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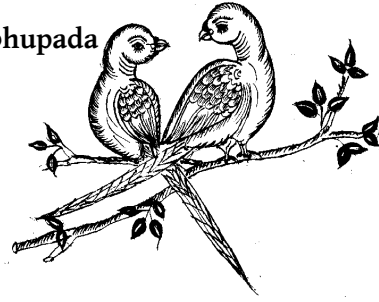
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Srila Nayananda Thakur



READING WORKS OF THE PREVIOUS ACARYAS

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Within the past five hundred years, many erudite scholars and ācāryas like Jiva Goswami, Sanatan Goswami, Vishwanath Chakravarti, Vallabhacharya, and many other distinguished scholars even after the time of Lord Chaitanya made elaborate commentaries on the *Bhāgavatam*, and the serious student would do well to attempt to go through them to better relish the transcendental messages. (Purport to *Bhāg.* 1.1.11.)

A sincere devotee must, therefore, be prepared to hear the Vedic literature like the Upanisads, Vedanta and other literatures left by previous authorities or Goswamis for the benefit of his progress. Without hearing such literatures, one cannot make actual progress.

And without hearing and following the instructions, the show of devotional service becomes worthless and therefore a sort of disturbance in the path of devotional service. Unless, therefore, devotional service is established on the principles of *śruti*, *smṛti*, *purāṇa* or *pañcarātra* authorities, the make-show of devotional service should at once be rejected. An unauthorized devotee should never be recognized as a pure devotee. By assimilation of such messages from the Vedic literatures, one can see the all-pervading localized aspect of the Personality of Godhead within his own self constantly. This is called *samādhi*. (Purport to *Bhāg.* 1.2.12.)

Those in the most exalted position of devotional service and ecstasy can live with Krishna always by remembering his pastimes. Srila Viswanath Chakravarti Thakur has given us a transcendental literary work entitled *Kṛṣṇa-bhāvanāmṛta*, which is full with Krishna's pastimes. Exalted devotees can remain absorbed in Krishna-thought by reading such books. Any book of *kṛṣṇa-līlā*, even this book, *Kṛṣṇa*, or our *Teachings of Lord Caitanya*, is actually solace for devotees feeling separation from Krishna. (*Kṛṣṇa*, p. 367.)

... false devotees think that studying books of the previous ācāryas is unadvisable, like studying dry empiric philosophies. But Srila Jiva Goswami, following the previous ācāryas, has inculcated the conclusions of the scriptures in the six theses called the *Ṣaṭ-sandarbhās*. False devotees who have very little knowledge of such conclusions fail to achieve pure



Unknown artist

The Pancha-tattva and the 64 Mahants

devotion for want of zeal in accepting the favorable directions for devotional service given by self-realized devotees. Such false devotees are like impersonalists, who also consider devotional service no better than ordinary fruitive actions.” (Purport to Cc. ādi 2.117.)

Sri Sanatan Goswami Prabhu, the teacher of the science of devotional service, wrote several books, of which the *Bṛhad-bhāgavatāmṛta* is very famous. Anyone who wants to know about the subject matter of devotees, devotional service and Krishna, must read this book. Sanatan Goswami also wrote a special commentary on the tenth canto of *Śrīmad Bhāgavatam* known as the *Daśama-ṭippanī*, which is so excellent that by reading it one can understand very deeply the pastimes of Krishna in his exchanges of loving activities. Another famous book by Sanatan Goswami is the *Hari-bhakti-vilāsa*, which states the rules and regulations for all divisions of *vaiṣṇavas*, namely, *vaiṣṇava* householders, *vaiṣṇava brahmacārīs*, *vaiṣṇava vānaprasthas* and *vaiṣṇava sannyāsīs*. This book was especially written, however, for *vaiṣṇava* householders.

... Srila Rūpa Gosvāmī is described as the *bhakti-rasācārya*, or one who knows the essence of devotional service. His famous book *Bhakti-rasāmṛta-sindhu* is the science of devotional service, and by reading this book one can understand the meaning of devotional service. Another of his famous books is the *Ujjvala-nīlamanī*. In this book he elaborately explains the loving affairs and transcendental activities of Lord Krishna and Radharani. (Purport to Cc. ādi 5.203.)

