

Preface
Dedication
1. Advent
2. Education
3. Invitation
4. In Purī
5. Nāma-bhajana
6. Vaiṣṇava and Brāhmaṇas
7. The Gaura Mantra
8. The Disappearance Pastimes of Śrīla Bhaktivinoda Ṭhākura and Śrīla Gaura Kiśora dāsa Bābājī
9. Sannyāsa
10. Spiritual Organization: The Viśva-vaiṣṇava-rāja-sabhā and the Gauḍīya Math
11. The Four Sampradāyas
12. Daivī-varṇāśrama
13. Scholars and Indologists
14. Triumph of the Gauḍīya Math
15. The Message is Sent to the West
16. 1933 to 1936
17. The Final Days
18. His Contributions Summarized
Appendix I
Appendix II
Appendix III
Appendix IV
Appendix V
Appendix VI

"Kardama Muni desired to beget a child who would be a ray of the Supreme Personality of Godhead. One should beget a child who can perform the duties of Viṣṇu, otherwise there is no need to produce children. There are two kinds of children born of good fathers: one is educated in Kṛṣṇa consciousness so that he can be delivered from the clutches of māyā in that very life, and the other is a ray of the Supreme Personality of Godhead and teaches the world the ultimate goal of life ... Kardama Muni begot such a child-Kapila, the incarnation of the Personality of Godhead who enunciated the philosophy of Sāṅkhya ... In the same order as Kardama Muni, about one hundred years ago, Ṭhākura Bhaktivinoda also wanted to beget a child who could preach the philosophy and teachings of Lord Caitanya to the fullest extent. By his prayers to the Lord he had as his child Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, who at the present moment is preaching the philosophy of Lord Caitanya throughout the entire world through his bona fide disciples."

Śrīmad-Bhāgavatam 3.22.19 Purport

ALL GLORIES TO ŚRĪ GURU AND GAURĀṄGA

LIVES OF THE VAIṢṆAVA ĀCĀRYAS VOL. I

A Ray of Vishnu

*The Biography of a Śaktyāveṣa Avatāra:
Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja
Prabhupāda*

RŪPA VILĀSA DĀSA
(Robert D. MacNaughton)

Preface

*nama om viṣṇu-pādāya kṛṣṇa preṣṭhāya bhū-tale
śrimate bhaktivedānta-svāmin iti nāmine*

I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.

*namas te sārāsvate deve gaura-vāṇī-ṛacārīne
nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe*

Our respectful obeisances are unto you, O spiritual master, servant of Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.

*śrī guru-vandanā kori
tāñhāra caraṇa dhorī
śrībhaktisiddhānta prabhupāda*

*āra yata śikṣāguru
sabe vāñcchā-kalpa-taru
kṛpā kara ghucuka viśāda*

I offer obeisances unto my spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda and take hold of his lotus feet. And, unto my various śikṣā gurus who are all like desire trees, I pray, "Please be merciful, and remove all my sorrows."

[Maṅgalācarana of Śrīla Prabhupāda's *Gītāra-gana*, verse 1]

This volume, which is a brief biography of Om Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, is meant to be a humble offering at his lotus feet through the agency of my spiritual master, Om Viṣṇupāda Śrī Śrīmad A.C. Bhaktivedanta Swami

Prabhupāda. I hope he will be pleased that I am attempting to glorify the amazing activities and words of his spiritual master, which I have been relishing very much over the past few months now. I am feeling much closer to my spiritual grand-father and much enlivened by his association and instruction.

Sometimes devotees claim that to attempt to relish the writings of other *ācāryas* is offensive and constitutes "jumping over". Historically, Śrīla Prabhupāda was at times known to discourage some of his disciples from reading Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's books and emphasized that they should read his (Śrīla Prabhupāda's) books.

The point, of course, is that one must always first worship and honor his *ācārya*, his link with the *sampradāya*, and fully familiarize himself with the teachings of his spiritual master. However, it is not eternally forbidden to enter into the writings of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, as we know that Śrīla Prabhupāda permitted us to read his commentary on the *Brahma-saṁhitā* and in one letter to Hayagrīva, dated November 16, 1969, he commented, "Articles written by my Guru Mahārāja can be published without any hesitation ..."

In 1972, in a *Nectar of Devotion* class in Vṛndāvana, Śrīla Prabhupāda commented, "But in this life if we develop Kṛṣṇa consciousness by association with devotees, as Narottama dāsa Ṭhākura says, 'One's aim of life should be to serve the *ācāryas: ācāryopāsanam.*'"

"So our *ācārya* in the Gauḍīya Vaiṣṇava *sampradāya* is Śrī Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla Bhaṭṭa, Dāsa Raghunātha-the Six Gosvāmīs. And if we associate with them-this book *Nectar of Devotion, Bhakti-rasāmṛta-sindhu*, if you read regularly, try to understand-this means you are associating with Śrīla Rūpa Gosvāmī directly. And if you act accordingly you are serving their lotus feet. *Taṇḍera caraṇa-sebi-bhakta-sane bās.* [NOD-pgs. xii, xiii]

After all, who are those *śikṣā-gurus* who Prabhupāda calls desire trees, whose mercy he invokes at the beginning of this essay to "remove all of my sorrows"? Are they not the spiritual masters in our line, the commentators of the *Śrīmad-Bhāgavatam* and other Gauḍīya literatures? When Śrīla Prabhupāda dedicates the *Bhagavad-gītā As It Is* he writes, "To Śrīla Baladeva Vidyābhūṣana who presented so nicely the *Govinda-*

bhāṣya commentary on Vedānta philosophy." Is this jumping over? Certainly not. He dedicates the *Nectar of Devotion*, "To the Six Gosvāmīs of Vṛndāvana." And if we read the *Brahmā-saṁhitā* (which was certainly authorized by Śrīla Prabhupāda) we are directly worshipping Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura by our intelligence. As Lord Kṛṣṇa says in the *Bhagavad-gītā*:

*adhyeṣyate ca ya imaṁ
dharmyaṁ saṁvādam āvayoḥ
jñāna-yajñena tenāham
iṣṭaḥ syām iti me matiḥ*

"And I declare that he who studies this sacred conversation of ours worships Me by his intelligence." [Bg. 18.70]

Tenāham iṣṭaḥ syām: by him I shall be worshipped. If we accept it that the *vāñī* of Kṛṣṇa and the liberated associates of Kṛṣṇa is non-different than their persons, then they may be directly, personally worshipped by the intelligence of the devotee. Who can deny it? The *ācāryas* in our line are all in the position of worshipable *śikṣā-gurus* for us. That is a fact. Once a child takes birth, or a disciple takes *dīkṣā*, he automatically has direct, affectionate dealings with other family members. This is especially true in spiritual relationships which are transcendental and may be carried on with either the *vapu* or *vāñī* forms of those personalities, unlike material relationships which are limited in so many ways.

Furthermore, if it is jumping over to read the books of previous *ācāryas*, then what will we make of such statements in Śrīla Prabhupāda's books as these:

Śrī Sanātana Gosvāmī Prabhu. teacher of the science of devotional service, wrote several books. of which the *Bṛhad-bhāgavatāmṛta* is very famous; anyone who wants to know about the subject matter of devotees, devotional service and Kṛṣṇa must read this book [CC Ādi, Ch. 5, p.498]

"The four Vedas with their supplementary Purāṇas, the Mahābhārata, the Rāmāyaṇa and their corollaries which are known as *smṛtis* are all authorized sources of knowledge. If we are at all to gather knowledge, we must gather it from these without hesitation." [CC Ādi, Ch. 5. text 14]

"False devotees think that studying books of the previous ācāryas is unadvisable, like studying dry. empiric philosophies ..." [CC. Ādi, Ch. 2. text 117]

"There are so many Vedic literatures, including Vedānta-sūtra, the Upaniṣads, Bhagavad-gītā, Mahābhārata and the Rāmāyaṇa. One should take lessons from these Vedic literatures and learn how to practice nivṛtti-mārga." [SB 7.15.41]

It is certainly a principle in our Gauḍīya Vaiṣṇava philosophy that the writings of previous ācāryas must be studied and those ācāryas must be worshipped. It isn't jumping over to do so.

Jumping over implies disrespect or disregard of the spiritual master. For example, Vallabha Bhaṭṭa thought the commentary of Śrīdhara Swami inferior to his own and wanted to criticize Śrīdhara Swami, saying, "I have refuted the explanation of Śrīdhara Swami. I cannot accept his explanation ... he is inconsistent in his explanation and cannot be accepted as an authority." Lord Caitanya smilingly replied, "One who does not accept the Swami (husband) as an authority, I consider a prostitute." This is jumping over-disrespecting the conclusions of the previous ācārya and going to the predecessor ācāryas.

We have seen some of this in our movement, as in the case of one Sanskrit scholar defying Prabhupāda's orders and thinking he was more advanced, going to Rādhā-kuṇḍa for "higher association" with other sādhus, changing the tilaka, criticizing Śrīla Prabhupāda's chanting of Gāyatrī, etc.

Each guru in our sampradāya is a unique personality (guru is one and different), who can be personally approached and worshipped. Naturally, this worship begins with our spiritual master, his form, his order, his books, etc. Ācāryopāsanam-one's aim of life should be to serve the ācāryas.

In any case, where do we find the essential teachings and instructions of Śrīla Prabhupāda? In his books. So far as I know there is not a single statement suggesting that we cannot worship Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura or any of the members of our disciplic succession. So far as reading the books of the ācāryas, if we go by Śrīla Prabhupāda's purports, this is also suggested.

No one is denying that Śrīla Prabhupāda at times discouraged certain disciples from this practice. However, it seems clear that it had to do with particular situations or crises, either personal or societal, in which a disciple or disciples misunderstood Śrīla Prabhupāda's position, or when a disruption of our Movement was being fomented by persons inimical to Śrīla Prabhupāda. Those instructions were not meant to be held as eternal principles. Worshiping the *ācāryas* and studying their literatures is an established principle of our philosophy, which is clearly espoused in Śrīla Prabhupāda's books. We must follow them. We have to understand particular instructions in the light of the overall *siddhānta*.

An illustrative case in point: the Rādhā-kuṇḍa controversy. In 1976, Śrīla Prabhupāda was questioned about bathing in Rādhā-kuṇḍa—was it all right? He gave assent and guidelines how it must be done: with utmost reverence and respect. Devotees went and a number of them began to sport, splash and behave frivolously. Śrīla Prabhupāda found out, became furious and banned bathing in Rādhā-kuṇḍa. However, Śrīla Prabhupāda's purports from *Śrī Upadeśāmṛta* and the *ācāryas'* commentary clearly enjoin us to take bath there. What is to be done? Śrīla Prabhupāda gave permission according to time, place and circumstance and withdrew it likewise. The injunction, however, to bathe in Rādhā-kuṇḍa is set down in scripture in a permanent form, including Prabhupāda's purport. We can understand Prabhupāda's anger had to do with the neophyte attitude of enjoying spirit, offensive to Śrīmatī Rādhārāṇī and not to the spiritual principle of bathing in Rādhā-kuṇḍa. The conclusion is that we should adopt the serious, mature, reverential mood desired by the *ācāryas* and take bath there for our eternal, spiritual benefit.

We must therefore worship the *ācāryas*, and study their writings as far as we are able to do so. Naturally such worship begins with our spiritual master.

This book is an attempt to worship Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. It is certainly flawed and incomplete in many ways, but certainly the subject matter is not, and therefore it has value. Such histories have value. By hearing of our spiritual lineage, we feel love, pride and inspiration. We feel inspired to know what we are a part of. We feel inspired by their pure examples, their exalted and purifying

words, their deep realizations. We begin to feel transcendental pride in our spiritual ancestry-we realize that we are connected in *paramparā* to the greatest personalities in the universe-the most renounced, most intelligent, most humble, most pure, most ecstatic personalities in the universe. We can have a relationship with them. They are heaving us upward. They are actively giving us association. They constitute the real, eternal, living family of the spiritual world.

Dedication

To His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, my eternal spiritual master, who delivered the merciful teachings of the Vaiṣṇava Ācāryas to the suffering world. I pray that he may be a little pleased with this attempt to glorify Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja Prabhupāda.

*nama om viṣṇu-pādāya kṛṣṇa preṣṭhāya bhū-tale
śrīmate bhaktisiddhānta-sarasvatīti nāmine*

I offer my respectful obeisances unto His Divine Grace Bhaktisiddhānta Sarasvatī, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.

*śrī-vārṣabhānavī-devī-dayitāya kṛpābdaye
kṛṣṇa-sambandha-vijñāna-dāyine prabhava namaḥ*

I offer my respectful obeisances to Śrī Vārṣabhānavī-devī-dāyita dāsa (another name of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura), who is favored by Śrīmatī Rādhārāṇī and who is the ocean of transcendental mercy and the deliverer of the science of Kṛṣṇa.

*mādhuryojjala-premādhya-śrī-rūpānuga-bhaktida-
śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te*

I offer my respectful obeisances unto you, the personified energy of Śrī Caitanya's mercy, who deliver devotional service which is enriched with

conjugal love of Rādhā and Kṛṣṇa, coming exactly in the line of revelation of Śrīla Rūpa Gosvāmī.

*namas te gaura-vāṇī-śrī-mūrtaye dīna-tāriṇe
rūpānuga-viruddhāpasiddhānta-dhvānta-hāriṇe*

I offer my respectful obeisances unto you, who are the personified teachings of Lord Caitanya. You are the deliverer of the fallen souls. You do not tolerate any statement which is against the teachings of devotional service enunciated by Śrīla Rūpa Gosvāmī.

Advent

On the fifth day of the dark lunar fortnight of the month of Govinda [corresponding to February 6th, 1874 A.D. by the western calendar], at 3:30 in the afternoon, Bimala Prasād Datta, later to be known as Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, made his appearance in Puruṣottama Kṣetra [Jagannātha Purī] in the state of Orissa, not far from the temple of Lord Jagannātha. He was the fourth son of Śrīla Bhaktivinoda Ṭhākura and Śrīyukta Bhagavati Devi, and at the time of his birth all thirty-two bodily symptoms of a *mahā-puruṣa*, a great personality, were pointed out by an experienced astrologer. Furthermore, the boy was born with his umbilical cord wrapped around his neck like a Brahmin's thread. The astrologer commented at his birth, "I have done many horoscopes in my life, but I have never before seen such a horoscope filled with *all* the signs of a great personality. This child will become world famous as a brilliant teacher of life's ultimate goal."

