

Founder Acharaya His Divine Grace Srila Bhakti Promode Puri Goswami Thakura

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In this issue:

Attaining the Ultimate Goal by HDG Bhakti Bibudha Bodhayan Goswami	2
Conversation with a Disciple by HDG Bhakti Promode Puri Goswami Thakur	4
Vaishnava Festivals November - December	18



Lord Chaitanya gave us such a marvelous opportunity to chant wholeheartedly, but due to the influence of Kali-yuga, we are engaging ourselves in hypocrisy and staying far from the benefit of easily delivering ourselves from the miserable mundane world through chanting the Hare Krishna maha-mantra. Please try to develop sound faith in Lord Chaitanya's instructions, and chant Hare Krishna maha-mantra without offenses, so that we may attain the ultimate goal of this human life, which is to eternally serve the Divine Couple, Sri Sri Radha Krishna, in Goloka Vrindavan.

In the Service of Sri Krishna Chaitanya Mahaprabhu's Mission,
His Divine Grace Srila Bhakti Bibudha Bodhayan Goswami Maharaja
President, Sri Gopinath Gaudiya Math



ATTAINING THE ULTIMATE GOAL

by

***His Divine Grace Srila Bhakti Bibudha
Bodhayan Goswami Maharaja***

Once, the founder acharya of Sri Gopinath Gaudiya Math, His Divine Grace Srila Bhakti Pramode Puri Goswami Thakur, was explaining the Absolute Truth of Sri Sri Radha Krishna. He explained how Radha and Krishna are in reality one Absolute Truth that expanded for the purpose of performing pastimes. When one hears about the rasa-lila, one may not understand at first, how Krishna can enjoy pastimes with all the gopis. Usually, the mundane people think that this is all material. Srila Gurudeva then explained the aphorism from the Vedanta-sutras, which elucidate that there is no difference between the energy and the possessor of the energy (*śakti-śaktimātor-abhedah*). Srimati Radharani is the pleasure potency of Sri Krishna. The possessor of the energy cannot function without the energy. Thus, Krishna is enjoying with His own self (*svarupa-śakti*) in the rasa-lila.



From the *Brahma Vaivarta Purana*, we know that without the mercy of Srimati Radharani, nobody can attain the mercy of Krishna (*satyam satyam punah satyam satyam eva punah puna: binā radhā-prasādena mat-prasado na vidyate*). Krishna explains repeatedly that without

Radharani's mercy, no one can obtain His mercy; this is the truth.

On another occasion, Srila Gurudeva HDG Srila Puri Goswami Thakur explained that Radharani expanded from the left side of Krishna and all the sakhis expanded from Radharani. All the manjaris expanded from the sakhis. Originally, the source of all is Sri Krishna. Even all the souls in this world are tiny fire sparks that have emanated from Krishna. According to the *Caitanya Caritamṛta*, *ekale īśvara Kṛṣṇa ara saba bhṛtya, jare yaiche nacaya se taiche kare nrtya* – Krishna is the one and only enjoyer; everybody dances according to the way in which He makes them dance. The purport is that in reality, everyone is a servant of Krishna.

The actual theme is that the Supreme Lord wants to make a drama. For the drama, He needs a stage. The stage is the material world. In order to prepare the stage, Krishna first expands into four forms as Vasudeva, Sankarsana, Pradyumna and Aniruddha. Karanodakasayi Vishnu expands from Sankarshana. Karanodakasayi Vishnu glances at the mahat-tattva, which causes the material world to go into action. Karanodakasayi Vishnu expands into Garbhodakasayi Vishnu who enters each of the universes of the material world. Lord Brahma appears from the lotus coming from Garbhodakasayi Vishnu's navel. Lord Brahma is the first created living entity. Ksirodakasayi Visnu is the presence of the Lord within all atoms and is the confirmatory intuitive consciousness present alongside the souls in all the material bodies. The stem of the lotus contains the 14 planetary systems including the middle planetary system, bhu (where we are currently situated), the upper planetary systems including bhuvā, sva, maha, jana, tapa, satya and the lower planetary systems including tala, atala, vitala, talatala, sutala, rasatala, patala. The lower we are situated in the planetary hierarchy, the more selfish we are. Lord Brahma is situated



on the top planet, satya-loka, but even there, he has a tinge of selfishness.

People may think that Brahma is the creator; how can Brahma be considered a living entity (*jīva*)? Actually, Brahma is the most elevated living entity. We know from the sastra that Brahma is the incarnation of the mode of passion (*rajo-guna*). In this material planet, we all, more or less, make mistakes. We know from the *Srimad Bhagavatam* that once Lord Brahma made a mistake, thinking Krishna to be just an ordinary cowherd boy. Lord Brahma kidnapped all the other cowherd boys and calves and kept them in Sumeru cave of Vrindavan to test if Krishna is really supreme or not. Finally, after one year, when Lord Brahma saw that Krishna expanded Himself into all the kidnapped cowherd boys and calves and that they were going about their daily lives as normal in Vrindavan, he was surprised because the boys and calves whom he had kidnapped were still in the cave. Thus Lord Brahma understood that Krishna is supreme. The Supreme Lord never makes mistakes but Brahma being a living entity, he made a mistake.

Actually, this was the desire of the Supreme Lord Krishna in order to destroy the false ego of Brahma and to fulfill the wishes of the gopis and cows. The gopis had the desire to feed Krishna by their hands and the cows wanted to feed milk to Krishna from their udders. Therefore, we see how Krishna made Brahma act in such a way to achieve the two-fold purpose. Also, Krishna bound Brahma to come down in the Kali-yuga for assisting Him while Lord Krishna would be in the form of Lord Chaitanya. Lord Krishna in the form of Lord Chaitanya was spreading the sankirtan movement. At that time, Brahma appeared in the form of Haridas Thakur and glorified the Holy Name in every step of his life.

In reality, all living entities are energetic expansions of Krishna. In the rasa lila dance, Krishna is dancing with Radharani and the

gopis. Krishna is dancing with Himself. Krishna is the object of love and Radharani is the shelter of love, the embodiment of love, and the internal potency of the object of love (*svarupa-śakti, prema-rupa, āśraya-tattva*). Ultimately, They both are one.

When one is completely free from material attachments, then one can enter Vrindavan, the place of the rasa dance. Srila Narottama Thakur says, *visaya chadiya kabe suddha hābe mana, kabe hāma heraba sri vrindavan* – when will my mind be free from the objects of material sense enjoyment and thereby, become purified to see Sri Vrindavan? All living beings are eligible to enter Vrindavan when they get intense greed (*lauhya - lalasa*), which will come only by the mercy of the Spiritual Master and Krishna. This greed cannot be achieved even from the pious merits gained over tens of millions of births. Srila Rupa Goswami writes:

*Kṛṣṇa-bhakti-rasa-bhavita-matih kriyatam
yadi kuto'pi labhyate
tatra laulyam api mulyam ekalam janma-
koti-sukrtir na labhyate*

Translation: If one desires to purchase the ecstatic mood of devotion to Krishna, then there is only one price for that, which is intense greed. This devotion cannot be attained even through the results of pious activities (*punya*) performed over tens of millions of births.

