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# Exclusive Guardianship

*Concise Conclusions of Devotional Life*

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Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswami Mahārāj  
with introduction by  
Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

All Glories to the Divine Master  
and the Supreme Lord Śrī Kṛṣṇa Chaitanya

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From informal talks by  
His Divine Grace  
Śrila Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

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Śrila Bhakti Sundar Govinda Dev-Goswāmī Mahārāj  
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Śrī Chaitanya Sāraswat Maṭh  
Kolerganj, P.O. Nabadwip, District Nadia,  
West Bengal, PIN 741302, India  
with centres internationally

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Offered for the satisfaction of our Exclusive Guardians

Their Divine Graces

Om Viṣṇupāda Śrī Śrīla Bhakti Sundar Govinda

Dev-Goswāmī Mahārāj

and

Ananta-śrī Vibhūṣita Paramahaṁsa-kula-cuḍāmaṇi Om Viṣṇupāda

Śrī Śrīla Bhakti Rakṣak Śridhar Dev-Goswāmī Mahārāj

Originally offered on the occasion of  
Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj's  
first World Tour, June-July 1992

## Editorial

I pay my full *dāṇḍavat pranāms* to my Divine Masters and all the Vaiṣṇavas. Their grace is glorified throughout the Scriptures and by the Lord Himself. They are my only hope in any world.

As I put pen to paper this is a historic period of time when countless fortunate souls here in the Western world have the chance to bask in the cooling shade of the lotus feet of Om Viṣṇupāda Śrī Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj. He is the Śrī Ācāryyadeva of Śrī Chaitanya Sāraswat Maṭh and the fully appointed maintainer of the *sampradāya* of our illustrious Divine Master, Om Viṣṇupāda Śrī Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj.

I myself am also currently away from the Maṭh for service to our Śrīla Guru Mahārājs, but by my great misfortune I must be one of the few who have no opportunity to meet and render service to Śrīla Govinda Mahārāj on any part of this, his first preaching tour to the West. This is especially a time for us all to cast our thoughts to wherever he is and try as best we can to share in the relish of his current pastimes.

In order to attempt to serve, however indirectly, the tour, this booklet has been compiled to glorify the goal of the devotional school and to glorify the Exclusive Guardians whose grace is so necessary for us on our own individual journeys home. It has been compiled from taped recordings of the contemporary Exclusive Guardians of the *Rūpānuga-sampradāya*, our Śrīla Guru Mahārājs—Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj and Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj. I pray that this attempt at service may be accepted by them.

At first is a transcription of a conversation with Śrīla Guru Mahārāj of 29th April 1987 further clarifying the most

exalted position of Śrīla Govinda Mahārāj. It is but one of numerous occasions when Śrīla Guru Mahārāj strongly expressed his appointment of Śrīla Govinda Mahārāj as his full successor. Indeed, after handing over all charge, Śrīla Guru Mahārāj focussed his preaching so much on this theme to the devotees visiting the Maṭh that I for one, in my arrogance thought, “Śrīla Guru Mahārāj, it is not necessary to keep stressing your full transfer to Śrīla Govinda Mahārāj and that we are to honour him and follow him as we do you. You have declared it so many times, publicly and individually, to so many already. We all know and understand.” But *he* knew the necessity of such repetition—for *our* benefit.

Śrīla Govinda Mahārāj is now fulfilling another repeatedly expressed wish of Śrīla Guru Mahārāj: to travel the world to preach Kṛṣṇa consciousness.

In earlier days Śrīla Bhaktivedānta Svāmī Mahārāj Prabhupāda repeatedly invited Śrīla Govinda Mahārāj to accompany him to the West and offered him free airline tickets, etc. And Śrīla Guru Mahārāj wanted Śrīla Govinda Mahārāj to go, so much so that he asked him to sell some of the Maṭh property in order to have sufficient spending money while abroad. However, due to Śrīla Guru Mahārāj consistently showing poor health, Śrīla Govinda Mahārāj could not even consider leaving his close association.

With the passage of time the unthinkable eventually happened in that Śrīla Guru Mahārāj disappeared from this world. The date was the 12th August 1988. A few days before, and again a few days after his departure, earthquakes shook Gauḍa-deśa. The shock of his disappearance was felt by devotees the world over. The Maṭh itself became a disaster area of broken hearts.

Amidst the pain of finding ourselves separated from our loving guide, we had but one fortune: the clear guidance given by Śrīla Guru Mahārāj that his Mission will go on with Śrīla Govinda Mahārāj at the head. A new chapter in the exalted history of the *Rūpānuga-sampradāya* begun with the handing over of all the Maṭh’s affairs to Śrīla Govinda Mahārāj on 26th March 1986 was now well under way. All

the faithful devotees of Śrīla Guru Mahārāj took it joyfully as service to adjust their devotional lives under the shade of Śrīla Govinda Mahārāj's lotus feet.

There had already been a constant stream of invitations from all over the globe for Śrīla Govinda Mahārāj to travel abroad to preach widely. But his first priority was to construct the Samādhi Mandir to properly honour Śrīla Guru Mahārāj at the place of burial of his divine form. Without architects plans, but through the meditation and virtually daily supervision of Śrīla Govinda Mahārāj, this Temple of Union in Separation was completed aided by the spontaneous support of devotees world-wide. It stands as grand glorification of Śrīla Guru Mahārāj by all his devotees headed by Śrīla Govinda Mahārāj.

Not only in Śrī Chaitanya Sāraswat Maṭh, but at each of the centres in India the programmes progressed steadily. In Śrīdhām Jagannāth Puri the Temple for Śrī Śrī Nitāi-Chaitanyadeva was beautifully constructed; the two-storey guest-house completed (reputed to be the finest in Puri), as well as a new kitchen, *pūjārī* quarters and small *Prasādam* distribution room. The *brahmacārī* and *sannyāsī* quarters are presently being renovated.

In addition to the numerous developments at the existing centres, a piece of land was purchased in Vṛndāvan, and another by Govarddhan Hill. It is Śrīla Govinda Mahārāj's plan that devotional facilities be constructed on each site in the near future.

Despite all the progress throughout the centres of India since Śrīla Guru Mahārāj's disappearance, Śrīla Govinda Mahārāj still did not feel free to travel: he wanted to properly honour an important year of our Maṭh. The Jagannāth Rathayātrā Festival in June 1991 saw the beginning of the Golden Jubilee Year of Śrī Chaitanya Sāraswat Maṭh. Receiving inspiration from Śrīla Guru Mahārāj, Śrīla Govinda Mahārāj arranged a year of extra programmes of glorification of Śrīla Guru Mahārāj and his holy Mission. This Golden Jubilee Year was inaugurated in Jagannāth Puri by the King of Puri, the respected Vaiṣṇava, Gajapati Mahārāj Śrī Divyasinghadev Bahadur. The various additional programmes throughout the year included a pilgrimage to Vṛndāvan and Govarddhan

and later culminated in the main festival at the Māṭh coinciding with an extended celebration at the time of Śrī Gaura-purnimā 1992.

In the meantime many more invitations continued to pour in for Śrīla Govinda Mahārāj to travel to the West, therefore, in order to fulfil his wish that, for the pleasure of Śrīla Guru Mahārāj, a tour may begin within the Golden Jubilee Year, preparations by the devotees for "The Divine Servitor's World Tour" were already well under way. Śrīpad Bhakti Ānanda Sāgar Mahārāj and Śrīpad Mohanānanda Prabhu deserve special mention for their untiring efforts to make it all possible.

So it was that with a large and emotional *sāmkīrttan* party at Calcutta Airport to wish him well, Śrīla GoNvinda Mahārāj, with a small entourage, started on the 2nd June 1992 for his first destination, Australia.

Since that time I have received glimpses of the overwhelming response of the early days of the Tour. Now, feeling greatly his separation, this short publication has come about in order to try to have even some smallest participation in this grand spiritual event of which many of the readers will have had the fortune to participate directly.

Praying for the causeless mercy of Śrīla Bhakti Rakṣak Śrīdhāra Dev-Goswāmī Mahārāj, Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj and all their venerable devotees and associates,

Humbly,  
Mahānanda Dāsa Bhakti Rañjan  
June 92

— *EJ* —

## Preface

### “Wholesale Transfer”

From a taped conversation of 29th April 1987 between  
Śrila Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj  
and some of his disciples

**Devotee (Dr. Amiya Asthana):** I am a little worried about Śrila Govinda Mahārāj’s position.

**Śrila Guru Mahārāj (Śrila Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj):** I have given him, I have empowered him, to do all these things on my behalf: *Rtvik*. I have appointed him to do all spiritual activity on my behalf.

