

Founder Acharaya His Divine Grace Srila Bhakti Promode Puri Goswami Thakur

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We are practicing the path of Vaishnavism, the most effective spiritual path for keeping the present modern society at peace. In reality, although we are trying to keep ourselves peaceful, the influence of the present age, Kali-Yuga, is pulling us into quarrel, hypocrisy, and ignorance; thereby putting our daily lives in stress. In order to keep ourselves free from these influences, the Supreme Personality of Godhead Lord Sri Krishna appeared here 530 years ago, in the form of Sri Krishna Chaitanya Mahaprabhu, and showed us by example how to follow the path of Vaishnavism: Simple living and high thinking with loving relationships amongst each other.

*Yours in the Service of Sri Krishna Chaitanya Mahaprabhu's Mission,*

*His Divine Grace Srila Bhakti Bibudha Bodhayan Goswami Maharaja*



## RĀSA LILA VIRAHA RAHASYA

by Srila Viswanatha Chakravarti Thakura

One day Kṛṣṇa took the form of a goddess (Devi) and attracted the attention of Srimati Radharani, by first arousing her curiosity, and then compassion. The Devi told Sri Radhika how she felt very sad for the cheated Vraja gopīs and angry at the cheater Shyamasundara. Sri Radhika then explains how really He is not a cheater, but rather the foremost of lovers and tasters of rasa.

Responding to the indignant Devi's accusation of Her beloved, Sri Radhika said:

“Leaving everyone else, Kṛṣṇa performed pastimes with Me preceding the rāsa dance. Astonishingly, the very next moment, He left Me alone in the jungle. This seemingly unprecedented offense of Vraja's prince, who is an ocean of love, is in actuality not a wrong-doing. Please hear the truth of this.”

“Kṛṣṇa placed Me on a simhasana, which glistened with gems of unparalleled good fortune. He ornamented Me with many unique pastimes. Wandering from forest to forest, we enjoyed many pastimes. And during all this, Kṛṣṇa did not allow any of His other beloved gopīs to walk on the path of His thoughts.”

“Then in My heart I thought, “My dear sakhis cannot taste these pastimes which is a vast ocean of nectar. Instead, they burn in the flames of separation from Us. This is not just. Why should it be so? If We were to stay here for some moments, then My friends, who are frantically searching, will surely find Us and we would all be together again.” So I said, “O beloved, I can no longer walk. Let Us rest here.””

“Because He is the crest jewel of the wise, Kṛṣṇa knew all that was going on in My

heart. The incomparably wise Kṛṣṇa, the first of the rasikas, then thought in His heart:

“If I walk in the forest with this girl alone, then Her heart will be wounded by the suffering of Her friends. How can either of Us be happy in such a situation? However, if We stay here, then the gopīs will soon find Us. With their eyebrows raised, they will rebuke their innocent sakhi in many ways. Then all of our nectarean pastimes will be irrevocably interrupted. In a huff, they will all return to their homes, and thus there will be no glorious rāsa dance tonight.””

“Playfully curious Radhika had once asked Me, “O beloved, do You have the power to embrace millions of the ever-pure gopīs in a single moment? I wish to see that. Please fulfill this desire of mine.””

“Therefore, abandoning this girl for but a brief moment, I will make Her free from all pride and inculpable, for when gopīs find Her alone, they will realise that it was all My fault for leaving them and not Sri Radhika's. This will also cause an additional benefit that it will make all the gopīs feel sympathy and affection for Sri Radhika. If I were to stay with Her however, all the other gopīs would discover Us together, and would blame Sri Radhika for taking Me away from all of them. So in this way, I will take the entire responsibility on my head. Also, I will become indebted to Sri Radhika for leaving Her.”

“Showing them the incomparable, endless, burning fever Sri Radhika feels in separation from Me, I will plunge the gopīs into an ocean of wonder. Thus they will completely abandon their pride in their own love, for I will prove to them that Sri Radhika's love is far superior to that of all gopīs.”

“In performing pastimes of love, Sri Radhika is the best. And in love-in-separation, She is



the best – a million times more. These two kinds of love attain their highest purity and intensity in Sri Radhika alone. The love of Sri Radhika puts all other gopīs to shame, for Her love is the greatest.”

“If I were not to do this, the gopīs would become angry and condemn Us, saying to each other, “Kṛṣṇa is simply a lusty boy. That is why, even though our love is greater, He left us to enjoy with Sri Radhika in a secluded place.””

“In this way, I will show the gopīs how Sri Radhika's love-in-separation is a like a flaming volcano, many millions of times greater than theirs. When they are licked by the flames of that volcano, the gopīs will understand that their love is only a series of small lamps in comparison.”

“Thus the harmony I wish for will be created. The gopīs will form a circle for the rāsa dance, and when they see Sri Radhika in the center with Me, they will not become jealous or angry.”



“A physician may apply a pungent ointment to the diseased eye of a patient. He thus gets immediate pain; but later clarity of vision ensues. Similarly, a well-wishing friend may sometimes give his friend suffering, but that suffering will eventually lead to great

happiness.”

“Reasoning in this way, Kṛṣṇa held Me close to His chest, carried Me a few steps, sat Me down on a soft place, and then suddenly vanished from My vision.”

*Adapted from Sri Prema Samputa (texts 75-90), by Srila Viswanatha Chakravarti Thakura, translated by Sri Kusakrata Das*

## PASTIMES & INSTRUCTIONS OF SRILA GAURA KIŚORA DAS BABAJI MAHARAJA

*Compilation by the Editors*

Srila Gaura Kisore Das Babaji Maharaja was the perfect example of extreme renunciation. When his wife died, Vamsi das – *grihastha* name of Babaji Maharaja – felt inclined to renounce the simple and regulated life he was practicing. He then travelled to Vrndavana. After having wandered around the sixty-four miles of Vrndavana, visiting all the holy places there, Gaura Kisora Das Babaji, accepted the clothes of one in the renounced order of life, from Srila Bhagavata Das Babaji Maharaj. At this time, he maintained his life by simply practicing *madhukari* and sleeping under a different tree each night. He saw all the residents of Vrndavana as being the direct personal associates of Sri Kṛṣṇa and offered his obeisances to every tree, creeper, insect, and locust in the holy dhama.