My spiritual master, His Divine Grace Srila Bhakti Pramode Puri Goswami Thakur, was physically in the material world but was constantly residing in Vrindavan in spirit due to his intense greed. Therefore, he left his physical form on the day before the Maha Rasa known as Gaura Chaturdasi at 2:10 AM (the 14th day of the waxing moon cycle in the month of Kartik). It is at this time that Maha Rasa is manifested in the divine Goloka Vrindavan. He left on that day so that he would enter into the Maha Rasa-lila. Srila Gurudeva was an exemplary personality



showing us how to get the qualification of laulya, which is obtainable only through the mercy of Guru and Krishna.

Written by HDG Srila Bhakti Bibudha Bodhayan Goswami Maharaja, on the occasion of the Disappearance day of HDG Srila Bhakti Promode Puri Goswami Thakur, on 29 November 2020

Who is a genuine *sādhu*?

“Only he who has gotten the association of another *sādhu* out of some good fortune and has been able to awaken his own spiritual identity can be called a *sādhu*.”

—HDG Srila Bhakti Vinode Thakur

SRI GURU PRANALI — SIDDHA PRANALI

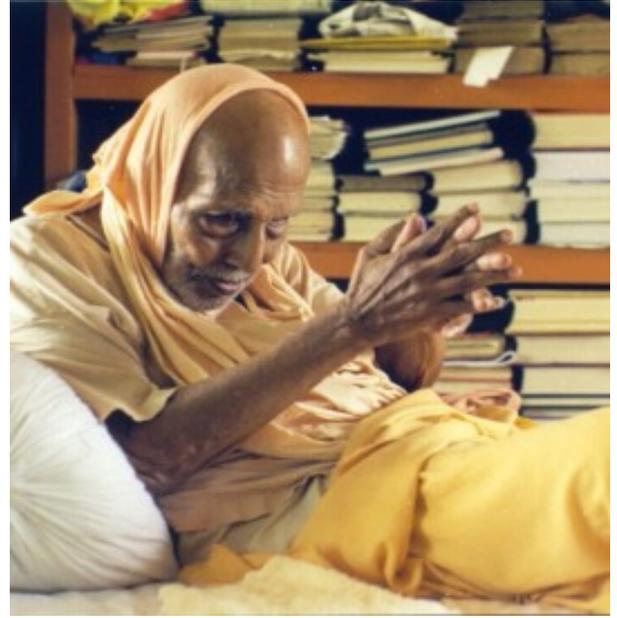
A conversation between Srila Bhakti Pramoda Puri Goswami Maharaja and a disciple

Gurudeva: Gopinatha (Gopinatha Dasa Brahmachari)! Please give me my *Sabda-sara*. And my copy of *Gaudiya-kanthahara*, and *Sriman Mahaprabhura Siksa*. Look at me, I am completely bedridden. Well at least I can sit up; so I am only half-bedridden. Well, half-bedridden or completely bedridden, I can stretch my legs a little, that's all. That's how my time goes by.

Devotee: Your posture may be unusual, but it is still very beautiful, in a different sort of way.

Gurudeva: (laughs) Sit down, baba. Let's talk. Om Vishnu, Om Vishnu, Om Vishnu... (pause). I am looking into the meaning of the word *sampradāyika*. Someone was saying that Guru-pranali...

Devotee: Siddha-pranali...



Gurudeva: They were saying that there are many Babajis in Vrindavan who criticize us in various ways. They do not accept our disciplic line. I wanted to say something about that.

Devotee: Please go on, Guru Maharaja.

Gurudeva: My position is the following:

*sampradya-vihina ye mantras te nisphala
matah atah kalau bhavisyanti catvarah
sampradayinah
sri-brahma-rudra-sanaka vaisnavah ksiti-
pavanah catvaras te kalau bhavya hy utkale
purusottamat*

“The mantra that is not received in disciplic succession does not produce results. Therefore, in the age of Kali there are four such disciplic successions. They are the Sri, Brahma, Rudra and Sanaka sampradayas. In the age of Kali, these four disciplic lines will appear out of Purusottama in Orissa.” (Padma Purana quoted in Prameya-ratnavali)

All of the disciplic successions had their beginnings here in Purusottama-dham, or Puri. That is why it is said, *hy-utkale purusottamat*. Is it not so? So, there are four lines of disciplic succession. *Ramanujam*



srih svicakre—the goddess Lakshmi chose Ramanujacarya as Her representative. That is the Sri sampradaya. *Madhvacaryam caturmukhah*—Brahma selected Madhvacarya as the founder of his line. *Sri-visnu-svaminam rudro*—Rudra, who is considered the foremost of Vaisnavas (*vaisnavanam yatha sambhuh*), accepted Visnuswami as the founder of his line, while *nimbadiyam catuhsanah*—the four Kumaras chose Nimbarka as their representative. Nimbarka's commentary on the Vedanta is called Parijata-bhasya. Ramanuja of course wrote the Sri-bhasya. Madhvacharya's exegesis is called the Anubhasya, or sometimes the Sutra-bhasya. Visnusvami wrote the Sarvajna-sukti.

Now what is the meaning of the word *sampradaya*? A *sampradaya* is the instruction received through a disciplic succession of legitimate teachers. Find the definition in the Sabda-sara, will you? This copy of Sabda-sara is very old; it used to belong to my father.

Devotee: I have found it, Guru Maharaja. The definition is given as 'the instruction specific to a particular line of teachers.' Synonyms given are *samaja* (a community), *dala* (a sect) and *sajatiya* (brotherhood).

Gurudeva: 'The instruction received in a particular line of teachers.' So, what do we do? Srila Bhaktivinoda Thakura and Prabhupada said the same thing. We accept the authorities or Mahajanas—*mahajano yena gatah sa pantha*. Something that just springs up out of nowhere cannot be accepted as authoritative. The conditioned soul has four defects: (1) *bhrama* (the tendency to err), (2) *pramada* (in-attention), (3) *karanapatava* (the inadequacy of the senses) and (4) *vipralipsa* (the desire to deceive). Any conditioned soul has these defects. *bhrama* means, the tendency to think something that is true, to be false and vice versa. Whatever I perceive directly (*pratyaksa*) or whatever deductions I make on the basis of those perceptions, will be full of error. The sun is more than a million times

bigger than the earth, but when we look at the rising sun, our eyes tell us that it is about the size of a saucer. In fact, it is 1,400,000 times bigger than the earth. The word *pramada* means 'in-attention.' Even when the senses do their job, the mind is not entirely attentive and so makes further errors. *karanapatava* means the in-capacity of the senses, to properly perceive anything. And the last fault is quite devastating; it is *vipralipsa*, 'the desire to deceive.' Even though we don't really know what the truth is, we say, 'I have seen.' Generally, I give the example of Columbus. When Columbus was on his voyage of discovery to America, the sailors were about to start a mutiny. 'Where is Columbus taking us? He is leading us to certain death!' When Columbus heard all these mutinous utterings, he suddenly cried out, 'Eureka! Eureka!' Eureka is a Greek word that means, 'I have found it.' He discovered a great continent like America. Then the sailors all stopped the mutiny. So *vipralipsa* means the cheating propensity. Even though I don't see anything, I shout, 'Eureka!' I am using this just as an example. The idea, is that it doesn't do me any good, to shout out 'Eureka!' as though I have actually found something out when I haven't.