**Devotee:** But this “*Rtvik*” word is misinterpreted by many people. Some do not consider him as a direct successor; they consider him only as a *Rtvik*.

**Śrila Guru Mahārāj:** More than *Rtvik*. Whatever it may be, I am giving power. Just as when the King installs his son as King and retires himself, what will be the result? As Daśarath wanted to do with Rāmachandra. The King gives all the authority of a King to the son and retires to go to the jungle although he is living with full power and glory.

**Devotee:** Many people I have talked to do not consider the *Rtvik* to be the direct Guru. They say the *Rtvik* is *Rtvik*.

**Śrila Guru Mahārāj:** *Rtvik* is *Rtvik*, but if such transfer of power is done then what harm? For those that have got no *śraddhā*, they may go away, I don’t accept them.

**Devotee:** Does *Rtvik* mean the direct successor?

**Śrila Guru Mahārāj:** *Rtvik* means the representative. It may be temporary or it may be permanent. It may be partial or it may be full, as empowerment is there.

**Devotee:** Is the empowerment to Govinda Mahārāj now temporary or permanent?

**Śrila Guru Mahārāj:** Permanent. Wholesale—both property and the function—transferred. If anyone has no recognition of this opinion of mine, I do not want them to live in the Mission. I drag them out.

**Devotee:** But can they operate from outside and still operate as a part and parcel of you?

**Śrīla Guru Mahārāj:** As a revolt (*sic*). That is revolt—without sanction—anyone can do. I have deserted them. But they may do anything and everything as they wish and reap the results far from the spiritual world, from God. Unlawful.

Power may be extended and withdrawn also—I want to withdraw myself from them. Those that won't have faith in my decision, I withdraw from them. It is not a fashion but a question of faith. If they have no such faith in me, I withdraw myself from them.

**Devotee:** Some devotees may consider, "That power (of *Rtvik*) was given to me in 1982 or '84, and he got that power in '86 so I am more senior."

**Śrīla Guru Mahārāj:** No position of seniority. No position of senior. That only seniority will be considered as the qualification—no.

**Devotee:** I was thinking of sending all the senior devotees a letter trying to make this thing clear so that later on no complication like that comes up because at that time we will be very insecure when other types of interpretation start.

**Śrīla Guru Mahārāj:** Those that do not obey me after my departure means automatically they will be left by me. Only it is a transaction of faith. No right but faith. If no faith in my word, they are automatically rejected.

**Devotee:** Some people have no particular obligation of faith to anyone. They go to many persons to gather something. They are just interested in knowledge and position.

**Śrīla Guru Mahārāj:** We have no concern with them. We hate them. We hate them: we don't think that they have any religious line in life.

In a very crude position maybe there will be some collecting (knowledge) here and there when one cannot understand who is who. They are not fit (to see) that God is coming to him through whom.

If I am sincere in my search for God then God also will come to me from His side and, where we meet, he should be considered the Guru. Guru means representative of God Himself....

*All Glories to Śrī Guru and Gaurāṅga*

## By Way of Introduction

An informal discourse by  
His Divine Grace  
Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj.

This lecture was given as one of the discourses held each morning in English at Śrīla Guru Mahārāj's Samādhi Mandir: The Temple of Union in Separation, Śrī Chaitanya Sāraswat Maṭh, Koladwip, Nabadwip, West Bengal, India.

Sometimes it is necessary to have an *iṣṭagoṣṭhī*. An *iṣṭagoṣṭhī* is when devotees gather together and discuss various questions they may have. This is also an opportunity to harmonise difficulties between devotees.

After one or two years of my joining here at Śrī Chaitanya Sāraswat Maṭh we would regularly hold an *iṣṭagoṣṭhī*. Lunch would be finished by 1p.m. and then the *iṣṭagoṣṭhī* would last for the hour between 2 and 3p.m. All the devotees staying in the Maṭh would sit together and attend. Sometimes Śrīla Guru Mahārāj would join the group, and he had a special way to manage us.

The general understanding is that a devotee is one who is fully devoted to the Lord. But in Vaiṣṇavism the real devotee of Kṛṣṇa is considered to be he who is fully devoted to Śrī Guru-Vaiṣṇava. Kṛṣṇa Himself said,

*ye me bhakta-janāḥ partha, ne me bhaktaś ca te janāḥ  
mad bhaktānāṁ ca ye bhaktāś, te me bhaktatamā mataḥ*

"Who is devoted to Me is not My real devotee, but one who is devoted to My devotee is My real devotee."

By means of the *iṣṭagoṣṭhīs* Śrīla Guru Mahārāj gave

much chance for the devotees to praise each other. Sometimes two devotees may clash with one another, each having a different opinion. One would want to go in one direction, the other in another direction, thus their minds would clash and they may insult each other. Śrīla Guru Mahārāj would harmonise them by calling them both and asking each to praise the other, "Describe the good qualities of this devotee." In this way Śrīla Guru Mahārāj taught us how to praise Vaiṣṇavas without looking at their faults.

Śrīla Guru Mahārāj used the expression, "You are not a drain inspector." He would explain, "You are a searcher, a searcher of Kṛṣṇa consciousness. Your position is not that of a drain inspector. An ant searches for a hole to use for his own purpose. Without searching for any holes, see only the good qualities of the Vaiṣṇavas and follow that."

In this way Śrīla Guru Mahārāj organised the classes of *iṣṭagoṣṭhī* so the devotees can come together and praise each other. It was also a chance for devotees to ask any questions they may have. Śrīla Guru Mahārāj would encourage the devotees to answer each others' questions. In this way he managed our minds. We must be tolerant, we must be humble, and we must give honour to other devotees.

If we read *Śrī Caitanya-caritāmṛta* we can understand all the *siddhānta*. But in which way can we follow the line of Śrīla Rūpa Goswāmī and the other Goswāmīs? This we can easily understand through the books of Śrīla Guru Mahārāj. There are many questions answered there.

I have not had a chance to read all the books of Śrīla Guru Mahārāj, but I am very satisfied with their titles. When I hear the name of the book *The Loving Search for the Lost Servant* I can immediately remember Kṛṣṇa's pastimes as described in *Śrī Brhat-Bhāgavatāmṛtam*. In *The Loving Search for the Lost Servant* there is a very nice picture of Kṛṣṇa embracing a lost servant, and this is the theme of its title.

Only love can give us all wealth of transcendental happiness, but in the material conception only its shadow is found, and it is bad. We cannot see everything of the origin in the shadow. In the negative world all must be negative, and in the positive world all are positive.

In this mundane world paramour love is not praiseworthy,

but the opposite is the case in the transcendental world. The only enjoyer there is Kṛṣṇa. Everyone is engaged in supplying materials for His enjoyment, therefore everything there is very joyful, auspicious and transcendental.

Kṛṣṇa engages in a loving search for His own satisfaction. In the positive world, the loving search is in a positive way. Kṛṣṇa is the enjoyer but He feels some deficiency in enjoyment because His servant is lost. He has everything, but He wants to give enjoyment to His lost servant.

He gave freedom to us, but we misused it and therefore came within the mundane world and we try to enjoy mundane things, therefore we are also searching. We are searching for happiness, but happiness is not found here, so we are unfulfilled. A person here feels, "If I have five rupees I will be happy." Then, having five rupees, "If I have ten rupees I will be more happy." Then, "A hundred rupees is necessary then I'll be happy." Similarly we try to collect for ourselves *kanak*, *kāminī* and *pratiṣṭhā* (wealth, enjoyment and fame) but always we become dissatisfied.

Kṛṣṇa says,

*te tam bhuktā svarga-lokam viśālam  
kṣīne puṇye martya-lokam viśanti*

(Bg. 9.21)

"After enjoying that great, extensive, heavenly happiness the residents of heaven, with the depletion of their piety, then enter the human plane."

*ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjjuna* (Bg. 8.16)

"From the planet of Lord Brahmā downwards the residents of all planets are naturally subjected to repeated birth and death."

We are moving in such a way throughout the mundane world, the Brahmāṇḍa. But Kṛṣṇa is searching for us, "Where is that soul who misused his freedom?" He sees everything but He does not interfere. The only reason He does not interfere is that He wants that each will *willingly* serve Him.

When someone crosses over illusion and enters the transcendental service world, particularly the super-service section which is under the guidance of *madhura-rasa*, Kṛṣṇa immediately embraces that devotee, "Oh, after so long I am

seeing you. I know service to Me is your life's goal, and now after so long you have come back to your home. I have been always wondering when you will come." Such is Kṛṣṇa's nature.