For many days he stayed in Barsana. There, among other kinds of service that he rendered, he would constantly make flower garlands for Radha and Kṛṣṇa. In this way, he enjoyed great transcendental happiness. Srila Babaji Maharaja stayed in Vrndavana for nearly thirty years, experiencing great inner satisfaction by rendering all kinds of services to the Master and Mistress of Vrndavana, Sri Radha and Kṛṣṇa. After this time, by the mercy of the Divine Couple, he





was ordered to go to Nabadwipa dhama in Gauda mandala. Seeing Nabadwipa dhama as non-different from Vrndavana, Babaji Maharaja made his way to Gauda mandala, the holy place of Sri Gaurasundara's sweet pastimes. There, he visited all the holy places connected with Lord Gauranga.

At this time, Babaji Maharaja constantly found himself overwhelmed by different divine moods of ecstasy. Sometimes in one of these moods he would go to the banks of the Ganges crying “Gaura! Gaura!” and dancing, and then fainting in ecstasy. On the banks of the Ganges, there was a small forest grove. There he would wander, lost in ecstatic remembrance of the divine pastimes of Radha and Govinda. Sometimes he would wander in the jungle oblivious to his own bodily existence, dressed only in his *kaupina*, and sometimes he would simply wander around naked. Sometimes he would quietly chant the holy name with the help of his tulasi beads. Sometimes he would chant japa using a knotted cloth as beads to count the names on. And sometimes he would go to Svananda-Sukhada-Kunja in Godruma. There he would stay on the porch of Bhaktivinode Thakura's place and hear from his lips the sacred message of *Srimad Bhāgavatam*.

Babaji Maharaja did not associate with other babajis very much. Normally he would wear only a *langoti* and nothing more. However, one day he begged a good quality dhoti, a kurta, a walking stick and a nice turban from someone. Wearing these, he went to Bhaktivinode Thakura's ashrama. Upon seeing him, Bhaktivinode Thakura thought, “See how Babaji Maharaja's appearance has changed! He has taken the ordinary dress of a *grihastha*. He is wearing nice clothes now and is carrying a walking stick like a landlord. What has happened to him?”

Babaji Maharaja offered pranama and sat down. Bhaktivinode Thakura then asked him, “Babaji Maharaja, today I see that your appearance is very different. May I ask why is this?” Babaji Maharaja replied, “These days there are so many babajis, and many of them are such brutes that if one even mentions their names it will be sinful. They are engaged in such misconduct that a *grihastha* is thousands of times superior to them. In the name of *parakiya-bhajana* they engage in mundane activities and they will all go to hell for it. Therefore, I think that I should not remain a babaji. I will wear the clothes of a *grihastha*, and then people will not look upon me as one of these babajis.” Bhaktivinode Thakura said, “You have spoken correctly Babaji.”



Once Babaji Maharaja turned up at the Yoga Pitha, birthplace of Lord Caitanya, at two o'clock in the morning. Amazed, Srila Bhaktisiddhanta Saraswati Thakur enquired how he got there in the pitch black of the night. Babaji Maharaja replied, "Someone



brought me here." "Who could have brought you such a distance at this time?" enquired Bhaktisiddhanta. No answer was received from Babaji. Finally, he concluded, "It must have been Kṛṣṇa who personally brought you here or else how did you cross the Ganges? How did you find your way across the dark fields?" But Babaji Maharaja would not answer more than, "One person brought me across the river, that's all."

The essence of Babaji's instructions was that: "The Divine Name of Krishna offers the one and only shelter. One should never try to remember Radha-Damodara's transcendental pastimes by artificial methods. Constant chanting of the Divine Names will purify the heart. By chanting Hari Nama, the syllables of the maha-mantra (*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rama Hare Rama Rama Hare Hare*), will gradually reveal the spiritual form, qualities, pastimes of Sri Kṛṣṇa. Then you will realize your own eternal spiritual form, service, and the eleven particulars of your spiritual identity (*ekadasa bhava*)."

*Adapted from the writings of Sri Nandanandana Dasa and Srila Bhaktivedanta Narayana Goswami Maharaja*

## VRAJA KUMARIS PREPARING FOR KATYAYANI VRATA

*By Srila Kavi Karnapura*

With great affection, the gopī mothers warned their daughters, "Your young bodies are as delicate as flowering creepers, therefore, you cannot endure painful austerities. How will you be able to suppress the bliss you are feeling within, and suddenly show the determination needed to perform such difficult activities? Since you will not be able to do it, you should not

attempt to undergo this vow of worship. We have never seen you do such a thing before."

Such discouraging words merely increased the gopīs' determination. The mothers then inquired from their daughters, "O young girls! Who is the devata whom you are worshiping? Is it Uma, Umapati, Madhava, Kamala, or Brahma? What type of puja are you doing? Is wealth required? Who is the acharya directing the chanting of the Vedic mantras? Think about these carefully and tell us."

To stop any further discussion of the subject, which might reveal their hidden intentions to attain Kṛṣṇa, the unmarried gopīs thought about their mothers' words and answered with modesty, "If any living entity puts his determined faith in any devata, then that devata will surely fulfill his desires. Therefore, we will satisfy our desires by increasing our worship of goddess Katyayani. We have employed our minds to serve as the best of acharyas. His orders will determine our future and bring us to our goal. While waking or sleeping, our mental acharya is chanting a mantra to help us fulfill our purpose."

Being discouraged by their mothers' words from performing the Katyayanivrata, the gopīs felt temporarily despondent. Nevertheless, when the first day of the Hemanta season arrived, waves of blissful rasa agitated the ocean of their hearts. With great enthusiasm, they collected *havisyanna* and the other articles to execute the Katyayani vrata.

The bodies of the gopīs revealed a distinct type of beauty while undergoing the hardship of the vrata. Since they no longer chewed tambula, the natural luster of their lips glowed prominently. Though their skin turned somewhat pale and hardened without



their daily oil massages, their bodies glistened like fresh asoka leaves washed by the rain. Since they no longer applied oil to their hair, it became dull and dry like the minds of the destitute. From eating only once a day their bodies became very thin and lost their natural effulgence. Though they still wore gems and jeweled necklaces, their bodies looked as lackluster as the second phase of the dark moon. Seeing the intensity of their penance and their emaciated condition, all the Vrajavasis were astonished and felt pity for their young daughters.