When the child was six months old, Lord Jagannātha's Rathayātrā Festival was in procession, and the cart stopped in front of Śrīla Bhaktivinoda Ṭhākura's house for three days. Following the instructions of Śrīla Bhaktivinoda Ṭhākura, Bhagavati Devi brought the child before the cart and an offered garland fell from the neck of the Lord, encircling the boy. This was taken as a sign of special favor by all present. The

grain ceremony was observed on the cart at this time and was done with Jagannātha *prasāda*. When the boy's vocational inclination was tested, he immediately embraced the *Śrīmad-Bhāgavatam*, indicating his future as a preacher. Therefore, from the very beginning of his appearance, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura exhibited all the signs of an exalted, eternal associate of the Lord, who had descended in answer to Śrīla Bhaktivinoda's prayer for a "ray of Viṣṇu" to help him spread the Kṛṣṇa Consciousness Movement.

Although family lineage may be ultimately irrelevant when considering the appearance of an eternally liberated associate of the Lord, still it is interesting to see what sort of family is blessed with such a transcendental personality. As history shows us, Lord Brahmā himself appeared in the family of Muslims as Śrīla Haridāsa Ṭhākura, and there are other instances of exalted persons taking birth in humble families. Still, as a point of interest, we may hear something of the lineage of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

His family line traces back to Lord Brahmā from the descendants of Chitrugupta, and they are known as the Brahmā *kāyasthas*. Bhārata is in the 87th generation from Chitrugupta, Bharadvāja is the 88th. After him came Aṅgirā, and after him appeared Bṛhaspati. In the 149th generation of descendants, Puruṣottama, son of Śivadatta, went to Bengal upon the summons of the King of Bengal, Ādisura. Puruṣottama's youngest son took *sannyāsa* and became famous as Kanaka Dandi. In the 7th and 8th generations of Puruṣottama's family Binayaka and his son Nārāyaṇa Datta both did ministerial work for the king of Bengal. In the 15th generation from Puruṣottama, Rāja Kṛṣṇānanda, the king of Kheturi (in Bengal), and the father of Śrīla Narottama dāsa Ṭhākura, the great Vaiṣṇava *ācārya*, appeared. Rāja Kṛṣṇānanda was also a great devotee and was personally favored by Lord Nityānanda Prabhu. The 7th generation from Rāja Kṛṣṇānanda saw the appearance of Madanamohana Datta, who was very famous in Bengal and Calcutta for his spiritual qualities. His great-grandson was Ānandachandra Datta, and his son was Śrīla Bhaktivinoda Ṭhākura, whose 4th son was Bimala Prasād. The name Bimala or Shri Bimala Devi refers to the *para śakti* (internal potency) of Lord Jagannātha, so his name literally means the mercy of the internal potency of the Lord.

Bimala Prasād stayed in Jagannātha Purī for ten months after his appearance and then journeyed to Bengal by palanquin on his mother's lap. He grew up in his early years in Ranaghāṭa in the District of Nadia, hearing about Kṛṣṇa from his mother.

When he was a small boy, perhaps two or three years old, Śrīla Bhaktivinoda Ṭhākura brought some ripe mangoes from the market. Bimala Prasād took one to eat, saying, "This is mine." Śrīla Bhaktivinoda Ṭhākura got up and said in a grave voice, "What is this? New fruit has come into the house. It has not been offered to Giridhārī and you have taken it first? Remember, new fruit is to be given first to the Lord. Without giving the first share to the Lord, nothing is to be taken." The child was very repentant and exclaimed, "Oh, what evil thoughts I have had! Throughout my whole life I shall not eat these again. This is the right punishment for one ruled by greed." He made the promise and observed it throughout his whole life. His Divine Grace A.C.

Bhaktivedanta Swami Prabhupāda comments on this incident:

"Whenever we offered him mango he said, 'No, I am an offender. I cannot take mango.' He was thinking that I have offended [Kṛṣṇa] in my childhood by taking the mango of the Deity. So this is the characteristic of the *ācārya*. They teach by their life's action—one should be so much determined. A child took the mango, there is no offense, but he took that vow."

Education

When Bimala Prasād was seven years old, Śrīla Bhaktivinoda Ṭhākura was constructing the Bhakti Bhavan in Calcutta at Rāmabagana. During that construction, a Deity of Lord Kūrma was unearthed. Śrīla Bhaktivinoda Ṭhākura ordered his son to begin regulated worship of that Deity.

From the very beginning the boy used to hear the preaching of his father with rapt attention. Śrīla Bhaktivinoda Ṭhākura, as well as his audience, were amazed to see how a small boy could hear the topics of Kṛṣṇa

consciousness with such total absorption. By the age of seven he had committed the entire *Bhagavad-gītā* to memory and could wonderfully explain the verses as well. Later on he was trained in publishing and proof-reading at Śrīla Bhaktivinoda Ṭhākura's printing press in connection with the Ṭhākura's well-known spiritual journal the *Sajjana-Toṣanī*. At the age of eleven, Bimala Prasād toured the various places of Śrī Caitanya Mahāprabhu's *līlās* with his father.

Bimala Prasād had an eidetic memory. Whatever he would read once he could later recall with perfect clarity. He was trained in mathematics and astrology at the Śrī Rāmapura School, and he achieved such astounding scholarship that he was eventually awarded the title Siddhānta Sarasvatī by his tutors, Pandit Mahesh Chandra Chauramani and Pandit Sundar Lal.

During this period he used to attend the Sunday weekly meetings of Ṭhākura Bhaktivinoda's Visva-vaiṣṇava-rāja-sabhā and hear the Ṭhākura lecture on the *Bhakti-rasāmṛta-sindhu* of Śrīla Rūpa Gosvāmī. He was never known to study his school assignments, and while sitting at home, would replace those assignments with studies of Śrīla Narottama dāsa Ṭhākura's *Prārthanā*, *Premabhakti-candrikā* and other devotional literatures. However, whatever questions he was asked by his teachers, he would immediately answer, and he got excellent results on all of his examinations.

He used to debate everyone he met on all sorts of subjects. No one who argued with him was ever able to defeat him. Just as Śrī Caitanya Mahāprabhu had defeated a great scholar, Keśava Kāśmīrī at a young age, so similarly Bimala Prasād once, during his later college days, debated a scholar named Panchanana Sahityacharya, the disciple of Vasudeva Sastri, a very famous professor of that time on topics of astrological calculation. The debate was held in the home of Śrī Rajendra Chandra Sastri and judged by him as well. After some discussion that scholar had to accept defeat. In fact, the scholar became so mortified that he could not check the calls of nature. After that, everyone was reluctant to debate him for fear of being defeated.

At the age of eleven, while in the fifth class, Bimala Prasād invented a type of short-hand writing called Bicanto, and it was during this period that he took a tour of the holy places with his father.

When the boy was in 7th class (equivalent to today's eighth class), and about 13 years old, Śrīla Bhaktivinoda Ṭhākura brought *tulasī* beads for his son from Jagannātha Purī and gave him the name of Hari and a Nṛsimha mantra to chant which he executed very faithfully, along with the worship of his Kūrma Deity, according to the instructions of Śrīla Bhaktivinoda Ṭhākura.

At the age of sixteen, while his schooling continued, the books of Śrīla Bhaktivinoda Ṭhākura formed the serious content of his studies. He also began writing books on astrology, and during this time he formed the *Cirakumāra Sabhā* or the *August Assembly* amongst his friends with whom he met regularly at Calcutta's Beadon Square. There they used to discuss topics related to religion, and the members were required to take a vow of celibacy. The Society was formed with the purpose of giving people a chance to remain seriously engaged in worship of the Lord and detached from family life. But Bimala Prasād was the only one who observed his vows immaculately.

In 1892, at the age of eighteen, he took an entrance examination and entered Calcutta's Sanskrit College. As before, he paid scant attention to the prescribed books, but he found the time to read all of the philosophical books contained in the library.

During his college holidays he would discuss the *Vedas* with the scholar Śrīyukta Prithvidhara Sharma. Although Siddhānta Sarasvatī had become learned in all six branches of Vedic knowledge: *śikṣā* (pronunciation), *kalpa* (sequences of Vedic sacrifice), *vyākaraṇa* (grammar, especially the use of word roots, inflected words and sentences), *nirukta* (meanings of inflected words and word roots), *chandaḥ* (recitation of Vedic *mantras*) and *jyotiṣa* (astrological and astronomical calculation), still to study the *vyākaraṇa*, the grammatical branch of the *Vedas*, he approached the Pandit Prithvidhara Sharma. The Pandit praised him for his achievements and encouraged him to study the *Siddhānta Kaumudī* throughout his life. Siddhānta Sarasvatī replied, "My life is for the single-minded cultivation of the teachings of Śrī Caitanya, not for the cultivation of grammar. I have only studied the *Vedas*, the branches of the *Vedas* and their related parts in a secondary manner."

In 1895 he left the college, as he was very eager to execute his worship of

the Lord and to remain free from the pressure to enter family life. He stated in his autobiography:

"If I remain studying with careful attention at the College, then extreme pressure will be brought upon me to enter family life, but if I am considered to be foolish and inefficient, then no one will put such an inducement upon me for becoming so engaged. By this consideration, I left the Sanskrit College, and, in order to maintain my life for the service of Hari, I was desirous of getting an honest occupation which I could perform with the intention of earning a humble income."

During his student days he also wrote essays on spiritual topics for various magazines and strongly condemned various religious malpractices which had become prominent in society. At the Bhakti Bhavan in 1897 he established a *catuṣpāṭhi* (a small academy) called Saraswati Chatuspati where many learned persons from Calcutta attended his lectures and discourses on astronomy. He also published the magazines *Jyotirvid* and *Brihaspati* and other old astrological texts like the *Sūrya-siddhānta*, a famous and highly regarded Sanskrit astronomical treatise. Here he also established and edited the *Bhakti Pañjikā*, an almanac. He was well-acquainted with both the Eastern and Western branches of astrology, but naturally favored the Vedic one. He was offered a chair in astronomy at the University of Calcutta by Sir Asutosh Mukherjee, but Siddhānta Sarasvatī declined it, thinking it an impediment to his spiritual life. At the request of Śrīla Jagannātha dāsa Bābāji he composed the *Śrī Navadvīpa Pañjikā*, a Kṛṣṇa-ized almanac in which the months, lunar fortnights, days, lunar days, stars, etc. were all given names of Viṣṇu. He did not spend very long in his astronomical pursuits, however, and soon dedicated himself fully to the worship and distribution of the teachings of Śrī Caitanya Mahāprabhu. He was also employed by the royal kings of Tripura from 1895 to 1905 in various services. Initially he accepted the post of editor, under Panchasrika Mahārāja Virachandra Manikya Bahadur, and he edited a history of their family entitled *Raj Ratnakar*. During this time he studied all of the principal books in the Royal Library. A year later, however, the Mahārāja departed from this world. The succeeding king, Mahārāja Rādhākisore Manikya Bahadur entrusted Siddhānta Sarasvatī with the instruction of the sons of the king in Bengali and Sanskrit. The king also

requested him to put an end to various cheating activities of persons who were misappropriating royal wealth. Siddhānta Sarasvatī quickly stopped this nonsense much to the delight of the king. He assisted the royal family in different ways until 1905. At that time he requested to be given leave, and this was granted along with a full pension, which he accepted for some time and then later discarded.

During this ten year period many other significant events took place as well. In 1897 he began to strictly observe the vows of *Cāturmāsya*, including the practice of cooking for himself one preparation daily, taking the food from the ground and lying on the earth without any bedding or pillow. In 1898 he toured Benares, Prayāga, and Gayā with Śrīla Bhaktivinoda Ṭhākura and discussed philosophy with persons in the line of Śrī Rāmānujācārya. In 1899, Siddhānta Sarasvatī published a number of articles on spiritual topics in the magazine called *Nivedana*, a Calcutta weekly.

Initiation

Siddhānta Sarasvatī had been engaged in regularly chanting the *mahā-mantra* and a *Nṛsimha mantra* given to him by Śrīla Bhaktivinoda Ṭhākura when he was in the Seventh Class, and he had been worshipping the Kūrma Deity (discovered in laying the foundation of the Bhakti Bhavan in Calcutta) since the age of seven. Without fail, he had been executing that worship and chanting since his boyhood, and from 1885 onward he had received special training in printing, editing, etc. at the press at the Bhakti Bhavan.

Thus, the young man was a very qualified candidate for becoming the disciple of a guru. Many pseudo-gurus (mantra-peddlers) of the *sahajiyā* category wanted to have him as their disciple to increase their false prestige. After all, Siddhānta Sarasvatī was a magistrate's son, he was a strict renunciate from birth, he was learned and deeply attached to the scriptures. But Siddhānta Sarasvatī was not interested in such pretenders.

In 1898, after Śrīla Bhaktivinoda Ṭhākura had constructed his residence in Navadvīpa Dhāma at Godruma Dvīpa and called it Śvānanda-sukhada-kuñja, and sometime after the discovery of Lord Caitanya's birth site by the Ṭhākura and Śrīla Jagannātha dāsa Bābājī, Śrīla Gaura Kīśora dāsa Bābājī Mahārāja arrived in Navadvīpa Dhāma to see the site of Śrī Caitanya Mahāprabhu's birth and to hear the discourses of Śrīla Bhaktivinoda Ṭhākura. When he arrived, he was singing in ecstasy. His only possessions were the *tulasī mala* which he wore around his neck and another set he kept in his hand for counting. He kept a few books, such as Narottama dāsa Ṭhākura's works: *Prārthanā* and *Prema-bhakti-candrikā*.

Gaura Kīśora dāsa Bābājī had been performing *bhajana* for many years in Vṛndāvana. He was extremely renounced and was the disciple of Bhāgavata dāsa Bābājī, the disciple of Jagannātha dāsa Bābājī. He was not well-educated and had been a grain-merchant in his previous existence, but it was widely known that he was a liberated *paramahansa* of the highest caliber in the area of Vraja-maṇḍala.

