship which is based on the body will also be destroyed. But the perfect eternal loving relationship that we have with Kṛṣṇa can never be destroyed because it is eternal. *Sarvathā dhvamśa rahitani satyopi dhvamśa kāraṇe*— although in some circumstances this relationship externally appears to be destroyed, really it cannot be destroyed. That is *prema*, such is the love. That is the perfect eternal loving relationship.

### **Eternal Servant**

*jīvera 'svarūpa' haya —kṛṣṇera 'nitya-dāsa'  
kṛṣṇera 'tatasthā-śakti', 'bhedābheda-prakāśa'  
(CC.Madhya.20.108)*

“This is the *svarūpa* of the *jīva*,” Mahāprabhu says. “The real identity of the *jīva* is being the eternal servant of Kṛṣṇa.” In other words—the *jīva* is eternally a *bhakta*, a devotee. All the *jīvas* here in this material world, however, have forgotten this thing, being captured by *māyā*.

They are conditioned souls, so they have developed bodily relationships. They are on the bodily platform of life. They have not developed complete Kṛṣṇa consciousness or love for Kṛṣṇa, so they cannot see Kṛṣṇa everywhere. Unless they develop love for Kṛṣṇa, how can they see Him? *Yo māṁ paśyati arvatra sarvaṁ ca mayi paśyati* — that is what Kṛṣṇa says. “For one who sees Me everywhere and who sees everything in Me, I have not lost sight of him and he has not lost sight of Me., He sees Me and I see Him.” See Kṛṣṇa! Why are you seeing *māyā*?

*ye nā dekhe se cāṇḍa vadana  
se nayane kibā kāja, paḍuka tāra muṇḍe vāja,  
se nayana rahe ki kāraṇa  
(CC.Madhya.2.29)*

‘What is the value of these eyes if one cannot see the all-beautiful Śyāmasundara? What is the value of possessing such eyes? Let a thunderbolt fall on his head— crash!’ If your eyes cannot see the beautiful lotus-like smiling face of Śyāmasundara, Kṛṣṇa, then what is their value? What is the necessity of possessing such eyes? *Paḍuka tāra muṇḍe vāja*—let a thunderbolt fall on his head—crash! Indradeva, please put a thunderbolt on his head? What is the necessity of such eyes?

This is a question of love.

One who has developed love for Kṛṣṇa, he sees Kṛṣṇa everywhere. He sees that everything and everybody is related to Kṛṣṇa. When he sees the living entity he thinks, “O this *jīva* belongs to Kṛṣṇa, who is the object of my love.” Thus he develops love and mercy for that *jīva* — *Jīve-dayā*. How can one develop *jīve dayā* otherwise? That will only be theoretical. Saying this and at the same time killing the innocent animals, eating their flesh. To see how Kṛṣṇa is there, that is *jīve dayā*. Such a *premi-bhakta* sees all living entities as Kṛṣṇa’s, the object of his love. This is a question of *prema* and thus he showers mercy on that *jīva* . *Jīve dayā nāme ruci—vaiṣṇava ācāra*; this is a *vaiṣṇava*’s characteristic. He shows mercy to all the living entities, because he sees them in relationship with Kṛṣṇa, and that is a loving relationship. He sees that *jīva* as Kṛṣṇa’s who is the object of his love.

### **Selfless Love**

Also he has developed taste for chanting Hare Kṛṣṇa because he relishes the mellow emanating from it. That mellow is as sweet as honey. *Śyāma nāme kathu madhu āche go, vadane charite nāhi pare*. “*Kathu madhu*—what sweetness is there? What sweet honey is there in the name of Śyāma? O My dear girl companion,” Rādhārāṇī says, “My tongue does not want to leave it.”

How is it *Ha..Kṛṣ..Ha..Kṛṣ...*, yes finished, *calo*, some other thing now. No Śyāma, no Hare Kṛṣṇa. Because we cannot taste the honey, rather, to us it tastes so bitter “O so many rounds, when will I be finished?” It tastes bitter, no sweetness. We cannot taste it.

Vāsudeva Datta is such an exalted devotee. *Para- duḥkha-duḥkhi*—a *vaiṣṇava*’s heart bleeds seeing the suffering of the *jīvas* here. His heart bleeds because he sees they are Kṛṣṇa’s. He sees how they are suffering due to their ignorance in their conditional state. Therefore they are suffering and his heart bleeds seeing this thing. So, how will he accept liberation. He is not selfishly thinking, “I will be liberated and let them go to hell and suffer, what is that to me. Let me be delivered.” He is not so selfish. This is a real *vaiṣṇava* . This is a *premi-bhakta*. One who has developed love for Kṛṣṇa, is not selfish. His love is selfless and he sees Kṛṣṇa, the object of his love. Vāsudeva Datta was established in such an eternal loving relationship with Kṛṣṇa.

If Mother Earth has gotten such an exalted *vaiṣṇava* on her lap like Vāsudeva Datta, she will feel herself very, very glorified. “I have gotten such a *vaiṣṇava* on my lap.” Vāsudeva Datta is such a *vaiṣṇava* . We should glorify such a *vaiṣṇava*,

*vaiṣṇavera guṇa gāna, korile jīvera trāṇa*  
*suniāche sādhu-guru mukhe*

“I have heard from *sādhū-guru*, if someone glorifies such a *vaiṣṇava* then he himself becomes glorified. He will be delivered, definitely. If you are an eloquent speaker then speak and glorify such a *vaiṣṇava*. That will be the success of your eloquency, your tongue will achieve success. It will be the perfection of possessing a tongue if you glorify such a *vaiṣṇava*—*premi-bhakta*. If one is a writer then let him write the life story and pastimes of such a *vaiṣṇava*. Let him write and use his pen. Then he will achieve, the success of his writing ability.”

This is the glory of such a *premi-bhakta*, he is greater than the greatest.

### **“Let Me Suffer in Hell”**

Vāsudeva Datta once said to Mahāprabhu,

*jīvera duḥkha dekhi’ mora hṛdaya bidare  
sarva-jīvera pāpa prabhu deha’ mora śīre*  
(CC.Madhya.15.162)

“O Mahāprabhu, my heart bleeds seeing the suffering of the *jīvas* here in this material world. You are Mahāprabhu and You are all-powerful, please deliver them all?” If You say, “No, they cannot be delivered. So many sinful reactions are there, how can they ever be delivered?” Then I say, “Please put all the sinful reactions of all the *jīvas* on my head.” But can we say such a thing? We cannot say so.

*jīvera pāpa lañā muṇi karoṇ naraka bhoga  
sakala jīvera, prabhu, ghucāha bhava-roga*  
(CC.Madhya.15.163)

“Let me go to hell’ and suffer there eternally, O Mahāprabhu. I have accepted all the sinful reactions of all the *jīvas* so what is my destination? I must go to hell and suffer there eternally, but I am prepared for it. Let me go to hell and suffer there eternally Mahāprabhu. Please give all their sinful reactions on my head—*sakala jīvera prabhu*—please deliver all the *jīvas*, O Mahāprabhu?”

His heart bleeds. Who can say like this? How can we conceive of it? He is such a *vaiṣṇava*, *premi-bhakta*, his heart bleeds seeing the suffering of the *jīvas*. Can any person conceive of such a thing? Not in the three planetary systems will you find such a person as Vāsudeva Datta. When Mahāprabhu hears such a thing His heart also bleeds. Then Mahāprabhu said to Vāsudeva Datta,

*“tomāra vicitra nahe, tumi—sakṣāt prahlāda  
tomāra upare kṛṣṇera sampūrṇa prasāda*  
(CC.Madhya.15.165)

“It is not very wonderful or surprising on your part, O Vāsudeva Datta, because you are Prahlāda. Prahlāda has said this and you are saying the same, so it is not wonderful on your part to say like that also. Kṛṣṇa is very much pleased with you, so you have received the full mercy of Kṛṣṇa.”

*kṛṣṇa sei satya kare, yei māge bhṛtya  
bhṛtya-vāñchā-pūrti vinu nāhi’ anya kṛtya  
(CC.Madhya.15.166)*

“Kṛṣṇa is the *bhakta vāñchā-kalpataru*—what ever such a *premi-bhakta* says Kṛṣṇa does because he is *prema-vasa*—subordinate to the love of His *bhakta*. ‘*Sadā muktopi baddho ‘smi bhaktera sneha rajyubhi*—although I am supremely free and independent, still I am bound up with the rope of love of My *bhakta*. I am subordinate to My devotee— I have no freedom,’ Kṛṣṇa says.”

### **Kṛṣṇa Bound Up**

Kṛṣṇa says this. And such a *premi-bhakta*, as for example Nanda Mahārāja says, “Kṛṣṇa, bring My wooden sandals.” And so baby Kṛṣṇa, that small boy, goes there and puts the sandals on His head. He comes and carries out the order of His dear devotee. This is a *premi-bhakta*. Also Mother Yaśodā says, “Kṛṣṇa, I will bind You. You are wicked, You have developed such wickedness Kṛṣṇa. You were stealing butter from the houses of all the *gopis* and so now they are coming and complaining to me. Is there anything that You cannot get in my house? Why are You stealing there?”

Then Kṛṣṇa says, “Mother, no, no, I did not steal. Why shall I steal? They are telling lies Mother.”