The burning desire to attain Kṛṣṇa within the minds of the gopīs, interrupted their sleep, and forced them to wake up in the middle of the night. Although insufficient sleep reddened their eyes, they washed their faces, discarded their white sleeping dresses, and put on auspicious pink clothes. While throwing off the lethargy of sleep, they joyfully considered, “Following the scriptural injunctions, let us take an early morning bath in the Yamuna.”

Every morning the gopīs would meet according to the secret agreements they had made the night before. Welcoming each other with respectful words, they embraced and exchanged great love. With their impeccable qualities and graceful lotus stem-like arms the gopīs looked like an attractive cluster of lotuses walking down the path. Alone they felt shy and hesitant to approach Kṛṣṇa, but as a group they shone with the pride and power of a dazzling cascade of light.

Spreading their radiant effulgence in all directions, the gopīs appeared like a garland of lightning bolts moving on the earth. Every day, before sunrise, these lovely young ladies went to the Yamuna while singing loudly about the qualities of Lord Hari who is

forever praised by heavenly gods like Brahma. Full of rhythm and precise intonations, their voices blended harmoniously with the soft sweet notes of their vīnas. A sweet smell emanated from their mouths as the gopīs engaged in kirtana. Captivated by that fragrance, swarms of bees flew excitedly toward their lotus faces hoping to drink the nectar. When the gopīs blinked their eyes in fear of the buzzing bees, the beauty of their faces greatly increased.

The chiming sounds of their bangles conquered the chirping of love-maddened sparrows. Just as the hot sunshine does not wilt the lotus flowers, the faces of the gopīs remained fresh and attractive, even though they constantly burned with the desire to meet Kṛṣṇa. The maidservants of the gopīs followed behind them carrying the finest ingredients for devi-puja which they had collected according to strict rules.

Thus the Vrajakumaris, brimming with affection, ignored the restrictions imposed by their elders and proceeded to the bank of the Yamuna. Although Yamuna Devi is the daughter of the Sun-god, who removes all darkness and afflictions, she herself is filled with streams of darkness. With the eyes of her swirling waves, Yamuna Devi could directly perceive the faith of the young women who desired Nandasuta as their husband.

Seeing the agitation caused by their blossoming prema, Yamuna Devi wanted to embrace the gopīs with the playful hands of her waves. Yamuna respectfully said, “O sakhis! Come, come!” Then she made a ‘jhat! jhat!’ sound with her waves in response to the delicate ‘jhat! jhat!’ sound of the gopīs’ ankle bells, as they quickly ran down the forest path. Understanding the desire of the young girls, Yamuna Devi





offered her respects and tenderly looked at the gopīs from the corners of her lotus flower eyes.

The rays of the rising sun instigated pleasure pastimes among the pairs of reunited cakravaka birds who had been separated the night before. Water birds chirped gaily while flying overhead. Upon arriving at the Yamuna, the impatient Vrajakumaris immediately threw off their woolen shawls. Covered by thin white cotton bathing outfits, the blissful bodies of the gopīs looked more beautiful than a stream of falling snow. The gopīs shivered and softly sighed due to the chilly morning air. The quivering of their leaf bud-like lips revealed the splendor of their pearly white teeth.

The gopīs smiled gently and giggled upon noticing their friends feeling the same way. Reacting to the biting cold, the gopīs made a comic scene by slapping their arms and crossing their legs in various contorted postures. Commencing their vrata, the Vrajakumaris offered obeisances to Kalindi before bathing. Climbing down the bank, they slowly entered the water. Ignoring the cold, they followed all the prescribed rules and completed their bath. Then they joyfully ran back up the banks of the Yamuna. After coming out of the Yamuna the gopīs felt elated over courageously tolerating the painful cold water.

The water dripping from the garments on the limbs of the young, beautiful, doe-eye gopīs with pretty smiles, fell onto the earth. It seemed that their bodies wept golden tears after being tortured by the cold black waters of the Yamuna. The water birds that had spent their youth among the blooming lotus flowers in the Yamuna saw these drops as the wonderful essence of nectarean beauty. The shimmering light emanating from their

golden bodies made the gopīs look like blissful embodiments of the goddess of fortune. The water previously caught in their hair now poured out rapidly. It appeared as if the gopīs cried out of fear.

As they gracefully dried themselves with small towels, the gopīs looked very beautiful. After removing the water from their bodies, the gopīs compassionately gave up their enmity toward the cold water. While drying and arranging their hair, it seemed that they were showing affection to their weeping hair. The tender Vrajakumaris had achieved a unique position due to their sweet beauty and refulgent golden complexions.



After bathing and drying their creeper-like bodies, the gopīs looked even more beautiful as they filled their lotus mouths with the sweet name of Kṛṣṇa. Even Lakshmi Devi could not surpass their fortune. While dressing in fresh clothes, they thoroughly immersed their minds in remembrance of Kṛṣṇa. The borders of their dresses were ornamented with attractive lacing of gold and silver threads. After tying up their hair, the gopīs, who are expert in various arts, proceeded to a special place on the bank of the Yamuna. They occasionally sighed from the cold while carrying the puja



paraphernalia that they had painstakingly gathered. The sweet fragrance of their breath attracted swarms of bees. But the gopīs felt nervous and twitched their eyebrows because they could not tolerate the cold wind generated by the wings of those bees. Feeling compassionate, Surya Deva gradually dispelled their chill by caressing them with his gentle warm rays. Thus, Surya Deva showed more affection to the gopīs than to his own daughter Yamuna Devi.