So, these are the conditioned souls' four defects. The words of those who are free of such faults, are considered authoritative or *pramana*. The word *prama* means 'knowledge.' So, it is said, 'authoritative evidence is that which leads to real knowledge' (*pramano prama-jnana-janakam*). Thus, the word *prama* means 'knowledge' and *pramana* means, 'that which leads to knowledge'. Why are the statements of the Mahajanas accepted as authoritative? It is because they have truly attained direct perception into the truth.

There are also many *sampradayas* or schools of thought, that are based on misconceptions of the truth. These cannot be considered as genuine *sampradayas*, or credible schools of thought. Those who



follow the teachings of such disciplic successions, will not engage in genuine *sadhana* or *bhajana*. True *bhajana* or worship of the Lord, and *sadhana*, or exercising the means of attaining the Lord, begins when one follows in the footsteps of the previous acharyas.

Srila Prabhupada called our disciplic succession the Bhagavata-parampara. Why did he give it this name? Normally, people give a list of Gosvamis' names—all those who belonged to that particular family of gurus. Sometimes these include women. Was every one of these people a perfected soul or siddha? What do we mean by siddha? There are *sadhakas* or aspirants for perfection and siddhas, or those who have attained perfection. The name is there, *siddha-pranali*, but it is not enough just to have a name. Have they all attained perfection on the path of devotion? Devotion begins with practices that we call *sadhana*. But when one becomes perfected in these practices, he is called *siddha*. The characteristics of someone who is on the platform of perfection are described in the *Bhakti-rasamrta-sindhu*. Amongst other things, the *siddha* is omniscient.

*avijnatakhila-klesah sada kṛṣṇa srita-kriyah
siddhah syuh santata-prema-saukhyasvada-parayanah*

“The *siddhas* have no awareness of any material suffering. All their actions are consecrated to Krishna and they are only engaged in constantly relishing the joys of love for Krishna.” (*Bhakti-rasamrta-sindhu* 2.1.280).

So, our spiritual master has given directions according to the way that he worshiped. So did Bhaktivinoda Thakura. Now take out my copy of Mahaprabhura siksa. Tell me what is written here.

Devotee: It says, [reads]

“A discussion of authoritative statements (*apta-vakya*).” Something special needs to be said about the concept of *apta-vakya*. Everything spoken by someone who has attained spiritual authority (*apta*) is considered reliable. There is no need to look for hidden meanings in their words. The meaning that arises immediately upon hearing a series of words, is the direct meaning or *abhidha vrtti*. Take for example, *ayam saci-nandanah saksan nandanandanah* — “This son of Sachi is the same person as the son of Nanda.”

Gurudeva: Bhaktivinoda Thakura is here making the distinction between direct (*abhidha vrtti*) and inferred (*laksana*) meaning. Every word, functions in both these ways. *Sambandha*, *abhidheya* and *prayojana*. With whom do we have an eternal relationship (*sambandha*)? Our existence comes from Krishna, so we have an eternal relationship with Him. And as we advance in spiritual life, this relationship will develop into something substantial, like that between a father and son, or whatever. These transcendental relationships are revealed to us, in proportion to the intensity of our spiritual practice.

Devotee: Here it is said, that the words that come down through authoritative channels, are reliable sources of knowledge. Then, Bhaktivinoda Thakura goes on to explain the concept of *guru-parampara*.

Gurudeva: Very good. Read on.

Devotee: [reading]

“What is an 'authoritative channel' (*amnaya*)?”

Gurudeva:

*amnayah srutayah saksad brahma-vidyeti
visrutah guru-parampara-praptah visva-kartur hi brahmanah*

Devotee: That is exactly what is given here.



Gurudeva: *visva-kartur hi brahmanah*, 'beginning with Brahma, the creator.'
Devotee: [goes on reading, starting with the translation:]

“*Āmnaya* or the authorized and sacred tradition, is defined as the transcendental knowledge that is embodied in the sruti and received through the system of *parampara* beginning with Brahma, the creator.” (*Mahajana-karika*, quoted in *Gaudiya-kanthahara*, 1.62).

This statement is further supported by the *Mundaka Upanisad* (1.1.1):

*brahma devanam prathamah sambabhuva
visvasya karta bhuvanasya gopta
sa brahma-vidyam sarva-vidya-pratistham
atharvaya jyestha-putraya praha*

“Lord Brahma is the foremost of the demigods. He is the creator of the universe and its guardian. He instructed his eldest son, Atharva, in the science of transcendental knowledge (*brahma-vidya*) and thus became the first teacher within the universe. All other knowledge is based on this transcendental knowledge.”

*yenaksaram purusam veda satyam provaca
tam tattvato brahma-vidyam*

“He spoke the transcendental knowledge by which one can truly know the imperishable Supreme Person *Mundaka Upanisad* 1.1.13) Gurudeva: [repeats the verses] Bhaktivinoda Thakura is discussing the ten basic teachings of Sri Chaitanya Mahaprabhu, the *dasa-mula*. These ten basic teachings include the sources of knowledge or *pramana*; the nine others are the *prameya* or elements demonstrated by these sources. So Bhaktivinoda Thakura is here explaining the first of the ten basic teachings or *pramana*.

*amnayah praha tattvam harim iha
paramam sarva-saktim rasabdhim tad-
bhinnamsams ca jivan prakrti-kavalitan
tad-vimuktams ca bhavat bhedabheda-*

*prakasam sakalam api hareh sadhanam
suddha-bhaktim
sadhya tat pritim evety upadisati janan
gauracandrah svayam sah*

“Sri Caitanya Mahaprabhu instructed everyone in these ten basic teachings. The first is that the source of knowledge is the *amnaya* or sacred tradition, arising from the Upanishads. This tradition teaches that the Supreme Truth is Hari, who possesses all potencies and is the ocean of divine relationship. The living beings are His separated parts and parcels, which have been swallowed up by the material energy, but can be liberated through spiritual feeling. Everything that exists is simultaneously both one and different from the Lord. The means of attaining Him, is pure devotion and the goal of devotional practice, is to develop love for Him.” (*Dasa-mula-siksa*, 1)

Now read on. What does it say about the disciple succession?