At the time of his arrival, he was wearing a cap made of tiger skin and was carrying a basket of various items and materials for his service. He spotted Siddhānta Sarasvatī and offered him four or five pieces of knotted rope for chanting rounds, a *tilaka* stamp with the initials for Hare Kṛṣṇa, the tiger skin cap and paraphernalia for worship. Gaura Kīśora dāsa Bābājī Mahārāja had received the basket and cap from his spiritual master, Bhāgavata dāsa Bābājī. Siddhānta Sarasvatī was very attracted to Gaura Kīśora dāsa Bābājī's lotus feet at first sight. He was later to comment with great humility:

"I have been busy within this material world trying to bring sense gratification within the grasp of my hand. I have often thought that by obtaining the objects of sense gratification, all my short-comings will be fulfilled. I often attained different facets that were indeed very rare, but my own personal short-comings were never mitigated. In this material world I have had the association of very high-class, aristocratic persons. However, seeing their various deficiencies, I could not offer them praise. The most merciful Supreme Lord Śrī Gaurasundara, seeing me in such a lamentable condition at such a time of adversity, gave permission to His two dearest devotees Śrīla Bhaktivinoda Ṭhākura and Śrīla Gaura Kīśora dāsa Bābājī to grant their blessings to me. Because I was always intoxicated with a worldly

false ego, wanting again and again self-appraisal, I deprived myself of my own real benefit. But because of the influence of my previous births' activities in devotional service, I came into the association of Śrīla Bhaktivinoda Ṭhākura, who was the form of my spiritual well-wisher. My spiritual master [Śrīla Gaura Kiśora dāsa Bābājī] would go and visit Śrīla Bhaktivinoda Ṭhākura, and many times would reside with him. Śrīla Bhaktivinoda Ṭhākura, out of his compassion for other living entities, pointed out my spiritual master, Śrīla Gaura Kiśora dāsa Bābājī. Upon seeing my spiritual master, the extent of my worldly false ego diminished. I knew that all the other living entities who have taken the human form of life were also fallen and low like myself. But by gradually observing the spiritual character of my master, I realized that only a Vaiṣṇava could reside in this material world and be of exemplary character."

At Śrīla Bhaktivinoda Ṭhākura's urging, the young man approached Śrīla Gaura Kiśora dāsa Bābājī for initiation in the month of Māgh of the year 1900. Śrīla Gaura Kiśora dāsa Bābājī expressed reluctance to accept him, knowing Siddhānta Sarasvatī to be a great scholar. Finally, when Siddhānta Sarasvatī pleaded with him for initiation, Gaura Kiśora dāsa Bābājī replied, "Mahāprabhu will be asked. If He gives permission, your desire will be fulfilled." On another day Siddhānta Sarasvatī approached him again and asked, "What was Mahāprabhu's order?" Gaura Kiśora dāsa Bābājī replied, "I forgot to ask." The third time Bābājī Mahārāja was requested, he replied, "I asked. I did not receive the command of Mahāprabhu." Siddhānta Sarasvatī then stood up, his heart breaking, and said, "You [Śrī Caitanya Mahāprabhu and Śrīla Gaura Kiśora] are both worshippers of Kṛṣṇa, the Crest Jewel of Debauchees, therefore why will you take mercy on someone dedicated to ordinary morality like me? In His pastimes as the exemplary teacher, Mahāprabhu has given instructions on the worship of Kṛṣṇa, the Crest Jewel of Debauchees. Therefore, why will He give the command to take mercy on me? But, *karunā nā haile kāndiyā kāndiyā prāna nā rakhibe āra*-If there is no mercy, weeping and weeping, I can sustain my life no more. If I do not receive your mercy I do not see any need in holding onto life." After thus indicating his readiness to take his life, Siddhānta Sarasvatī began to cry. Śrīla Gaura Kiśora dāsa Bābājī's heart was melted to see this, so he told him to take bath in the Sarasvatī and then come back to him. At the time of initiation, he gave Siddhānta Sarasvatī the name:

Śrī Vārṣabhānavī-devī-dāyita dāsa.

This pastime bears a striking resemblance to the relationship between Narottama dāsa Ṭhākura and Lokanātha Gosvāmī-[Lokanātha Gosvāmī was also an extremely humble and renounced *paramahansa* who was reluctant to take any disciples, considering himself unqualified, but finally accepted Narottama dāsa Ṭhākura as his only disciple.] It shows how eager and determined one must be for the mercy of a pure devotee of Kṛṣṇa.

In Puri

In 1898 Siddhānta Sarasvatī had accompanied his father to Kāśī, Prayāga and Gayā and had gathered many facts about all these holy places, which were later incorporated into his commentary on the *Caitanya-caritāmṛta* called *Anubhāṣya*. In 1900 he published a book called *Bange Samajikata*, which described the origin, location and philosophy of various societies, castes and religions, and he expounded the clear superiority of Lord Caitanya's doctrine of inconceivable, simultaneous oneness and difference. In March he accompanied Bhaktivinoda Ṭhākura to Orissa where they visited the temple of Kṣīra-corā-gopīnātha at Remuṇā, and also saw Bhubaneswar and Purī. While in Purī, Śrīla Bhaktivinoda Ṭhākura decided to build a place for *bhajana* just near the *samādhi* of Śrīla Haridāsa Ṭhākura, and so Siddhānta Sarasvatī stayed and served his father in various ways, assisting him in establishing his Bhakti Kuti by the sea.

At that time the Mahārāja of Kāśīmbazar was camped nearby, and he came regularly to hear from Śrīla Bhaktivinoda Ṭhākura and Siddhānta Sarasvatī. Siddhānta Sarasvatī was giving regular classes from the *Caitanya-caritāmṛta* in the presence of his father, and many listeners were assembling just to hear it. The famous Rādhāramaṇacaraṇa Dāsa Bābājī used to come at that time to hear the discourses.

Later relations with the Bābājī were broken because of two deviations by him:

1. He introduced the chanting of *Bhaja Nitāi Gaura Radhe Śyāma Japa Hare Kṛṣṇa Hare Rāma*. This was introduced with the idea of stopping the audible chanting of the *mahā-mantra*. The first problem with this was that the concocted *mantra* had the faults of *siddhānta-virodha*-an opposing conclusion and *rāsabhāsa*-conflicting *rāsas*. The second problem was that trying to suppress the audible vibration of the *mahā-mantra* was against the desire of Śrī Caitanya Mahāprabhu, as established by His activities and teaching, as well as by the teachings of the Gosvāmīs. Rūpa Gosvāmī had written in the Prathama Caitanyāṣṭaka, text five: *hare kṛṣṇty ucchaiḥ*- "Śrī Caitanya Mahāprabhu chants the Hare Kṛṣṇa *mantra* in a loud voice ..." Therefore, Rūpa Gosvāmī, an eyewitness to the activities of Śrī Caitanya Mahāprabhu and recipient of His full blessings and empowerment for establishing His mission, personally testifies here that Lord Caitanya did not confine the *mahā-mantra* to inaudible muttering, but loudly proclaimed it to all.

2. Rādhāramaṇacaraṇa Dāsa Bābājī also introduced the *Sakhibheki* doctrine by dressing his follower Śrī Jayagopāla Bhaṭṭācārya as Lalitā Sakhi. This was against Mahāprabhu's teaching as well, as an ordinary *jīva* was being worshipped as though he were an expansion of Śrīmatī Rādhārāṇī.

Both Śrīla Bhaktivinoda Ṭhākura and Siddhānta Sarasvatī instructed the Bābājī to give up these fallacious practices, but he refused. Siddhānta Sarasvatī began to preach publicly and strongly against these misconceived teachings, proclaiming that the *mahā-mantra* is for both *japa* and *kīrtana*, and that *kīrtana* is ultimately superior to *japa*. This created quite a controversy in Purī with many taking the side of the Bābājī out of misplaced sentiment and others siding with Siddhānta Sarasvatī.

During this period Siddhānta Sarasvatī was engaged in the compilation of a Vaiṣṇava encyclopedia which contained an explanation of Vaiṣṇava terminology, brief biographies of great Vaiṣṇavas, an introduction to the books of the Vaiṣṇava *ācāryas*, a description of the Vaiṣṇava *tīrthas*, the various conclusions of Vaiṣṇava sects. etc. He called it *Vaiṣṇava-*

Mañjūṣā-Samāhṛiti, and it was later published in four volumes. A Vaiṣṇava scholar commented on it by saying, "This work is only possible for a supra-mortal, a great personality like Prabhupāda Śrīla Sarasvatī Ṭhākura. Even if 25 to 30 scholars and 10 to 15 men taking the treasury of a king began the work, they would be unable to edit it." The work of compilation was begun in Purī and continued as Siddhānta Sarasvatī made his preaching rounds of Śrī Māyāpur-dhāma, Śrī Jagannātha Purī-dhāma and Śrī Vraja-dhāma. He also studied the books of Śrīla Madhvācārya and Śrīla Rāmānujācārya and published some of them in Bengali. He also published biographies of these and other Vaiṣṇava saints in the *Sajjana-Toṣaṇī* magazine of Śrīla Bhaktivinoda Ṭhākura. He toured South India in 1904 and again in 1905-places like Tirupati, Śrīrangam, Singhachal, Raj Mahendry, Madras, Perambadur, Conjeveram, Kumbhakonam and Madurai. While on tour he collected all the information about the rites and rules of Vedic *tridaṇḍa* Vaiṣṇava *sannyāsa* from a Rāmānuja *tridaṇḍi* swami at Perambadur. Wherever he would go in his travels he would lecture, write and debate the learned *paṇḍitas* of the day. He soon acquired such a reputation that his name would strike fear in the hearts of his philosophical adversaries. All bogus cults and sects were doomed in his presence.

However, in Purī, Siddhānta Sarasvatī experienced such severe oppression and censure due to his preaching against the rhyming *kīrtana* and *sakhibheki* doctrine of the popular Rādhāramaṇacaraṇa Dāsa Bābājī that finally Śrīla Bhaktivinoda Ṭhākura instructed him to go and perform *bhajana* near the Yogapīṭha, the birthsite of Śrī Caitanya Mahāprabhu.

Nāma-Bhajana

In 1905, at the age of 31, he began his great vow, following the example of Nāmācārya Haridāsa Ṭhākura, of chanting three *lakhs* of names (192 rounds) per day. He determined that at the rate of 300,000 names daily, it would take about 9 years to complete one billion names. He resided in

a grass hut at the Yogapīṭha for four years, and in February of 1909 he built a cottage near the Yogapīṭha at Vrajaṣṭhāna (town of Vraja) on the site of the house of Śrī Candrasekhara Ācārya, the uncle of Śrī Caitanya Mahāprabhu. This place is considered to be non-different from the banks of Rādhākuṇḍa. There he remained, uninterruptedly executing his chanting. He strictly followed his vow and observed *Cāturmāsya*, cooking rice (which had been dried in the sun) in ghee and eating it from the floor in the manner of a cow. He would take rest lying on the ground, never using any pillows and constantly chant and study the scriptures. Seeing his renunciation, his Gurudeva, Śrīla Gaura Kīśora Dāsa Bābājī Mahārāja said, "I observe that the renunciation of Śrī Rūpa-Raghunātha is manifest in my Prabhu." He used to address his disciple as "my Prabhu."

In commenting on this period Śrīla Prabhupāda states, "From childhood he was a strict *brahmacārī*, Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja. And he underwent very severe penances for starting this movement: world-wide movement. That was his mission."

When the roof of his *kutir* became broken, rather than take time away from his chanting, he would simply use an umbrella when it rained and go on chanting. Sometimes, he had to go to different places, but he continued very strictly and completed his vows always.

In 1906 Śrī Rohinikumara Ghosh, (the nephew of Chandramadhava Ghosh Mahasaya, a former justice of the Calcutta High Court), had a wonderful dream, and as a result approached Siddhānta Sarasvatī for initiation. The boy had gone to stay with some Bauls, a so-called guru and his consort who he was instructed to address as "Mother" and "Father". These persons were actually sinful rascals in the guise of devotees, but while he was in Māyāpur, he had the good fortune to hear from Siddhānta Sarasvatī for a long time. He returned to the place of the Baul, and feeling ill, he lay down to rest. In a dream, the Baul took the form of a tiger and the consort, the form of a tigress. They were about to devour the unfortunate lad who was trying his best to take shelter of Lord Gaurasundara. At that moment Siddhānta Sarasvatī arrived on the scene, chased the tigers away, and began to lead him to Māyāpur. The boy awoke at daybreak and proceeded to Māyāpur where he heard discourses from Siddhānta Sarasvatī for several days. Finally,

he begged for initiation from his savior so feelingly that Siddhānta Sarasvatī took mercy on him.

Prior to this, Siddhānta Sarasvatī had never given initiation to anyone. His character was such that he never regarded his disciples as his disciples, but he used to see them as being that which was received from the lotus feet of his guru. He used to address them as "Prabhu." In his address to the Gauḍīya Math's first Vyāsa-pūjā, he has addressed his disciples as, "My friends, rescuers from danger." He also wrote, "If a Vaiṣṇava does not do the work of a guru, then the spiritual Vaiṣṇava lineage will stop. Again, if he does the work of a guru, then he becomes a non-Vaiṣṇava. For if a guru thinks, 'I am a guru.' then the first 'u' letter in the word guru disappears (the word becomes 'garu' or cow). A real guru does not make disciples and thus remains a guru. Here we see Siddhānta Sarasvatī giving a very strong warning about entertaining the conception of overlordship or being the master of anyone. His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda observed that when he offered obeisances to Bhaktisiddhānta Sarasvatī Ṭhākura, he used to return, "Dāso 'smi": "I am your servant." And in a lecture in 1973 on the occasion of Bhaktisiddhānta Sarasvatī Ṭhākura's Disappearance Day observance, Śrīla Prabhupāda in the same ecstatic mood spoke, 'Anyway, it is by his grace I was forced to give up my family life, and he brought me some way or other in preaching his gospel. So, this is a memorable day. What he desired, I am trying a little bit and you are all helping me, so I have to thank you more. You are actually representatives of my Guru Mahārāja, because you are helping me in executing the order of my Guru Mahārāja. Thank you very much.'

In the course of Siddhānta Sarasvatī's travels throughout India he became much pained at the erroneous teachings of many pseudo sects and *sahajiyā* groups. There arose in his heart a burning desire to widely preach the true siddhānta according to the desire of the Six Gosvāmīs and Śrī Caitanya Mahāprabhu. Although Śrīla Gaura Kiśora dāsa Bābājī ordinarily never allowed anyone to touch his feet, he had voluntarily placed his feet on the head of Siddhānta Sarasvatī and ordered him to preach extensively and advised him, "... to preach the Absolute Truth and keep aside all other works." Siddhānta Sarasvatī said of this occasion: "On receiving just a touch of the lotus feet of my Śrī

Gurudeva, I lost all sense of this external world. I do not know whether any transcendental agent equal to him in greatness has ever appeared in this world. How may those, who are busy with the lust, anger, etc. of the world ever know him?"