“Why does Kṛṣṇa steal? Is there any deficiency in my house?” Mother Yaśodā thinks. “All right I will milk the cow, get pure milk and then I myself shall prepare nice butter for Kṛṣṇa.”

So, Mother Yaśodā milks the cow and then puts the milk on the oven, but so much heat is there that it is going to overflow. At the same time Mother Yaśodā was churning butter. Then Kṛṣṇa who was sleeping got up while Mother Yaśodā was still engaged in churning yogurt and butter. Kṛṣṇa went there and said, “Mother, Mother, Mother! I am hungry, I am hungry, I am hungry!” Then Mother Yaśodā said, “Wait, wait, wait! You see, I have put that big pot of milk on the oven and now it is going to overflow.” So, Mother Yaśodā rushed there to turn it down but then Kṛṣṇa became angry. “O Mother did not allow Me to suck her breast.” So, He got angry and immediately took a pot of yogurt and broke it on the floor. This is such a wonderful *lilā*.

Mother Yaśodā then said, “O Kṛṣṇa, You have become very wicked. I will bind You up.”

So, what is this? Can anybody understand this? Such love is there, *vatsalya-rasa*—parental affection—and that is based on pure love. Yaśoda-mātā tries to bind up Kṛṣṇa. But how can anyone bind up Kṛṣṇa? Is it with an ordinary rope? No, you cannot bind Kṛṣṇa with an ordinary rope. It requires the rope of love. *Śuddha bhāve brajeśvari koroye bandhan*—that is *śuddha bhāva*, the rope of pure loving affection. That Brajeśvari Yaśodā-mātā could bind up Kṛṣṇa, that is *bhakta-vaśa*, *premā-bhāva*. Kṛṣṇa is completely submissive to such love, although He is supremely free. That is *bhakta-vatsala Bhagavān* and the *prema*, the love of His dear devotee. When one develops such love, he has direct dealings ‘with Kṛṣṇa. He eats with Kṛṣṇa, he plays with Kṛṣṇa, he sits with Kṛṣṇa and jokes with Kṛṣṇa, talks with Kṛṣṇa. Such a *premi-bhakta*, he even dances with Kṛṣṇa.

*kṛṣṇera nācāya premā, bhaktera nācāya  
āpane nācaye,—tine nāce eka-thāñi  
(Cc. Antya 18.18)*

“Ecstatic love of Kṛṣṇa makes Kṛṣṇa and His devotees dance, and it also dances personally. In this way, all three dance together in one place.”

So three are dancing simultaneously—*prema*, the love embodiment dances, the devotee or *premi-bhakta* dances and Kṛṣṇa dances. Three dancers simultaneously—*tine nāce eka-thāñi*. That is *prema*, but unless one develops such *prema*, how can one see Kṛṣṇa everywhere? How can one see Kṛṣṇa and develop love for everybody, love for every living entity? Then where is the question of *jīve dayā*?

### **Bhakta vāñchā-kalpataru**

Mahāprabhu said, “Kṛṣṇa fulfills all the desires of such a *premi-bhakta*. So, when you develop such a desire Kṛṣṇa will fulfill it.”

*asamartha nahe kṛṣṇa dhare sarva bala  
tomāke vā kene bhujāibe pāpa-phala?  
(CC.Madhya.15.168)*

“Kṛṣṇa is all-powerful, He can do and undo things. Nothing is impossible for Kṛṣṇa. The desire that you cherish, He will fulfill it. *Bhakta vāñchā-kalpataru*—He is the desire fulfilling tree of His devotees. He fulfills all the desires of His dear devotees. Do you think Kṛṣṇa is incapable? Kṛṣṇa is never incapable of delivering all the *jīvas* here, when you develop such a desire. You are such a *premi-bhakta* so why would Kṛṣṇa not fulfill your desire? And why would He send you to hell to suffer there? He would never do so.”

*tumi yāñra hita vāñchā', sei haila 'vaiṣṇava '*  
*vaiṣṇavera pāpa kṛṣṇa dūra kare saba*  
*(CC.Madhya.15.169)*

“If you develop some goodwill towards a *jīva*, then that *jīva* will immediately become a *vaiṣṇava* . Just by showering some mercy on that *jīva* . And if one becomes a *vaiṣṇava* then all his sinful, *karmic* reactions will be destroyed. You are such a *vaiṣṇava*, dear devotee, *premi--bhakta*. You have cherished such a desire that, “Let all the *jīvas* of this world be delivered.” And Kṛṣṇa is not incapable of doing this, He can do it, He is *bhakta vāñchā-kalpataru*—He is the desire fulfilling tree of the devotees. He fulfills all the desires of His dear devotee, *premi-bhakta*. He can do it. If a *vaiṣṇava* like you, O Vāsudeva Datta, cherishes such a desire and expresses goodwill to *the jīvas*, then all the *jīvas* will become *vaiṣṇavas* and all their sinful reactions are destroyed immediately. Kṛṣṇa destroys it.”

That is what Mahāprabhu said. ‘Then why shall you take their sinful reactions? Why shall you go to hell and suffer there? There is no need at all, such a thing is out of the question.’”

Such is the desire of a *premi-bhakta*, and only by developing such a desire one becomes a *vaiṣṇava* . “O Vāsudeva Datta, you are such a *premi-bhakta* that by your will the whole world will be delivered. Do you think Kṛṣṇa has to exhaust Himself very much to deliver the whole world? No, it is a very easy task for Kṛṣṇa. Kṛṣṇa is so powerful that He can do and undo anything. What His dear devotee, *premi-bhakta* says, He immediately does it because He is subordinate to His devotee. “What My devotee says I will do. I have no independence,” Kṛṣṇa says. Such is Vāsudeva Datta. So, we should develop pure love for Kṛṣṇa, run after Kṛṣṇa and catch Him. Catch Him! Mother Yaśodā was running to catch Kṛṣṇa, so run like her and catch Him!

This is the question of pure love. And Mahāprabhu gives that love through chanting the holy name. If our chanting is pure and offenseless then we will get love, but if we are committing so many offenses, then how can we develop love? You know what the offenses are then why are you committing offenses. When you know it and consciously commit offenses then who can forgive you? Don't consciously commit any offense and always chant. Put Kṛṣṇa in your mind. Bhaktivinoda Ṭhākura says, *abīśranta nāma laya*; “Chant the holy name without cessation!” No break should be there. Always chant and remember the holy name!

Gaura-bhakta-vṛnda ki jaya!







## The Holy Name Fulfills All Desires

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The Veda has four divisions. Those are; *Samhitā*, *brāhmaṇa*, *araṇyaka* and *Upaniṣad* or *vedānta*. Especially this *brāhmaṇa* section, which is written in prose, mentions many different varieties of *yajñas*. What *yajña* should be performed or which *mantra* should be recited. The *saṁhitā* section is *śukta*—consisting of Vedic *mantras*. Then *āraṇyaka* which is written by the *munis* and *ṛṣis* in *āraṇya*—the forest. It is actually part of the *brāhmaṇa* portion. And the topmost portion of the Vedas are the *Upaniṣads* or *vedānta*. The *brāhmaṇa* portion is again divided in three parts; *karma-kāṇḍa*, *jñāna-kāṇḍa* and *upāsana-kāṇḍa*. The *karma-kāṇḍa* section is all material. Śrīla Prabhupāda’s purport (Bhug.9.14.43) says, “.....those who are very lusty for sense enjoyment perform *karma-kāṇḍīya-yajñas*.” In that section the worship for different demigods and which particular demigod will fulfill your desires is mentioned. But Narottama dāsa Ṭhākura— *vaiṣṇava-ācārya* says,

*karma- kāṇḍa, jñāna- kāṇḍa, kevala viṣera bhāṇḍa*  
*amṛta baliyā jebā khāya*  
*nānā joni sadā phire, kadarya bhakṣaṇa kare*  
*tāra janma adhaḥ-pāte jāya*

(Prema Bhakti Candrika)

“These *karma-kāṇḍa* and *jñāna-kāṇḍa* are simply pots of poison—*viśera bhāṇḍa*. Those who erroneously think them to be nectar—*amṛta baliyā*—will have to undergo *lākhs* and *lākhs* of species of life. They will never get *mukti*—liberation or achieve the perfection of life. Rather, they will glide down and down.”

This is what Śrīla Narottama Dāsa Ṭhākura says. This *karma-kāṇḍa* fulfils one’s material desires and by following *jñāna-kāṇḍa*, which is *brahma-prati-pādaka*, you will get *sāyujya-mukti* and merge into Brāhmaṇa. The *upāśana-kāṇḍa*, however, describes *bhagavat-bhakti* and there the *bhagavat-bhakti* and *vibhuti*—the potencies and opulences of the Lord, are mentioned. So those who are *vaiṣṇavas*, *bhaktas*—they never follow this *karma-kāṇḍa* or *jñāna-kāṇḍa*. They follow the *upāśana-kāṇḍa* because they have no desire for material enjoyment or material liberation,

*anyābhilaṣitā-sunyaṁ*  
*jñāna-karmādy-anāvṛtam*  
*ānukūlyena kṛṣṇanu--*  
*śīlanam bhaktir uttamā*  
(*Bhakti-rasāmṛta-sindhu* 1.1.11)

Those *śuddha bhaktas*—pure devotees, have no desires for material enjoyment or liberation. They always think that, “O Lord, life after life I want unalloyed devotion and render loving service at Your lotus feet, giving You all sorts of pleasure and enjoyment. I shall never ask for my own happiness or enjoyment.” They are *niskāma bhaktas*—pure devotees, free from all desires so they never follow this *karma kāṇḍa* or *jñāna-kāṇḍa*.