*Adapted from Ananda Vrindavan Campu by Srila Kavi Karnapura, translated by Bhanu Swami and Subhag Swami*

## GLORIES OF ŚRĪMAD-BHAGAVAD-GĪTĀ

*by HDG Srila Bhakti Bibudha Bodhayana  
Goswami Maharaja*

*Śrīmad-Bhagavad-Gītā-Upaniṣad* is a part of the great epic *Mahābhārata*. It contains eighteen chapters and seven hundred verses. Of the eighteen chapters, the first six chapters discuss selfless *karma-yoga*, the next six chapters discuss *bhakti-yoga* and the last six chapters discuss *jñāna-yoga*.

In this age of Kali, devotional service to the Supreme Lord by human beings has been covered by *karma* (fruitive activities) and *jñāna* (impersonal knowledge). As a result, despite being the most advanced creation of the creator, human beings are transmigrating through eight million different species of life like birds and animals. After receiving the human form of life, which is rare even for the gods and goddesses, they are acting like animals, far from the ultimate goal of life.

The ultimate goal of the human form of life is not to become intoxicated by bodily happiness like animals; but rather to go back to the spiritual abode Goloka Vrindavana. By

being constantly immersed in chanting the Supreme Lord's transcendental holy names the '*Hare Kṛṣṇa Mahā mantra*', one enjoys complete bliss. This process of devotional service is the only means to attain the shelter of the Supreme Lord and go on to realize one's constitutional position in the eternal service of Śrī Rādhā-Govinda.

Lord Kṛṣṇacandra is the embodiment of complete transcendental bliss. How can we make Kṛṣṇacandra appear within our hearts and thus taste transcendental bliss?

As described in scripture  
(Śrī madbhāgavatamāhātmyam 3.73)

*sakala-bhuvana-madhyenirdhanāste'pidhanyā  
nivasatihṛdiyeśāmśrī-harerbhaktirekā  
harirapinija-lokaṁsarvathātovihāya  
praviśatihṛditeśām bhakti-sūtropanaddhaḥ*

“Glorious are those in whose hearts unalloyed devotional service to the Supreme Lord is manifest, even though they may be the most poverty stricken in the fourteen worlds. Lord Kṛṣṇa, being bound by the rope of devotional service, leaves His own abode Vaikuṇṭha and enters their hearts.”

Although human beings have variegated activities, they have one objective in life – that is to be happy. Devotional service is the only means to achieve actual happiness. Being intoxicated *karma* and *jñāna*, they have neglected the process of devotional service. Thus they are tussling with the Lord's illusory energy known as *māyā*.

In this way they are uselessly wasting their precious and rarely attained human life, entangled in the cycle of repeated birth and death. What to speak of this, even when the compassionate Supreme Lord personally appears in this world to deliver them from their miserable condition of life, unfortunate human beings fail to realise Him due to





being bewildered by *karma* and *jñāna*. For this reason, the Supreme Lord has manifested before us in the form of *Śrīmad Bhagavad-gītā-Upaniṣad*.

According to *Śrīmad Bhagavad-gītā*, Lord Kṛṣṇa played the role of Arjuna's charioteer during the battle between the Kauravas and Pāṇḍavas at the religious battlefield of Kurukṣetra. By this pastime, Lord Kṛṣṇa tried to impress upon the living entities that this material world is like a full-fledged battlefield. Who attains victory in this battle? Only one who is favored by the Supreme Lord attains victory and relishes complete happiness.



From the description in *Bhagavad-gītā*, it appears the Kauravas had a far greater number of soldiers. Thus one would expect them to defeat the Pāṇḍavas. However, they were ultimately defeated by the Pāṇḍavas who were devotees of the Lord. Therefore, it should be concluded that the devotees who have bound the Supreme Lord in their hearts by the rope of unalloyed devotional service will ultimately achieve victory by the mercy of the Supreme Lord. Similarly, in this age of Kali, by chanting the holy names of the Supreme Lord, one will achieve victory even in the present disturbing environment.

While standing on that battlefield, Lord Kṛṣṇa, through Arjuna, personally instructed all living entities how to get free from the battle of material existence:

*sarva-dharmān parityajya mām ekaṁ śaraṇam  
vraja  
ahaṁ tvām sarva-pāpēbhyo mokṣayiṣyāmi mā  
śucaḥ*

“Give up all types of religion (*karma*, *jñāna*, and so on) and simply surrender unto Me. I will personally free you from all sinful reactions. Therefore, do not fear at all.”

In this way, for one who completely surrenders to the Supreme Lord Kṛṣṇa without deviation, Kṛṣṇa Himself takes full responsibility to maintain him and to protect him from the reactions of his previously committed sinful activities.

This surrender is like the gateway to the realm of devotional service. If one wants to enter a house, he has to do so through the door. Similarly, the instructions of *Śrīmad Bhagavad-gītā Upaniṣad* are like the door to devotional life. By daily reciting this literature in the proper method, human beings will gradually make advancement on the path of devotional service. Eventually they will attain the ultimate goal of life – devotional service to the Supreme Lord.

*Śrīmad Bhagavad-gītā Upaniṣad* has also been compared to a cow, which is the essence or source of all the *Upaniṣads*.

*sarvopaniṣado gāvo dogdhā gopāla-nandanah  
pārtho vatsaḥ sudhīr bhoktā dugdham  
gītāmṛtam mahat*

“*Śrīmad Bhagavad-gītā*, the essence of all *Upaniṣads*, is compared to a cow. The cowherd boy Lord Kṛṣṇacandra is the milkman of this cow, Arjuna is the calf and



the wise and learned devotees are the drinkers of this milk of *Bhagavad-gītā*.”

If a calf does not nuzzle the udder of its mother, it is very difficult for the milkman to milk the cow. In the same way, Arjuna induced the milk of the Lord's nectarean words, which are most beneficial to all living entities, by asking Him confidential questions. Thus, this milk of *Bhagavad-gītā* has become available to the knowledgeable, the qualified and the pure devotees.

Having already drunk this nectarean milk in the form of the Supreme Lord Kṛṣṇacandra's words, our most respected spiritual masters and all the other previous and later *vaiṣṇava ācāryas* have instructed us to similarly relish it.