In *Śrī Caitanya-caritāmṛta* it is related how Śrī Gopālji hiddenly stayed on Girirāj Govardhan and how, when Mādhavendra Purī came nearby, He supplied him some milk and then gave a dream to him saying, "I am waiting for you and the time that you will come here, take Me out and arrange My *sevā*. I have to undergo so much austerity here. In the winter I have no clothes; in the summer I have no fan. Every day no one comes to feed Me. I am fasting, but every day I am waiting for the day you will come and take Me and give Me nourishment."

*om pūrṇam adah pūrṇam idam, pūrṇat pūrṇam udacyate  
pūrṇasya pūrṇam ādāya, pūrṇam evāvaśisyate*

(*Śrī Īśopaniṣad*)

The Lord is full. He is full of everything, but His deficiency is found in love. It is not actually a deficiency but it is His pastimes, His *līlā*. He is *feeling* deficiency, and when His servitors serve Him, Kṛṣṇa happily accepts and gives in return the opportunity of more and more service. But until that point when the servitor comes to willingly serve Him, Kṛṣṇa waits for that lost servant.

Kṛṣṇa is full of joy, ecstasy and everything, but it is His pastime that He wants to play, therefore there must be both positive and negative otherwise He cannot play. In the positive world is also one kind of "negativeness," otherwise He cannot play, and that is called separation. Śrīla Guru Mahārāj is living and present here today, but we are unable to see his form. In this way, in a negative way we feel Śrīla Guru Mahārāj's presence but it is also positive. In the positive world everything is positive, but when the play will take place, a type of negativity must come. That "negative" is not like the negativity of this mundane plane. The negative of the higher plane is always helping the positive. To the degree of its necessity "negativity" will come, and that is called separation.

Union in Separation is the topmost ideal of the transcendental world. For the play of the Supreme Personality of

Godhead, separation gives more and more ecstasy.

*kṛṣṇamayī —kṛṣṇa yāra bhitarē bāhire  
yāñhā yāñhā netra pade tāñhā kṛṣṇa sphure  
(Śrī Caitanya-caritāmṛta Ādi. 4.85)*

When Kṛṣṇa hides, His form is always before Rādhārāṇī. She can never be without Kṛṣṇa. In this way Union in Separation is the highest goal of life. When there is union, devotees are no-doubt happy, but they need more happiness! And that comes through separation. That is shown in *Kṛṣṇalilā* where His separation from the Gopis lasted one hundred years. But this is all inconceivable. Such a position is unimaginable, and it is also not good to try to imagine it.

Sometimes to have direct association may be considered to be bad. One day Rūpa Goswāmī Prabhu invited Sanātan Goswāmī to take sweet-rice, etc. but when Sanātan Goswāmī understood that the ingredients had been supplied by Śrīmati Rādhārāṇī he was very unhappy: "We want to worship Her, and if we can do even a little service for Her, we consider that to be the fulfilment of our lives. But, seeing the wish of Rūpa, *She is trying to serve us.*"

The higher souls do not want to see Kṛṣṇa. Raghunāth Dāsa Goswāmī said, "What shall I do with Kṛṣṇa? I need to serve You, Rādhārāṇī, and if You give that chance, it will be the fulfilment of my life. But without Your service, I do not want to serve Kṛṣṇa directly."

The Gaudiya-Vaiṣṇavas, especially the *Rūpānugasampradāya*, do not follow Mirabhai because she shows herself to be directly connected with Kṛṣṇa, rather they think, "We are the servitors of the servitors of the servitors of Rādhārāṇī." This is our line, and in this way we will get the fulfilment of our transcendental life.

When the real Vaiṣṇavas get some sight of Kṛṣṇa they think it is illusion and they are not satisfied with it. Even Mahāprabhu Himself expressed,

*na prema-gandho 'sti darāpi me harau  
krandāmī saubhāgya-bharāmī prakāśitum  
(C.c. Madhya 2.45)*

He could not tolerate the separation from Kṛṣṇa, therefore He cried. But while crying He expressed, "Nothing I have is sufficient for Kṛṣṇa. Actually, I have no love for

Kṛṣṇa. Why am I crying for Kṛṣṇa? Simply as a show to others. But it is not real love, because if it is real love then I would not be able to live, I would certainly die for Him. But I am not dead."

When the Vaiṣṇavas see Kṛṣṇa they think what they see is illusion: "I am too unqualified, it is not possible for me to see Him. It must be illusion. I do not want to see Him in this way."

They want to see Kṛṣṇa living with Rādhārāṇī, and that is the real form of Kṛṣṇa. That is where Kṛṣṇa is supremely happy. And that is our goal.

Leaving aside that ideal we can see Kṛṣṇa in His pastimes in many places: in Dvārakā, in Mathurā, in Hastināpur, etc. In each place of His pastimes He is present, but the Gauḍiya-Vaiṣṇavas have no specific connection there. They even do not go to Dvārakā, to Hastināpur, and even they do not go to Mathurā. They do not like to see the appearance-place of Kṛṣṇa.

The mood of the *Rūpānuga-sampradāya* is that our line is very fine. Śrīla Guru Mahārāj was very heavy and strict on this point.

For the service of this Maṭh we started running pilgrimage tours to different places around India to bring in funds and to attract good people. At first we started Puruṣottama-dhām—Puri-dhām—Parikramā. Each advertising pamphlet we made was composed under the very careful guidance of Śrīla Guru Mahārāj to ensure it followed the line of the *Rūpānuga-sampradāya*.

Later we went to Badarikāśram, but it is the place of Nara-Nārāyaṇa, so what relevance does it hold for the Gauḍiya-Vaiṣṇavas? Nothing directly. But we wanted to go because pilgrims would automatically want to join such a tour, thereby helping the Maṭh. Therefore I asked Śrīla Guru Mahārāj, "Please indicate how we can go there and still keep its relevance to our line." Then Śrīla Guru Mahārāj gave the connection that a short distance after Badarikāśram is the place of Vyāsadeva, his cave. "If you wish to go there for the service of this Maṭh you must not break the line of the Gauḍiya-Vaiṣṇavas. You must indicate Vyāsadeva's cave in the pamphlet." He instructed me to mention in the pamphlet

the connection with Nityānanda Prabhu's pilgrimages and the ashram of Vedavyāsa and Śukadeva Goswāmī as the motive.

When I planned a pilgrimage tour to Dvārakā, Śrīla Guru Mahārāj said that if we go to Dvārakā we must also go to Kurukṣetra otherwise it will not be able to be harmonised within our Gauḍīya-Vaiṣṇavas' line.

Śrīla Guru Mahārāj never gave permission to leave the track of the *Rūpānuga-sampradāya* to go along any other *sampradāya*'s track. We are running in the *Rūpānuga-sampradāya*, so we are not to leave our track to go to see with any other's vision.

The Gopīs went to Kurukṣetra. But we must remember *why* they went. The place where there is extreme separation from Kṛṣṇa is Kurukṣetra. Kṛṣṇa as the head of the Yādavas was present there with many of His wives. They were all highly decorated. The Gopīs were very poor and they thought, "Kṛṣṇa is *our* Kṛṣṇa, but they are enjoying with Him. We need this Kṛṣṇa, but not in the way we see Him before us now."

Śrīmatī Rādhārāṇī feels, "Kṛṣṇa is present in front of us and He has met with us. I am that same Rādhārāṇī and our meeting is not false, it has actually happened, but it is not giving Me any actual satisfaction."

The *rāsa-lilā* also happened there but She further mentions, "Here we are meeting and dancing with Kṛṣṇa, but I am very unsatisfied and unhappy. How will I be happy? If this Kṛṣṇa will go to the banks of the Yamunā and play with us as we did before, then I shall be happy."

In an extended way this has been preached by Śrīla Bhakti Siddhānta Sarasvatī Ṭhākur and Śrīla Bhaktivedānta Swāmī Mahārāj also, but after Śrīla Sarasvatī Ṭhākur, Śrīla Guru Mahārāj became the helmsman and took firm control of the rudder. All the Godbrothers of Śrīla Guru Mahārāj came to have his association because of this. Because Śrīla Guru Mahārāj was controlling the whole of the *Rūpānuga-sampradāya* did they all come to him. He was not only controlling, but he was guiding everyone. Śrīla Guru Mahārāj tried to help everyone.