Devotee: About the parampara, Bhaktivinoda Thakura writes:

“From this statement [in the *Mundaka Upanisad*], it is clear, that a process of transmission of transcendental knowledge, exists from the time of creation. This chain of transmission has preserved the purity of the teachings of the *Bhagavata-dharma*. This message is called *amnaya*. The *Brahma sampradaya* has been established in the scriptures, by such passages as:
*paravyomesvarasyasic chisyo brahma jagat-
patih*

“Brahma, the lord of the world, was the disciple of the Lord of Vaikuntha Himself.” (*Gaura-ganoddesa-dipika*)

Anyone who refuses to accept such statements, is a promoter of heresy. Those who accept the authority of Sri Krishna Caitanya, but secretly do not accept this disciple succession of spiritual masters, are



nothing but Kali's spies. Can there be any doubt of this?

Whatever the case may be, those who are fortunate accept the authoritative testimony of the disciplic succession and consider the knowledge received in this way, to be superior to that from all other sources. This is Mahaprabhu's first teaching.

In the *Tattva-sandarbha*, Srila Jiva Gosvami has written:

*athaiva sucitanam sri-kṛṣṇa-vacya-
vacakatalaksana-sambandha-tad-
bhajana-laksana-vidheya-tat-prema-
laksana-prayojanakhyanam arthanam
nirnayaya pramanam tavad vinirniyate |
tatra purusasya bhramadi*

Gurudeva: Bhaktivinoda Thakura is saying the following about the *guru-parampara*, that all these people have accepted the disciplic succession.

Devotee: Bhaktivinoda Thakura goes on: “Jiva Gosvami establishes the validity of the testimony of authorized persons (*apta*), the authority of the *Puranas* and that of the *Srimad Bhagavatam* in particular, as the most authoritative source of knowledge. So, in the same way that he establishes the *Srimad Bhagavatam's* glorious position as an authority, he also underlines the same for the scriptures composed by Brahma, Narada, Vyasa, Sukadeva, and then Vijayadhvaja, Brahma Tirtha, Vyasa Tirtha and the other *tattva-vadis* following Madhvacharya. From such statements, it is clear that the spiritual line of the servants of Lord Chaitanya is the one that has come through Brahma. Kavi Karnapura confirmed this in his *Gaura-ganoddesadipika* where he wrote out the entire *guru-pranali*.”

Gurudeva: This is what I was about to say.

Devotee: Yes. [continues reading]
“Baladeva Vidyabhusana, the author of the *Govinda-bhasya* commentary on the

Vedanta Sutras, also confirms the same disciplic succession. Is there any doubt that those who reject this connection are the greatest enemies of Sri Krishna Chaitanya's followers?”

Gurudeva: This is the principal thing. It is written here.

Devotee: [goes on reading]

“Sri Kavi Karnapura accepted Baladeva Vidyabhusana's disciplic succession.”

Gurudeva: Now read this. Kavi Karnapura has listed everyone in the disciplic succession and now Baladeva Vidyabhusana gives the same one. And Bhaktivinoda Thakura goes so far as to say that those who don't accept this disciplic succession are Mahaprabhu's enemies.

Devotee: Quite so. And he goes on to write here: “The same Chaitanya who revealed the eternal message of the Vedas in the heart of Brahma, the original philosopher (*adi-kavi*), appeared again in the age of Kali in order to purify the auspicious Vedic doctrine and free it from the contaminations, that had entered into it over the course of time. The four flaws, i.e., the desire to deceive, inattentiveness, the inadequacy of the senses, and the tendency to error, affect the judgment of every human being. Even the greatest scholars cannot free themselves of these defects, when it comes to assessing transcendence. In these matters, the words of the Veda, which are not the product of human beings, are the only source of sure knowledge. The other sources of knowledge, such as direct perception (*pratyaksa*), deduction (*anumana*), analogy (*upamana*), tradition (*aitihya*), etc., are all incapable of providing sure knowledge, independent of *abda*, or the divine sound vibration of the Veda.” Then Bhaktivinoda Thakura goes on to write about Krishna as the supreme truth in the next chapter.

Gurudeva: No, read further about the disciplic succession. Read this...



Devotee: “A discussion of authoritative statements (*apta-vakya*). Something special needs to be said about the concept of *apta-vakya*. Everything spoken by someone who has attained spiritual authority, (*apta*) is considered reliable. There is no need to look for hidden meanings in their words. The meaning that arises immediately upon hearing a series of words, is the direct meaning or *abhidha vrtti*. For example, *ayam sacinandanah saksan nandanandanah*—‘This son of Sachi is the same person as the son of Nanda.’” From this statement, it is quite clear that what is being said, is that Gaurachandra is one and the same as Krishnachandra. In the expression, ‘The village on the Ganges,’ however, the direct meaning cannot be accepted, (because no one builds a village on the water)’

Gurudeva: In this case we have to go to the implied meaning or *laksana vrtti*.

Devotee: [continues reading]

“We understand the implied meaning that the village is on the banks of the Ganges. In the words of the Vedas, however, interpretation on the basis of such indirect meanings is not necessary.” *Chandogya Upanisad* (8.13.1)

Gurudeva: That is *syamac chabalam prapadye sabalac chyamam prapadye*

Devotee: [continues reading]

“*syamac chabalam prapadye sabalac chyamam prapadye*. Krishna's personal energy or *svarupa-sakti* is called *sabala*. So, the meaning of this line is, ‘I take shelter of Krishna through the essence of His personal energy and I take shelter of Krishna's personal energy through Him.’ When the direct meaning of the Vedic scriptures is logical and easily understood.’ (This part is underlined), then why should we follow Sankara's interpretation and say that *syama* means ‘Brahman within the heart’? Liberated souls have a natural tendency to worship the Divine Couple—Radha and Syamasundara.

This is the real meaning of this statement from the Vedic literature. Therefore, the *Caitanya-caritamrita* (1.7.132) says, *laksana haite svatah pramanata-hani*

“If one takes the indirect meaning of the Vedic texts, then the self-evident nature of the scriptures is lost.’ There are many different categories of indirect meaning.”

Gurudeva: Alright, you can stop here. We needn't go any further into the indirect meanings. Now look in the *Gaura-ganoddesa-dipika*; there is something there. I cannot read it myself.

Devotee: All right, Guru Maharaja. Let's stop here.