## **Yajña for Viṣṇu**

One of the names of Lord Viṣṇu is *yajña vai viṣṇu*, so *yajña karma* means activities performed only for the pleasure and satisfaction of Lord Viṣṇu. But if such *yajña karma* is performed for the fulfillment of one’s own lusty desire for material enjoyment, not for Lord Viṣṇu, then that comes under the category of *karma-kāṇḍīya-yajña*.

And we can see, that King Purūrāva was such a materialistic person, very much interested in enjoying the senses, enjoying sex with Urvaśī, the heavenly prostitute. He decided to perform the *karma-kāṇḍīya-yajña*, not that type of *yajña* meant for the satisfaction of Lord Viṣṇu. Especially in Kali-yuga however, only one *yajña* is recommended. That is the *saṅkīrtana-yajña*. “*Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*. Only those who are intelligent take to *saṅkīrtana-yajña* to fulfill all their desires, material and spiritual. . .” (*Bhāg.9.14.43* purport).

In his *Harināma-cintāmaṇi*, Bhaktivinoda Ṭhākura has said,

*kṛṣṇa-nāma-cintāmaṇi, anādi cinmaya  
yei kṛṣṇa sei nāma, eka-tattva-haya*

The name of Kṛṣṇa is *cintāmaṇi*. It fulfills all the desires. Whatever desire one may have, the holy name will fulfill it. Those who are fruitive workers—*sakāma karmīs*, they have all sorts of material desires and the name will fulfill their desires.

### **The Chief Result of Nāma**

Therefore, when we speak about the holy name, three categories are there; offensive chanting, *nāmabhasa* and offenseless chanting. For those who are chanting with offenses, the name will fulfill their material desires—*dharma, artha, kāma*. So-called religiosity, economic development and fulfillment of one's material desires are all given by the offensive name. If one attains the *nāmābhāsa* stage he will get *mukti*. The name gives these four; *dharma, artha, kāma* and *mokṣa*, but it is not the chief result of *nāma*. It is *gauṇa phala*, the secondary result. And it is *ānusaṅgika phala*, that means it is automatically achieved. As for example, you plant a mango tree, so your chief purpose is to get the mango. The secondary result though, is that, when the mango tree grows into a big tree and spreads its twigs and branches, it will give you cool shade and fuel as well. Your chief purpose is to get the ripe mango but the secondary purpose is automatically fulfilled. Similarly the name will give you *dharma, artha, kāma* and *mokṣa*, but that is not the chief result of *nāma*. The chief result of *nāma* is *kṛṣṇa-prema*,

*mukhya-pathe jīva pāya, kṛṣṇa-prema-dhana  
niraparādha-nāma laile, pāya prema-dhana*

If your chanting is offenseless and pure, you will get *kṛṣṇa-prema*, that is Kṛṣṇa. Especially in Kali-yuga because the holy name is the incarnation of Kṛṣṇa. There is no other incarnation.

*kali-kāle nāma-rūpe kṛṣṇa-avatara  
nāma haite haya sarva-jagat-nistāra*

There is no difference between the name of Kṛṣṇa and Kṛṣṇa Himself—*abhinnatvān nāma-nāminoḥ*. That means the pure name—*śuddha nāma*. If you chant the pure name you will get *kṛṣṇa-prema*, and thereby get Kṛṣṇa. That is the chief result. Automatically you will also get *dharma, artha, kāma* and *mokṣa*, but a pure devotee never wants it. He pushes it back and kicks it out. “Get out from here!”

Still those who have other desires have also come to this path of *bhajan*—chanting *Hare Kṛṣṇa*

*Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare/Hare Rāma Hare Rāma Rāma Rāma Hare Hare*, and their desires are fulfilled. They are chanting the offensive name, so *kṛṣṇa-nāma-cintāmaṇi*—if one desires economic development, he will get money and wealth. If one desires sense enjoyment then the offensive name will also fulfill that desire. At the *nāmābhāsa* stage, the name will fulfill the desire of those who want liberation—*mukti-kāmīs*. But those who are *niṣkāma* — without desire for *bhukti* or *mukti*, they only want unalloyed devotion.

*na dhanam na janam na sundarim  
kavitam va jagadisa kamaye  
mama janmani janmaniśvare  
bhavatad bhaktir ahaituki tvayi  
(Śikṣāṣṭaka 4)*

“O Almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service, birth after birth.”

He only wants *śuddha bhakti*, *ananyā bhakti*—“unalloyed devotion at Your lotus feet, O Lord.” So, if one chants the pure name, then that desire is also fulfilled.

### **“Let Us Go and Join!”**

Therefore in the purport (*Bhāg.* 9.14.43), Prabhupāda says,“.. . Only those who are very intelligent take to *saṅkīrtana-yajña* to fulfill all their desires, material and spiritual.” But why shall we cherish material desires? Chant the pure name and get Kṛṣṇa. Those who are wise should not cherish any material desires, only fools have material desires. So many desires do we have.

Get the statistics of how many people have come to get Kṛṣṇa. Out of *crores* of people, one may be there who has come to this path of chanting Hare Kṛṣṇa to get Kṛṣṇa. Many have come to fulfill their unlimited material desires, and the holy name fulfills all such desires, both material and spiritual. “Yes, we can see so many big buildings are there, many vehicles—cars, going by airplane—flying, very nice *prasāda*, so much opulence. Let us go and join!”

We must admit that we have such desires. The hippies were rolling, mad and naked with big beards and long hair and with so many material desires. So Prabhupāda went there and chanted *Hare kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare/Hare Rāma Hare Rāma Rāma Rāma Hare Hare*. Kṛṣṇa is all-attractive and when the *sādhu* chants the pure name that will also be all-attractive. The hippies who were rolling on the ground, intoxicated and mad, thought “Oh, so nice.” Then they came and flocked around Prabhupāda. So, Prabhupāda first chanted the pure name, *Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare /Hare Rāma Hare Rāma Rāma Rāma Hare Hare*, then that transcendental sound vibration touched their ears and they woke up. Then Prabhupāda said, “Chant! Chant!”

Chant!" So they chanted, "Ha-re Kṛṣṇa." "Alright, somehow chant." Then Prabhupāda cooked food and offered it to Kṛṣṇa, so that became *kṛṣṇa--prasāda*—very tasty. "Alright, now taste it!" Prabhupāda said. "Oh, very nice taste." Previously the hippies were only tasting stool—nasty things like liquor and meat, but now they were tasting nice *kṛṣṇa-prasāda*, and they became attracted. So, the conclusion is to somehow or other chant Hare Kṛṣṇa, and if you are serious then definitely in this very life you will get Kṛṣṇa.

## **Permanent Bank Balance**

Even if you are not serious, still ultimately you will develop *kṛṣṇa-bhakti* and get Kṛṣṇa. If not in this life, maybe in the next life or in the life after that. In some future life it must come. And whatever you have achieved will never be exhausted. The result of your devotional service—*bhajan phala*—will always remain with you. Therefore Prabhupāda says it is our permanent and inexhaustible bank balance. Anything material will never come with us when we leave this body. We may have so much money, big bank balance and material wealth, but they will all remain here. Whatever spiritual attainment we have earned, however, will remain with us. Even if unknowingly we have earned it—*ajñāta sukṛti*.

As for example Nārada Muni. In his previous birth he was the son of a maidservant—*dāsī-putra*. He was a very tender aged and simple boy. He did not know what is *sādhu* or what is *bhajan*. So, during the four months of the raining season the *sādhus* who are doing *padayātrā*, generally do not travel but stay in one place observing *caturmāsya*, doing their *sādhana*, *bhajana*. Thus they wait until the raining season is over. So, Nārada Muni who was just a simple boy was sitting there and hearing the *sādhus* chanting, doing their *bhajan*; Also after the *sādhus* had taken *prasāda* he could take some of their remnants. In this way unknowingly he developed *bhakti* - *ajñāta sukṛti*. And if one develops *bhakti*, all his material attachments' will be finished. So, Nārada Muni had nothing, only his mother was there, when Kṛṣṇa sent death in the form of a snake and so he also lost his mother. He became bereft of his mother, and now there was nobody for him. Thus he cried and cried and cried. But then he remembered what he had heard from the *sādhus*. They had been speaking about Kṛṣṇa so he started chanting the name of Kṛṣṇa. After some time Kṛṣṇa gave him *darśana*, but all of a sudden disappeared again. Then again he cried, "O Kṛṣṇa, where did You go?" Then a voice from the sky said, "Not in this life, but in the next life." So in his next life he became Nārada Muni, the son of Brahmā, such a great devotee. The result of his *bhakti* was so powerful that he attained such an elevated position. Even if it is unknowingly earned *ajñāta sukṛti*—it is so powerful. The holy name can give such a result.