The holder of the rudder—the helmsman—was Śrīla

Guru Mahārāj, and he always was keeping the key of the iron-safe. Everyone respected him in this way. This was also the idea behind the design of his Samādhi Mandir. He is the treasurer, therefore his Samādhi Mandir must give some impression of a treasury. All the big, big personalities—everyone—respected Śrīla Guru Mahārāj for that cause. He is accepted by all as holding the post of the leader of our *sampradāya*.

If you read the introduction pamphlet of any of the *parikramās* that we organised—to West India, South India, Puruṣottama-dhām, Badarikāśram, etc.—you will be able to understand how Śrīla Guru Mahārāj harmonised each tour in accordance with the line of our *sampradāya*. We must harmonise everything to stay on the track. We must not leave the track, and Śrīla Guru Mahārāj was careful to guard against that. It is very hard to guide in that line.

Gopa Kumar went onwards from one place to another, but only was he satisfied when he reached Vraja-dhām and the embrace of Kṛṣṇa. Kṛṣṇa said, "And I have been waiting for you. For so long I have been waiting for you. Now I am satisfied." Both of them fainted—Kṛṣṇa and His devotee. That is the heart of Kṛṣṇa, you can understand.

Sometimes Kṛṣṇa's wives in Dvārakā cannot get His association. They sleep with Him, talk with Him and serve Him, but they sometimes say, "We do not have real Kṛṣṇa. Whom we are worshipping, that is not real Kṛṣṇa. We may serve His body, but His mind is absent, in this way to whom we are rendering service is not full Kṛṣṇa." Such is their expression.

The mood of Kṛṣṇa is that He is always searching the rare services. He is not eager to accept what comes easily to Him. That nature, in a negative way is also found in the mundane plane.

Actually I do not have time to read the Scriptures. If we read the Scriptures we must be misguided through the books, but if we get the association of a good Vaiṣṇava who is a master, then there is no chance to be misguided. Scriptures themselves give the advice of Kṛṣṇa, Vyāsadeva, and so

many others: "Try to get good Vaiṣṇava association and render them service."

If you try to read, you must be misguided, otherwise why did Mahāprabhu say, "You go and read *Śrīmad-Bhāgavatam* in front of a Vaiṣṇava who knows its meaning."

The good servitors of Śrīla Guru Mahārāj are the wealth of Śrī Chaitanya Sāraswat Maṭh. The real wealth is the devotees and I am trying to serve you all with whatever I have. I want your association really. I am receiving transcendental food from you. When I see you I think, "I have service," but to be alone is not good for anyone, even myself. We are trying always to do service, no-doubt, but sometimes we must be worried and that is painful, but with the devotees it becomes not painful but hopeful and giving happiness. Everyone wants relaxation, and my relaxation is to be with the devotees.

Śrīla Guru Mahārāj is very happy with this programme of daily English class on his Samādhi Mandir, The Temple of Union in Separation. This Samādhi Mandir is not here just for show, but it is for using in the service of Śrīla Guru Mahārāj. Real service is to glorify the Vaiṣṇavas headed by Śrīla Guru Mahārāj and his associates.

This programme of glorification of Śrīla Guru Mahārāj through his associates and devotees must continue here every day. In that way Śrīla Guru Mahārāj will be even more happy.

— *EJ* —

*Everything should be  
concentrated to one point,  
“I have connection with  
the representation of the  
Supreme, the Guru, and  
I am at his disposal.  
Whatever he shall say,  
I shall do. I am not a  
servant of anyone else.”*

## Chapter One

# The Willing and The Able

**Devotee:** When we play a recording of our Gurudeva, are these sound vibrations actually transcendental or does the sound have to be heard from the person directly?

**Śrila Guru Mahārāj:** When I joined newly I was sent with a particular *sannyāsī* to Benares. I appreciated his explanation of the Scriptures such as *Śrīmad-Bhāgavatam*. One day he told me, "Now the atmosphere here has been created in such a way that if I am ordered to construct a centre of our own, purchasing land, etc, then I can do, but that won't be sanctioned by the authorities, because in that way I would become increasingly glorified: I would gain more *pratisthā*."

Presently I wrote in a letter to my Guru Mahārāj: "This Mahārāj has created a good, favourable atmosphere here. If he is ordered to construct a centre of our own, perhaps he can do. I think Benares is an important place, a meeting place of all different religious sections, so I feel we should have our own centre here. I pray that you may encourage this *sannyāsī* to arrange for it to happen." We were at that time in a hired house and the Deities were also established there.

The reply did not come directly to me, but the general-secretary wrote to me, "We already know that his preaching is very successful. You try to listen to his analytical explanation of *Bhāgavatam* and enrich yourself by that." No mention was made about the point I had made. After some time our Śrila Prabhupāda went to Benares for some other purpose, and perhaps when I was alone he suddenly said to me, "What will be the effect of *karma-kāṇḍa*? *Karmma-kāṇḍa* is to use our energy for our own satisfaction, and not meant for the satisfaction of Kṛṣṇa. What is the necessity of connecting something according to our whim? Only we shall

do what Kṛṣṇa will desire, and that will be service." He gave an example: "Suppose a Vaiṣṇava or the Lord, has instructed, 'Bring me some flowers,' and I collect the flowers but as I am about to give them to him he says, 'No, no. I don't want flowers, bring me water.' If even at that time I press him, 'Oh, already you have ordered me to bring flowers, please accept these,' it will be *karma-kāṇḍa*. It will be thrusting my will upon him, it will not be service." Because he is independent he may order something—and again he may cancel that same order. He is in such a position that he is not bound by his own previous expression, he is independent of that. The will is everything and he can express his will and he can withdraw his will. His position is such. Independent. His independence is of such quality and characteristic. Similarly, the highly powerful *brāhmaṇas* can give a curse such as one that will cause full forgetfulness—and they can withdraw it too.

Karṇa went to Dronāchāryya disguised as a *brāhmaṇa*. Then Dronāchāryya taught him everything about weapons. One day Parasurāma went to sleep putting his head on the thigh of Karṇa. Indra, in the form of a worm, then pierced through the thigh of Karṇa and bit into the head of Parasurāma. Parasurāma started, "What is this?" Blood flowed and smeared over his body. Dronāchāryya then confronted Karṇa, "You are not a *brāhmaṇa*! A *brāhmaṇa* cannot tolerate like this, therefore you must be a *kṣatriya*. Why have you come to me? You have taken all this education about weapons from me by falsehood, therefore I throw a curse that at the time of your greatest need you will forget everything." He thereby withdrew all the learning he had given. Free-will is of such nature that it may sometimes give a commitment, but if necessary it may withdraw from all commitment.

There are so many political heads of a nation who sometimes give commitments and try to oblige. They try to oblige but, if necessary for the good, they may retract that and guide by ordinance. Similarly the Scriptures are something like that. The *sāstras* are written by the *Mahātmās* who give instructions through the medium of so many symbols in the form of letters of the alphabet. That has some value, but that

value is not to the same degree as we find in the writer: it is something less. Similarly if the will, the centre from which the vibration is passing, is still in connection—i.e. if consent is there—it will work. Our Guru Mahārāj gave *Harinām* initiation to a man in Dhaka who was due to pass away within a few days. He spoke the Mantra over the phone, but his consent was there so it was effective. And when instruction is given as in a book, or recorded on a tape recorder and broadcast in many ways, it has its value, but the power-house is above all.

*mayā tatam idam sarvvam, jagad avyakta-mūrttinā  
mat-sthāni sarvva-bhūtāni, na cāham teṣv avasthitah*

(Śrīmad Bhagavad-gītā 9.4)

“Everything is in Me, and I am nowhere: nothing is in Me.” *Acintya-bhedābheda-tattva*. He can withdraw, and also He can pervade through everything. It is His will. Many people may read the *sāstra*, but if there is any curse upon someone he will not receive any benefit by such reading, or even from the original person or by any faithful connection with him. He will be barred.

Durvāsā cursed Śakuntalā: “You are neglecting me by engaging in deep meditation upon your husband. I am a respectable guest but you ignore me. I therefore curse you that if you are introduced to your husband he won’t be able to remember a single thing about you.”

Then three friends of Śakuntalā came and petitioned, “Oh, Ṛṣi, be propitiated by us, please withdraw your curse.” As a result, he modified it so that if any reminding token be shown to the husband he will be able to remember her.