Gurudeva: Now what is being said, here too... whatever Srila Prabhupada has taught us about the disciplic succession, is based on what is found here. Prabhupada has given a disciplic succession, that is based on this *Mahajana-parampara*. Look here, Prabhupada has given:

*sri-kṛṣṇa-devarsi-badarayana-samjnakan
sri-madhva-sri-padmanabha-sri-narahari-
madhavan aksobhya-jayatirtha-sri-jnana-
sindhu-dayanidhin
sri-vidyanidhi-rajendra-jayadharman
kramad vayam
purusottama-brahmanya-vyasatirthams ca
samstumah tato laksmipatim sriman-
madhavendram ca bhaktitah tac-chisyan
srisvaradvaita-nityanandan jagad-gurun
devam isvara-sisyam sri-caitanyam ca
bhajamahe sri-kṛṣṇa-prema-danena yena
nistaritam jagat
kali-kalusa-santaptam karuna-sindhuna
svayam
mahaprabhoh svarupa-sri-damodarah
priyaṅkarah
rupa-sanatanau dvau ca gosvami-
pravarau prabhu sri-jivo raghunathas ca
rupa-priyo mahamatih
tat-priyah kaviraja-sri-kṛṣṇa-dasa-prabhur
matah tasya priyatamah srilah seva-paro
narottamah*



tad-anugata-bhaktah sri-visvanathah sad-uttamah tad-asaktas ca gaudiya-vedantacarya-bhusanam vidya-bhusanapada-sri-baladevah sad-asrayah vaisnava-sarvabhaumah sri-jagannathaprabhus tatha sri-mayapura-dhamnas tu nirdesta sajjana-piryah

“I praise Krishna, Brahma, Devarsi Narada and Vyasa, one after the other. I praise Sri Madhva, Padmanabha, Narahari, Madhava, Aksobhya, Jayatirtha, Jnanasindhu, Dayanidhi, Vidyanidhi, Rajendra, Jayadharma, Purusottama, Brahmanya, and Vyasa Tirtha. We devotedly praise Laksmipati and Madhavendra Puri, whose disciples were Isvara Puri, Advaita Acarya and Nityananda Prabhu, the spiritual masters of the universe. I worship the ocean of mercy, Lord Sri Caitanya who accepted Isvara Puri as his guru and then personally saved the world, suffering in the Kali-yuga.’ ‘Svarupa Damodara was Mahaprabhu's dear servant as were the two best of the Gosvamis, Rupa and Sanatana. Dear to Rupa were Sri Jiva and the wise Raghunatha.

Very dear to him was Sri Krishnadasa Kaviraja, and most dear to him was Srila Narottama Dasa Thakura, so devoted in service. The great saint Visvanatha was devoted to him, and the great acarya of the Gaudiya Vaisnavas, Baladeva Vidyabhusana, was attached to Visvanatha. The emperor of the Vaisnavas, Jagannatha Prabhu followed him; he pointed out the birthplace of the Lord in Mayapura and thus became dear to all the saintly people.’

This is the disciplic succession up to Jagannatha Dasa Babaji. Then afterwards comes our Srila Prabhupada. Some people in Vrindavan said that Jagannatha Dasa lived 150 years, others 130 years. No matter, everyone accepts that he was a great saintly Vaishnava. He is three generations back. Bhagavata Dasa Babaji took *diksa* from Jagannatha Dasa Babaji and Gaura Kishor Dasa was his disciple, that is, he took *bhek*

(sannyasa initiation of the babajis) from him. Prabhupada took initiation from Gaura-kisora Dasa Babaji.

Gaura-kisora treated Bhaktivinoda Thakura as a guru and would go to hear the *Bhagavatam* from him. It was there that Srila Prabhupada first saw Gaura-kisora and his extraordinary demeanor. Srila Prabhupada used to say that Gaura-kisora was just like Raghunatha Dasa, whose renunciation was as firm as a line engraved in stone. He saw him madly singing a song in which he kept repeating, ‘Where is my Radha, so full of divine love? Where is my Radha, so full of divine love?’ Prabhupada liked the song so much that he wrote it down. Babaji Maharaja was singing, ‘Where is my Radha, so full of divine love?’ and the tears were flowing down his face and onto his chest. Maharaja was so unaware of the world around him, that he did not even see whether he was dressed or not. His cloth had come off and he was wandering around, completely naked, singing this song to Radha.

When Prabhupada saw this level of renunciation, he went to Bhaktivinoda Thakura and asked his permission to take initiation from Gaura-kisora Dasa Babaji. So Bhaktivinoda Thakura gave him permission. This is the way the disciplic succession comes down to us. First, Jagannatha Dasa Babaji. Then Bhaktivinoda Thakura took *daur-kaupina* from him. And he was Gaura-kisora Dasa Babaji Maharaja's guru and Srila Prabhupada took initiation from him. So, our disciplic succession is coming down in this way.

Now all these people in Vrindavan say that the Gaudiya Matha has no parampara. But we don't accept what they say. Out of their ignorance, they say that we have no disciplic succession. They say, that what we have is something entirely new. They ask us whether we have a *guru-pranali*. But we ask them to study this matter carefully and



then come back and tell us whether we have a *guru-pranali* or not. Then I said to him,

*sampradaya-vihina ye mantras te nisphala
matah
atah kalau bhavisyanti catvarah
sampradayinah*

The point is that, if you worship without following the instructions that come in a disciplic succession of bona fide spiritual masters, then it will not bear fruit. That's why we repeat this verse,

*sampradaya-vihina ye mantras te nisphala
matah
atah kalau bhavisyanti catvarah
sampradayinah*

So, what are the four sampradayas? They are the Sri, Brahma, Rudra and Sanaka sampradayas. These four will appear in the Age of Kali out of the Purusottama in Orissa. So, there are four lines of disciplic succession. *Ramanujam srih svicakre*—the goddess Sri chose Ramanujacarya as her representative. That is the Sri *sampradaya*. *Madhvacaryam caturmukhah*—Brahma selected Madhvacarya as the founder of his line. *Srivisnu-svaminam rudro*—Rudra, who is considered the foremost of Vaishnavas (*vaisnavanam yatha sambhuh*), accepted Visnusvami as the founder of his line, while *nimbadyam catuhsanah*—the four Kumaras chose Nimbarka as their representative. So, from each of these founders, preceptorial lines were begun. We do not accept the disciplic successions of anyone who is against these four Vaishnava *sampradayas*.

Devotee: They haven't been so influenced. But I have a question about this.

Gurudeva: All these Babajis want to boycott Srila Prabhupada.

Devotee: A most unfortunate matter.

Gurudeva: Prabhupada was such a powerful personality. He spoke with such force that they would just sit in silence. Let them say whatever they want. Prabhupada's philosophical conclusions are the highest. We must engage in worship according to these conclusions. Then they will understand. Everyone is trying to deviate from the truth in different ways. They try to deviate others and make them fall down from the path of spiritual life. The people on the other side of the river, in the current Navadvip town, used to say, 'Where are you going? To Mayapur? That's so far away from here.' They would try all kinds of things. Bhaktivinoda Thakura tried so hard to find the birthplace, but no one could tell him where it was. They only said maybe here, maybe there.

Devotee: How much compassion he had for the world that led him to search so vigorously!

Gurudeva: Bhaktivinoda Thakura saw it directly. He saw a building...