*Adapted from the Introduction (by HDG Srila Bhakti Bibudha Bodhayan Goswami Maharaja) to Bhagavad-gītā (published in Bengali) by HDG Srila Bhakti Promode Puri Goswami Thakur*

## GLIMPSES OF THE LOTUS FEET OF SRILA PRABHUPADA

By HDG Srila Bhakti Promode Puri Goswami  
Thakur

Once, standing on the front porch of the temple, Srila (Bhaktisiddhanta Saraswati Thakura) Prabhupada was viewing the Deities of Sri-Sri Guru Gauranga-Gandharvika-Giridhari at the Sri Caitanya Math. The door of that temple is not very wide and Srila Prabhupada did not have his glasses on.

Standing next to him was one of his dear disciples. The disciple thought, perhaps Prabhupada could not view the Deities very well through the narrow doorway. He said, “Prabhupada, this doorway is not very wide.

So it is not possible to view the Deities very well from inside.” Hearing this, Prabhupada smiled, and he said for the benefit of all of us, “We should not think of the Supreme Lord as an object of our vision. Instead, we should meditate on the thought of how we can acquire some qualifications so we can become worthy objects of His vision. We should think about whether He wants to see us, and whether He will want to reveal Himself to us.”

*atah sri-sri Kṛṣṇa-namadi na bhaved grahyam-  
indriyaih  
sevonmukhe-hi jihvadau svayam-eva  
spuratyadah  
(Bhakti-rasamrta-sindhu, Eastern Wave,  
2.109)*

“The holy name, form, qualities, and pastimes of Sri Kṛṣṇa are divine and transcendental. They cannot be experienced by material senses. The Lord manifests Himself spontaneously on the tongue of a devotee who is eager to serve Him.”

Just as a devotee waits to see the Lord with great patience and eagerness, sometimes the Lord also waits with great patience and eagerness to see His devotee. It is described in the *Caitanya-caritamṛta* how the hidden Deity of Gopal in Vrindavan was waiting for His beloved devotee, Sri Madhavendra Puri.

*bahu-dina tomara patha kari niriksana  
kabe asi madhava ama karibe sevana  
(Sri Caitanya-caritamṛta Madhya-lila 4.39)*

“For many days I have been watching the road for you, and I have been wondering, ‘When will Madhavendra Puri come here to serve Me?’” In this way the Supreme Lord, who succumbs to His devotee's love, waits to see His devotee with great eagerness.



*bhaktera dravya prabhu 'kari' kari' khaya  
abhaktera dravya prabhu 'ulati' na caya*

“The Lord will grab food from His devotee, but He will not even glance at anything given by a non-devotee.” This is why the eagerness to serve Him in loving devotion has to be present.

Srila Prabhupada's loving devotion for the lotus feet of his Gurudeva is beyond our comprehension. At one time he told us, “When I used to think that I was a big scholar of mathematics and philosophy, by my good fortune I got *darshan* of the lotus feet of Sri Gurudeva. He ignored everything that was previously appreciated in me by others: my truthfulness, my moral and pious life, and scholarship, knowing them to be of little value. When he ignored whatever was good in me, I realized how good he himself was, he who could ignore so many ‘good qualities’ in me; what inconceivable wealth there was in him. Being ignored by him, I realized that there was no one more fallen than me, more contemptible than me, and that this was my real identity. This great soul did not consider the things which I considered to be highly desirable, such as scholarship and pure moral character, to have any value. Then I realized what was in this great soul was absolutely priceless. I prayed very humbly to the Supreme Lord for His mercy. Later, by the mercy of the Supreme Lord, I realized that without receiving the mercy of this great soul and serving him, nothing good could happen to me.”

“When I realized that and acted accordingly, by taking shelter of the lotus feet of Sri Gurudeva and by receiving his unlimited causeless mercy, I considered my life fulfilled. I have understood that if the people of the world do not receive the same jolt that I received from my Gurudeva, then their consciousness will not be awakened.”

“Therefore, I am telling everyone, ‘I am more stupid than anyone else in the world; please, all of you, do not be stupid like me. Do not live your life within the limitation of a calculating consciousness. Please enter the realm of the unlimited, and you will become very wealthy. I am only asking you to accept that which I have understood, by the causeless mercy of the Supreme Lord, to be supremely beneficial.’”

In another place he wrote, “Even after seeing Srila Gaura Kishore Das Babaji, many people, the immature and the clever, the young and the old, the scholarly and the foolish, those lacking devotion and those proud of their devotion, did not have the proper transcendental vision to see him. This is the transcendental power of a pure devotee. Hundreds of people came to him for his instruction, to fulfill their material desires. But that instruction was actually deceiving them. Many people take the garb of *sadhus*, and many people outwardly act like *sadhus*, but in reality, not only are they not *sadhus*, but they are very far from any *sadhu*. But there is no such impurity in my Lord. By his own example he demonstrated that purity was truth.”

“His genuine affection was incomparable to anything in this world. He had no dislike for his competitors or his enemies. Even to those who received his mercy, he did not demonstrate any external favor. He used to say, “In this world there is no one who is the object of my liking or disliking. I consider everyone to be respectable.””

Another inconceivable thing was that often deceitful, materialistic people, whose mood was unfavorable to pure devotion, would surround my Gurudeva without understanding his real position. They considered themselves objects of his affection yet kept their attachment to petty things. But he did not outwardly make any





effort to get rid of them, nor did he accept them in any way.

On the 29th of October, 1934, Srila Prabhupada discovered the place of pilgrimage where Srila Rupa Goswami saw Sri Gopal in the village of Sati-gara in Mathura. I remember in 1935, starting from the 8th of October, Srila Prabhupada observed Sri Damodar-vrata on the bank of his beloved Sri Radha Kunda. Every day he gave lectures on *Srimad Bhāgavatam*, *Sri Caitanya-caritamṛta*, *Upanishads*, and other holy scriptures. Every day he would circumambulate Sri Radha Kunda and would hear or talk about the eight daily pastimes (*asta-kaliya-lila*). At this time, to properly serve Sri Vraja-mandal, he started regular meetings, preaching the glories of Sri Vraja-Dham (*Sri Vraja-Dham Pracarini Sabha*).