The will, the intention, is the important part. What is coming must not be cut off from the source, the power-house. Not only the power-house keeper through whom it came, but also the faithful group, the associated clan, they can have some such power to stop as well as to open. It is not that if I have the tape recording I have received everything from him: that I have full possession of his property. It cannot be done like that. Still mainly it is conducted in such a manner through the Scriptures: the various sages have written so many *sāstras* for us to read. However, our attention must be qualified to read such Scriptures. Mere reading is intellectu-

alism and that won't do. We are to read in a proper way —*praṇipātena paripraśnena sevayā* (with humility to the Guru who knows the truth, relevant inquiry to him and service to him), and *jāho bhāgavat pada vaiṣṇaver sthāne*. Through His agent, if we properly read, then it will be beneficial, otherwise due to our deceptive nature we shall try to caste our own opinion in the name of the *śāstra* as Śaṅkarāchāryya did. He interpreted the *Vedas* but he did not try to draw the real meaning of the *Vedas*. He caste his own opinion into the *Vedas* and gave that to us.

Mahāprabhu said of him, "Śaṅkarāchāryya has not accepted the teaching of the *Vedas* as it is. He modified the teachings of the *Vedas* by his own intellectual experience, therefore in his writings is not found their real purpose." This was the charge against Śaṅkarāchāryya by Mahāprabhu.

Rūpa Goswāmī and Sanātan Goswāmī did not only write what Mahāprabhu taught directly to them, but, by the blessings of Mahāprabhu they were able to express more. He told them, "I am inspiring you. I am giving some good-will to you that will help you to face all possible difficulties when the necessity comes for you to refute the opposing elements. It will work at that time, my good-will will be with you. It will come to your relief at the very time you are in need." That was expressed by Mahāprabhu to both Rūpa and Sanātan.

Well-wishing without the help of sound is also possible. There is assertion in different planes to help the surroundings. To think good of someone has its value. If the Guru thinks good about the disciples, they may thrive thereby and achieve the real object of their search. Both parties have some part to play: one party must do the willing, and the other must have the receiving quality and attitude, then it will be transmitted from one place to another. If the door is closed on one side there will be no effect. If there are the qualities of a Guru in one and the qualities of a disciple in another, when they both come together the transaction begins.

Electricity cannot pass through anything and everything. Some things are non-conducting. The sincere receiving attitude from the disciple is a necessary part otherwise no

effect can be shown. If seeds are cast on stony ground no crops will grow. When current passes through a medium that cannot cent-per-cent transmit, it becomes modified. In this way modification comes from Guru to disciple: some colour is added and that is passed on and again added to, generation after generation.

Many disciples may hear from one Guru, but according to the variegatedness in their capacity of reception when they in turn will give delivery there will be some sort of difference. At first the teaching was one, but now there is a jungle. Kṛṣṇa in *Bhagavad-gītā* says,

*imam vivasvate yogam, proktavān aham avyayam  
vivasvān manave prāha, manur ikṣvākave 'bravīt  
evam paramparā-prāptam, imam rājarshayo viduh  
sa kāleneha mahatā, yogo naṣṭah parantapa  
sa evāyam mayā te 'dya, yogah proktah purātanaḥ*

(Śrīmad Bhagavad-gītā 4.1-3)

"I first gave this instruction of *karma-yoga* to Vivasvān, then from him to Manu who gave it to his son Ikṣvāku. Coming down in this way it has gradually vanished. Now again I am saying that same old thing to you." The spiritual truth becomes coloured by our prejudices. It becomes contaminated and modified by mundane thought.

On the banks of the Ganges there may be neem trees, tamarind trees, mango trees, etc. They all draw the same Ganges water for nourishment but the produce of one is bitter, another is acidic, and another gives sweet fruits. They all are nourished from the same source but according to their nature their produce vary.

Both Indra and Virochan are students of the Brahman conception of "so 'ham." Indra thought "so" means the *ātmā*, and Virochan thought like a demon that "so" means this body. "So 'ham"—"I am that." But who is "that"? Within the same class some thought it to refer to the soul, but some thought it referred to the body, thus they evolved their varying conceptions according to their local prejudices.

## Chapter Two

### A Wonderful Touch

It cannot be denied that a kind of energy is necessary to maintain one's present position. Some sort of energy is necessary for that, but then we are to give some extra push forwards in order to go ahead, and that is all-important. A seeker after the truth will search after newer and newer planes, and that will be considered as living and accommodating. We are to become more and more accommodating, earnest and eager.

*sva-dharmme nidhanam śreyah, para-dharmmo bhayāvahah*  
(Bg. 3.35)

The advice is given: "Try to maintain your position even at the cost of your life," then at the next point, "Go ahead. March on." Why was it first advised to maintain your present position? So that you may not fall back, but that does not mean you are not to make progress in the front. *Sva-dharmme nidhanam śreyah*—"Even at the cost of your life try to firmly maintain your position," does not mean you are not to go ahead.

*sarvva-dharmmān parityajya, mām ekam śaraṇam vraja*  
(Bg. 18.66)

—"Give up all considerations and take the risk of marching onwards." Only to help this, was the first advice given. First, "At any cost you must maintain your position," and then, "March onwards!" These are relative and absolute considerations. A living spiritual conception must be of that type.

The dire necessity is that in the background we address the question of how to maintain—and improve—our present position.

**Devotee:** In the spiritual world does everyone hold the

position of a Guru for those who enter?

**Śrīla Guru Mahārāj:** Of course, and whatever little help we will receive from anyone, we must be grateful to him. A person with good temperament must be thankful to all. Receiving even slight help he will feel, "Yes, I am very thankful for your guidance."

We are to learn the theory and science of gratitude. "I am grateful to you and to everyone in the environment," the very domain is of that character. Everyone thinks himself to be a thief, "I am a trespasser. Only by the grace of the environment can I have a position here. They are all well-wishers except for myself," this should be the temperament. He will be busy and sometimes forgetful of himself in the intensity of his service.

*vaikunṭhera pr̥thivy ādi sakala cinmaya. (C.c. Ādi 5.53)*

We are to think, "The environment of that land in which I aspire to live is made of better stuff than I am." We are to enter into a super-subjective domain. The attitude of all the newly recruited persons there should be: "I am not of subjective character, I am of marginal potency, *tatastha*, but I am receiving permission to enter the super-subjective area where everything holds a higher position than myself." Everyone there is of that consciousness. "The air, the earth, the trees, etc. all hold a higher position than myself, but still I have been given permission by the supreme authority to wander here. Only, I have been given some service, and I am eager to render that service to this land." With this attitude in the background, one should live there, and in the foreground one will become accustomed to discharging his particular duty. "I have come and I am treading on a soil whose intrinsic value is really superior."

A child reveres his mother but he may be taken on her lap, such is the example of our situation when we enter Vaikuṇṭha and Goloka. "The whole atmosphere is higher than myself and is to be revered, but still they have embraced me and taken me in their lap—*svarūpa-śakti*—and I have been asked to do some duty there. The whole environment is to be revered, and I am allowed to live there only as a matter of grace, not as a matter of right." We are *tatastha*, and as a

matter of right we may be cast in Brahmaloka, the marginal potency, so we must become conscious of this fact. Before enlisting our name in the Kṛṣṇa consciousness school we must have this primary knowledge. "We are having the chance to enter where? In a revered land, God's throne. Only for a particular service am I entering the temple which holds a superior position. Wholly for service am I entering, and by their gracious nature they are drawing me there. I am being taken on my mother's lap. I take her feet-dust upon my head, but she is taking me, including my feet, upon her lap."

**Devotee:** With such bright prospect, why do we sometimes find devotees leaving the Gauḍīya missions?

**Śrīla Guru Mahārāj:** It will happen only if there is something wanting in us, so we must try to keep up the high level we had during our Guru Mahārāj's day. It is recorded that the highest test comes when a *jīva* is passing out from the clutches of *māyā*, illusion. At that time the personification of *māyā*, Māyādevī, comes with folded hands to pray, "Why do you leave me? Allow me to serve you. I am at your disposal and I am ready to serve you in any way. Don't leave me."

She was so cruel to punish them when they were within her clutches, but when they are leaving she approaches very modestly, "Why are you leaving me? I want to render service. Please be with me."

*Pāśabaddha bhavet jīva, pāśamukta sadāśiva*—what was once her prey has now become her master. So the friendly request also exists. If we have real attraction for the higher life, we are to pass that charming aspect which will try its best with sweet proposals and offerings to keep us within its jurisdiction. Such is the nature and we must be aware of it. So, not only "God, save us from our enemies," but also, "God save us from our friends"!