## **Surrender to the Holy name**

So, the chief result of *nāma* is *kṛṣṇa-prema* by which we get Kṛṣṇa. Although we have come to this path of chanting Hare Kṛṣṇa with so many material desires, ultimately all our material desires will

be destroyed when the pure name arises. These material desires will automatically go and at that time we will cry for Kṛṣṇa, “O Kṛṣṇa, I don’t want anything only You.”

*ataeva nāma-matra vaiṣṇavera-dharma  
name prasphuṭita haya, rūpa guṇa karma*

*kṛṣṇera samagra-lilā, nāme vidya-māna  
nāma sei parama-tattva, tomāra vidhāna*

Bhaktivinoda Ṭhākura has said in his *Harināma cintāmaṇi* that a pure *vaiṣṇava’s* only *dharma* is to completely surrender unto the holy name. Especially in Kali-yuga when Kṛṣṇa has incarnated in the form of His name.

*kali-kāle nāma-rūpe kṛṣṇa-avatāra  
nāma haite haya sarva-jagat-nistāra  
(Cc. Ādi 17.22)*

There is no difference between the name of Kṛṣṇa and Kṛṣṇa Himself *abhinnatvān nāma-nāminoḥ*. Therefore pure *vaiṣṇavas-sādhus* are completely dependent and surrendered unto the holy name. If one chants the pure name then immediately he will see the all beautiful form of Śyāmasundara. That beautiful form will manifest before him. *Śyāmaṁ tri-bhaṅga-lalitaṁ*. That form is so beautiful and all attractive that if someone sees it he will never look at *māyā* again. Such an ugly witch she is. What beauty is there? Automatically such distaste will develop. Spit at it! *Nāme prasphuṭit haya rūpa guṇa karma*—all Kṛṣṇa’s form, qualities and transcendental *lilās* are there in the name. If you make further advancement you will see all Kṛṣṇa’s *lilās* because all *lilās* are there in the name. And the name is non-different from Kṛṣṇa, the Supreme Truth — *parama-tattva*. Seeing His beautiful form and all His transcendental *lilās* you will always be with Kṛṣṇa in Vṛndāvana. Then why shall you look at *māyā*? As Yamunācārya has said, ‘While relishing the all-beautiful form of Śyāmasundara which is always fresh and full of newer and newer mellows, when chanting the pure name, if by chance the thought of sexual enjoyment enters my mind, immediately I will curl my lips and spit at it—*mukha-vikāraḥ suṣtu niṣṭhīvanam ca*.’ Even if unconsciously such thought enters the mind he spits at it, because there is no attraction at all. The only attraction is towards Kṛṣṇa — *mādhurya kanilaya Śyāmasundara*—the source of all beauty. That is the ultimate result of chanting the holy name.

### **Nectarean Mellow**

A pure *vaiṣṇava* who is completely surrendered to the holy name is always with Kṛṣṇa. He sees Kṛṣṇa everywhere at every moment. *Yahān netra paḍe tāhān dekhatye āmāre*. Wherever he looks he sees the all-beautiful form of Kṛṣṇa, Śyāmasundara and all the transcendental *lilās*. At every

moment he is tasting such nectarean mellows— *nāmāmṛta*. He has no taste for material mellows or material beauty. If by chance unconsciously it enters into the mind, immediately he curls his lips and spits at it. This is the ultimate gain and we should understand it.

In other *yugas*, there is very difficult *sādhana*, but for Kali-yuga, there is a very easy *sādhana*, that is *nāma-sādhana*. All other *yajñas* are forbidden in kali-yuga, only the *nāma-yajña* is there. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*. Those who are wise and intelligent — *sumedhasaḥ*— they take part in the *saṅkīrtana-yajña*. They may have many material desires, but if they have come to this path of chanting *Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare / Hare Rāma Hare Rāma Rāma Hare Hare*, they are very intelligent persons.

*hari-nāma kṛṣṇa-nāma baḍahi mādhura  
yei jana bhaje kṛṣṇa sevada cātura*

This *kṛṣṇa-nāma* is so sweet, can't you relish it's sweetness? Relish it's sweetness! *Mādhura ei hari-nāma*— have you ever tasted such sweetness? Such sweetness is not available in *rasagulla* or *gulabjāmun* or sugar candy. You will never find such a sweetness there. It is sweet like nectar, *nāmāmṛta*. If you have ever tasted it then why shall you still aspire for this material taste? Why become so mad after it like King Pururāva did? One who is intelligent he chants the sweet name of Lord Hari, Kṛṣṇa and tastes the nectar. Why aspire for the nasty material taste, eating stool like a hog? Material sense enjoyment means eating stool, nothing else.

*akāmaḥ sarva-kāma vā  
mokṣa-kāma udāra-dhīḥ  
tivreṇa bhakti-yogena  
yajeta puruṣaṁ param  
(Bhāg.2.3.10)*

Whatever desire you have, do *kṛṣṇa-bhajan*. One may be *akāma*—without desires for material enjoyment or liberation. *Bhavatād bhaktir ahaituki tvayi*. The only desire is how to get Kṛṣṇa and render loving service at His lotus feet, and how to give Him all sorts of enjoyment, asking nothing for one's self. That is a *niskāma bhakta*, pure *vaiṣṇava*, *sādhū* who is completely desireless. Or one may be *śarva-kāma*—many material desires; how to get more money and enjoy a very beautiful wife—*sundari kavītā*. That is what King Pururāva was doing. He was always meditating on Urvaśī, but he was kicked. And you will also be kicked. Still he was meditating the whole night, so addicted. Still there is hope. What will happen to someone who has so many material desires, but who has somehow come to this path of chanting *Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare / Hare Rāma Hare Rāma Rama Rāma Hare Hare*? The name fulfills all desires, material and spiritual. Alright have a beautiful wife and enjoy sex, but what will happen? At last the wife will kick you.

The ass runs behind the she-ass for sex. But what does she do with her hind legs? Giving very nice kickings. So the ass still runs behind her until he gets a very heavy shock and realizes his foolishness. Kṛṣṇa gave him this realization. Alright you have this desire to have sex with a very beautiful woman, so have it. Then when you get the kickings you will cry, “No more! No more! Enough!” Kṛṣṇa will fulfill your desire in such a way that you will never ask for it a second time. Then you will pray, “O please Kṛṣṇa, take it back!”

### **“Whatever You Touch Will Become Gold”**

One story is there. There was a king who was known as Midas and he had many desires for material enjoyment. “If I can get so much gold, everything made of gold, then I will be very happy and enjoy.” So, he worshiped Śivaji. Lord Siva gives all this material enjoyment, but he himself does not accept it. He is always naked. Skull garlands and snakes are his ornaments. His whole body is smeared with ashes and he dances at the crematorium grounds. Thereby he teaches that we should not aspire for this material enjoyment. He has kicked everything. Still, the fools and demons worship Lord Śiva for material enjoyment and Śiva very easily grants it, because he is very easily satisfied—*āśutoṣa*. If you offer one *bela* leaf and utter ‘*om śivāya namaḥ*,’ he will immediately grant your desire, “Alright, what do you want?” “O please Śivaji, I want a beautiful wife.” “Alright,” Śiva will say, “have it and enjoy.” Then you will be kicked.

So, King Midas was like that. He asked for gold and he got the benediction. Lord Śiva said, “Whatever you touch will become gold.” Then he became very happy and thought, “Whatever I shall touch will turn into gold, so if I touch my house, I will have a golden house.” He touched his house and the whole house turned into gold. Then he went to his garden and touched all the trees, which also turned into golden trees. So when he became hungry his wife came and brought nice rice, *dahi* and *sabji*. When he touched the food, however, it all turned into gold. Now try to eat! Then when his little daughter came and he touched her, she turned into a golden statue. Then he cried out, “O, I cannot eat or reciprocate with anyone. Please Śivaji, take it back, I don’t want it.” This is the consequence *bābā*. The same thing happened to King Pururāva. At last he came to his senses and condemned himself. This is our teaching here. *Akāmaḥ sarvakāmo va mokṣa-kāma udāra-dhiḥ*. Whatever desire you may have, the desire for material enjoyment or liberation or no desires at all, only *bhavatād bhaktir*—to get the lotus feet of Kṛṣṇa, if you are intelligent you will do *kṛṣṇa--bhajan*.

*bhukti-mukti-siddhi-kāmi ‘subuddhi’ yadi haya  
gādha-bhakti-yoge tabe kṛṣṇera bhajana*

“A person who has *bhukti kāman*—desire for material enjoyment or desire for liberation, or a person who desires *yoga-siddhi*—attainment of mystic yogic perfection, if he is intelligent, he worships Me—does *kṛṣṇa--bhajan*.”



## Special Characteristic

*anya-kāmī yadi kare kṛṣṇera bhajana  
nā māgiteha kṛṣṇa tāre dena sva-caraṇa  
(CC.Madhya.22.37)*

This is the special characteristic of *kṛṣṇa-bhajan*. “Although one has many material desires, if he is intelligent and engages in *kṛṣṇa-bhajan*, even if such a person does not desire Kṛṣṇa’s lotus feet, still, Kṛṣṇa will give him shelter at His lotus feet.”