Vaiṣṇavas & Brāhmaṇas

In 1911, a great controversy arose over the relative positions of brāhmaṇas and Vaiṣṇavas. Various caste gosvāmīs, members of different *smārta* groups, etc. raised a huge agitation, and so a great conference was organized in the Midnapore District of Bengal to settle the issues. Famous *paṇḍitas*, scholars and spiritual leaders from all over India were to attend. The contentions of the Karmajada Smārtas were:

1. Even if a person appearing in a *śūdra* family is initiated by *Pañcārātrika* initiation, according to the Vaiṣṇava scriptural rules, still he remains unfit to worship śalagrāma-śilā.
2. Anyone not taking his birth in a *brāhmaṇa* family (seminally born) cannot perform all the duties of a *brāhmaṇa*. And even if he is an *uttama-adhikārī*, he can never become an *ācārya*.

This was the *smārtas'* attempt to establish their seminal successions as the legitimate and supreme spiritual authority, and to prove the inferiority of the Vaiṣṇavas. They were incensed at Śrīla Bhaktivinoda Ṭhākura's preaching in the line of Śrīla Sanātana Gosvāmī (which had gained increasing acceptance) that anyone, regardless of birth, could become a *brāhmaṇa* and a Vaiṣṇava and was fit to offer Vedic sacrifices, worship the Deity, etc.

Of course, this was a conflict with a long history. In the past, exalted Vaiṣṇava *ācāryas*, who were born in non-*brāhmaṇa* families, had initiated persons who were born in *brāhmaṇa* families, because it was understood by the Vaiṣṇava *ācāryas* that in the age of Kali, everyone is *śūdra* by birth. Qualification comes by training and temperament. Śrī Śyāmānanda Prabhu had initiated Śrī Rasikānanda, although

Śyāmānanda was not a seminal *brāhmaṇa*. Śrīla Narottama dāsa Ṭhākura initiated two seminal *brāhmaṇas*, Gaṅgānārāyaṇa Cakravartī and Śrī Rāmakrishna Bhaṭṭācārya. Aside from the historical precedents, there were many scriptural evidences supporting this practice.

Śrīla Bhaktivinoda Ṭhākura was invited to the conference, but he was bed-ridden at the time with rheumatism. Exasperated, he roared out, "Is there no one manifest in the Vaiṣṇava world who is capable of meeting with them and by the conclusions and original logic of the scriptures put an end to their lowly activities, which are nothing but the frenzied dance of the three material qualities?"

At this, Siddhānta Sarasvatī then wrote an essay entitled, *Brāhmaṇa o Vaiṣṇavera Taratmya Visayaka Siddhānta*, or *The Conclusion Concerning the Comparison of Brahmins and Vaiṣṇavas*. He then read it to Śrīla Bhaktivinoda Ṭhākura. The Ṭhākura was so ecstatic when he heard the powerful logic and scriptural evidences put forward by his brilliant son that he sat up and proclaimed, "Sarasvatī, truly, truly Sarasvatī! Truly, truly he is the *ācārya*-sun illuminating the face of the Vaiṣṇava world. By the light of these judgements the darkness of the Karmajada Smārtas' doctrine will certainly soon be dispelled!"

At three P.M. on Friday, the eighth of September, 1911, the meeting was to begin at Midnapore District at Balighai, Uddhavapura. Siddhānta Sarasvatī set out from Calcutta, accompanied by a follower of Śrīla Bhaktivinoda Ṭhākura named Śrīyukta Sureshchandra Mukhopadhyay, on September sixth. In attendance at the meeting were Śrīla Madhusūdana Gosvāmī from Rādhā Rāmaṇa, Śrīla Viśvambharānanda Deva Gosvāmī (from Śrīla Śyāmānanda Prabhu's line) and a follower of Śrīla Bhaktivinoda Ṭhākura called Śrī Sītānātha Bhaktitīrtha Mahāsaya. All of them saw to it that Siddhānta Sarasvatī was received with all the honor of an *ācārya*. The *paṇḍitas* of the Karmajada Smārtas were also present, as well as descendants from various caste *gosvāmī* families who supported them.

By everyone's consent Śrīla Viśvambharānanda Deva Gosvāmī accepted the Chair of the meeting. Siddhānta Sarasvatī then presented his paper to the huge assembly. The paper was divided into two sections: the *Prakṛtajana* section and the *Harijana* section. Initially he began to recite the glories of the *brāhmaṇas*. The opposing *paṇḍitas* were beside

themselves with joy. They had no idea that there were so many verses glorifying *brāhmaṇas*, and they eagerly heard Siddhānta Sarasvatī speak. However, Siddhānta Sarasvatī then began to explain and define the *brāhmaṇa*, the Vaiṣṇava, the relationship between the two, the qualifications of a guru, etc. And then the opposition's joy quickly subsided. When no one could offer a strong argument in response, a huge uproar commenced. Some counter-arguments were given, but Siddhānta Sarasvatī immediately refuted their contentions with searing logic. The meeting went on in this way for three days. Backing up Siddhānta Sarasvatī were Śrī Madhusūdana Gosvāmī, Sarvabhūma Śrīyukta Rāmānanda Dāsa Bābājī, and Śrīyukta Sītānātha Bhaktitīrtha Mahodaya. They all offered strong arguments that no matter what family a Vaiṣṇava appears in, he is perfectly qualified to worship the *śalagrāma-śilā* and recite the *Vedas*.

On the final day, Siddhānta Sarasvatī was the concluding speaker. He spoke brilliantly with great vigor and incredible rhetoric for two hours. When he finished, no one on the opposing party could say a word. There was simply no way to counter him.

There was a huge uproar in acclaim of the brilliant *ācārya*. Thousands of people rushed forward to take the dust of his lotus feet. The guards pleaded with the people to remain peaceful, and they would certainly have their desires fulfilled. Taking Siddhānta Sarasvatī to a separate place, the guards forcibly took his feet and dunked them into a basin of water. The *ācārya* objected strongly, as it was his principle not to allow anyone to touch his feet, and if anyone offered obeisances to him, he would immediately offer them obeisances in return. Yet the guards, desiring to protect him from the press of the crowd, took this action, adding a few buckets of water to the quantity and distributed it to the crowd. In this way the people felt satisfied and blessed, and they exhausted the entire supply in no time. Siddhānta Sarasvatī was thus acclaimed as the greatest hero of the conference.

The Gaura Mantra

Later in 1911 another controversy surfaced, challenging that the name Gaura in the *Gāyatrī mantra* chanted by Gauḍīya Vaiṣṇavas was not an eternal name of Godhead, was not found in the original *Vedas*, and that Lord Caitanya was not an incarnation of Godhead, but rather, by His own admission, a devotee of God.

Although it is clearly established in the pages of *Caitanya-bhāgavata* and *Caitanya-caritāmṛta* that Lord Caitanya is the Supreme Personality of Godhead Himself, there were some persons who did not believe that His position as an *avatāra* was revealed in the original *Vedas*. Of course one actual proof of Śrī Caitanya Mahāprabhu's divinity was the *darśanas* He provided to a number of exalted devotees during the *mahā-prakāśa* manifestations in the home of Śrīvāsa Ṭhākura, to Lord Nityānanda as a six-armed Viṣṇu form, as Ṣaḍ-Bhuja to Sārvabhauma Bhaṭṭācārya, as Rādhā-Kṛṣṇa to Śrīla Rāmānanda Rāya, and so on. These proofs along with many convincing verses supplied by Kṛṣṇa dāsa Kavirāja and Vṛndāvana dāsa Ṭhākura in their *Caitanya-caritāmṛta* and *Caitanya-bhāgavata*, respectively, were sufficient for reasonable men. But the more stubborn worldly scholars and critics wanted proof from the original *Vedas*. The *smārtas* objected to the worship of the Deity form of Śrī Caitanya Mahāprabhu and claimed that the *Gaura-mantra* was not an eternal Vedic *mantra*.

Siddhānta Sarasvatī cited proof from the *Śruti*, particularly from the *Caitanyopaniṣad* from the *Atharva Veda*:

*sa hovāca: rahasyam te vadiṣyāmi, jāhnavī-tīre navadvīpe
golokākhye dhāmni govindo dvibhujo gauraḥ sarvātmā
mahā-puruṣo mahātmā mahā-yogī triguṇātītaḥ sattva-rūpo
bhaktim loke kaśyatīti. Tad ete ślokā bhavanti*

Brahmā said: "I shall tell thee a secret! On the bank of the Jāhnavī, at Navadvīpa, which is called Goloka Dhāma, shall Govinda, in a two armed form, as Gaura, the Great One, the Great Mystic, Who is transcendental to the three modes of material nature, and Whose form is eternal, reveal *Bhakti* to the world! There are a number of verses in that regard." [Text 5].

Other evidence was cited from the *Śvetāśvatara Upaniṣad*, as well as the *Smṛti*, *Tantras*, *Purāṇas*, and especially the *Śrīmad-Bhāgavatam*.

Siddhānta Sarasvatī addressed a large assembly at Navadvīpa's Bada Akhada Hall, where many erudite scholars had gathered, headed by Śrī Madhusūdana Gosvāmī Sārvabhauma. He forcefully and brilliantly proved the eternality and glory of the Name, Form, Attributes, etc. of Śrī Caitanya Mahāprabhu. Although Siddhānta Sarasvatī was unaware of it, Śrīla Gaura Kīśora dāsa Bābājī was there in one corner of the meeting, and when he heard Siddhānta Sarasvatī's lecture he was extremely pleased with him. All of the Gauḍīya Vaiṣṇavas who heard the discourse were filled with bliss and began to chant Siddhānta Sarasvatī's glories again and again. Due, in large measure, to Siddhānta Sarasvatī's strong preaching on this point throughout his life, the Deity form of Śrī Caitanya Mahāprabhu is now worshipped and accepted all over India as the eternal form of the Lord, and many thousands have received the Gaura *mantra* with great faith and for eternal benefit. His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda commented on Siddhānta Sarasvatī's strong preaching against the caste *gosvāmīs* and *smārtas*:

"My Guru Mahārāja's contribution is that he defeated the caste *gosvāmīs*. He defeated this brahmanism. He did it the same way as Caitanya Mahāprabhu did. As Caitanya Mahāprabhu said, *kiba vipra, kiba nyāsī, śūdra kene naya, yei kṛṣṇa tattva-vettā, sei 'guru' haya*: 'There is no consideration whether one is a sannyāsī, a brāhmaṇa, a śūdra, or a gṛhastha. No. Anyone who knows the science of Kṛṣṇa, he is all right, he is *gosvāmī* and he is brāhmaṇa.'

"This was my Guru Mahārāja's contribution. And for this reason, he had to face so many vehement protests from these brāhmaṇas of the caste *gosvāmīs*. "Once they conspired to kill him-my Guru Mahārāja told me personally. By his grace, when we used to meet alone he used to talk about so many things. He was so kind that he used to talk with me, and he personally told me that these people, 'They wanted to kill me.'

"They collected twenty-five thousand rupees and went to bribe the police officer in charge of the area, saying, 'You take these twenty-five thousand rupees. We shall do something against Bhaktisiddhānta Sarasvatī, and you don't take any steps.' He could understand that they wanted to kill him. So the police officer frankly came to Bhaktisiddhānta Sarasvatī: 'Of course, we accept bribes, and we indulge in such things, but not for a sādhu, not for a saintly person. I cannot dare.' So, the police officer refused and said to my Guru Mahārāja, 'You take care. This is the position.' This was because he so vehemently protested.

"When my Guru Mahārāja was present, even big, big scholars were afraid to talk with even his beginning students. My Guru Mahārāja was called 'living encyclopedia'. He could talk with anyone on any subject, he was so learned. And no compromise. So-called saints, avatāras, yogīs-everyone who was false was an enemy to my Guru Mahārāja. He never compromised. Some Godbrothers complained that this preaching was a 'chopping technique' and it would not be successful. But those who criticized him fell down."

In March of 1912 Siddhānta Sarasvatī was invited by Mahārāja Manindrachandra Nandi Bahadur to come to his Kāśīmabazar Palace to give some lectures about Kṛṣṇa. Although Siddhānta Sarasvatī was there for four days, he was prevented from glorifying the Lord except on one short occasion by envious *prakṛta sahaḥjīyās* who were afraid that if the king heard Sarasvatī Ṭhākura, they would lose their positions. Therefore, Siddhānta Sarasvatī refused to eat any of the foodstuffs sent for him by the king on a golden plate. He took only one tulasī leaf, as he considered that the atmosphere was contaminated by the materialistic envious behavior of the *sahaḥjīyās*, and that if he could not render service to the Mahārāja by glorifying Kṛṣṇa before him, then he would not take his foodstuffs. Thus, he remained fasting from the 21st to the 24th of March. On the fifth day he got an opportunity to speak for about five minutes and was then shouted down. He decided to leave.

The Mahārāja had been wrongly informed by the *sahaḥjīyās* that Siddhānta Sarasvatī had refused his food, accusing the king of being of the *Tili* caste [a low caste], yet he sorrowfully met Siddhānta Sarasvatī at the railway station and asked him to explain why he had fasted and why he was leaving. Siddhānta Sarasvatī then told the king, "I did not get any opportunity to glorify to you the message of the Absolute Truth according to *Śrīmad-Bhāgavatam*, so how shall I accept your things? Apart from that, the Lord does not accept the offered objects of a *pūjārī* who is blind to the knowledge of the Absolute Truth. For that reason, it is not *prasāda*." He then left by train at 11 P.M. and arrived at Dhubuliya, getting down at 2:30 in the morning, and then walked five miles to Vrajapattana, Māyāpur, where he cooked and honored *prasāda*. This incident serves as a brilliant example of the principled and staunch behavior a Vaiṣṇava *ācārya* must exhibit.

In November of 1912 Siddhānta Sarasvatī went on tour with some other

devotees to see some of the places visited by Śrī Caitanya Mahāprabhu and His associates like Sree Khanda, Jajigram, Katwa, Jhamatpur, Akaihat, Chakhandi, Daihat, etc. While visiting those places he preached pure devotional service unceasingly. Although Siddhānta Sarasvatī was constantly immersed in chanting the Holy Name, at first at the Yogapīṭha in Māyāpura and then later at Vrajabattana, the site of Śrī Caitanya Mahāprabhu's *Vraja-līlā* dramas, he was always considering how to preach. After Rohini Kumara Ghosh had had his amazing dream earlier on and taken initiation, two other boys approached Siddhānta Sarasvatī and were initiated in 1913, and were called Vaiṣṇava dāsa and Paramānanda Vidyāratna. On the 6th of February, 1913, Siddhānta Sarasvatī rented a large house for 36 Rupees a month at #4 Sanagar Lane in the Kālīghāṭa section of Calcutta. There he established the *Bhagavat Printing Press*-the *Śrī Bhagavat-yantra*, so that he could begin to publish the important literatures of the Gauḍīya Vaiṣṇavas. He called the press the *Brihat Mridanga*, explaining that an ordinary *kīrtana* party could be heard for only a few blocks, but this *mṛdaṅga* could be heard far and wide. He wanted to print the second edition of the *Caitanya-caritāmṛta* with the *Amṛitapravaha Bhāṣya* by Śrīla Bhaktivinoda Ṭhākura, and his own *Anubhāṣya*, as well as the *Śrīmad-Bhāgavatam* and other books. The *Bhagavad-gītā* with the *Sārārtha varṣiṇī* commentary of Śrīla Viśvanātha Cakravartī Ṭhākura, the *Rasikaranjan* commentary by Śrīla Bhaktivinoda Ṭhākura, and the great poem *Śrīla Gaura-krishnadaya* by Govinda dāsa were also printed. The press was moved to Vrajabattana in 1914, and later in 1915 it was moved to Krishnanagar.