*sadrśamī ceṣṭate svasyāḥ, prakṛter jñānavān api  
prakṛtiṁ yānti bhūtāni, nigrahāḥ kīrti kariṣyati*  
(Śrīmad Bhagavad-gītā 3.33)

Nature is indomitable, so it is quite natural that one may fall prey to his own previous nature, but how can we be saved from the results of our past activities—our acquired previous tendencies? The key is here:

*indriyasyendriyasyārthe, rāga-dveṣau vyavasthitau (Bg. 3.34)*

Each sense has its corresponding external attractive objects. If you can stop the tendencies just as they are beginning, you can be successful. But if you allow them to progress, you will be undone. Only at the starting point can they be checked. If you allow them to contact with the enemy party you are lost.

*Prakṛtim yānti bhūtāni, nigrahaḥ kīm kariṣyati* (Bg. 3.33)—however wise you may be, you will be helpless because *māyā* has such great power. Only if you can catch the tendencies as they sprout will it be well and good, otherwise at the next moment they will go beyond your control. That is the suggestion given by the Lord Himself, “Don’t allow yourself in any way to have negotiation with the other party. Try to nip it in the bud. If it is allowed to grow a little, it will be beyond your control.” This advice is general to all material nature. So, every event is to be tackled in proper time.

Another broad point is:

*indriyāṇi parāṇy āhur indriyebhyah param manah  
manasas tu parā buddhir buddher yaḥ paratas tu saḥ*

*evam buddheḥ param buddhvā  
saṁstabhyātmānam ātmanā  
jahi śatrum mahā-bāho  
kāma-rūpam durāsadam*

(Śrīmad Bhagavad-gītā 3.42-43)

A royal road giving a very broad and comprehensive control of all evil propensities is recommended here. How to get that relief? First you are to consider the importance of your senses compared with matter; then, the importance of the mind over the senses. Then you are to consider, concentrate and understand the efficacy, fineness and importance of the faculty of judgement within you. Surpassing that, you are required to go higher and search for the cause from which the intelligence comes—its source. If for a second you can have a touch of that substance you will find a wonderful layer that is extraordinary in every point compared with that of the plane in which you are now living. It is so charming and so attractive that it will help you to bid good-bye once and for all to this material charm. If even for a second you

can have a touch of that higher substance, the material pleasure will turn into trash. Everything there is wonderful—all dealings and experience.

*āścaryavat paśyati kaścid enam  
āścaryavad vadati tathaiva cānyah  
āścaryavac cainam anyah śr̄noti  
śrutvāpy enam iveda na caiva kaścit*

(Śrīmad Bhagavad-gītā 2.29)

The unintelligible, charming conception of that high plane will give some particular divine type of prospect that will at once turn all your material prospects into trash. Even if you come back, it still won't have any real influence upon you. Such is the realisation of the *ātmā*, what to speak of Paramātmā: that is more and more laudable and desirable.

*Evaṁ buddheḥi param* is the *ātmā*. In the beginning, with the help of your reason concentrate even for a second there. Your inquisitive ego may even for a second meet with your real self—*jahi śatruṁ mahā-bāho, kāma-rūpam durāsadam*—then all the charm for material pleasure, both gross and subtle, will bid you adieu for ever.

Simplicity is the first qualification. If you are really simple, or sincere, then automatically you cannot but come under the divine feet of Mahāprabhu, Śrī Chaitanyadev. It is so plain and so un-artificial. Love is a plane truth that should attract everyone. Even more than general love, Divine Love will attract all normal persons, it cannot but be. It is only necessary to be simple and unprejudiced. The antithesis is the only thing drawing us back from God, otherwise it will be found to be the plane of universal love. And ‘universe’ does not mean to a particular part of the universe, but the whole. Love is coming from the Absolute.

“Is there such a fool in the midst of mortality in this world who will not worship He who even the immortal worship? It is a great wonder that there can be such a person who will avoid such worship just to undergo all the mortal sufferings.”

## Chapter Three

### Faith and Harmony

Here in the mundane plane, eliminating God, everyone is self-centred therefore there is clash and reaction. But in the higher realm, with harmony, there is no clash. In that plane any apparent clash exists to promote inner wealth.

In this mundane plane there is apparent friendship but inner animosity, but in the God-centred plane there is apparent competition but inner friendship because the flow of God-service is common to everyone.

Kṛṣṇa consciousness is the most accommodating. We are to consider that it is beyond justice. It is the land of mercy consideration. Our highest goal is from the consideration of mercy, not justice. It is inconceivable, but above justice is the plane of the consideration, mercy and affection, and that is Kṛṣṇa consciousness. It even goes over what is our due, therefore it is high. The consideration there is crossing our capacity, so there is no room for any complaint. Everything is coming through affection and it is not based upon any justice according to our capacity, so we have no right to make any judgement. If any position will be given to us there, it will be by extended affection. On the whole, to enter into the plane of divinity means grace. We have no rights, and He may not even allow us to enter there. Only we must have as our visa the good-will to serve that land, and not to engage in treachery, otherwise we will not be allowed entrance. Faithful contribution to that land is *śraddhā*, with that we may be taken in—not only taken in but we shall find all home-comfort there and full freedom. The fullest freedom is in Kṛṣṇa consciousness, and that is above justice. The law of the country is ignored, and more benefit is allowed. We will get more freedom, comfort, and everything there in Vṛndāvan.

Why? Because it is a transaction of natural faith and love, affection, etc. It is inconceivable,

*acintyāḥ khalu ye bhāvāḥ  
na tāṁś tarkeṇa yojayed*

The *Upaniṣads* say, “Don’t venture to test that plane with your reason. It is beyond the capacity of your thinking, it has different laws, so don’t try to approach there with your calculations.”

So, when we apparently see a clash between persons who are trying for realisation, we must understand it properly. We may feel discouraged: “They are approaching towards harmony, so why should they come in clash?” But we find it happens, and it may be of different types according to the plane in which the clash takes place. In *Vaikunṭha* we find that the four Kumāras were going to visit Nārāyaṇa, but Jaya and Vijaya appealed to them not to go at this time. The four Kumāras were infuriated and threw a curse upon Jaya and Vijaya. We sometimes find this apparently undesirable clash between the devotees, though ultimately it is all for some higher purpose for the Lord’s satisfaction.

Clashes can even be seen in *Kṛṣṇa-līlā*. Of course, in *Vṛndāvan* competition is of the highest type and we are to understand that it is necessary. It is planned by Yogamāyā to enhance the satisfaction of Kṛṣṇa. Different plans are designed by Yogamāyā, and the apparent clash is designed purposely in order to produce a peculiar satisfaction in Kṛṣṇa. Such things are found even within the various groups including that of Śrimatī Rādhārāṇī. In Kṛṣṇa’s *Vṛndāvan* pastimes we even find so many *asuras* set against His *līlā*, but those demons have a contribution—in a negative way—in that a hero must have some incidents to show his heroism. To kill *asuras* is a part of heroism.

We even find clashes within the same group—groups within a group—but what is found we shall try to take as part of *līlā*. The criterion of *līlā* is that it happens for the satisfaction of the Centre.

We also find clashes, even severely, within the *līlā* of the most magnanimous incarnation of the Lord, Śrīman Mahāprabhu. Adwaita Prabhu and Śrīvāsa Paṇḍit presented themselves as members of the aristocratic class, but

Nityānanda Prabhu and Haridās Ṭhākur represented just the opposite: the common mass. It is recorded in *Śrī Chaitanya Bhāgavat* that one day soon after the miscreants Jagāi and Mādhāi had been converted and included in the *samkīrttan*, Adwaita Āchāryya revolted: "You are taking in the ordinary people of the lower section. This makes it difficult for persons of dignified position like myself and Śrīvāsa Pañdit to remain here in this clan of *samkīrttan*." When Mahāprabhu heard this it pierced him in the core of His heart. He could not tolerate such a statement. He immediately left the party, ran straight to the Ganges and hurled Himself in the waters. Nityānanda Prabhu and Haridās Ṭhākur quickly followed the Lord and they also jumped in. Nityānanda took the Lord by His shoulders and Haridās by His feet and they pulled Him out from the waters of the Ganges.

Mahāprabhu said, "All right, but I shall go and stay with Nandan Āchāryya." Nandan Āchāryya was a devotee whose home was on the banks of the Ganges a short way from the town of Nabadwip. Mahāprabhu hid Himself there and instructed, "Don't disclose to Adwaita Āchāryya that I am here."

Then Adwaita Āchāryya Prabhu thought to himself, "What have I done? I could not control myself. My aristocratic sentiment came out so suddenly and it hurt and struck the sentiment of Mahāprabhu so much so that He fled and jumped into the Ganges." Adwaita Āchāryya then fasted. He mourned, "What have I done?"