*kṛṣṇa kahe,—’āmā bhaje, māge viṣaya-sukha  
amṛta chāḍi’ viṣa māge,—ei baḍa mūrkhā  
(CC.Madhya.22.38)*

Kṛṣṇa says, “This person is such a fool. Engaging in My *bhajan* and asking for material sense enjoyment. Such a *mūrkhā*.”

*āmi—vijñā, ei mūrkhē ‘viṣaya’ kana diba?  
sva-caraṇāmṛta diyā ‘viṣaya’ bhulāiba  
(CC.Madhya.22.39)*

“But I am not a fool, I am very wise, so why should I give him such *viṣaya*—material enjoyment? I shall give him what he is not even asking for, that is My *caraṇāmṛta*—the nectar, emanating from My lotus feet, and make him forget this material enjoyment.”

This is what Kṛṣṇa will ultimately give us. That is the special characteristic of *kṛṣṇa-bhajan*.

*kāma lāgi’ kṛṣṇe bhaje, pāya kṛṣṇa-rase  
kāma chāḍi’ ‘dāsa’ haite haya abhilāṣe  
(CC.Madhya.22.41)*

“When someone engages in Lord Kṛṣṇa’s devotional service for the satisfaction of the senses and instead acquires a taste to serve Kṛṣṇa, he gives up his material desires and willingly offers himself as an eternal servant of Kṛṣṇa.”

He had material desires, so he came to the path of *bhajan*, but ultimately he will get the nectarean mellow emanating from the lotus feet of Kṛṣṇa. Then all his material desires will be destroyed and he will beg Kṛṣṇa, “O Kṛṣṇa, please make me Your *dāsa*—Your servant.” The desire how to become *kṛṣṇa-dāsa* will then come up.

## Nāmācārya

Haridāsa Ṭhākura, a pure *devotee*—*nāmācārya*, was always chanting the pure name. He was day and night, twenty-four hours completely fixed and absorbed in chanting *Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare / Hare Rāma Hare Rāma Rāma Rāma Hare Hare*, tasting the nectarean mellow emanating from the holy name. He had simply no other taste. He never ate or slept, because he was always tasting such nectar. Everyday, Caitanya Mahāprabhu used to send him Jagannātha *mahā-prasāda*, but he would only take one grain just to honor it. He had a spiritual body—*siddha deha*—not a material body.

He had no demands of eating, sleeping, defending or mating. For one who has achieved a *siddhā deha*—spiritual body—there are no such demands. Only the material body demands these things.

One person named Rāmacandra Khān, who was envious of Haridāsa Ṭhākura, thought, “Oh, he is a Mohammedan taking the name of a Hindu *devatā*. I shall spoil his *bhakti* and his *vaiṣṇava-dharma*.” So he asked a prostitute, “Please go to Haridāsa Ṭhākura and spoil his *bhakti*. I will give you much money.” “Yes,” that prostitute said, “I can do it very easily.”

Thus she went to see Haridāsa Ṭhākura, who was a young man at that time. The prostitute dressed herself in a nice sari with many nice ornaments, lipstick, snow powder scents and nupur—ankle bells, just to attract him by the tinkling sound—*ruṅjhuṅ, ruṅjhuṅ*. Then she payed obeisances to Tulasi-devi and Haridāsa Ṭhākura, who was sitting and chanting. She said, “O *sādhu*, you are a *vaiṣṇava* and I have heard that a *vaiṣṇava* is *vāñchā--kalpataru*—he fulfills all the desires of everybody. So, I am a young maiden and I have this lusty desire, please fulfill it. Generally whatever one desires a *vaiṣṇava* fulfills it and you are such a great *vaiṣṇava*. I want to enjoy you.” Then Haridāsa Ṭhākura said, “Yes, I will definitely fulfill your desire but first I have this one *vrata*—vow. I have a specific number of rounds to chant. When I have completed my number of rounds, I will definitely fulfill your desire. Please sit outside the cottage and wait.”

So, then the whole night Haridāsa Ṭhākura was chanting *Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare / Hare Rāma Hare Rāma Rāma Rāma Hare Hare*. That transcendental sound vibration touched the ears of the prostitute who was sitting outside the cottage. Then when the morning came, Haridāsa Ṭhākura had still not finished his rounds, so he said, “I am sorry, I have not finished my rounds yet. Please come back tomorrow.” The prostitute went back and reported to Rāmacandra Khān:

“Today I have gone, but I failed to seduce Haridāsa Ṭhākura. Tomorrow I will go again and try my best. Certainly by the third day I must capture him.” So, when she went the second day, Haridāsa Ṭhākura said the same thing. ‘Please wait here. Yesterday I could not finish my rounds, but

today I will try my best to finish and then I will definitely fulfill your desire.’ He sat down and the whole day he chanted *Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare / Hare Rāma Hare Rāma Rāma Rāma Hare Hare*. The prostitute was hearing the transcendental sound vibration and so gradually a change took place in her heart. Her material desires were now vanishing. Again the same thing happened and Haridāsa Ṭhākura said, “I am sorry; also today I could not finish, so, please come back tomorrow.’

### **‘Please Give Me Kṛṣṇa-nāma’**

Then on the third day the same thing happened, he could not finish his rounds. Then the prostitute admitted, “I am a prostitute sent by Rāmacandra Khān to spoil your *bhakti*—your *sādhana-bhajan*, but I failed. Because of your association, my heart is completely changed now, and I have no more material desires. I want to become *kṛṣṇa-dāsa*. Please give me *kṛṣṇa-nāma-dikṣā*. I want to become your disciple.’

Now she begged for this thing. This is the result of the pure name. Continuously for three nights, she only heard the pure name being chanted by Haridāsa Ṭhākura, and it completely changed her heart. All her material desires vanished. Now she wanted to become *kṛṣṇa-dāsa*. *Kāma chāḍī’ ‘dāsa’ haite haya abhilāṣe*. She asked Haridāsa Ṭhākura, “Please make me your disciple and give me *nāma-dikṣā*.” in that way Haridāsa Ṭhākura fulfilled her desire. That is *vaiṣṇava* —*vāñchā-kalpataru*. The prostitute completely changed. Haridāsa Ṭhākura said, “Whatever money you have earned with this prostitution, distribute everything to the last *pai*, among the *brāhmaṇas* and *vaiṣṇavas*.” She said, “Yes, so much money I got from selling my body. Such a nasty business I was doing.” “Then come back to the cottage and stay here,” Haridāsa Ṭhākura said, “and do *tulāsi-pūja*.” So she did it and came back to the cottage. Then Haridāsa Ṭhākura initiated her with *kṛṣṇa-nāma*. “You stay here,” he said.

He left the cottage and the prostitute stayed there. She shaved her head and became a *Vaiṣṇavī*, very devoted to her *guru*. She also chanted three *lākhs* (300 000) names, day and night, twenty-four hours and offered worship to Tulasi. She circumambulated Tulasi and chanted *Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare / Hare Rāma Hare Rama Rāma Rāma Hare Hare*. Such a change took place. All material desires vanished and then she wanted to become *kṛṣṇa-dāsī*. Then many men came to see her and paid obeisances. “Such a prostitute she was, but now she has become a great *Vaiṣṇavī*, sitting in her cottage chanting three *lākhs* of *nāma*.” That is the effect of the holy name.

*buddhimān-arthe—yadi ‘vicāra-jñā’ haya  
nija-kāma lāgiha tabe kṛṣṇera bhajaya  
bhakti vinu kona sādhana dite nāre phala  
saba phala deya bhakti svatantra prabala*

(CC.Madhya.24.91,92)

“The meaning of *udāra-dhīḥ* [in the *akāmaḥ sarva-kāmo va* verse] is *buddhiman*—intelligent or considerate. Because of this, even for one’s own sense gratification one engages in the devotional service of Lord Kṛṣṇa.

The other processes cannot yield results unless they are associated with devotional service. Devotional service, however, is so strong and independent that it can give one all the desired results.”

If someone is intelligent, he must do *kṛṣṇa-bhajan*. Kṛṣṇa is the ultimate sanctioning authority so without His sanction nobody’s desire will be fulfilled.

*upadraṣṭānumantā ca  
bhartā bhoktā maheśvaraḥ  
(Bg. 13.23)*

This is what Kṛṣṇa says in the *Bhagavad-gītā*. “I am the ultimate sanctioning authority—*anumantā*, the maintainer and the enjoyer—*bhartā* and *bhoktā*. I am the Supreme Controller—*maheśvara*.”

Ultimately Kṛṣṇa’s sanction is required. Without His sanction nobody’s desire will be fulfilled. It is said that unless Kṛṣṇa sanctions, not even a blade of grass will shake. So if one is intelligent, to fulfill his material desires he must come to the path of *kṛṣṇa-bhajan* and engage in Kṛṣṇa’s service. Because only if Kṛṣṇa sanctions will his desires be fulfilled.

*Bhakti vinu kona sādhana dite nāre phala. Bhakti* is so powerful. Any other *sādhana* without *bhakti* will never give you such result.

*ajā-gala-stana-nyāya anya sādhana  
ataeva han bhaje buddhimān jana  
(CC.Madhya.24.93)*

“Except for *bhakti*, any other *sādhana* like *karma--sādhana*, *jñāna-sādhana* or the mystic *yoga-sādhana* are all fruitless. They are like nipples on the neck of a goat. It looks like the udder but if you milk it no milk will come out. They can never give us the same result. Therefore one who is *buddhimān*—intelligent, he does Hari *bhajan*.”