Actually going to Vrindavana involves taking shelter of the Six Goswamis by reading *Bhakti-rasāmṛta-sindhu*, *Vidagdha-mādhava*, *Lalita-mādhava* and the other books that they have given. In this way one can understand the transcendental loving affairs between Radha and Krishna. (Purport to Cc. ādi. 8.31.)

Śrī Kṛṣṇa-vijaya is a book of poems considered to be the first poetry book written in Bengal. ... It is very valuable for those who are interested in advancing in Krishna consciousness.

... The book *Śrī Kṛṣṇa-vijaya* was highly praised by Sri Chaitanya Mahaprabhu and it is very valuable for all *vaiṣṇavas*. (Purport to *Cc. madhya* 15.99.)

Articles written by my Guru Maharaja can be published without any hesitation.... (Letter to Hayagriva, 7 November 1969.)

Devotee 1: Srila Prabhupada, I remember once I heard a tape where you told us that we should not try to read the books of previous *ācāryas*.

Srila Prabhupada: Hmm?

Devotee 2: That we should not try to read Bhaktivinode's books or earlier books of other, all *ācāryas*. So I was just wondering...

Srila Prabhupada: I never said that.

Devotee 2: You didn't say that? Oh.

Srila Prabhupada: How is that?

Devotee 2: I thought you said that we should not read the previous *ācāryas'* books.

Srila Prabhupada: No, you should read.

Devotee two: We should.

Srila Prabhupada: It is misunderstanding.

Devotee 1: I think maybe he was thinking that there were some things about some of the Gauḍīya Maṭha books.

Srila Prabhupada: Maybe.

Devotee 1: And sometimes you said that better not to..., better to read your books.

Devotee 2: When the devotees went to India this year, they said that one of the *sannyāsīs* chastised them that, "You should never.... If I catch any of you buying a Bhaktisiddhanta book from the Gauḍīya Maṭha then I will take it away," something like this.

Devotee 1: Yeah, the reason was because he didn't want the devotees going to Gauḍīya Maṭha. But there's nothing wrong with the idea of studying the previous *ācāryas'* books.

Srila Prabhupada: No. Who said? That is wrong. We are following previous *ācāryas*. I never said that.

Devotee 1: All of your commentaries are coming from the previous *ācāryas*.

Srila Prabhupada: Yes.

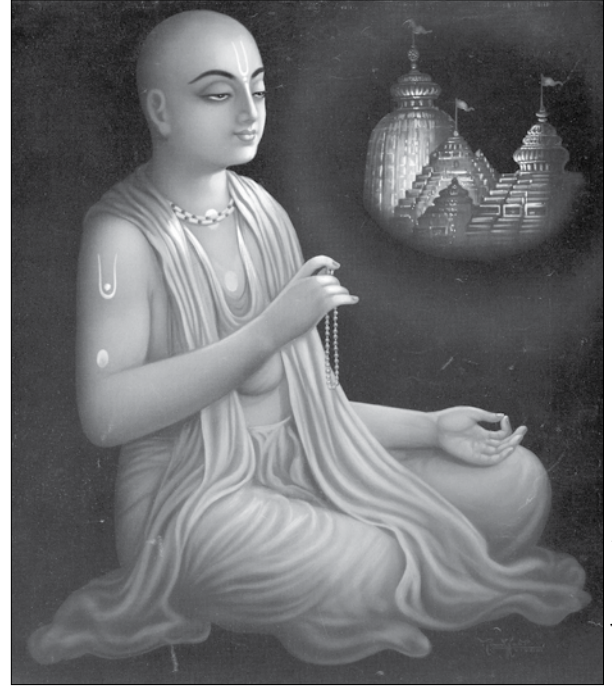
Devotee 3: But that wouldn't mean that we should keep all the previous *ācāryas'* books and only read them.

Srila Prabhupada: That is already there. You first of all assimilate what you have got. You simply pile up books and do not read — what is the use?

Devotee 3: First of all we must read all your books.