Devotee: He saw a building in Godrumadvipa.

Gurudeva: Prabhupada told us that about Bhaktivinoda Thakura, and this is absolute and no one should doubt it. Tell him that. I am a great fool, but two or three days before Srila Prabhupada left this world, I had the chance to hold his lotus feet on my chest, completely. Prabhupada was sitting on a chair and I held his feet on my chest. I have no other qualification. Prabhupada gave me his blessings. And Sridhara Maharaja and many of Prabhupada's other dear disciples were also very affectionate to me. Everyone knows these things.

Devotee: This is very true. You have no qualifications, that is, you are *nirguna*. You are free of all material qualities!

Gurudeva: No, no. Whenever I had any kind of doubt, I would go running over to see



Sridhara Maharaja. Some people do not know what kind of relationship existed between us and so they say many things. So, explain to Rama Dasa Baba, that the *sampradaya* Prabhupada has given us is called the *Bhagavata-parampara*. You have to memorize it.

Baba, explain one other thing to him. Who is a *siddha*? If we engage in the practice, in the way we should, then perfection is inevitable. What is the practice? Devotion. Bhakti is both the means and the end. But it is said,

nitya-siddha kṛṣṇa-prema sadhya kabhu naya sravanadi suddha-citte karaye udaya
“Ecstatic love for Krishna is eternally perfect and cannot be achieved through any effort; however, it manifests in the heart that has been purified by the acts of devotion, such as hearing and chanting.” (Caitanya-caritamṛta 2.22.104)

Hearing and chanting are activities that purify the consciousness. Of all the devotional activities, chanting of the Holy Names is the best. Love for God appears to us when our consciousness has been purified by chanting the Holy Name. Rupa Gosvami described the process of devotional practice, that leads to the development of *prema*. Mahaprabhu explained this to Sanatana Gosvami:

*kona bhagye kona jivera sraddha jadi haya
tabe sei jiva sadhu-saṅga je karaya
sadhu-saṅga haite haya sravana-kirtana
sadhana-bhaktye haya sarvanartha-
nivartana
anartha-nivṛtti haile bhaktye nistha haya
nistha haite sravanadye ruci upajaya
ruci haite bhaktye haya asakti pracura
asakti haite citte janme krsne prity-ankura
sei bhava gadha haile dhare prema-nama
sei prema prayojana sarvananda-dhama*

“If by some great good fortune, a certain living entity develops faith in Krishna, he begins to associate with devotees. As a result

of associating with devotees, he takes up practical devotional service beginning with hearing and chanting. Such spiritual practice frees him from all unwanted material contamination and that leads to constancy. When one has *nistha* or firmness in one's practice, then a taste for hearing and chanting and other practices arises. The next step is the awakening of a deep attachment and from that attachment, the first manifestations of love finally appear in the heart, like a tree's seedling. These first ecstatic manifestations are called *bhava*, which intensify to become love of Godhead or *prema*, the ultimate goal of life and the reservoir of all pleasure.’ (Caitanya-caritamṛta 2.23.9-13)

When loving feelings first start to manifest, the devotee starts to experience ecstasy. As these loving feelings intensify, one attains *prema*. *Prema*, or divine ecstatic love, is the ultimate goal of human life and 'the reservoir of all pleasure.' When one attains love, then,

*premanjana-cchurita-bhakti-vilocanena
santah sadaiva hrdayesu vilokayanti
yam syamasundaram acintya-svarupam
govindam adi-purusam tam aham bhajami*

“I worship Govinda, the primeval Lord, who is Syamasundara, Krishna himself with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts, with the eye of devotion tinged with the salve of love.’ (Brahma-samhita 5.38)

This is what happens. So, anyone who wants to experience love of God, must start with chanting the Holy Name. And that must be done properly. But we cannot understand why our minds are still being distracted and wandering away from the Name. This is our own fault. This is why the sign of firmness in practice is given as *aviksepena satatyam*, or constancy without distraction. In this way, I may chant five million Names, without experiencing even a drop of ecstatic love.



So, we have to chant the Holy Name, and we must do it properly. If we do so, then we will make advancement and develop a little affection for the Lord. It is often seen that as we chant, we may get feelings of extreme humility and perhaps tears will even come to our eyes. But this should not make us think, that we have become great Vaishnavas. Watch out for that kind of egoism. We are presently only in the beginning stages of devotional life. There are three degrees of advancement—beginning, intermediate and advanced. In the beginning stage, our principal objective is to become free of defects, or *anarthas*. When we can rid ourselves of all these *anarthas*, then we will become fixed in our devotion. That is the stage known as *nistha*.

Now what is going on, Baba, is that these people have not yet given up their sinful activities, their defects, and they are discussing all of these elevated aspects of spiritual life, thinking that they are quite advanced. Studying the lives of these Babajis is just creating a disturbance. It is not our concern, whether someone is good or whatever. We don't want to make any enemies. Why do you think I keep repeating these Bhagavata verses about fault-finding? The *Bhagavatam* says that whether you go looking for the qualities or the faults, it all comes down to the same fault-finding spirit. It has condemned the practice:

*para-svabhava-karmani na prasamsen na
garhayet visvam ekatmakam pasyan
prakrtya purusena ca para-svabhava-
karmani yah prasamsati nindati
sa asu bhrasyate svarthad
asatyabhinivesatah*

“Knowing that this entire universe is the product of the one indwelling Super-soul and the combination of matter and spirit, one should not criticize or praise the activities of others, which are going on as a result of their nature. Anyone who either praises or criticizes the natural activities of others, will quickly lose his position on the spiritual

path, because of his absorption in untruth.”
(*Srimad Bhagavatam* 11.28.1-2)

Ramachandra Puri had this particular tendency. It is natural for ants to wander everywhere, but when Ramachandra saw ants near the Gambhira, he said:

*ratrav atra aiksavam asit, tena pipilikah
sancaranti aho!
viraktanam sannyaninam iyam indriya-
lalaseti bruvann utthaya gatah.*

"Last night there was sugar candy here and so today there are ants all about. How dreadful to see a renounced *sannyasi*, attached to sense gratification in this way! After speaking in this way, he got up and left.' (Caitanya-caritamrta 3.8.48)

When you give up this faultfinding tendency, you actually become a human being.

Devotee: The *Bhagavatam* clearly says in the very beginning, that this scripture is for the non-envious and the saintly—*nirmatsaranam satam*.