*hari-nāma kṛṣṇa-nāma baḍahi mādihura  
yei jana kṛṣṇa bhaje se baḍa cātura*

“The name of Hari, Kṛṣṇa is so sweet like nectar. One who is intelligent he does Hari *bhajan*.”

So become intelligent and do Hari *bhajan*. Taste the sweetness which is sweeter than sugarcandy, *rasagulla* or *gulabjāmun*. If you taste such sweetness you will never aspire to taste stool again. What sweetness is there?

*udāra mahtī yānra sarvottamā buddhi  
nāna kāme bhaje, tabu pāya bhakti-siddhi  
(Cc . M.24. 196)*

“If one is most intelligent he will come to the *bhakti--patha*. Although he has many desires, ultimately he will attain perfection.”

*bhakti-prabhāva, sei kāma chādāñā  
kṛṣṇa-pade bhakti karāya guṇe akarṣiyā  
(CC.Madhya.24.198)*

“That is the result of *bhakti*. It is so powerful that it will take away all your material desires—finished. Then you will develop love and attraction for the lotus feet of Kṛṣṇa.”

One should have firm faith in it. “I am such a materialistic person, full of material desires. Still Kṛṣṇa is the ultimate sanctioning authority so unless He sanctions, my desires will never be fulfilled. Therefore I have come, chanting the holy name of Kṛṣṇa and offering worship to Kṛṣṇa, praying to Kṛṣṇa, “Please fulfill my desire, O Kṛṣṇa.” Then Kṛṣṇa will fulfill your desire in such a way that you will never ask for it a second time. You will condemn yourself thinking, “I am such a fool asking for this thing. “Just like this King Midas, who asked for gold.

## **Dhruva Mahārāja**

In the *Hari-bhakti-sudhodaya* (7.28), we can find this statement by Dhruva Mahārāja:

*sthānābhilāṣī tapasi sthito 'haṁ  
tvām prāptavān deva-munīndra-guhyam  
kācaṁ vicinvann api divya-ratnaṁ  
svāmiṅ kṛtārtho 'smi varam na yāce*

“O my Lord, because I was seeking an opulent material positions I was performing severe types of penance and austerity. Now I have gotten You, who are very difficult for the great demigods, saintly persons and kings to attain. I was searching after a piece of glass, but instead I have found a most valuable jewel. Therefore I am so satisfied that I do not wish to ask any benediction from You.”

Dhruva was a five year-old boy who was desirous of a high position—*sthānābhilāṣa*. He wanted to sit on the lap of his father Uttānapāda who was sitting on the throne. But he was forbidden by his stepmother Suruci.

Suruci said, “If you want to sit on your father’s lap on the throne, in your next birth if Lord Nārāyaṇa showers his mercy on you, you shall take birth from my womb. Otherwise it is not possible.” Greatly insulted he cried and went back to his mother Suniti. Then Suniti said, “Mother Suruci has said one very good thing; Nārāyaṇa’s mercy is required because Lord Nārāyaṇa is the ultimate sanctioning authority.’ Then Dhruva said, “I must go and get it from Him. Where is Nārāyaṇa?” Suniti said, “O *bāba*, I have heard that great sages and *munis* go to the forest to get Nārāyaṇa.” “Then I must go to the forest,” Dhruva said.

He was only a five year-old boy, but so strong and determined. That is why his name is Dhruva; ‘*dhruva*’ means very determined. And such determination is required “in this very life I must get Kṛṣṇa.” Be determined like that! Why aspire for such nasty things? Aspire for Kṛṣṇa. “In this very life I must get Kṛṣṇa.” As determined as Dhruva. “I must go to the forest to get Nārāyaṇa.” His mother said, “You are only a young boy, you cannot go.” But he did not listen to anyone. “No, I must go to the forest and get Nārāyaṇa.” Crying and crying, ‘Where is the lotus-eyed Lord Hari?’ So determined he went out into the forest not even afraid of the ferocious animals like tigers and lions. Because he was always absorbed in thinking, “Where is the lotus-eyed Lord Hari?”

### **Guru’s Test**

Then Lord Hari, who is there in the heart understood that, “O, Dhruva is now crying for Me to have his desire fulfilled. But without a *guru* he cannot meet Me.” So the arrangement was made and the *guru*, Nārada Muni, appeared before Dhruva. And as Kṛṣṇa tests His devotee, similarly the *guru* will also test how determined you are to get Kṛṣṇa or not. Nārada Muni said, “You are a boy and you should just play. A boy’s nature is to play, you cannot do all this difficult *sādhana* and *tapasyā* and stay in the forest. You want to sit on the throne of your father, so come with me. This time there will be no objection and you shall sit on the throne.” Then Dhruva said, “No, I don’t want that. I want Nārāyaṇa. Do you know how to get Nārāyaṇa? Tell me, otherwise please get out from here.” So determined he was. “What is this position of my father *bābā*? I want a position that my father, grandfather or even my great-grandfather has not gotten. I want a position superior than that.”

Dhruva’s father was Uttānapāda, Uttānapāda’s father was Manu and Manu’s father was Lord Brahmā. That means he wanted a position superior than that of Lord Brahmā. And that is also granted. A special planet was created called Dhruvaloka which is superior to Brahmāloka—the planet of Lord Brahmā. Then Nārada Muni saw that Dhruva was very determined and not persuaded by any material offer. He wanted Nārāyaṇa. So Nārada Muni gave him the *mantra* to get Nārāyaṇa and instructed him how to perform all these things.

## A Transcendental Gem

Dhruva followed the instruction of his *guru* and practiced such severe *sādhana* that within six months he attained perfection. Lord Nārāyaṇa appeared before him in his four-handed form and said, “I am very pleased with your *tapasyā*, please ask for a boon. I will give you whatever you want.” But when Dhruva saw the Lord, all his material desires had gone. Dhruva Mahārāja said, “I desired a high position so therefore I had undergone such severe types of austerity. But now I have gotten You, who are very difficult for the great demigods, *munis* and rishis to get. *Kācaṁ vicinvann api divya-ratnaṁ*; I was searching after a few pieces of glass but instead I got such an invaluable transcendental gem—*divya-ratnaṁ*. Now I am completely satisfied and I don’t want any boon from You.” No more material desires he had, because he got Kṛṣṇa.

If the pure name will arise, automatically all material desires will vanish, Finished forever. Then you will relish the nectar emanating from the holy name—*nāmāmṛta*. If you taste such nectar emanating from that name then why shall you still aspire for any material taste? Why shall there be any material desire? Automatically they will all vanish. Lord Nārāyaṇa had already benedicted Dhruva to sit on the throne, that was his first desire and it was fulfilled. “Sit on the throne of your father and rule for thirty-six thousand years.” Then Dhruva thought to himself, “I am such a fool that I asked for all these things.” He condemned himself. Then a special planet was created called Dhruvaloka which is superior to his great-grandfather’s position. Thus that desire was also fulfilled. “Go there and you shall also take your mother with you. You shall stay there forever. Even during the annihilation that planet will not be destroyed. Brahmā’s planet is destroyed, so yours is superior. Sit there and engage in chanting My *bhajan*,” Lord Nārāyaṇa said. That was granted and because his mother was his *patha-pradarśaka-guru*—who shows the way—she was also taken by Dhruva Mahārāja. Therefore it is said that a disciple can also deliver his *guru*. So, become such a disciple and deliver me.

## Kṛṣṇa’s Lotus Feet

So, by chanting the pure name you will get Kṛṣṇa and taste such a nectar, that automatically all your material desires will vanish. There will be no more attraction.

*satyaṁ dīśaty arthitam arthito nṛṇāṁ  
naivārthado yat punar arthitā yataḥ  
svayaṁ vidhatte bhajatām anicchatām  
icchāpidhānaṁ nija-pāda-pallavam  
(Bhāg. 5.19.27)*

“The Supreme Personality of Godhead fulfills the material desires of a devotee who approaches

Him with such motives, but He does not bestow benedictions upon the devotee that will cause him to demand more benedictions again. However, the Lord willingly gives the devotee shelter at His own lotus feet, even though such a person does not aspire for it, and that shelter satisfies all his desires. That is the Supreme Personality of Godhead’s special mercy.”

Kṛṣṇa fulfills all one’s desires, because Kṛṣṇa is the ultimate sanctioning authority. So for one who has come to this path of *kṛṣṇa-bhajan*, all his desires are fulfilled. Kṛṣṇa fulfills it in such a way, however, that such a person will never ask for it a second time. Kṛṣṇa fulfilled Dhruva Mahārāja’s desire, but rather Dhruva condemned himself, “I am such a fool to ask for such a thing. For thirty-six thousand years I have to sit on the throne now.” This is the ultimate result of *kṛṣṇa-bhajan*. He will fulfill your desires in such a way that you will condemn yourself. “I am such a fool, asking for all these nasty things.” That will take place. Kṛṣṇa will give you shelter at His lotus feet and the taste of the nectar emanating from His holy name. Then you will condemn yourself. “No more, no more. I am such a fool asking for such nasty things.”