Srila Prabhupada: Yes.

(Morning walk, Perth, Australia, 13 May 1975.)



LORD GAURA'S JAPA

The poet Vasudev Ghosh

(*Suha-i-rāga*)

*ro-i ro-i jape gorā kṛṣṇa-nāma-madhu
amiyā jharaye yena vimala vidhu*

Weeping and weeping, Lord Gaura chants *japa*. He tastes the nectar of Krishna's name, which is like nectar dripping from a spotless moon.

*śiva vidhi nāhi pāya yāra pade bhaji
taru-tale baiṭhala saba saṅga teji*

Even Shiva and Brahma cannot approach to worship his feet. Leaving all companions, he sits alone under a tree.

*chāḍiyā sakala sukha bhela aśakati
sāta-kumbha kalevara bhāva vibhūti*

Shunning all pleasures, he became a materially disinterested ascetic. His body of seven cubits is filled with a great treasure of ecstatic spiritual love.

*dekhiyā sakala loka anukṣaṇa kānde
vāsudeva ghoṣa hiyā thira nāhi bāndhe*

Seeing him, everyone continuously weeps. Now Vasudev Ghosh's heart cannot be peaceful. ☹

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CHATURBHUJ DAS, THE IDEAL SON

From the Bhaktamāla of Sri Nabha

Sri Chaturbhuj Das was the youngest of the seven sons of Sri Kumbhanadas. He was an incarnation of Sri Vishal, an eternal companion of Sri Nathaji.

Once, Sri Kumbhanadas said to Lord Sri Nathaji, “My Lord, I want to have the association of devotees every day because without good association one cannot attain love of God.”

The Lord said, “When you beget a son, he will become a great devotee and thus give you the opportunity of having good association every day.”

When it was time for Kumbhanadas’s son to be born, the Lord took Kumbhanadas with him and entered the house of a *vrajavāsī* to eat butter. Because the butter was kept in a pot which was hanging from the ceiling, the Lord climbed on Kumbhanadas’s back to reach it. When the Lord began taking butter from the clay pitcher, his *cādara* slipped from his body and so he manifested two more arms to catch it. Seeing the Lord’s four-armed form, Kumbhanadas was very pleased. Meanwhile, a *gopī* came and after opening the door, stood speechless while watching this scene.

The Lord threw some milk into the face of the *gopī* and as she wiped her face, both the Lord and Kumbhanadas run away.

When the child was finally born, Kumbhanadas took him to Sri Vitthalanath Goswami, who named him Chaturbhuj Das. Although the child looked like an ordinary boy to the people in general, he discussed devotional service and transcendental knowledge with Kumbhanadas and Sri Nathaji.

Chaturbhuj Das would play and joke with Sri Nathaji. Once, thinking to make Chaturbhuj Das a wrestler, Sri Nathaji took him and entered the house of a *vrajavāsī*. There the Lord enjoyed eating the milk and cream which he found. However, a young girl in the house thought that they were thieves and loudly screamed. Lord Sri Nathaji ran away from that house, but his friend, Chaturbhuj Das, was caught and severely beaten.

Later on, Chaturbhuj Das complained to Sri Nathaji, saying, “You ate the cream and I got the beating.”

Sri Nathaji smilingly replied, “How will you become a wrestler without being beaten?”

— Translated by Bhumiapati Das. Unpublished manuscript.

GURUDEVA IS EVERYTHING

Nayananda Thakur’s

Śrī Kṛṣṇa-rasa-bhakti-kadamba 1.12

guru gati guru mati guru satya guru pati
guru bandhu bāndhava svajana
guru pitā guru mātā guru bhakti patha dātā
guru sarva siddhira kārana

Guru is the only goal, guru is the object of thought, guru is the eternal truth, guru is the husband and protector, guru is the friend and relative. Guru is the father, guru is the mother, guru is the giver of the path of bhakti and guru is the cause of all perfections.

— Translated from *Śrī-śrī-kṛṣṇa-bhakti-rasa-kadamba*. Edited and published by Sri Haridas Das. Haribol Kutir. Nabadwip. Gaurabda 463 (1950 AD).



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