Gurudeva: That is so. In the very beginning. What is religion? *dharmah projjhita-kaitavo'tra paramo nirmatsaranam satam*. We cannot accept someone who is envious, to be a true *sadhu*. The question is, who pleases the Lord? Look at the end of the twelfth chapter of the *Bhagavad-gita*. Krishna says,

*yasman nodvijate loko lokan nodvijate ca
yah
harsamarsa-bhayodvegair mukto yah sa ca
me priyah*

“I love the devotee who is neither disturbed by anyone nor causes disturbance to any person, and who is free from the pulls of euphoria, anger and fear.” (*Bhagavad-gita* 12.15)

*anapeksah sucir daksa udasino gata-
vyathah*



sarvarambha-parityagi yo mad-bhaktah sa me priyah

“I love the devotee who has no expectation, is pure and skilled, indifferent, who has no worries and gives up all sense of self-centered activity.” (*Bhagavad-gita* 12.16)

yo na hrsyati na dvesti na socati na kaṅksati subhasubha-parityagi bhaktiman yah sa me priyah

“I love the devoted person who is free from elation, anger, sorrow and craving, who neither seeks the pleasant nor shuns the unpleasant.” (*Bhagavad-gita* 12.17)

samah satrau ca mitre ca tatha manapamanayoh sitosna-sukha-duhkhesu samah saṅga-vivarjitah tulya-ninda-stutir mauni santusto yena kenacit aniketah sthira-matir bhaktiman me priyo narah

“I love the devotee who is the same to friend and foe, unchanged by honor or insult, heat and cold, in pleasure as in pain, who is unmoved by praise or blame, silent, contented by whatever comes his way, unattached to home, and is steady in mind.” (*Bhagavad-gita* 12.18-19)

Krishna Himself tells us what kind of devotee is dear to Him. So, we don't want to create a relation of undying enmity with any man. Prahlada Maharaja prays for the happiness of even the envious person—*svasty astu visvasya khalah prasidatam* (*Srimad Bhagavatam* 5.18.9). A devotee like Prahlada, desires the welfare of everyone in the world.

Devotee: The Vaishnavas are so merciful! Just look at their compassionate nature. They even seek the welfare and happiness of the evil and envious.

Gurudeva: Why not? They are all spirit souls. They are covered over, because they have been in bondage since time immemorial. But

Mahaprabhu revealed the nature of the spirit soul, when he is free from these material coverings.

naham vipro na ca narapatir napi vaisyo na sudro naham varni na ca grhapatir no vanastho yatir va kintu prodyan-nikhila-paramananda-purnamrtabdher gopi-bhartuh pada-kamalayor dasa-dasanudasah

“I am not a *brahmana*, nor a *ksatriya*, nor a *vaisya*, nor a *sudra*. Neither am I a *brahmacari*, a householder, a retired man or a renunciate. My real identity, is that I am the most insignificant servant of the servant, of the servant of the lotus feet of Krishna, the lover of the *gopis*, and overflowing ocean of supreme and immortal joy.”

This is our identity, when we are in our pure state. This is true for every single *jiva*, whether coming from Europe or America. The soul is the same for everyone. There is only one Supreme Lord, Krishna. He is the father of the universe.

aham sarvasya prabhavo mattah sarvam pravartate iti matva bhajante mam budha bhava-samanvitah

“I am the source of all things. Everything proceeds from Me. Believing this, the wise worship Me with great feeling.” (*Bhagavad-gita* 10.7)

All the moving and non-moving creatures—all the universes have come forth from Him. Europe, America, Africa—all these places have the same source. They are not different. Even so, the spiritual or mystical tendency, is stronger in India. Ever since Vyasadeva, religious practices have always been stronger here. That is why we call our land, 'spiritual India' (*paramarthika bhārata*). This is why Mahaprabhu never left India, even though He said,



*prthivite ache jata nagaradi grama sarvatra
pracara haibeka mora nama*

'My name will be heard in every single town and village in the world.' (Caitanya Bhagavat 3.14.126)

And where were Bhaktivinoda Thakura's books found? In a library. Svami Maharaja found Bhaktivinoda Thakura's book in a library. Svami Maharaja went throughout the world— Europe, America, everywhere. Vivekananda also went, but he acted improperly, spreading incorrect doctrines. Only the Gaudiya Matha teaches the truth as given by Mahaprabhu.

Swami Vivekananda taught the equality of all religions, *sarva-dharma-samanvaya*. Somebody considers *karma* to be the best path, someone else *jnana*, someone else *yoga*. But Mahaprabhu pointed out that *bhakti* is the only way and that these others were ultimately ineffective. All these things—*karma*, *jnana*, *yoga*—have also been explained in the Bhagavad-gita. But in the end, Krishna says,

*man-mana bhava mad-bhakto mad-yaji
mam namaskuru mam evaisyasi satyam te
pratijane priyo'si me*

"Always think of Me, worship Me by engaging in devotional service of hearing and chanting, serve Me in My Deity form, offer your very being unto Me, and you will surely reach Me. This is My sincere promise to you because you are My dear friend." (Bhagavad-gita 18.65)

And then He follows that by saying, *sarva-dharman parityajya*—abandon all these other paths. In particular, *sarva-dharman* means the practices related to varnasrama-dharma. This is stated in the commentary by Visvanatha Cakravarti. *Varnasrama-dharma* implies the worshiping of various gods and goddesses.

So, Baba, memorize the disciplic succession that was given by Srila Prabhupada. Repeat it each day when you are performing your daily (*ahnika*) rituals after bathing. You will achieve everything by simply doing this. We are not without a proper disciplic succession. We worship according to the standards of the disciplic succession. For it is stated,

*mahajano yena gatah sa panthah.
tarko'pratisthah srutayo vibhinna nasau
rsir yasya matam na bhinnam
dharmasya tattvam nihitam guhayam
mahajano yena gatah sa panthah*

"Argument alone has no solid foundation. The scriptures contradict each other. No one is considered a sage without having expressed an individual opinion. The truths about religious duty are concealed in the heart. Thus, the only true path is the one that has been followed by great authorities." (Mahabharata)

This verse was spoken by King Yudhisthira. Arguments alone cannot bring one to any firm conclusion. Argument depends on the use of deduction and so on, but these are insufficient to give a firm basis. The scriptures give varying opinions. There is a Bengali saying, *nana muni nana mata*—'Many philosophers, many opinions.' No one can establish himself as a philosopher unless he presents an original opinion. So which way should I go? He goes on, *dharmasya tattvam nihitam guhayam*—'The truth of religions is concealed in the heart of a pure devotee.' Therefore, in the story of Ajamila in the *Bhagavatam*, twelve great authorities are mentioned by name. The Yama-dutas went to Yamaraja to complain about the Visnu-dutas. Yamaraja explained to them:

*dharmas tu saksad bhagavat-pranitam na
vai vidur rsayo napi devah
na siddha-mukhya asura manusyah kuto
nu vidyadhara-caranadayah*



“Religious duties have been established by God Himself. Thus no one really knows them in full—not the *rsis*, demigods, perfected beings, demons or humans, what to speak of the Vidyadharas or the Caranas.”