The Disappearance Pastimes Of Śrīla Bhaktivinoda Ṭhākura And Śrīla Gaura Kīśora Dāsa Bābājī

On June 22nd in 1914 at the Bhakti Bhavan in Calcutta, Śrīla Bhaktivinoda Ṭhākura performed his pastime of disappearance. His *samādhi* was established at Śrī Śvānanda-sukhada-kuṅja on December 27, 1914. At this time Siddhānta Sarasvatī took up the work of

publishing the *Sajjana-Toṣaṇī*, and the other books which had been left unpublished by Śrīla Bhaktivinoda Ṭhākura.

On November 17, 1915, Śrīla Gaura Kīśora dāsa Bābājī Mahārāja left the mortal world on the *Utthanā Ekādaśī*. A terrible situation was created at this juncture by various heads of *maṭhas* who wanted to have the *samādhi* of Śrīla Gaura Kīśora dāsa Bābājī as a means of fund-raising for their own sense gratification. A first-hand account of this incident was given in a biographical work about Siddhānta Sarasvatī called *Sarasvatī-jayaśrī*:

"After the departure of Bābājī Mahārāja there were many types of opinions and disturbances over who would give his *samādhi*. Hiralala Gosvāmī and a few other people sent Padmanābha Brahmācārī, alias Kṛṣṇa Caitanya dāsa, to Śrīdhāma Māyāpura to fetch Śrīla Prabhupāda (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura), they also told me to go with him! Crossing over the river by Kuliya's ferryboat, I saw Prabhupāda coming with bare feet and covered by a green chaddar. With him was Śrīyukta Paramānanda Brahmācārī. It was then the period of Cāturmāsya-Prabhupāda's hair and beard were long. Seeing him, I prostrated in respect and told him in detail of the situation. After crossing the river by ferry-boat, Prabhupāda arrived at the Rani Dharmasala. Śrīla Bābājī Mahārāja used to stay there. Various heads of Navadvīpa's Vaiṣṇava gathering places had begun to argue amongst themselves over taking Śrīla Bābājī Mahārāja's spiritually blissful body, and they had begun to rise in order to give the *samādhi*: the reason being that in the future the *samādhi* of such a perfect great person could be used as an instrument to raise monetary income. Śrīla Prabhupāda resisted such illegitimate attempts of theirs. In apprehension of a breach of peace, Navadvīpa's Inspector of Police was then present at that place. The Detective Department's Commissioner Raya Bahudar Yatindranatha Sinha Mahasaya was then Navadvīpa's Inspector of Police.

"After much controversy the Bābājīs said, 'Sarasvatī Ṭhākura is not a sannyāsī, therefore he does not have the eligibility to give the *samādhi* for a person who has renounced his home.' In reply to that, Prabhupāda said in a loud voice like thunder, 'I am the only disciple of' Paramahaṁsa Bābājī Mahārāja. Even though I have not accepted sannyāsa, I am a celibate brahmācārī, and, by the grace of Bābājī Mahārāja. I am not secretly addicted to abominable habits or involved in fornication as some monkey-like people are. If there is someone amongst the people present who is a renunciate of truly stainless character, then he can give Bābājī Mahārāja's *samādhi*. We have no objection to that. He who within the last one year, or the last six months, three months, one month or at least within the last three days has

not had any illicit contact with a woman will be able to touch this spiritually blissful body. If anyone else touches it, he will be completely ruined.' Hearing these words, the Inspector of Police said, 'How will evidence be had for this?' Prabhupāda said, 'I will have faith in their word.' We became amazed at seeing them all-after Prabhupāda's words, the people present wearing the attire of Bābājī, one by one, turned their backs. The Inspector of Police was speechless.

"Then, according to Śrīla Prabhupāda's instructions, we had the good fortune to carry the spiritually blissful body of Paramahansa Bābājī Mahārāja, which was lying on the ground. Some people gave advice to us: 'When Bābājī Mahārāja was manifest he said that his body should be dragged through the streets of Śrīdhāma Navadvīpa so that it may be bathed in the dust of this holy land. It is befitting to observe the command of Bābājī Mahārāja.' Prabhupāda then said, 'Although we are fools, inexperienced and offenders we will still not be disinclined to understand the true meaning of those humility-filled words which were spoken by my Gurudeva in order to destroy the pride of worldly-minded people, for even Krishnachandra personally thinks Himself to be successful if He carries my Śrī Gurudeva on His head or shoulders. After the departure of Ṭhākura Haridāsa, Śrī Gaurasundara took the spiritually blissful body of the Ṭhākura on His lap and danced. What dignity He adorned it with! Therefore, following in the footsteps of Śrīman Mahāprabhu, we shall also bear Bābājī Mahārāja's spiritually blissful body on our heads."

Śrīla Gaura Kiśora dāsa Bābājī Mahārāja was placed in *samādhi* on the 17th of November, 1915. Sixteen years later, due to flooding, it had to be moved, and there was a great clamor over who would claim the *samādhi* and give it a new location. Śrīla Sarasvatī Ṭhākura commented that those who were most sincere would be successful in locating the *samādhi*, and his disciples were able to do so, moving the whole *samādhi* intact in a boat accompanied by *saṅkīrtana* from Navadvīpa to Māyāpur where a beautiful *samādhi* was built at Vrajapattana near the Rādhā-kuṇḍa. In 1914 Kuñjabihārī Vidyābhūṣana, who later took *sannyāsa* and was named Bhakti Vilāsa Tīrtha Mahārāja, had come to Māyāpur and heard from Śrīla Gaura Kiśora dāsa Bābājī Mahārāja on the verse from *Caitanya-caritāmṛta*: *kṛṣṇa bhakta niskāma ...* The Bābājī then instructed him to hear from "his guru" Siddhānta Sarasvatī. He then heard from Siddhānta Sarasvatī on the verse from *Caitanya-caritāmṛta*: *brahmāṇḍa bhramite kona bhāgyavān jīva ...* and was so much impressed that he gave

up all aversion he had formally maintained against Vaiṣṇavas and determined to hear Siddhānta Sarasvatī seriously. He was afflicted with many of the common misconceptions of the day about the nature of *sādhus* and was on occasion upset by Siddhānta Sarasvatī's strong language about such persons, but finally was fully convinced. He came again, having secured two months leave from his job at the Calcutta Post Office and arrived on the day that Om Viṣṇupāda Paramahaṁsa Śrīla Gaura Kiśora dāsa Bābājī entered the eternal pastimes of the Lord in Koladvīpa on the *Utthanā Ekādaśī*, November 19, 1915.

After some days of hearing, Kuñjabihārī asked for initiation and was then inspired to propose to Sarasvatī Ṭhākura that he make arrangements for him to stay in Calcutta and give discourses so that thousands of persons could be benefitted. While engaged in his *bhajana* at Vraja-pattana, Sarasvatī Ṭhākura had often considered how he would execute the preaching work that was desired of him by both of his spiritual guides, Śrīla Gaura Kiśora dāsa Bābājī and Śrīla Bhaktivinoda Ṭhākura. It was especially weighing heavily upon him after their departure. He was feeling their separation keenly, living the words of Śrī Caitanya Mahāprabhu that aside from separation from a devotee of Kṛṣṇa there is no other suffering. He humbly considered at that time, "How shall I preach to the world the pure message of Śrī Caitanya and establish the heart's desire of my gurus? I have no support of people, no support of wealth and I do not have any learning or intelligence which can attract the common people."

He took rest that night, and at that time he saw in a visionary trance the Pañca-tattva and their *saṅkīrtana* associates, entering from the East into the *natyamandira* of the temple of the Śrī Yogapīṭha, the site of Lord Caitanya's appearance, their effulgence lighting up the whole scene. With them were Vaiṣṇava Sārvabhauma Śrīla Jagannātha dāsa Bābājī Mahārāja, Śrīla Bhaktivinoda Ṭhākura, Śrīla Gaura Kiśora dāsa Bābājī Mahārāja, and other previous ācāryas. They gave him many assurances and told him, "Don't you worry at all. With supreme enthusiasm preach the conclusion of pure devotion, in intense earnestness chant the glories of the Name, Abode, Form, Attributes, Associates and Pastimes of Godhead at various places. All of us will help you. There is no need to worry. The support of unlimited people, countless wealth and boundless

learning await the blessing of being engaged in the service of your preaching. They will be received when they are necessary. No type of worldly hindrance or danger will be able to make any obstruction for this great work of yours. We are always with you."

Sannyāsa

With this spectacular vision in mind as his impetus and at the urging of his disciples, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura thought the time had come for widespread preaching. Up until 1918 Siddhānta Sarasvatī was mainly immersed in chanting and publishing books. In Vrajapattana, Māyāpur, on the full-moon day of Phālguna, the 29th of March, 1918, Siddhānta Sarasvatī took sannyāsa and took the name Śrī Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja at the age of 44, according to the Vedic rites which he had gathered from the Rāmānujas in his travels. He took initiation from a picture of Śrīla Gaura Kiśora dāsa Bābājī Mahārāja. Taking sannyāsa from a picture was certainly not a standard practice of the Rāmānujas. The situation, however, was unique. Śrīla Sarasvatī Ṭhākura had no spiritual master who was physically present, and he had no God-brothers, being the only disciple of Gaura Kiśora dāsa Bābājī. He was furthermore a self-realized soul, and there is no doubt that he took sannyāsa to fulfill the innermost desires of his spiritual masters, who had both ordered him to preach. This practice was never meant to be imitated by others in much less unique and less qualified positions. He wanted to establish a mission that would take the teachings of Śrī Caitanya Mahāprabhu all over the world.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura was beginning his preaching effort towards the end of the First World War, in which many Indian nationalists had taken part on the side of the British, thinking that this might encourage the British to consider their desires for independence. This was not to be. In 1919 the British passed the Rowlatt Act to repress the move for Indian freedom, and one week later in Amritsar in the square called Jallianwalla Bagh, British soldiers shot and killed hundreds

of unarmed, peaceful Indian protestors. Gandhi's non-cooperation movement gained momentum-nationalistic fervour was at its height. It was in the atmosphere of British rule and nationalistic foment, a time of revolution, that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura began his preaching.

But as Śrīla Prabhupāda learned in his meeting with the great saintly person in 1922, it was not a nationalistic revolution that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura was interested in igniting, but rather the spiritual lives of humanity at large as described in the *Śrīmad-Bhāgavatam*:

*tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokaṁ abaddhavaty aṅgī
nāmāny anantasya yaśo 'ṅkitāni yat
śṛṅvanti gāyanti gṛṇanti sādhaḥ*

"On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest."

He wanted to effect the upliftment of mankind throughout the world to the eternal, spiritual platform of Kṛṣṇa consciousness, where all strife, sectarianism, social discord, etc., were resolved forever. The means were the teachings of the liberated sages in the form of transcendental books—he aimed to propagate the great science of self-realization far and wide. Traditionally, the followers of Śrī Caitanya Mahāprabhu, beginning with the Gosvāmīs of Vṛndāvana had accepted the *bābājī-veṣa* (dress). According to the tradition, one does not accept a *brāhmaṇa*'s thread (or gives it up if he has accepted one) and does not carry a *daṇḍa*. One wears only a short white wrapper and a top piece. The idea is that when one has reached the liberated platform, he rids himself of any item of dress or symbol of *varṇāśrama-dharma* (activities within the modes of nature, of which the sacred thread and *sannyāsa āśrama* are perceived as part) and makes his only business the chanting of the Holy Name in the

mood of a *bhajanānandī*. This is considered the final, transcendental stage of a *paramahaṁsa Vaiṣṇava*. This had been the convention since the time of Śrī Caitanya Mahāprabhu.

Some persons also thought that to maintain the sacred thread and to accept *tridaṇḍa-sannyāsa* were practices opposed to Śrī Caitanya Mahāprabhu's teaching on the principle of humility: *tṛṇād api sunīcena*. However, this is a fallacious view. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has explained it in the following light: If the sacred thread is not taken at the time of initiation, this constitutes contempt for the process of initiation. The thread is not to signify brahminical pride that "I am meant to be served by everyone." But rather it is a sign that one has been purified by the lotus feet of a guru. The thread is meant to indicate eternal service to the Lord, not egoism. And as far as accepting *sannyāsa* is concerned, that is for increasing one's serving mood-to serve the Lord with one's mind, body and words. Śrī Caitanya Mahāprabhu taught this when He took *sannyāsa* by chanting the verse of the Avanti *brāhmaṇa* who took *tridaṇḍa-sannyāsa* and which is described in the *Śrīmad-Bhāgavatam*, 11.23.56:

*etāṁ sa āsthāya parātmā-niṣṭhām
adhyāsītāṁ pūrvatamair maharṣibhiḥ
ahaṁ tarisyāmi duranta-pāraṁ
tamo mukundāṅghri-niṣevayaiva*

"I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous *ācāryas*, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead.

The characteristics of a *gosvāmī* are described by Śrīla Rūpa Gosvāmī in the first verse of *Śrī Upadeśāmṛta*:

*vāco vegam manasaḥ krodha-vegam
jihvā-vegam udaropastha-vegam
etān vegān yo viśaheta dhīraḥ
sarvām apīmām pṛthivīm sa śiṣyāt*

"A sober person who can tolerate the urge to speak, the mind's demands,

the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world."

Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja wanted to show an example to persons of the world from within the parameters of the *varṇāśrama* system. *Daivī-varṇāśrama*, or the practice of executing the principles of *varṇāśrama-dharma* by those who simultaneously practice and preach the practice of *sādhana-bhakti*, was also much extolled by Śrīla Bhaktivinoda Ṭhākura in his writings and was especially discussed by him in his *Caitanya-śikṣāmṛta*. Therefore, to set a personal example of how the preacher, who comes to the *madhyama-adhikārī* platform for his preaching work, also follows the principles of *varṇāśrama* for the sake of showing an example to his followers, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja took *sannyāsa*.