*kṛṣṇa kahe,—’āmā bhaje, māge viṣaya-sukha  
amṛta chāḍī’ viṣa mage,—ei baḍa mūrkhā  
(CC.Madhya.22.38)*

Kṛṣṇa says, “He is doing My *bhajan* and asking for material enjoyment—*viṣaya-sukha*. He is not asking for the nectar emanating from My lotus feet but for material enjoyment which is like poison—*viṣa*. He is a great fool, such a *mūrkhā*.”

*āmi-vijñā, ei mūrkhā ‘viṣaya’ kene diba?  
sva-caraṇāmṛta diyā ‘viṣaya’ bhulāiba  
(CC.Madhya.22.39)*

“But I am not a fool, I am wise. Why should I give him this *viṣa*, the poison of material enjoyment?”

*kāma lagi’ kṛṣṇe bhaje, pāya kṛṣṇa-rase  
kāma chāḍī’ ‘dāsa’ haite haya abhilāṣe  
(CC.Madhya.22.41)*

“He has come to this path of *bhajan* with so many material desires but at last all such desire will be gone. Now he desires, “O Kṛṣṇa, please make me your *dāsa*. I don’t want to be *dāsa* of my senses.” This is the result of *kṛṣṇa-bhajan* that will automatically take place.

Another thing is there. Life is very short, death may come at any time. We have come to this path and thus we have earned something, not so much, still it is inexhaustible. In the language of our Guru Mahārāja Śrīla Prabhupāda, “This is your permanent bank balance.”



*nehābhikrama-nāśo 'sti  
pratyavāyo na vidyate  
sv-ālpam apy asya dharmasya  
trāyate mahato bhayāt  
(Bg.2.40)*

“In this endeavour there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear.”

If only you have done very little for Kṛṣṇa—*su-ālpam*, still it will deliver you from the greatest danger. If in this life death comes and you leave your body, whatever little you have earned will go with you. Anything material will never go with you, it must all remain here. Your bank balance, material assets, wealth and family members, all will remain here. But whatever you have earned from your *bhajan* that goes with you, it can never be exhausted. Even if it is unconsciously earned. We were giving the example of Nārada Muni. He unconsciously earned the result—*ajñāta-sukṛti*, but he became such a great devotee Nārada Muni, the son of Brahmā. Although it was not consciously earned. Similarly whatever one has earned, if he does not attain perfection in this life, it will remain with him. Ultimately he will develop pure *bhakti* and get Kṛṣṇa. If one is very eager and serious, however and does *bhajan* with *niṣṭhā*—steadiness, in this very life he will definitely get Kṛṣṇa.

## **Nṛsimha Purāṇa**

The story is there in the *Nṛsimha Purāṇa*. Prahlāda Mahārāja asked Lord Nṛsimhadeva, “How is it that I have developed such *bhakti* for You?” Lord Nṛsimhadeva replied, ‘Very long ago, in ancient days, you were the son of a very pure *veda-vit brāhmaṇa*. His name was Vasuśarmā and he was staying in the city of Avanti. The name of his wife was Suśilā, and she was a very chaste and ideal wife. She was very devoted to her husband—*pati-vrata*. And she was following *sadācāra*—good behaviour. They were very famous throughout the three planetary systems and you were the youngest of the five sons, born from the womb of Suśilā. The first four sons were *paṇḍitas*—very learned and pure *brāhmaṇas*. They were very devoted to their father but you, the youngest one, were completely spoiled. You were addicted to a prostitute. Such a bad character did you have. You never obeyed your father. Your name was Vaṣudeva and you spent your days with a prostitute. Such a woman hunter you were, not following any regulative principles, only *asadācāra*—misbehaviour.

So, one night there was a quarrel between yourself and that prostitute. You were quarreling and quarreling the whole night. Because of that, both of you spent the whole night without food and no sleep. Only quarreling and quarreling. It is a strange coincidence, however, that this was the day of

Nṛsimha *cāturdaśī*. So, automatically you got the result of fasting on My day. That prostitute achieved the result of being elevated to the planets of the demigods and she became one of the *apsaras*, because she had the desire for material enjoyment. And there is such an abundance of enjoyment on the planets of the demigods. But after that she became a very dear devotee of Me. And you Prahlāda, because of your desire, especially *veśyā saṅga*—the association of a prostitute, were born in a demoniac family. You became the son of Hiraṇyakaśipu but because you fasted on My appearance day, Nṛsimha *cāturdaśī*, you got that result—*vrata--phala*—and became My dear devotee. Therefore, those who observe this Nṛsimha *cāturdaśī-vrata* will get such result and develop *bhakti*. Lord Brahmā also observed this *vrata* and therefore he got the *śakti* to create. Śiva Maheśvara observed this *vrata* and as a result he got the *Śakti* to annihilate. For those who observe this *vrata*, any desire they have will be fulfilled. This is why you have developed such devotion for Me. Unconsciously you fasted the whole night without sleep, and this is the result.”

### **Wonderful Glory of Bhakti**

This *bhakti* is so powerful. If even you have unconsciously performed only a little service, still such result is there. Then what to speak of the result of those who are consciously doing it. We should understand what result they will get. This is the wonderful glory of *bhakti*. Somehow or other if you engage in it, you will get such result. We can understand this from the example of Prahlāda.

When we say *nitya-siddhā prahlāda*; “Prahāda is an eternal associate of the Lord,” then how is it that he was born as the son of that *brāhmaṇa*, and was such a spoiled character? So addicted to that prostitute. The answer is that *nitya-siddhā* Prahlāda is always there, but Vasudeva, the son of Vasuśarmā, entered into the body of Prahlāda Mahārāja.

Another example is there from the *Bhakti-sandarbha*. One kind of bird was there, called *vartapakṣi*, that was being chased by a dog who wanted to catch the bird and eat it. So the dog was running and chasing the bird who could not fly away because one of his wings was broken. Out of fear of being caught and eaten by the dog, the bird unknowingly circumambulated a temple of Lord Viṣṇu—*Bhāgavata mandira*. At that time the dog caught the bird and the bird died. Because the bird had circumambulated the temple of the Lord, as a result, he went to Vaikuntha. Such was the result he got, although the bird did not know that this was a temple of the Lord. Because one of his wings was broken, all he could do was just run around that temple. Such is *bhakti*. Even if it is unconsciously performed, the result is there. That is what we can understand from the examples of Prahlāda Mahārāja and this *vartapakṣi* bird. Therefore *bhakti-sādhana* is the only *sadhana* and a *bhakti-yogī* is the topmost *yogī*.

*yoginām api sarveṣām  
mad -gatenāntar-ātmanā  
śraddhāvān bhajate yo mām*

*sa me yuktatamo mataḥ*  
(Bg. 6.47)

“And of all *yogis*, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me—he is most intimately united with Me in *yoga* and is the highest of all. That is My opinion.”

That is what Kṛṣṇa says in the *Bhagavad-gītā*. Out of so many *yogis* like *karma-yogis*, *jñāna-yogīs* or *dhyāna-yogīs* the *bhakti-yogī* is the topmost *yogī*.

### **All Optimism**

Somehow or other we have come to this path, so we should be serious. Our Guru Mahārāja Śrīla Prabhupāda says, “This is for serious students.” It is’ for those who are very serious like Dhruva Mahārāja. Dhruva was so serious and determined. “I must get Nārāyaṇa.” So be serious and determined like him, then in this very life we will get Kṛṣṇa. But if there is no seriousness and determination, rather so many material desires, still whatever little we have earned is never lost. There is no despondency or pessimism on this path. This path of *bhakti* is all optimism. Never become disappointed. If it will not be achieved in this life, definitely in the next life or the life after that it must come to us. This path of *bhakti* is all gain, there is no loss. We may commit some *aparādha*, fall down or whatever, so in this very life our advancement is checked. But whatever we have earned is with us, it is never lost. In this life we may not get it but ultimately it must come. There is no loss, it is all gain. So there is no pessimism. This *bhakti* is so powerful, and this is the teaching.





## The Story of Gopāl Jiū

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Some ninety kilometers north of Bhubaneswar, in the tranquil solitude of rural Orissa, amidst lotus-filled ponds and green paddy fields, lies the village of Gadāi-giri. The village was named after Gadādhara-giri, (Gadāi means Gadādhara), a devotee of Mahāprabhu who lived there three hundred years ago.

He had a son named Gopāl-giri, who was very much devoted to Gopāl. Gopal-giri used to worship a picture of Gopāl daily with flowers, incense, sandalwood paste and the singing of wonderful *bhajans*. He always desired to go to Vṛndāvana and purchase a deity of Gopāl, but being always busy in the government's service, collecting taxes from the villagers, he simply found no time. The desire kept burning in his heart though.

One day Gopāl giri went to the tax office in Jagannātha Purī *dhāma* to deposit the monthly collection. He spent the night in the office, sleeping on the floor. The next day when he was about to return to his village, he was astonished. Something mysterious was stopping him from leaving. The next day the same thing happened, when suddenly he heard a voice that he had never heard before, calling his name. He opened the door and saw that a *babāji* from Vṛndāvana had come to see him. Wondering why this *bābāji* had come from such a long distance to see him, he requested the unexpected visitor to kindly explain.