How much he loved talking about Kṛṣṇa is inconceivable. He would talk about Him for hours on end, and if anyone asked or even gestured for Srila Prabhupada's prasadam to be brought in, he would be displeased. There were times when his disciples requested him not to talk very much, being so instructed by experienced doctors. If anyone would ask him how he was, Srila Prabhupada would answer, "I am fine. My only disease is that I am not allowed to talk about Kṛṣṇa."

Srila Prabhupada was extremely affectionate to his disciples, and if he found out any one of them was bewildered by *Maya* he would shed tears. In confronting those who had a demoniac mentality, he was deadly like a thunderbolt. Yet in his loving relationships, his heart was softer than a flower. In any of his *Maths*, if any of his servants had to face a difficulty due to lack of money, Srila Prabhupada used to take great care to send that money as soon as he heard about it. He could not bear the thought that a devotee had to undergo hardships due to lack of money. He used to become very concerned if

he heard of any devotee being ill. His affection could not be compared with that of millions of fathers and mothers.



If we were ever sad and miserable, as soon as we sat near him, all sadness went away due to the shower of his unlimited affection. Even his chastisement seemed very sweet.

"Srila Prabhupada has chastised me," we would say with great pride, and considered ourselves to be very fortunate. All difficulties in our service were made worthwhile a million times over when we could see the signs of pleasure on his affectionate lotus face. What we felt can be expressed by this verse of Srila Bhaktivinode Thakura in his book *Sarangati*:

*tomarasevaya duhkha haya yata, seo ta' param sukha*  
*seva-sukha-duhka parama sampada, nasaye avidya-duhkha*

"The suffering that comes from Your service is also our supreme happiness. Both the suffering and the happiness that come from Your service are our greatest treasure, and they destroy the miseries that come from ignorance."





If we could not properly perform some service which had been ordered by Srila Gurudeva, it would cause us great sadness. Our service to Srila Gurudeva seemed to consist of everything: devotion, worship, meditation, realization, austerity, and sacrifice. He was most dear to Kṛṣṇa. Therefore, if we could somehow bring him some satisfaction, we considered that the highest fulfillment of our devotional practice.

If Srila Prabhupada went away from us for a few days, our hearts would ache in separation. We would think day and night, “When will he come back again?”

Alas! How many years have passed since he left this planet! How am I spending my days in this long separation from him? Why is my soul still living here? For the sake of what kind of happiness? Perhaps due to my offenses to the holy name and at the lotus feet of Srila Prabhupada, my heart has become hard like a thunderbolt and it does not feel any pain anymore. If I really loved him, how could I live this worthless life here? O merciful Lord, please protect this fallen servant of yours. Even though I am so fallen, so sinful, and so deviated from the path of devotional service, please pick me up and put me at the shelter of your lotus feet.

Once you did give me shelter at your lotus feet, considering me the servant of the servant of your servants. We also got the assurance that if necessary, you would come here again and again to rescue the fallen souls, like myself. O merciful Gurudeva, your heart is so full of affection! Please forgive all the offenses I have committed at your lotus feet, knowingly or unknowingly. The day before you left us, I clasped your lotus feet on my chest, and you looked at me with eyes full of affection. Please remember that. I am stupid, ignorant, bereft of scriptural knowledge; I do not know what is

good or bad for me. Please correct me and make me worthy of your service. Please make me understand what my faults are and what my offenses are, so I will have the privilege of serving you. Sri Caitanya Mahaprabhu said to Murari Gupta,

*sei bhakta dhanya, ye na chare prabhura carana*

*sei prabhu dhanya, ye na chare nija-jana durdaive sevaka yadi yaya anya sthane*

*sei thakura dhanya tare cule dhari ane*

(Sri Caitanya-caritamṛta, Antya-lila 4.46-47)

“Glorious is that devotee who does not give up the shelter of his Lord, and glorious is that Lord who does not abandon his servant. If by chance, a servant falls down and goes somewhere else, glorious is that master who captures him and brings him back by the hair.”

You gave me the Tulasi beads so I could offenselessly take the holy name. But alas, I am still indifferent to that. My worshipable Godbrothers, who are all my well-wishers, have set such examples for me by their own actions, but I was not inspired by that. I do not have the desire to take the holy name, what to speak of having love for the holy name. Have I been deprived of the mercy of the holy name due to my offenses at your lotus feet and the lotus feet of the Vaisnavas? O merciful Prabhupada, please give me love for the holy name. Please inspire me. Let those lotus feet of yours, which I had the good fortune to hold to my chest and which are more cooling than millions of moons, be installed and be worshipped in my heart for all eternity. This is my only prayer to you.

*From a collection of articles by HDG Srila Bhakti Promode Puri Goswami Thakur*



## MAHAPRABHU'S SIKSA TO DEVANANDA PANDIT ON VAISHNAVA APARADHA

by HDG Srila Bhakti Promode Puri Goswami  
Thakur

No one was more vocal in condemning Vaishnava aparadha, than Vrindavan Das Thakur. He quotes the Nāradya-purāṇa to say, “One who is openly fallen hurts only himself, whereas a phony saint is worse, because he drags all of his followers down with him.”

In another place he says: “People eagerly come to hear spiritual instructions from someone they think is saintly based on his external appearance. Unfortunately, instead of receiving nectar, they may hear criticism directed against real saints and so plunge deep into the abyss.”

In the *madhya khanda* of Sri Caitanya Bhagavata, he tells of a situation like this that arose during the time of Lord Chaitanya.

One day, Mahaprabhu was walking through Vidyanagar with His associates. He arrived at a dike by a rice paddy near the house of Sarvabhauma Bhattacharya's father, Mahesvara Visharad. A Vedic scholar named Devananda Pandit had built his dwelling by the side of this embankment. Devananda had earned a reputation as a teacher of the Bhāgavata-purāṇa. The public held him in high esteem not only for his learning but also for the strictness of his renunciation, for he maintained a life of asceticism as rigorous as that of a sannyasi. Unfortunately, due to a strong desire for liberation and a lack of devotion, he could not comprehend the real import of the Bhāgavatam, which is an ocean of liquid love, *bhakti rasa*. He possessed *jnana*, but due to *aparadha*, he had not realized that Kṛṣṇa is the ultimate goal. Mahaprabhu was passing by just as Devananda was delivering a lecture on the

*Bhāgavatam*. Mahaprabhu overheard part of his commentary, but what He heard did not please Him, for *bhakti* played no part in it. Mahaprabhu became enraged and spoke out:

“How dare this rascal interpret the *Bhāgavatam*? He is completely ignorant of its essence. On what authority does he speak? The *Bhāgavatam* is the literary incarnation of Kṛṣṇa and devotion to Kṛṣṇa is described in it as the ultimate goal of human life.