He also wanted to show by this action that he was actually taking a humble position below his two gurus, Śrīla Bhaktivinoda Ṭhākura and Śrīla Gaura Kīśora dāsa Bābājī, who had both accepted the *paramahansa-veṣa*. At that time, many sense gratifiers and bogus *sahajiyās* were wearing *bābājī* dress and Bhaktisiddhānta Sarasvatī Ṭhākura wanted to exhibit, by personal example, just how exalted such personalities should be if they want to wear the same dress as Śrīla Rūpa Gosvāmī, Śrīla Bhaktivinoda Ṭhākura, Śrīla Gaura Kīśora dāsa Bābājī Mahārāja, and other exalted eternal associates of the Lord. So with a view to exhibit the activities of a *gosthy-ānandī*, a preacher, he accepted the dress of a *sannyāsī*.

For his preaching work, Śrīla Sarasvatī Ṭhākura wisely chose to accept *sannyāsa*, as people in India naturally show respect to *sannyāsīs*, and this was Śrī Caitanya Mahāprabhu's motive as well: to save and attract persons, who would have otherwise criticized Him or not taken Him seriously. There was also further precedent in our line for this action, as Śrīla Prabodhānanda Sarasvatī, the author of *Śrī Caitanya-candrāmṛta*, *Śrī Navadvīpa-Satakam*, *Śrī Vṛndāvana-Satakam*, *Śrī Radhā-Rasasudhanidhiḥ*, and many other Vaiṣṇava works also accepted *tridaṇḍa-sannyāsa*.

His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda also explains in his commentary on the *Śrīmad-Bhāgavatam* verse about the Avanti *sannyāsī* in *Caitanya-caritāmṛta* [*Madhya-līlā* 3.6] that, "The most

intimate devotee of Śrī Caitanya Mahāprabhu, namely Gadādhara Paṇḍita, accepted the *tridaṇḍa-sannyāsa* and also accepted Mādhava Upādhyāya as his *tridaṇḍī-sannyāsī* disciple. It is said that from this Mādhavācārya, the *sampradāya* known in western India as the *Vallabhācārya-sampradāya* has begun. Śrīla Gopāla Bhaṭṭa Bose, who is known as a *smṛty-ācārya* in the Gauḍīya Vaiṣṇava *sampradāya*, later accepted the *tridaṇḍa-sannyāsa* order from Tridaṇḍipāda Prabodhānanda Sarasvatī."

Thus with solid historical precedent and a mood to preach widely, Śrīla Sarasvatī Ṭhākura, on the same day as he accepted *sannyāsa*, established a temple at Vrajapattana called the Caitanya Math and installed the Deities Śrī Śrī Guru-Gaurāṅga-Gandharvika-Giridhārī.

He began to preach in the immediate locality in Krishnanagar, Dalautpur, etc. In June he left Calcutta with a group of 23 devotees for Jagannātha Purī, and he visited Sauri, Kumāra, etc. on the way and saw Gopinātha at Remuṇā. At Balasore he lectured on the *Śikṣāṣṭaka*, and he also gave discourses in Cuttack and Purī.

While in a forested area in Ālālanātha, near Jagannātha Purī, Śrīla Sarasvatī Ṭhākura entered a state of deep ecstasy and trance (*vipralambha*), having realized the non-difference of this forest and the forest of Vṛndāvana, and lost his external awareness of the world. When he came back to his external consciousness alone in the woods, he could not determine where he was. Meanwhile, his followers, who had originally assumed that he gone to the forest to answer the call of nature, became very worried about him and began to search for him everywhere. Finally, they found him and led him out. As he traveled to the various sites of Śrī Caitanya Mahāprabhu's pastimes, Śrīla Sarasvatī Ṭhākura was overwhelmed on several occasions with symptoms of ecstasy and would always cite and chant the appropriate verses from *Caitanya-caritāmṛta* to commemorate the mood and activities of the Lord in those sites.

During this tour when Śrīla Sarasvatī Ṭhākura and his followers were returning from a *darśana* of Sākṣi-gopāla, he noticed that his householder followers refused to give alms to some poor people who were requesting help. He then sarcastically described their attitude as, "Money should not be given to poor, distressed people ... if it is given it will be

karma-kāṇḍa."

[Śrīla Sarasvatī Ṭhākura was satirizing the attitude of his disciples who were thinking that it was beneath them, as transcendental Vaiṣṇavas, to give charity to the poor, as though this were a continuing activity within the realm of karmic activity.]

He stated that, "This type of consideration by householders expresses miserliness, mercilessness, and a lack of affliction at others' distress. From this attitude the heart becomes hard and attacked with niggardliness, and as a result the tendency to spend money even for Viṣṇu's service, which is the means of one's own interest, disappears. Therefore, offense in service (*seva-āparādha*) is invited. In order to guard against all these hypocritical, sinful deliberations, Śrī Gaurasundara in His pastimes used to give help to lowly, distressed people. Even earned wealth is obtained by the mercy of God. It is not the incorrect use of wealth if some portion of mercy is given to requesting poor people-it is its proper use! To distribute mercy (*prasāda*) is the compulsory duty of householder Vaiṣṇavas. Even though their (poor people's) miserableness has been obtained through the fault of their own *karma* ... they are still God's people. Therefore, to give them help is the compulsory duty of well-to-do people. However, to think of them as 'Nārāyaṇa' is only blindness to truth and a terrible spiritual offense!"

Spiritual Organization: The Viśva-Vaiṣṇava-Rāja-Sabhā And The Gauḍīya Math

In November of 1918 Kuñjabihārī Vidyābhūṣana rented a house for fifty rupees near the temple of Paresanatha at No. 1 Ultadanga Junction Road, and Śrīla Sarasvatī Ṭhākura established the Śrī Bhaktivinoda Āsana there. Although there was no arrangement for rent, some of the householder disciples of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura took up the responsibility for maintaining the preaching effort. Kuñjabihārī Vidyābhūṣana worked to support the preaching by getting government

service.

Here we see some obvious parallels to the way that Śrīla Prabhupāda started out: the vision of the forms of Kṛṣṇa on the *Jaladuta*, the small store-front beginnings, the disciples getting a place without knowing how the rent was to be paid but with great faith in the *paramahansa*, carrying on by getting some ordinary jobs, etc. This was the beginning of fulfillment promised in both the visionary experiences, the only thing required was the sincere effort to satisfy Kṛṣṇa, and that was certainly there in abundance. This example, in the lives of Śrīla Sarasvatī Ṭhākura and Śrīla Prabhupāda underscores the power of *śaraṇāgati*, total surrender to the mercy of Kṛṣṇa. The secret to success is clearly contained in Kṛṣṇa's often-quoted but not easily followed instruction to Arjuna: *sarva-dharmān parityajya mām ekaṁ śaranam vraja*. There is no material formula, just sincere endeavor to please Kṛṣṇa. Kṛṣṇa had assured Arjuna, "Do not fear." The same assurance had been given to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura at the Yogapīṭha and to Śrīla Prabhupāda on the *Jaladuta*. If one undertakes the most auspicious work of trying to deliver the mercy of Caitanya Mahāprabhu to the lost souls of this age, he will never fail, and he will become a recipient of the merciful glance of the Lord. This should be learned from the living examples of the *ācāryas*.

In December of 1918 Śrīla Sarasvatī Ṭhākura set out with ten devotees on a preaching tour. His first stop was in Yasohara, and an engagement was held in the house of a famous lawyer named Raya Bahadur and discourses were held in his house which culminated in a Vaiṣṇava conference chaired by Śrīla Sarasvatī Ṭhākura. During the conference he gave an ecstatic lecture about Śrīla Haridāsa Ṭhākura, who had been born in a Muslim family at Butana Pargana in the Yasohara District. At the end of the lecture he concluded:

*yei bhaje, sei bada, abhakta-hina chāra;
kṛṣṇa-bhajane nāhi jāti-kulādi-vicāra*

"He who worships is great. Non-devotees are of no consequence. There is no consideration of caste, family, etc. in the worship of Kṛṣṇa. This was followed by powerful *saṅkīrtana* in the city of Yasohara.

From there the preachers proceeded to the Khulna District, and in the

house of Nepalchandra Mahasaya they held a big meeting and devotees from all the neighboring villages attended. At this time there were some arguments offered about Vedic *varṇāśrama-dharma* and devotional behavior. By explaining verses from the *Śrīmad-Bhāgavatam* and the *Satvata-smṛti* as proof, Śrīla Sarasvatī Ṭhākura defeated those arguments, explaining the glories of *daivī-varṇāśrama* when determined by one's personal qualities, and one's devotional activities. Even though there were persons in that village who were very offensive in their attitude and behavior, Śrīla Sarasvatī Ṭhākura personally went door-to-door with his followers in the mood of Lord Nityānanda in His dealing with Jagāi and Mādhāi, being very compassionate towards their unfortunate state.

From there, they proceeded to Banagrama where Śrīla Sarasvatī Ṭhākura met with an old student of his from the time he was teaching astrology at the Sarasvata Chatuspathi in Calcutta. At that time his old student sat down next to him, as was their previous custom, and one of the disciples of Śrīla Sarasvatī Ṭhākura gave his *chaddar*, so that his spiritual master would get some special seat of honor. The old student, who was by then a prominent lawyer, became offended and objected to this. The point was that as a former disciple of Śrīla Sarasvatī Ṭhākura it was not proper for him to assume an equal position, especially since Śrīla Sarasvatī Ṭhākura had now become a *tridaṇḍi-sannyāsī*. Śrīla Sarasvatī Ṭhākura did not object, but it was pointed out by his followers that this was an exhibition of humility on his part. When Kṛṣṇadāsa Kavirāja Gosvāmī says:

*jagāi-mādhāi haite mui se pāpista,
purisera kita haite mui se laghista*

"I am more sinful than Jagāi and Mādhāi, I am lower than a worm in stool." It is not that one is to take him at his word. One in the position of a guru and *sannyāsī* is always to be so honored by his disciples.

On the 1st of January the *saṅkīrtana* party performed *saṅkīrtana* in the city of Banagrama and then returned to the Śrī Bhaktivinoda Āsana in Calcutta.

On the 5th of February, 1919, at the Appearance Day celebration of Śrī Vishnupriya, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura re-established the

Śrī Viśva-vaiṣṇava-rāja-sabhā and gave a talk on the history of the *sabhā*, which was later to be known as the Gauḍīya Mission. At the end of each of Śrīla Jīva Gosvāmī Prabhupāda's *Ṣaṭ-sandarbhas* the name of the Śrī Viśva-vaiṣṇava-rāja-sabhā is inscribed. He wrote that the *Viśva-vaiṣṇava-rāja-sabhā* refers to the society which is composed of those Vaiṣṇavas who are the kings (the foremost) of all the Vaiṣṇavas present in this world. These foremost Vaiṣṇavas are the followers of the feet of Śrī Kṛṣṇa Caitanya Mahāprabhu Who is the savior of Kali-yuga (the Bestower of knowledge about spiritual relationship), the Bestower of His own method of worship (the Bestower of the means) and Who is the incarnation of *kṛṣṇa-prema*, even though He is Śrī Kṛṣṇa Himself, the Embodiment of *kṛṣṇa-prema*. The objects of respect for this Śrī Viśva-vaiṣṇava-rāja-sabhā are Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī, who are the associates of Mahāprabhu. Their teachings are the *Bhāgavata-dharma*. These teachings constitute the *Bhāgavat-sandarbhas* or the *Ṣaṭ-sandarbhas*. Therefore, the members of the Śrī Viśva-vaiṣṇava-rāja-sabhā are those people whose hearts have been illuminated by the light of the *Ṣaṭ-sandarbhas*.

Śrīla Sarasvatī Ṭhākura explained that when the world suffers misfortune and when there was apathy to such pure knowledge, the *sabhā* conceals itself. After the disappearance of Śrīla Viśvanātha Cakravartī Ṭhākura and Śrīla Baladeva Vidyābhūṣana, the *sabhā* was self-concealed for some time.

The famous Calcutta paper *Amrita Bazar Patrika* reported the event in this way in 1919:

"On Wednesday last [5th instant] was celebrated with great eclat the Advent ceremony of Sree Sree Vishnupriya Devi at the Sree Asana [1, Ultadanga Junction Road]. The occasion was solemnised by the re-institution of Viśva-vaiṣṇava-rāja-sabhā as inaugurated by no less a personage than Sree Jīva Gosvāmī himself, eleven years after the passing of Sree Sree Mahāprabhu and as given a fresh impetus by Sree Bhaktivinoda Ṭhākura 33 years ago."

The *Sajjana-Toṣaṇī* carried an essay based on Śrīla Sarasvatī Ṭhākura's talk, which was published that same year, a portion of which follows:

"On the recent birthday of Śrī Vishnupriya many pure devotees joined together at the Calcutta Śrī Bhaktivinoda Āsana and re-established the Śrī

Viśva-vaiṣṇava-rāja-sabhā. Even though this sabhā (society) is eternally established, it has descended into the world three times. Eleven years after the disappearance of Śrīman Mahāprabhu, when the world was beginning to darken, six wonderfully bright stars arose in Śrī Vraja-maṇḍala and were engaged in the service of Gaurachandra. Apart from these six brilliant stars, there were several other great souls who beautified Śrī Gaurachandra's Viśva-vaiṣṇava-rāja-sabhā. They were headed by Śrīla Lokanātha Gosvāmī, Śrīla Bhūgarbha Gosvāmī, and Śrīla Kāśīśvara Gosvāmī. Sixty-four dear associates of Śrī Gaurasundara increased the beauty of this Viśva-vaiṣṇava-rāja-sabhā. The twelve friends of Śrīla Nityānanda Prabhu's Nāma-Haṭṭa was a main branch of this Śrī Viśva-vaiṣṇava-rāja-sabhā.