After two days, news of Adwaita Āchāryya's resolve to fast till death reached Mahāprabhu. Then Mahāprabhu's heart melted again and He approached Adwaita Āchāryya. "Āchāryya, get up, I am leaving my hide-out and I am coming to you." Quoting a verse He explained that by the order of a minister representing the King so many persons are hanged, but that same representative of the King who has hanged so many by the King's order, he also may be hanged by the order of the King. "The Absolute is such, please don't mind. Now get up and take *Prasādam*."

In this way Adwaita Āchāryya was pacified. Furthermore we hear that sometimes Mahāprabhu showed him honour due to his age. Adwaita Āchāryya was very senior in

age, he may even have been more senior than Mahāprabhu's father, however he always considered that Mahāprabhu was not a man, therefore he constantly tried to show respect to Him. But Mahāprabhu did not allow, "What! You are senior. You are in the rank of My guardians, the rank of My parents. You should not show honour to Me, rather I am to show *you* honour." He began forcibly taking the feet-dust of Adwaita Āchāryya who became distressed.

Then Adwaita Prabhu thought, "I have to make a plan so I can receive His punishment." So he went to his Śāntipur house and began to preach *jñāna-mārga* showing that *mukti* is the highest end, and *bhakti* is lower. "The principle of *bhakti* admits that God is fully independent, 'We may try to please Him, but He may or may not be pleased, it is His will.' So what is the necessity of wild-goose-chasing? God may or may not be propitiated and we may or may not get His Grace, it is all uncertain. But *mukti* is in our hand: by certain practices we can enter into *samādhi*, therefore *mukti* is our real end and friend. We should take to that." In this way Adwaita Āchāryya began to preach in the Śāntipur camp.

The news reached Mahāprabhu: "Adwaita Āchāryya used to preach for Your camp but now he preaches against Your principle." Then one day Nityānanda Prabhu and Mahāprabhu went to Śāntipur, and what a scene! Mahāprabhu began to give a good beating to the old Āchāryya, "Why have you invited Me and brought Me down here? By your invitation and attraction I have come down but now you are going against Me. What is your reason?" Mahāprabhu began to slap him.

Haridās Ṭhākur shuddered, "What is this? I am seeing inconceivable things." Nityānanda Prabhu stood there and found Himself to be relishing something, and wondering what more things would come out. And Sītā Ṭhākurāṇī, Adwaita's wife, protested, "No, no. Don't beat that old man so hard. He will be finished! Stop your beating."

But Adwaita Āchāryya came through smiling: "Now I have taken revenge on You. You always come to take my feet-dust. But now see! You have come to punish me, so who is superior, myself or You?" In this way the Āchāryya came out smiling and everything was pacified, rather Mahāprabhu

was a little indisposed. Sometimes we see such things also within the devotee section. Such things are there!

In Dvārakā also we find clashes. We find in Dvārakā that there was much dispute about a gem. The father of Satyabhāmā, Satrājīt, gained that gem by worshipping the sun-god. It was known as the Syamantaka Jewel, but it was presently taken away by one after another.

Prasena, the younger brother of Satrājīt, took that Syamantaka Jewel. He wore it around his neck and went into the forest in order to hunt. While in the forest a lion became charmed with the grace of the gem, he killed Prasena and took it. Then the bear Jāmbavān, Rāmachandra's servant, fought with the lion, killed him and took away the gem.

Anyhow a rumour began that Kṛṣṇa had somehow captured the gem, and that it was all His diplomacy. Because of this, Kṛṣṇa thought, "The burden is now on Me, so I shall have to search for that gem, take it and give it to its proper place. A bad name has come upon Me, so to clear My name I am to search for the gem." He therefore searched along the way that Prasena went. He then followed the footprints of the lion and found a place where a bear and the lion had been fighting. The lion lay dead.

Following the footprints of the bear Kṛṣṇa reached a hole in the earth. He entered there and that is a story in itself. Anyhow, when Rāmachandra's servant, Jāmbavān, finally understood the situation after fighting for 15 days or so, he came out and offered the gem—and his daughter, Jāmbavatī—to Kṛṣṇa.

Then again the gem was lost. The suspect was Śatadhanvā. It was suspected that by some means Śatadhanvā had captured it, although it was not the case. On hearing the rumour Śatadhanvā became afraid, "They think I have the gem, so I will be killed."

Though he had not taken the gem, the rumour was so much against him that he became frightened and ran away from that place. Because he was running away, Kṛṣṇa and Balarāma followed him. Kṛṣṇa ran fastest, captured Śatadhanvā and killed him. Searching him He found no gem and so became puzzled. By this time Balarāma had caught up

with Him and Kṛṣṇa told him, "I have killed Śatadhanvā in vain. No gem is found here."

Balarāma then exclaimed, "Oh, You are deceiving me. You have become so unfaithful. All right, You go back, I am going to Jarāsandha, the enemy camp." There he began to train Duryodhan. Such *līlās* do take place and are to be traced in *Śrīmad-Bhāgavatam*.

When explaining all these things, our Śrīla Guru Mahārāj used to say, "These hindrances come on the path in order to make it more valuable and in order to deceive those of less faith and the unfaithful. Those who are fortunate souls will be able to cross over all these incidents and will be hopelessly attracted by the sweetness of the *līlā* of Kṛṣṇa. They will be given entrance there."

Purposely these hindrances are posted along the way so that ordinary people may not enter. *Kṛṣṇa-līlā* will come to those who have deep faith and who have some real taste for the thing. In spite of all these hindrances it will come to those for whom this is unavoidably charming, and who, by descending grace, are helplessly drawn beyond such apparent hindrances. The technical name for this *līlā* is *asura-mohan*. This has been planned in order to deceive the *asura* types: those of undivine character.

So we are to be careful about all these things. There can be quarrels amongst the parties up to the very highest. With such a beautiful flower, so soft and good-looking as a rose, why should there be any thorns? Its roots draw nourishment from the earth, and that sap produces such a soft flower, such a beautiful thing. Why should that sap also produce so many thorns on the stem? So, there is thesis, antithesis and synthesis. There is assertion of a subject, then comes opposition, then higher harmony comes in synthesis where there is found higher grouping, higher unity and harmony. Then again that becomes the thesis and so antithesis comes and again both become harmonised. This is the nature of *līlā*, and such nature is there to help.

Sometimes we may find that in order for a drama not to become monotonous some light-heartedness may be introduced to make the audience laugh. Just as a clown may be introduced in the midst of a drama to prevent any

monotony, the *asura-mohan-līlā* may be necessary to give variety to Kṛṣṇa's pastimes. We have to properly adjust many things when considering Kṛṣṇa's *līlā*.

I was astonished to find in *Śrīmad-Bhāgavatam* that when Kṛṣṇa was about to enter Dvārakā after a long absence, a procession party from the town came to receive Him. It is described in *Śrīmad-Bhāgavatam* that included in the procession were prostitutes dancing. I thought, "What is this? In Dvārakā there are prostitutes?" I was shocked, rather, to find this. "How can Dvārakā accommodate prostitutes?"

In heaven there are also prostitutes, but we are to analyse what is at the basis of all this. Both good and bad exist, but badness is only found in the mundane realm. What is here must have its origin in the higher realm—and this is only a perverted reflection of that. Everything that is found here is also there first. From there its reflection has come here as the perverted manifestation. The main difference is that everything in that spiritual realm is full of serving attitude, but here it is all with enjoying attitude.

We cannot drag everything within our reason and arguments, but still we are to try to understand things according to our capacity, faith and realisation. Despite all this, sweetness is sweet and truth is truth. Truth, however strong it is, is truth. We are to accommodate this in our mind. We should not think that only this mundane purity is the basis to prove transcendental divinity: we are not to take the standard from here and apply it there. We are to understand service to be so pure.

Draupadī had five husbands, but if we take her name then we will be purified:

*ahalyā-draupadī-kuntī-tārā-mandodarī yathā  
pañcakanyā smaret nityam mahāpātaka nāśanam*

All these five ladies had more than one husband, but they were gained by circumstance. The scholars may make you feel cautious, but don't think in that way: if you take their name *you* will be purified—such is their position. It is not for lust. It is not for mean lust that they gained so many husbands, but at the bottom of it all is sacrifice. You are to remember that. You are to study the depth before giving evaluation. You are to understand and follow the basis, the

very foundation. Sacrifice can make anything pure. You are to understand the very fundamental things of existence. The degree of purity or impurity does not depend on form, but substance. We are to draw our attention towards that. We are to try to understand the substance, and not so much the form.