The *bābājī* said, “You see, actually I had come from Vṛndāvana carrying my Gopāl, to have the *darśana* of Lord Jagannāth, when soon I found out that Gopāl had brought me here for a different reason. The first night, when I laid down to take rest, Gopāl appeared in my dream telling me that, ‘You should hand Me over to My pure devotee whose name is Gopāl-giri. He has been waiting for Me for many years now, and I will be very pleased to be worshiped by him. You can find him in the tax building. Then I woke up, ‘What? How can I leave my most worshipable Gopāl, who is my heart and soul?’ I remained calm that day, thinking that it was just the imagination of my wicked mind. Then the second night again Gopāl appeared in my dream. This time He was so angry with me for not having fulfilled His desire that He mercilessly beat me from leg to head.”

The *bābājī* was severely injured and covered with terrible wounds. He continued, “Then Gopāl threatened me, ‘I had told you to hand Me over to My dear devotee but you simply thought it was the speculation’ of your mind. If you do not carry out My order by the third night, I will finish your life. Mind it, nobody will be there to help you. Now go! His name is Gopāl giri and by his soft touch the wounds on your body will be cured. No other medicine will be there.”

Gopāl-giri was astonished to see that the Lord had merciful come all the way from Vṛndāvana and how this *bābājī* had been severely injured by Gopāl for being reluctant to hand Him over. Then the *bābājī* told him, “Gopāl has told me that unless you touch my body nothing will be able to cure me. Please touch my body so that I may be relieved of my pain.” Then Gopāl-giri touched the *bābājī* and all the wounds on his body disappeared. The *bābājī* thanked Gopāl-giri and then departed for his return to Vṛndāvana leaving Gopāl Jiu behind. Then Gopāl-giri returned to Gadāi-giri carrying Gopāl Jiu with him. Upon arrival the deity was installed with *abhiseka*, different offerings and *kīrtana*. From that day, Gopāl-giri spent his days offering worship and performing *kīrtana*. One year after the installation of Gopāl Jiu, the villagers brought Rādhārāṇī from Vṛndāvana, because in the *śāstras* it is recommended that not to worship Kṛṣṇa alone.

When another *bābājī*, traveling from village to village, came to Gadāi-giri and had no place to take rest for the night, the villagers let him stay in the small temple of Gopāl Jiu. Being very attracted by the beauty of Gopāl, that *bābājī* thought, “Out of their faith in me, the villagers have given me this place for the night, but before the day comes, I shall take the deity away from here, while there is nobody here.” Thinking this he took the deity of Gopāl in his *jhūla* (carry bag), and started walking, crossing over the paddy fields. After having crossed two acres, a black cobra attacked the *bābājī* and bit him so heavily that he died immediately.

That morning when the villagers came to offer *ārati* to Gopāl Jiu, they found no Gopāl there. Everyone was shocked saying, ‘Where is our Gopāl?’ The entire village started to look for Gopāl, but He could not be found.

Lastly some villagers, on their way to work in the paddy fields, saw someone lying on the

pathway. Immediately they ran there and saw that this person had died and it was the *bābāji* who had stayed in the village the previous night. His entire body was blue and poisonous saliva was coming out from his mouth continuously. These are the symptoms of a snake bite, so they concluded that the *bābāji* must have been attacked by a snake. The farmers informed the villagers that they had found the *bābāji* lying dead in the paddy fields. Immediately the villagers rushed to the spot and concluded that, “Our Gopāl has disappeared and this *bābāji*’s lying here dead. There must be some connection.” They lifted up the *jhūla* and found the deity of Gopāl there. So Gopāl had punished the *bābāji* with a poisonous snake bite, for taking Him away from His dear devotees in Gadāi-giri. This is how dear the village of Gadāi-giri is to Gopāl Jiu.

ISKCON Bhubaneswar is now constructing a temple for Gopāl Jiu to continue the worship, which never stopped since the deity came from Vṛndāvana three hundred years ago, and to allow everyone to have the merciful *darśana* of the Lord.





## About the Author

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His Holiness Srila Gour Govinda Swami Mahārāja was born in a place called Jagannatha-pura, in the district of Cuttack, not far from Jagannatha Puri *dhāma*, in the year 1929, in a family of devotees. He grew up in a devotional atmosphere, in the village of Gadāi-giri, in Orissa. In his childhood days his father would often read to him from the Vedic literatures. They would all sing the *mahā-mantra* and the songs of Śrīla Narottama Dāsa Ṭhākura. The Giri family is known as the most famous *kīrtana* performers in Orissa, dating from the time of Śyāmānanda Prabhu. Even up till this day it is recorded in the registers of the temple in Jagannatha Puri, where the King of Orissa three hundred years ago wrote that the *kīrtana* party of Gadāi-giri should come and perform *kīrtana* for Lord Jagannātha, whenever possible. In Orissa they are seen as *kīrtana gurus*.

Srila Gour Govinda Swami was never much interested in his High School studies. In fact he never looked at the books, but by Kṛṣṇa's mercy he passed all his exams. He would rather go on *hari-nāma* from village to village with his uncles, and regularly they would hold *aṣṭa-prahāra kīrtana* (twenty-four hours chanting). By the age of eight, he had read the entire *Bhagavad-gītā*, *Śrīmad-Bhāgavatam* and *Śrī Caitanya-caritāmṛta* and could explain their meanings as well. In this way he was brought up with the chanting of the *Hare Kṛṣṇa mahā-mantra*, the study of the *vaiṣṇava* literatures

and Sanskrit, and the worship of the Supreme Lord, Gopāl Jīu (locally known as Gopāl Jīu), who in a wonderful way came to the village of Gadāi-giri from Vṛndāvana *dhāma*, approximately three hundred years ago.

Up till the present day, the deity of Gopāl Jīu has been worshiped by the locals, and Srīla Gour Govinda Swami has also been engaged in the worship of Gopāl Jīu since the age of six. He would always watch the *ārati* being performed and Gopal Jīu getting dressed, help sew garlands or do whatever little service he could do. He would never take any food that was not offered to Gopāl. Often at night, he would recite a poem version of the *Śrīmad-Bhāgavatam* in front of Gopāl Jīu. Many villagers would come and hear his recitation of the Oriya *Bhāgavatam*, *Rāmāyaṇa* and *Mahābhārata*. In this way from his very young age, Gopāl always remained in his heart. As a matter of fact, even up till this day, he will not go anywhere without first having the *darśana* of Gopal Jīu.

After the death of his father, he became responsible for maintaining the family, and when he entered the *grhastha-dharma*, on the request of his widowed mother, the burden increased, but his devotion for Gopāl never slackened. Always keeping Kṛṣṇa in the center, he would daily speak to his family from the *Bhagavad-gītā* and early in the morning worship Tulāsi. Also during this time as a householder, when he adopted the profession of a school teacher, he would take every opportunity to speak to his students, about Kṛṣṇa and the devotional principles.

Through out his whole life, he was in search of that person who could help him develop the understanding of the *mahā-mantra*, and when he left home at the age of forty-five, he traveled around India as a mendicant for one year, visiting many holy places along the river Ganges, looking for a bona fide *guru-sādhu*. He could not find anyone to inspire him, however, and disappointed he went to Vṛndāvana thinking that in Kṛṣṇa's dear abode, his desire would certainly be fulfilled. At the end of 1974, he entered Vṛndāvana. Two weeks after arriving in Vṛndāvana he saw a big signboard with the words "International Society for Kṛṣṇa Consciousness, Founder Ācārya A. C. Bhaktivedanta Swami Śrīla Prabhupāda." He desired to meet Śrīla Prabhupāda.

Śrīla Prabhupāda had just finished his lunch when Srīla Gour Govinda Swami entered the room and paid his obeisances. Śrīla Prabhupāda then asked him, "Have you taken *sannyāsa*?" Mahārāja said, "No," and Śrīla Prabhupāda said, "Then I will give you *sannyāsa*." At that time Srīla Gour Govinda Swami understood that Prabhupāda knew his heart and he surrendered to him.

In 1975, at the opening of ISKCON'S Kṛṣṇa Balarāma Temple in Vṛndāvana, Śrīla Prabhupāda accepted him as a disciple and awarded him the *sannyāsa* order. He was sent to preach in Orissa, and construct a temple on the newly donated property in Bhubaneswar. Śrīla Prabhupāda instructed Srīla Gour Govinda Swami to install deities of Śrī Śrī Kṛṣṇa-Balarāma, because the property very much resembled Rāman-reti, the place where ISKCON Vṛndāvana is situated. Śrīla Prabhupāda visited Bhubaneswar in 1977, and personally laid the foundation stone on the appearance day of Śrī



Nityananda Prabhu, making it his last founded project. In 1991, after many years of struggling and hard work, the temple was inaugurated with an opening ceremony and the installation of Their Lordships Śrī Śrī Gaur-Nitāi, Śrī Śrī Kṛṣṇa-Balarāma and Śrī Śrī Śrī Jagannātha Baladeva Subhadra. The Kṛṣṇa-Balarāma Mandir, a grand traditional styled Vedic temple, now draws hundreds of thousands of visitors every year and a hundred thousand guests for Janmāṣṭamī, the day on which Kṛṣṇa appeared.

At present Srila Gour Govinda Swami Mahārāja is one of ISKCON's Governing Body Commissioners for Orissa and an initiating spiritual master.