"Śrī Śrī Bhagavat Krishna Chaitanyadeva is the saviour-incarnation for the age of Kali. He is the Instructor of His own bhajana and of the knowledge of relationship (sambandha-jnana). He is the Delineator of devotion which is the means (abhidheya) and He is the Embodiment of Krishna-prema which is the final goal (prayojana). Another name for the devotees of Śrī Gaura is 'Chaitanyadeva-charana-anuchara'. Śrī Chaitanyadeva is Krishnachandra Himself-the King of all the Vaiṣṇavas in the world [Viśva-vaiṣṇava-rāja]. The gathering of His devotees is the Śrī Viśva-vaiṣṇava-rāja-sabhā; the foremost ministers amongst the members of the society are Śrī Rūpa Gosvāmī and his honoured Śrī Sanātana Gosvāmī. Those who consider themselves to be the followers of Śrī Rūpa are the members of this Śrī Viśva-vaiṣṇava-rāja-sabhā. The leaders amongst them are Śrī Śrī Prabhupāda Śrīmad Raghunātha Dāsa Gosvāmī and Śrī Śrī Prabhupāda Śrīmad Jīva Gosvāmī. During the period of misfortune for the world's inhabitants, after Śrī Gaurachandra displayed the play of His disappearance, Śrīmad Jīva Prabhu preached the Śrī Bhāgavata dharma by the command of Śrī Śrī Rūpa-Sanātana. The people who were accepted as disciples by Śrī Rūpa-Sanātana-the leaders of the sabhā, later became the directors of the sabhā. Śrī Jīva Prabhupāda, upon becoming the director of the sabhā, termed the teachings which Śrī Rūpa had propagated in the sabhā as the 'Bhāgavata-sandarbhā' or 'Ṣaṭ-sandarbhā'. The members of the Śrī Viśva-vaiṣṇava-rāja-sabhā know these Ṣaṭ-sandarbhā to be the teachings of Śrī Rūpa-Sanātana and thus engage themselves in Śrī Hari-bhajana. The pure and transcendental method of worship which has been given by Śrīmad Raghunātha Dāsa Gosvāmī (one of the leaders of the Śrī Viśva-vaiṣṇava-rāja-sabhā) by bearing the commands of Śrī Rūpa on his head, is the only thing adorable by the devotees of Śrī Gaura. By taking shelter at the pure feet of Śrī Rūpa and Śrī Raghunātha, Śrīpāda Kṛṣṇadāsa Kavirāja Gosvāmī Prabhu-the king of the family of rasika devotees (those devotees who are able to comprehend the inner significance), became one of the directors of the Śrī Viśva-vaiṣṇava-rāja-sabhā. Again, Śrī Narottama Ṭhākura Mahodaya-the crest jewel of transcendental devotees, decorated the crown of

this Vaiṣṇava-rāja-sabhā in the post of its director. Later, such kings of devotees as Śrī Śrīpāda Viśvanātha Cakravartī Ṭhākura spread their moon-like rays upon the sabhā. The darkness of night cannot always predominate over the three-worlds which are covered by ignorance, therefore we sometimes behold shining stars in the spiritual firmament which is bathed in the moon-like rays of Śrī Gaurachandra.

"In 399 Gaura Era (1885 A. D.), a brilliant star of the universal Vaiṣṇava firmament re-illuminated the Śrī Viśva-vaiṣṇava-rāja-sabhā. During that period many people in the great city of Calcutta received light from this sabhā. As a result of that light, the sight of the cooling rays of Śrī Gaurachandra reflected in loving eyes is nowadays visible in this world. Just as autumnal clouds suddenly spread in the sky and cover the moon's rays, so materialistic, non-Vaiṣṇavas in the dress of Vaiṣṇavas cause hindrances to that transcendental light in society. Today, it is four years since the servant of the King of universal Vaiṣṇavas and the leader of the followers of Śrī Rūpa departed from this world, and sometimes his light is becoming covered by mist; seeing this, the group of people sheltered at the feet of the followers of Śrī Rūpa have become firmly resolved to protect the light of discourses on Hari from the strong gale.

"The transcendental flower of Krishna-prema that was budded forth by the Acharyas headed by Śrī Rūpa, Raghunātha and Jīva was shown to the world as a blossom by Śrīmad Bhaktivinoda Ṭhākura and after his disappearance it has begun to fully bloom. The followers of Śrī Rūpa have protected that beautiful and fragrant flower from the attack of depraved people and have thus given aid to the olfactory function of the bees swarming at Śrī Gaura's feet. In this connection we request everybody to read the *Adi Lila*, ninth chapter of the Śrī Caitanya-caritāmṛta composed by the king of rasika devotees about the divine loving activities of the Gardener Śrī Chaitanya."

Although the language of the article is a bit flowery, it clearly describes the history of the *paramparā* since the time of Śrī Caitanya Mahāprabhu, and aligns the purpose of the Society with the mission of Śrī Caitanya Mahāprabhu, as it was revealed through the Six Gosvāmīs, headed by Śrīla Sanātana and Śrīla Rūpa Gosvāmīs, and as it descended through Śrīla Raghunātha Dāsa Gosvāmī, Śrī Jīva Gosvāmī, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, Śrīla Narottama dāsa Ṭhākura, Śrīla Viśvanātha Cakravartī Ṭhākura, Śrīla Baladeva Vidyābhūṣana and revitalized by Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. So the *paramparā*, or line of preceptorial descent, is not strictly presented as a line of *dīkṣā*, but rather more as a line of the

śikṣā of *mahājanas*, who have perfectly realized and are presenting the original teachings of Śrī Caitanya Mahāprabhu in their purest form.

Following the re-institution of the *Viśva-vaiṣṇava-rāja-sabhā*, a large meeting was held at the Bengal Literary Society to honor Śrīla Bhaktivinoda Ṭhākura, and many famous speakers honored him on that occasion. On Śrīla Bhaktivinoda Ṭhākura's Appearance Day an enormous festival was held for him at the *Āsana*, at which time 1200 kilograms of rice were prepared, and thousands were served *prasādam*. It was observed by Śrīla Sarasvatī Ṭhākura's followers that after that occasion there was never any lack of funds or other hindrances to any of his plans or desires. Whatever he desired was seen to manifest. This is a good example of the power of *guru-pūjā*. By properly honoring the pure representative of Godhead, the grace of the Lord is invoked, and all success is bound to follow.

The living situation at the *Bhaktivinoda Āsana* at Ultadanga Road was that Bhaktisiddhānta Sarasvatī Ṭhākura lived on the roof in one nice room, and four household couples lived below. The *sannyāsīs* and *brahmacārīs* stayed in another area, begged from door-to-door, worshipped the Deities, performed *kīrtana*, and preached in various places. In 1920 the *Āsana* was renamed the Gauḍīya Math and in 1922 began the publishing of a weekly magazine in Bengali, called the *Gauḍīya*, which was filled with preaching and glorification of the Lord. It was there, of course, in 1922 that the fateful meeting with His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda took place, which has been so nicely described in the *Śrīla Prabhupāda-līlāmṛta* Vol. 1. The seed was then planted by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura that would lead to the fulfillment of his heartfelt desires and the predictions of Śrīla Bhaktivinoda Ṭhākura and Lord Caitanya: the chanting of the Holy Name would be spread all over the world. So it was in the very beginning days that the two transcendental titans met by transcendental arrangement. As Śrīla Prabhupāda later commented, "He, in 1896, Bhaktivinoda Ṭhākura wanted to introduce this Kṛṣṇa Consciousness Movement by sending his, this book, *Śrī Caitanya Mahāprabhu His Life and Precepts*. Fortunately, that year was my birth year, and by Kṛṣṇa's arrangement we (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and Śrīla

Prabhupāda) came in contact. I was born in a different family, my Guru Mahārāja was born in a different family. Who knew that I would come to America? Who knew that you American boys would come to me? These are all Kṛṣṇa's arrangements. We cannot understand how things are taking place."

In the course of his preaching, Śrīla Sarasvatī Ṭhākura personally traveled all over India from the Himalayas to the ocean, and in that course he circumambulated Navadvīpa-dhāma, Gauḍa-maṇḍala, Kṣetra-maṇḍala, Vraja-maṇḍala and the whole of India, accompanied by many followers and wonderful *saṅkīrtana*. Since a detailed catalogue of his active preaching would fill many volumes, it will serve the purpose of this brief history to attempt to summarize his activities by mentioning some of the highest points, in as much as in a mountain range, the highest peaks are especially note-worthy.

On June 27th, 1919, the deity form of Śrīla Bhaktivinoda Ṭhākura was installed in Godruma-dvīpa at Svānanda-sukhada-kuñja, at which time Śrīla Sarasvatī Ṭhākura gave a profound lecture about service to the guru and worship of the deity form of the *ācārya*. He also arranged for the completion of the *Vaiṣṇava-viswakosh*, an encyclopedia of Vaiṣṇava vocabulary, which was the fulfillment of a desire of Śrīla Bhaktivinoda Ṭhākura, and for which Śrīla Sarasvatī Ṭhākura had been collecting material since 1900. In 1921, in Purī, he published a book called *Achar and Acharya* which served as a great shock for so-called Vaiṣṇavas who had been making a business of religion. As is mentioned in *Śrīla Prabhupāda-līlāmṛta* Vol. I: Śrīla Bhaktisiddhānta condemned temple proprietors who made a business of showing the Deity for a living. To be a sweeper in the street was more honorable, he said. He coined a Bengali phrase, *śalagrāma-dvārā bādam bhaṅga*: "The priests are taking the *śalagrāma* Deity as a stone for cracking nuts.' In other words, if a person shows the *śalagrāma* form of the Lord (or any form of the Deity) simply with a view to make money, then he is seeing the Deity not as the Lord but as a stone, a means for earning his livelihood."

He revived the circumambulation of Navadvīpa-dhāma in the same year and gave an amazing lecture in Dacca giving 30 interpretations of a single verse of the *Vedānta-sūtra*. He toured Vrajamaṇḍala during, this period, trying to start a center there. In 1923 he attended the Purī

Ratha-yātrā and danced before the Lord in ecstasy. He began to send out many preaching parties to propagate the message of Lord Caitanya. In 1923 he also set up the Gauḍīya Printing Works in Calcutta and began to publish the *Śrīmad-Bhāgavatam* part by part with word for word meanings, translations and purports.

The Four Sampradāyas

In 1923 at Vraja-pattana, work was begun on a beautiful, twenty-nine pinnacled temple in which the four Vaiṣṇava *sampradāyas* and their main *ācāryas* are all honored. On each outer corner of the building there is a deity alcove. In one we find the *Brahmā-sampradāya* and Śrīla Madhvācārya, in another the *Rudra-sampradāya* and Śrīla Viṣṇusvami, the *Kumara-sampradāya* with Śrīla Nimbārkācārya in another, and the *Lakṣmī-sampradāya* headed by Śrīla Rāmānujācārya on the fourth corner. All of this can be seen as the temple is circumambulated. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's idea was that, although there are some distinctions in the teachings of the Vaiṣṇava *ācāryas*, they are united in their opinion that the Lord is the Supreme Eternal Person, meant to be served eternally by the eternal living beings. They had also all written commentaries on the *Vedānta* refuting the impersonal teachings of Śaṅkarācārya.

Śrī Caitanya Mahāprabhu praised certain conclusions of each *ācārya*:

1. From Śrīla Madhvācārya-his refutation of the Māyāvāda doctrine and the worship of the form of Lord Kṛṣṇa, knowing it to be eternal.
2. From Śrīla Rāmānujācārya-pure devotion and service to the Vaiṣṇavas.
3. From Śrīla Viṣṇusvāmī-the attitude of God being one's all and all and the *rāga-mārga* path of spontaneous devotion.
4. From Śrīla Nimbārkācārya-the *rāga-mārga* and performing

bhajana following in the footsteps of the *gopīs*.

By establishing the *acintya-bhedābheda-tattva siddhānta* Lord Caitanya had perfected and completed the Vaiṣṇava philosophy, and to make this widely understood was Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's mission.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura had gone to all the places of the four *ācāryas*, studied their books, their Deity Worship, etc. and he published many of their writings, along with their life histories. His attempt was to unify the Vaiṣṇava world by propagating the sublime teachings of Lord Caitanya in the form of the writings of the Six Gosvāmīs of Vṛndāvana, especially Śrīla Sanātana Gosvāmī, Śrīla Rūpa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī, who are the Gauḍīya *ācāryas* of *sambandha-tattva*, *abhidheya-tattva*, and *prayojana-tattva*, respectively. These three *ācāryas* committed to writing the teachings of Śrī Caitanya Mahāprabhu as they heard it from Him and His two most intimate associates: Śrīla Svarūpa Dāmodara Gosvāmī and Śrīla Rāmānanda Rāya. The Gosvāmīs established everything on the basis of exhaustive, scriptural research, strong logic and ecstatic realization of the Absolute Truth. It was exactly in this ocean of revelation that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura swam and preached.

On February 24, 1924, on Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's 50th birthday, the *Śrī Vyāsa-pūjā* celebration was inaugurated. On that occasion he gave a remarkable and often-cited lecture called *Be Humbler Than A Blade of Grass*. The concluding remarks of the lecture are reproduced in the Appendix. It should serve to enliven the reader with the amazing humility of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's expression.

Later in 1924, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura traveled and preached vigorously, establishing a temple in Bhubaneswar and preaching in Orissa, Dacca, Benares, and Allahabad, where he located the spot where Lord Caitanya imparted His teachings to Śrīla Rūpa Gosvāmī at the Daśāśvamedha-ghāṭa.

In 1925, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and his followers were performing the circumambulation of Navadvīpa-dhāma, which had been a regular practice since 1921. The procession was proceeding with the

Deities mounted on the back of an elephant, and thousands of pilgrims were loudly chanting the holy name. This circumambulation had a great history beginning with Śrīla Jīva Gosvāmī being led on the circumambulation of the Dhāma by Lord Nityānanda Himself after the disappearance of Śrī Caitanya Mahāprabhu. (This is recounted in detail in Śrīla Bhaktivinoda Ṭhākura's *Navadvīpa-dhāma-māhātmya*.) In the *Bhakti-ratnakar* it is also recounted how Narottama dāsa Ṭhākura, Śyāmānanda Prabhu and his disciple Rāmachandra Kavirāja also took this journey with Īśāna, the life-long servant of Mother Śacī. Krishna Miśra, one of the great devotee sons of Advaita Ācārya, had some descendants named Śrī Jagabandhu (Bada Prabhu) and Śrī Vīracandra (Chota Prabhu) who established the worship of the Deity form of Śrī Caitanya Mahāprabhu at Katwa. After they performed the installation, they took *sannyāsa* and also performed the circumambulation of Śrī Navadvīpa-dhāma.