— *TG* —

## Chapter Four

### Focussed to Guru

In *Śrīmad-Bhāgavatam* Nārada Muni gives the following advice as a general recommendation as to how to get free from unwanted desires, *kāma*:

*asāṅkalpāj jayet kāmāni, krodhaṁ kāma-vivarjanāt  
arthānarthekeṣyā lobham, bhayaṁ tattvāvamarśanāt*  
(Bhā: 7.15.22)

We are not to allow ourselves to contact or enter any plan of life. We are to be always open to deal with the present, not with any plan for the future. If we do not have any *kāma*, any plan, then anger may not come.

When there is some obstruction in fulfilling a plan we become angry in life, but if there is no plan of life then we are always open to serve the present and in that way we are clear—free from debt and obligation. Whatever comes in the present we do as our duty. But when there is a plan we become angry if any disturbance will come in carrying that out.

*Arthānarthekeṣyā lobham*—and *lobha*, greed, can be conquered just by seeing the reactions of money. If we collect energy from outside, that money comes with the sin and mentality of the man from whom we collected it. It is contaminated with their particular mentality. If we have this conception we may not have greed for any energy that comes under our command.

*Bhayaṁ tattvāvamarśanāt*—we apprehend so many good and bad things—we fear. In order to conquer fear we are to cultivate understanding of the real nature of this plane: it all runs by the Lord's will but we are throwing in our separate interest which comes back to us as reaction. We are to accept that our individual opinion may not be successful here.

Everything that comes in clash with the Absolute Will shall have to vanish. With this idea we will be open in the present and free from any future plans.

All these advices are expressed, but in the end it is given:

*etat sarvvam gurau bhaktyā, puruṣo hy añjasā jayet*

(Bhā: 7.15.25)

“There is only one thing by which we can conquer all these abnormalities. What is that? *Guru-bhakti*. ‘I am a servant of my Guru. Whatever he shall say, I shall do.’ Concentrate on this point.”

We are to withdraw all plans and put everything just in this one point: “Whatever will come through the Guru, the representation of the Lord, I shall do that.” There is no necessity of any other thinking, planning, designing, etc.: “I want this, I shall do that,” is all unnecessary. We are only to concentrate on one point. The representation of the Supreme is there—the Guru—and what is wanted by him, we shall do that. Everything is focussed to that one point without seeing anything else.

Exclusive focus is illustrated in the example of Dronāchāryya testing his students by asking them to aim their arrows at the eye of a toy bird placed in a tree. Each aimed in turn, and Dronāchāryya asked, “What do you see?” The first replied, “The bird, the tree, etc.”

Dissatisfied, Dronāchāryya said, “Stand aside.”

But when it came to the turn of Arjuna, he replied, “I can see the bird.”

“Can you see the whole of the bird?”

“No. Only the head.”

“The whole of the head?”

“No. Only the eye of the bird.”

“You cannot see anything else?”

“No. I can see only the eye of the bird.”

Only then was Dronāchāryya satisfied.

In this way all should be concentrated to one point, “I have connection with the representation of the Supreme, the Guru, and I am at his disposal. Whatever he shall say, I shall do. I am not a servant of anyone else.”

*etat sarvvam gurau bhaktyā, puruṣo hy añjasā jayet* (Bhā: 7.15.25)

In that way there will be no anger, no lust—nothing. If one can do such exclusive *Guru-bhakti* it will strongly keep him in a safe position, and that is the key to very easy and quick success.

*yasya deve parā bhaktir, yathā deve tathā gurau  
tasyaite kathitā hy arthāḥ, prakāśante mahātmānah*  
(*Śetāsvatara Upaniṣad* 6.23)

A person who serves Guru and Kṛṣṇa can understand the real meaning of the Scriptures, otherwise the real meaning will not be revealed and one will not be able to follow their real purpose. That is the apriori method of studying the *Vedas*.

*Ācāryyavān puruṣo veda*—the meaning of the *Upaniṣads* can be understood only by those who have their Guru. Not everyone can understand the real meaning of the *Upaniṣads*, but only those who are at the disposal of a real Guru can have access there. By intellectualism we cannot understand their real meaning. Only by approaching the Guru with a serving attitude will the meaning be revealed. He will come and express Himself to us, and we are to have the mood, “I am unqualified and low, but He will come and give admission irrespective of any intellect, study or anything else on my part.”

Research scholarship in the illusory world is all quite a different approach. Scientific research is going from one misconception to another misconception. It is all misconception. It is error and has falsehood at the root. *Acintya-bhedābheda*. The centre is such that everything is at His command: “Let there be light,” and there was light. “Let there be water,” and there was water.

The research scholars try to research the nature and cause of everything, but ultimately it is all His sweet will. Neglecting that, they simply research, research, research, but if His will is withdrawn, everything will be falsified.

We do not want the apparently deep knowledge of the researchers. We have no concern with what is actually this partial, infinitesimal, surface knowledge which is so attractive to those floating, giving and taking, in that section. It is all false and black-marketeering. Everyone’s money is black and they are transacting with that. In this society false notes are being circulated as real currency.

*Acintya-bhedābheda.* Everything is His will, and it is the greatest adventure to search for Kṛṣṇa, to search for the root of the whole infinite. It needs sufficient courage and preparedness to face the risk. To go to discover the North Pole or the highest peak of the Himalayas needs so much courage and involves risk, then what to speak of the courage necessary to find out the Absolute Cause of the Whole. Internal courage—spiritual courage—is necessary. We are to have soul's courage and have the confidence of deep faith. We are to understand the noble character of the faith within us. Without electricity we cannot have connection with the moon and other planets. Our hands and eyes cannot contact there. Faith can connect us with the farthest things. All other methods fail. Faith is substantial, it is not part of an illusion of the mind. The whole mind is a concocted thing: it is a source of forgery. Faith is not to be found there. Faith is a function of the soul.

We cannot even see what is within our own body without the help of some apparatus. Through faith, *śraddhā*, the soul can approach and see the higher world.

By faith we can approach the highest, noblest thing, not by our hand or by the help of any mundane elements.

— *TG* —

## Epilogue

# Śrīla Guru Mahārāj's Final Desire and Directives within His Last Will and Testament

The said Śrīman Bhakti Sundar Govinda Mahārāj (of whom I, Śrī Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, am the Godfather, and whom is by caste, *Gauḍīya-Vaiṣṇava* Brahmin, and who is by occupation a Religious Preacher and Worshipper of the Deities at the address Śrī Chaitanya Sāraswat Maṭh, P.O. and Police Station Nabadwip)—the said Śrīman Bhakti Sundar Govinda Mahārāj, who, despite temporarily changing his formal position, was named and recognised by me as Śrī Govinda Sundar Vidyārañjan and engaged by me in all the various services of the *Maṭh*; and upon whom on the 6th November 1985 I conferred the order of *sannyāsa* whence I again named and recognised him as Śrī Bhakti Sundar Govinda Mahārāj; and, since he has tirelessly and whole-heartedly assisted in the duties of organising and developing this *Maṭh* and also in the duties of establishing and developing Calcutta and Hāpāniyā Centres, etc., and since he has arranged many donors and has provided much encouragement to even myself in the duties of managing the *Maṭh*, etc., and all the above-mentioned tasks he is still performing up to this day; and since he is still naturally disposed to serve the *Maṭh* and its residents, and at all times he is endeavouring for the progressive development of Śrī *Maṭh*, and above all, he is well-known and unanimously acclaimed as being firmly established in the philosophy of the Perfect Axiomatic Truth of Bhakti as propounded by both myself as well as by my Divine Master—thus, I hereby

appoint him as my Successor *Sevāite* (Successor Guardian-servitor), *Ācāryya*, and President. In compliance with the Rules and Regulations of the aforesaid Deed, all my lawful claims, directorship, and rights will automatically be inherited by him. In all my *Maths*, etc., he alone shall as the *Ācāryya*, confer initiation, etc., and shall as the *Sevāite* (Guardian-servitor) and President, manage all the duties of my established Temples, ashrams, etc. Hereby, I do reveal my final desire and directives unto all my Eastern and Western lady and gentlemen disciples, as well as to the faithful souls devoted to the Divinity, that: they must respect him as the exclusive *Ācāryya* and President, and remain faithful to him and cooperate with him in the service duties of the *Math*.

If anyone cannot honour these directives and this final desire of mine, then they shall be bound to disassociate themselves from my established *Maths*, etc....

— *TG* —

*If I am sincere in my  
search for God then God also  
will come to me from His  
side and, where we meet, he  
should be considered the  
Guru. Guru means  
representative of God  
Himself.*