“The four Vedas say that the *Bhāgavatam* is a manifestation of divine love. The Vedas are like the cream that Sukadeva Goswami churned to produce the *Bhāgavatam*, its butter-like essence, which he then served to Pariksit Maharaja. Sukadeva is very dear to me and he is fully conversant with the esoteric truths revealed in the *Bhāgavatam*. The *Bhāgavatam* is full of descriptions of My absolute position and nature, all of which are approved by Me. Whoever makes the slightest distinction between Me, My pure devotees and the *Bhāgavatam*, is doomed.”

Although the Lord spoke these words in anger, the Vaishnavas were greatly pleased with the instructions. He continued:

“Anyone who does not recite the teachings of the *Bhāgavatam* in the light of *bhakti* is wallowing in ignorance. This rascal is continuously talking without a single mention of *bhakti*; I will shred his copy of the book!” The Lord stepped forward, but the Vaishnavas pleaded with him not to carry out his threat.

The *Śrīmad Bhāgavatam* is eulogized throughout the Vedas as the most profound and esoteric work of literature. Poisoned by education and pride, a so-called pandit cannot grasp this truth. One who boasts of fully comprehending the *Bhāgavatam* completely misses its essence. One who knows that it is non-different from the



inconceivable Supreme Lord is enlightened about its purport — pure devotion.

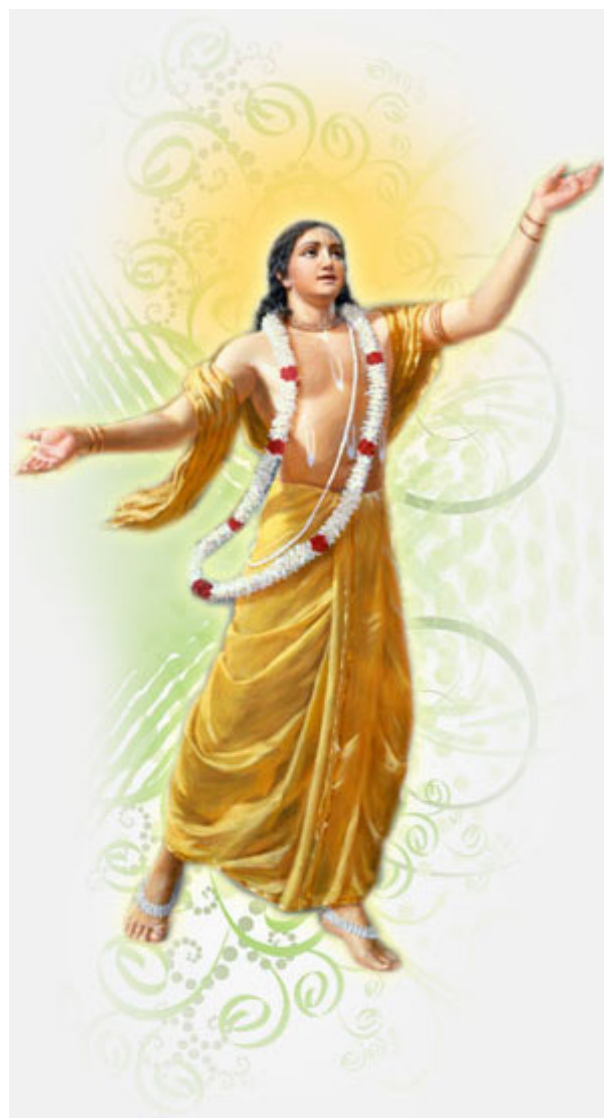
Devananda Pandit was resplendent with all good qualities. Rarely does one meet a personality of such high stature. However, those who have a false understanding of the *Bhāgavatam*, as well as those who praise them, are punished by Yamaraj, the universal judge. Srila Prabhupada expands on the last of these statements:

“In spite of being a highly talented and cultivated scholar, one may not understand the essence of the *Bhāgavatam*. Those who attempt to glorify such scholars are subject to the chastisements of Yamaraj, who assesses our deeds and rewards or punishes us accordingly.” (*Gauḍīya-bhāṣya to Chaitanya Bhāgavata, Madhya 21.27*)

In other words, if a learned scholar like Devananda Pandit could misunderstand the purport of the *Bhāgavatam*, then how much more difficult it will be for fools like us who merely pose as scholars of that transcendental literature? We will have to face the consequences of our actions when we meet Yamaraj on the day of judgment.

Mahaprabhu's anger towards Devananda Pandit was rooted in an event that had taken place before Mahaprabhu's appearance, when the Earth was devoid of devotional ecstasy. Devananda had committed offenses against Srivasa Thakur, the incarnation of Narada Muni, the personification of devotion. At that time there were only a small number of devotees scattered here and there, and they were suffering on account of the world's indifference to love of God. The scholars of Nabadwip were engaged in studying the *Gītā*, *Bhāgavatam* and other scriptures, but unfortunately none of them were teaching their true meaning, Kṛṣṇa *bhakti*. Since these pandits never cultivated a service attitude, they were unable to appreciate the

devotional conclusions of these literatures.



One day the great devotee Srivasa Thakur wanted to hear a discussion on the *Bhāgavatam*, so he came to Devananda Pandit's lecture and sat in the audience. The entire *Śrīmad Bhāgavatam* is composed of transcendental syllables steeped in devotional relish of love of Godhead. Upon hearing the *Bhāgavatam* slokas, Srivasa Thakur entered a deep state of ecstasy. The eight manifestations of deep spiritual emotion (*aṣṭa-sāttvika-vikāra*) such as shivering, hairs standing on end and weeping overwhelmed him. He started to let out long sighs and then to cry. The audience, consisted mostly of students who had a



purely empirical view of the world, felt disturbed by these transformations, as they interfered with their listening to the Pandit's discourse. The students dragged Srivasa Thakur, who was completely oblivious to them, and placed him outside. Devananda Pandit raised no objection to this act of malice. Gradually, when Srivasa Thakur regained consciousness, he realized what had happened and went home, feeling sad.