*svayambhur naradah sambhuh kumarah
kapilo manuh prahlado janako bhismo
balir vaiyasakir vayam
dvadasaite vijanimo dharmam
bhagavatam bhatah
guhyam visuddham durbodham yam
jnatvamrtam asnute*

“There are twelve of us who do know the religious duties prescribed by the Lord, the Bhagavata-dharma. We are Brahma, Narada, Siva, the four Kumaras, Kapila, Manu, Prahlada, Janaka, Bhisma, Bali, Suka and myself. Anyone who understands this secret, pure and mysterious teaching will attain immortality.” (*Srimad Bhagavatam* 6.3.19-21)

We are following the same path that was established by these great authorities. Prabhupada taught us all this. There are so many *brahmanas'* names in the *guru-parampara* lists. Prabhupada knew all this, but what was his vision? Externally, people may say so many things, but what is going on internally? Therefore, he did not accept any of it. I mean Bhaktivinoda Thakura's spiritual master... Srila Prabhupada was an extremely spirited and vigorous preacher, you know.

Devotee: He refused to accept any deception in the name of religion.

Gurudeva: Falsity, deception. He gave no quarter to any of these things. All these so-called *siddhas!* They are *siddha* (boiled) like boiled potatoes or boiled vegetables. Just saying someone is a perfected being does not make it so. Perfect in devotion! How many people are actually engaged in cultivating devotional service? Simply carrying a fat string of japa beads does not mean that I am engaged in the proper

practice of devotional service. This is all phony devotion, mere imitation.

Devotee: Guru Maharaja, what about Vipina Vihari Gosvami? The way that Bhaktivinoda Thakura writes about him, it seems that he was very respectful toward him.

Gurudeva: Bhaktivinoda Thakura accepted him as his guru. For this reason, we should never disrespect him.

We must be silent about this matter. But we can say that Prabhupada did not agree to follow in his footsteps. So, it is not necessary for us to do so either.

Devotee: Nowadays, all the Western devotees are coming along and trying to find out everything they can about the past history of the Matha. They want to know who had what kinds of relations with whom and so on.

Gurudeva: Yes, I know about that. When I went to Vrindavan, the Babajis would say that the Gaudiya Matha has no *guru-parampara*. This or that is missing from the Gaudiya Matha's tradition. But Srila Prabhupada was an extremely spirited and strong individual, you know. He never bothered with any of their criticisms.

Devotee: He just blew them off like puffs of smoke.

Gurudeva: Prabhupada used to say to me when I was taking notes, 'Note this down carefully. These are things that you won't hear again.' I could say more, but I have been sick for the past five years. But don't allow doubts to trouble you. Everything that I am saying I heard from Srila Prabhupada. Srila Prabhupada was *jagat-guru*. Whatever the Vrindavan Babajis say about us is completely unjust. Baba, just explain one thing to them: Firm devotion only comes after sinful contamination is removed from the heart.

*adau sraddha tatah sadhu-sago'tha
bhajana-kriyah*



tato'nartha-nivrttih syat tato nistha rucis tatak

“First, one has faith. Then he can associate with devotees. This leads to the practice of devotional activities like hearing and chanting. The result of such practices is firm commitment to devotion.”

That is also explained in the *Bhagavatam*: *tada rajas-tamo-bhavah kama-lobhadayas ca ye ceta etair anavidham sthitam sattve prasidati* “When this state of naisthiki bhakti is reached, the effects of nature's modes of passion and ignorance, such as lust, desire and hankering, disappear from the devotee's heart.

Thus, established in goodness, the devotee becomes completely happy.” (*Srimad Bhagavatam* 1.2.19)

No one is hoodwinking you here. First, rid yourself of your *anarthas*, then you will come to the stage of *nistha*.

Devotee: And we get rid of our *anarthas* by determined practice of *bhajana*.

Gurudeva: That's correct. We must engage in the practices of devotion, *bhajana*. There is nothing to worry about. Everything that I am saying I heard from Srila Prabhupada. Srila Prabhupada was *jagat-guru*. No one can add to what Prabhupada said. His word is final. Prabhupada used to sing about being his spiritual master's dog. I am like that. You know, Bhaktivinode Thakura's song?

sarvasva tomara carana sampiya parechi tomara ghare tumi ta thakura tomara kukura baliya janaha more bañdhiya nikate amare palibe rahiba tomara dvare pratipa janere asite na diba rakhiba garera pare tava nija-jana prasada seviya ucchista rakhibe jaha amara bhojana parama anande prati dine habe taha

basiya suiya tomara carana cintiba satata ami

nacite nacite nikate jaiba jakhana dakibe tumi

nijere posana kabhu na bhaviba rahiba bhavera bhare

bhaktivinoda tomare palaka baliya varana kare

'I have surrendered everything to your lotus feet and have fallen at your door. I ask you to recognize that I am your dog and you are my master.

'You will tie me up nearby and take care of me. I will remain near your doorway and chase away thieves and other dangerous people, keeping them on the other side of the moat.

'Every day, I will joyfully eat only the leftovers of the devotees who have eaten your prasada.

'Whether sitting or lying down, I will only think of your lotus feet. Whenever you call, I will go dancing toward you.

'I will never think of my own needs or maintenance, but will remain blissfully in the joy of my feelings for you. Bhaktivinode officially accepts you as his protector.' (Saranagati, 19)

I go running to the Lord when He calls me, 'Hey you!'

Devotee: Please be merciful to us that we may also become pet dogs like that. May we become your dog!

Gurudeva: Let me give you some advice. Buy a copy of Mahaprabhura Siksa. Just see how Bhaktivinode Thakura has written about the disciplic succession. I will not be able to give you this copy.

Adapted from a conversation between Srila Bhakti Pramoda Puri Gosvami Maharaja and a sannyasa disciple, held on Durga Puja, 28 September 1998, Gopinatha Gaudiya Matha, Cakra Tirtha, Jagannatha Puri



VAISHNAVA FESTIVALS: NOVEMBER - DECEMBER, 2020

Date	Festival
26 November	Uttanna Ekadashi; Kartik Vrata end (for those who start on Ekadashi); and Disappearance day of Srila Gaura Kishore Das Babaji Maharaj
29 November	Disappearance day festival of Srila Bhakti Promode Puri Goswami Thakur
30 November	Rasa-Purnima; Kartik vrata end (for those who start on Purnima); Appearance day of Srila Nimbarka Acharya; and Disappearance day of Srila Sundarananda Thakur
11 December	Utpanna Ekadashi; Disappearance day of Srila Narahari Sarkar Thakur and Srila Kaliya Krishnadas
20 December	Oran shashti
25 December	Mokshada Ekadashi

*Kartik vrata is observed at Gopinath Gaudiya math, from Ekadasi to Ekadasi, which is from 27 October to 26 November, 2020

Bhagavata Dharma

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Nadia, West Bengal, India 741313

On behalf of:

His Divine Grace Srila Bhakti Bibudha Bodhayan Goswami Maharaja, President & Acharya of Sri Gopinath Gaudiya Math;

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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