Sri Chaitanya Deva, the Supreme Lord residing in everyone's heart, was fully aware of all these events, but was reminded of them again another day when he saw Devananda in the street. He thought, "The disciples of such a guru will eventually become devoid of devotion, just like him." So He called out to him angrily:

"You there, Devananda Pandit! Listen, I have something to say to you. You lecture on the *Bhāgavatam*, don't you? Srivasa Thakur once came to hear your lecture. Your students dragged him out of your house while he was deeply absorbed in Kṛṣṇa's pastimes. What was his offense? Was such manhandling a proper response to someone whose heart is saturated with *bhakti rasa*? You may lecture on the *Bhāgavatam*, but you will never fathom its true import, not even after many lifetimes of trying. A person gets a certain

amount of relief by going to the toilet after filling his belly. But I don't even get that kind of satisfaction when I hear the way you teach the *Bhāgavatam*, what to speak of the ecstasies of prema that are the real fruit of hearing it."

Devananda silently listened to the Lord's chastisement, which made him feel ashamed and dejected. Although Devananda was criticized in this way, he was truly a very fortunate soul because the Lord's chastisement is a rare blessing. Even demons who are slain by the Lord attain the spiritual realm of Vaikuntha. Anyone who faithfully and sincerely accepts the Supreme Lord's warnings or chastisements will soon be blessed with pure devotion to his lotus feet.

By chastising Devananda Pandit, Chaitanya Mahaprabhu teaches us a very important lesson: If one commits Vaishnava aparadha, then even if he endeavors to serve and surrender to Kṛṣṇa, he will never attain prema because he is deprived of the blessings of the Vaishnavas.

*From The Heart of Krishna by HDG Srila Bhakti Promode Puri Goswami Thakur*





**VAISNAVA FESTIVALS: NOVEMBER - DECEMBER 2016**

<b>Date</b>	<b>Vaishnava Festivals</b>
1 November	Disappearance Day of Srila Vasudeva Gosh Thakur and Srila Bhakti Sarvasva Giri Maharaj
4 November	Disappearance Day of Srila AC Bhaktivendanta Prabhupada and Srila Bhakti Aloka Paramahansa Maharaj
8 November	Gopastami, Disappearance Day of Srila Gadadhara Goswami, Srila Dhananjaya Pandit, and Srila Srinivas Acharya
11 November	Uttana Ekadasi, Disappearance Day of Srila Gaura Kishora Dasa Babaji Maharaja, Appearance Day of Srila Bhakti Dayita Madhav Goswami Maharaj
13 November	Disappearance Day of Srila Bhakti Promode Puri Goswami Thakur
14 November	Rasa Purnima, Tulasi-Saligrama vivaha, Last day of Damodar/Karthik month, Appearance Day of Srila Nimbarkacharya, Disappearance day of Srila Sundarananda Thakur
15 November	Katyani Vrata begins
25 November	Utpanna Ekadasi, Disappearance Day of Srila Narahari Sarakara Thakur
26 November	Disappearance Day of Srila Kaliya Krsnadasa
27 November	Disappearance Day of Srila Saranga Thakura
7 December	Disappearance Day of Srila Madhusudan Das Babaji Maharaj
8 December	Appearance Day of Srila Bhakti Kamal Madhusudan Maharaj
9 December	Disappearance Day of Tridandi Swami Srimad Bhakti Kusum Shraman Maharaj
10 December	Moksada Ekadasi Advent of Srimad Bhagavad-Gita
14 December	Katyayani vrata ends
17 December	Disappearance Day of Srila Bhaktisiddhanta Saraswati Thakur
24 December	Disappearance Day of Srila Devananda Pandita
25 December	Saphala Ekadasi
27 December	Disappearance Day of Srila Mahesa Pandita and Srila Uddharana Datta Thakur
30 December	Appearance Day of Srila Locana Das Thakur



**UPCOMING TRAVEL & SATSANG WITH SRILA BODHAYAN GOSWAMI MAHARAJ**

Date	Satsang Location	Contact
Up to 14 November	Mayapur, India	Sripad Pradyumna Das, Pradyumna208@gmail.com or Srla Bodhayan Maharaja, bodhayanswami@gmail.com +919851404915, +919800623301
15 November	Bagula, Mayapur	Chiranjai Prabhu, +91 7063171552
16 – 19 November	Vrindavan, India	Gopinath Gaudiya Math (Old Dauji Mandir) Sripad Avadhut Maharaj, +91 5652444185
19 – 20 November	Delhi, India	+91 9818616520, +91 7838400138
21 – 22 November	Jalandhar, India	
23 November	Delhi, India	
24 – 28 November	Mauritius	
28 Nov – 8 December	Johannesburg, South Africa	
8 – 12 December	Paris, France	Rouen Temple
12 – 17 December	Amsterdam	
17 – 19 December	Kiev, Ukraine	
19 – 23 December	Vilnius, Lithuania	Ananta Krishna Das Prabhu
23 – 26 December	Nepro City, Ukraine	
26 Dec – 2 January	Odessa, Ukraine	
3 January	Mumbai, India	
4 – 13 January	Bangalore & South India	
14 – 15 January	Mira Road, Mumbai	Arobindalochan Prabhu phone: +91-9819267678, Arup Saini - arupsaini2009@gmail.com
16 Jan – 3 February	Kolkata, India	Srla Bodhayan Maharaja, bodhayanswami@gmail.com
3 – 10 February	San Francisco, USA	Ram Das Prabhu, raoul@insighteditions.com, 415-307-6067

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Dedicated to:

His Divine Grace Srila Bhakti Pramode Puri Goswami Thakur, Founder Acharya of Sri Gopinath Gaudiya Math, and  
His Divine Grace Srila Bhaktisiddhanata Saraswati Goswami Thakur PRABHUPADA.

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