While Śrīla Sarasvatī Ṭhākura was proceeding with the roaring procession with the Deities of Śrī Śrī Rādhā Govinda, a vicious crowd attacked the procession throwing hundreds of stones and bricks. Demonic persons, agitated by the preaching of Śrīla Sarasvatī Ṭhākura (who had refuted the various bogus doctrines of the 13 Sahajiyā sects like the Aulas, Baulas, etc.) had instigated the local people against him. Śrīla Sarasvatī Ṭhākura had also debunked, as he would throughout his preaching, the nonsense practices of compulsory fees for viewing Deities and the worship and recital of *Śrīmad-Bhāgavatam* for money. He strongly opposed the conversion of the Deities and the *Śrīmad-Bhāgavatam* into some sort of merchandise. Therefore, these persons who tried to profit by these practices, led and instigated the local populace to commit violence on the procession. Śrīla Sarasvatī Ṭhākura, the Deities and the pilgrims were all pelted by these demons, but the procession continued, unbowed. This was a living example of the adage, "The jackals may howl, but the caravan will pass." An eye-witness wrote in the *Ananda Bazar* newspaper, "Today, I saw the re-enactment of the activities which were carried out four hundred years ago towards Avadhuta Nityānanda by the two wicked constables of Navadvīpa at that time-namely Jagāi and Mādhāi."

Daivi-Varṇāśrama

During this period (1925-1926) Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura spoke widely on the topic of *daivī-varṇāśrama*, a theme he often dwelt on throughout his preaching. For example, in an interview in 1929 with Professor Albert Suthers of Ohio State University, he made the following stunning analysis of *varṇāśrama* in response to a question on the caste system:

Professor Suthers: Do you recognise caste distinctions? The caste Hindus look down upon the other classes with an eye of contempt and neglect. Do you too do so?

Śrīla Sarasvatī Ṭhākura: As the judgement of the Vaiṣṇava philosophy is favourable towards the service of God, the technologies giving expression to it are also different from those of the ordinary judgements of moralists of other sects. You have already heard that the Vaiṣṇavas have no regard for the morality or ethical principles of atheists. They do not also pay much respect to the reality of the moral principles of the theists in whose judgement worship of God is only of secondary importance. They (the Vaiṣṇavas) say that the service of God or love of God is the principal matter. Other matters should be helpful and subservient to that principal matter. When the two things, viz., innate tendency and circumstance of man become ready to be helpful towards the principal matter viz., God's service, then is established a good social order known as *daivī-varṇāśrama* (divine system of castes and stages of life). Till the natural tendency of the human soul is manifest, the violation of this order causes much disorder and difficulty both individually and aggregately. This caste system follows man's nature and predilection. It is scientific to ascertain one's caste in accordance with one's natural predilection. Much disturbance is created, both individually and aggregately, on account of the non-acceptance of this inviolable scientific principle of natural predilection as observed and promulgated by our ancient sages of vast experience, and the wrong adoption of the seminal principle only, i.e., the principle of determining

caste by birth alone. It is due to the fact that this principle of caste determination was at one time perfect and nice at all points in India, that even this day the Indians are able to stand erect with a challenging mood before the world on the glorious foundation of the past. If we examine the present social system of the Europeans, we find that whatever beauty we find in that system has as its source the determination of the caste or social order according to natural predilection. There we find that a person having a martial tendency (i.e. that for the life of a *kṣatriya*) joins the army; another with a tendency of a *vaiśya* is engaged in improving commerce; those with the tendency peculiar to *śūdras* serve others. No society can work well, if it does not, more or less, adopt the caste system based on natural inclination in some form or another. Even among the European natives in marital relations and during social feasts a distinction is made between the higher and lower forms of society governed by natural predilection to which the participants belong. Though the natural caste system is to a certain extent adopted by the European Society, it has not yet acquired scientific perfection. It can do so alongside of the progress in civilization and knowledge. In India, however, this system attained to perfection on the basis of the determination of the natural predilection. The great history of India, viz., the *Mahābhārata*, gives thousands of instances to prove this fact. It is on account of the fact that in India such a system was based on a scientific foundation that all other nations of the world adored the Indians as their spiritual guides. Even the people of Egypt, China, etc., received instructions in all matters with their heads bent down before Indians.

We find in the ancient history of India that formerly there was only one caste and that later on society became most scientifically divided into the castes of *brāhmaṇa*, *kṣatriya* etc., according to disparity in the instinctive inclination for the service of Godhead. The *Ācārya* placed one in the higher or lower grade of caste system according as the degree of liking for God's service was high or low. Those who were attached towards this service with the strongest devout ardour, and, as such evinced the greatest intelligence, became *brāhmaṇas*. They formed the head of the huge body of the society. According to the guidance of the head were conducted the hands, the thighs and the legs, viz., *kṣatriyas*,

vaiśyas and *śūdras* respectively.

Please consider this: It is this head of ours that occupies the highest place in our body, and it is the propellant of all our senses. What need is there to say more, when all the senses, viz., the eyes, the ears, the nose, the tongue and the skin are all combined in the head. It is there that these along with the mind, intellect and egoism, are all settled. When any other limb becomes disordered, its work may be conducted in some other way: for example, when a hand is amputated, oftentimes its function is managed by means of fixing up an artificial hand in its place. But when the brain becomes defective or when the head is decapitated, none of the limbs like the hands, legs, etc., can work. In the same way, the head of the social body, which guides its intelligence indicates the faculty of the *brāhmaṇa*. So prayer is offered for being directed with the mood for serving God in the *Gāyatrī-mantra* (Rig Vedic hymn) to be daily recited by a *brāhmaṇa* with a worshipful spirit. The *brāhmaṇas* have no other intellectual aptitude than such an ardent mood of service to God-head. One is degraded to a *kṣatriya*, *vaiśya* or *śūdra* according to the degree of his fall from that ardent mood of divine service, under the guidance of some other motive. The *brāhmaṇas* represent the brain and the mouth. The function of the brain is to regulate all with the aptitude of devotion towards God, and that of the mouth is to propagate the accounts about God. It is these *brāhmaṇas* that are the real owners of everything; because they are the *Gosvāmīs* or masters of the senses i.e., servitors of God. They do not misappropriate anything to their own use, but they appropriate everything to God. For this, all persons of society confide in them and choose them as their spiritual guides. They who, instead of accepting such a *brāhmaṇa*, rather bear a grudge against him, fall off from the path of all good. After this brain and mouth comes the consideration of the arms to which are compared the *kṣatriyas*, then that of the thighs which the *vaiśyas* represent, and then come the *śūdras*, who, on account of their base character and unsteady mind, are likened to the feet. And those whose lives are altogether uncontrolled are known as *antyajas* (untouchables) and regarded as outside the group of the four classes as above. The Vaiṣṇava philosophy recognises *Daiva-varnāśrama-dharma* which implies classification according to the divine system by which men are divided into castes according to their natural

predilection. There arises no question of hating or disregarding any body according to the system of *varnāśrama* recognised by Mahāprabhu Śrī Caitanya Deva or according to the process of culturing devotion to God as shown by Him, which is ever beyond that system. In the teaching given by Him there is found instruction to show respect to every creature in its relationship with God. The judgement of Śrī Caitanya Mahāprabhu is far superior to the slight improvement of the condition of the lower castes as proposed by the modern social reformers, nay, it far excels even the impartial equality as taught in the *Gītā*. The proposal of the worldly-minded moralists for slightly raising the status of the lower forms of society has some extraneous motive as its cause; there are various purposes hiding behind it, such as political objects, personal interests, motive for acquiring fame and such other ends. These subordinate principles have given rise to attempts for uplifting the lower castes, which are of an extremely worldly character and clearly betray their hypocrisy. The instruction in the *Gītā* to look on all as equal to the self from the principle that all are souls is several times more elevated than they, and is free from the worldly dirt. But the teaching of Śrī Caitanya Deva is not merely prohibitive of worldliness and based on impartiality, but it is a positive one of the character of transcendentalism.

Śrī Caitanya Deva wants to engage all *jīvas* in the service of God and thereby to elevate them to the highest status. He converts a crow to Garuda (the prince of Eagles). The religion promulgated by Him is not meant for Bengal alone, nor India even, but for all countries, all villages, His is the universal religion for all creatures. So has He said: "My Name will be propagated in all towns, all villages that exist in the world." His universal religion of Love attracted animals, trees, grass, shrubs, creepers and even the ferocious creatures like tigers, etc. from their outward identification to the inward one of the very essential constitution, having been spread among them too. The religion as promulgated by Him is that of the soul; and not that of the society, physical, mental and moral, and is not restricted to the usual form of devotion of the servant to the Majestic Lord. His religion discovers the innate nature of the *jīva* soul and is manifested in the unabated plenary love for God. According to Him, Krishna is the Absolute Personality, the Spiritual Despot. The

religion of love consists in the full gratification of His Senses. The *jīva* should be the fuel to the fire of the gratification of the Senses of the unrestrained Autocrat Whose Will is law. It is the service of the Autocrat under the guidance of those (devotees) who are well-established in the eternal service of the gratification of the Senses of Krishna (Who is the very Figure embodying the succulence in fulness giving the utmost sensation of transcendental pleasure) that is the object to be accomplished by a *jīva* and also the means to that end. The difference between the Vaiṣṇava philosophy and all the other philosophies of the world lies in the fact that in the former both the object of accomplishment and the means leading to it are identical without any distinction. The means when purified and matured reveal themselves as the Object. According to the Gauḍīya philosophy the chanting of the mellifluous Name of God constitutes both the end and the means for it. This doctrine concerning the Name of God is a main feature of this philosophy."

[It is doubtful that the good professor could grasp the Absolute nature of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's words, but as we will see later on when we quote from other portions of the interview, the good professor was non-plussed with the brilliance of the spontaneous exposition of the *ācārya* and admitted as much to him.]

In 1926 Śrīla Sarasvatī Ṭhākura sent his *sannyāsīs* out to Bengal, Bihar, Orissa, and Northwest India to start centers. He met with Vaiṣṇava leaders and *ācāryas* in Nathadwar, Bombay, Udupi and Salimabad, and he also established temples in Naimisaranya and Māyāpur. He conducted the installation of the Deities and the forms of the Vaiṣṇava *ācāryas* at the Śrī Caitanya Math in Vrajapattana, Māyāpur.

In 1927 the *Sajjana Toshani* began publication in English, Sanskrit and Hindi, the English edition being entitled the *Harmonist*. He preached widely in Northern India and established more temples and even traveled as far as Assam.

In 1928 at Kurukṣetra, on the occasion of the solar eclipse, he preached to thousands and thousands of persons, while absorbed in the mood of separation of the *gopīs*, and unveiled a diorama exhibition of Krishna's meeting with the *gopīs*, inducing everyone present to chant the names of Lord Caitanya and Kṛṣṇa. He also installed a Deity of Śrī Caitanya

Mahāprabhu at a temple in Kurukṣetra.

Scholars And Indologists

In Śrīla Sarasvatī Ṭhākura's 1924 Vyāsa Puja Address, the following passage highlights a theme that arose frequently in discussions with scholars:

"We do not find God in this world. The devotees, who serve God, out of their mercy show themselves to us. We should follow their conduct and teaching. It is the only path to our well-being. Due to our meagre education and small experience, to most of us the ideas and ways of thinking of the devotees of God appear to be unedifying 'slave mentality'. Let us not indulge in such profane ravings under the urge of mental aberration. On the contrary, our line of thought should be, 'Let the censorious people calumniate us to their hearts' content. We will not mind them. Let us roll in the dust and forget everything in the ecstasy of intoxication by excessive drinking of the strong and tasty wine of the Love of Lord Hari."

Śrīla Sarasvatī Ṭhākura's references here to "slave mentality" can be understood to be, at least in part, the reaction of the Indian intellectuals of his time, who had been bewildered by a false presentation of their own culture and religion. As the British had successfully brainwashed many intellectuals in their educational institutions by making them think that their religion was barbarous, backward, etc., the Indians sometimes took it that the ways of the Vaiṣṇavas represented something useless from their past to enslave them in the stereotype fostered by the British of foolish, illiterate "Hindoos". Śrīla Bhaktivinoda Ṭhākura comments on this in his book, *The Bhagavat: Its Philosophy, Its Ethics and Its Theology*:

"What sort of a thing is the Bhagavat: asks the European gentleman newly arrived in India. His companion tells him with a serene look, that the Bhagavat is a book, which his Oriya bearer daily reads in the evening to a number of hearers. It contains a jargon of unintelligible and savage literature of those men who paint their noses with some sort of earth or sandal, and wear beads all over their bodies in order to procure salvation for themselves.

Another of his companions, who has travelled a little in the interior, would immediately contradict him and say that the Bhagavat is a Sanskrit work claimed by a sect of men, the Gosvāmīs, who give Mantras like the Popes of Italy, to the common people of Bengal, and pardon their sins on payment of gold enough to defray their social expenses. A third gentleman will repeat a third explanation. **Young Bengal, chained up in English thoughts and ideas, and wholly ignorant of the pre-Mohamedan history of his own country,** will add one more explanation by saying that the Bhagavat is a book, containing an account of the life of Krishna, who was an ambitious and immoral man! This is all he could gather from his grandmother while yet he did not go to school! Thus the Great Bhagavat ever remains unknown to the foreigners like the elephant of the six blind men who caught hold of the several parts of the body of the beast! But Truth is eternal and is never injured but for a while by ignorance."

[Śrīla Bhaktivinoda Ṭhākura, herein clearly describes the situation that he, and later, Śrīla Sarasvatī Ṭhākura were forced to combat in their preaching. Bengalis, in particular, and Indians, in general, had largely been made into foreigners in their own land, due to the British Sanskritists and educators, who had portrayed Vedic literature and culture as something recent, barbaric, and inferior. Prabhupāda once commented that by this tactic, the British were able to do more harm to Indian culture and religion in their short period of rule than the Mohamedans were ever able to do in their much longer one. To this day, although Indian pride in their great cultural and religious antecedents is more developed due to the efforts of Śrīla Bhaktivinoda Ṭhākura, Śrīla Sarasvatī Ṭhākura, Śrīla Prabhupāda and others, still the Sanskrit dictionaries, text books on Indian religion and culture, etc. reflect this cultural bias, the result of deliberate undermining work done by the British in Indological studies with the disguised intention of asserting the superiority of their own Christian-based cultural values and outlook.]

In 1929 he had a series of meetings with Professor Albert E. Suthers of Ohio State University and spoke to him on a number of topics, including Vaiṣṇavism and Christianity, transmigration, evolution, idolatry, and *avatāras*. Professor Suthers had come from Bombay to do research for his course in comparative religions at Ohio State University. He went to Calcutta to meet Śrīla Sarasvatī Ṭhākura, who

was at that time in Krishnanagar. So the professor journeyed there and heard from him for three days consecutively. The professor, as will be seen, was initially very argumentative and skeptical, but was clearly very impressed with Śrīla Sarasvatī Ṭhākura's presentation, and concluded his visit with a pilgrimage to the birthsite of Śrī Caitanya Mahāprabhu. Although the following exchanges are a bit lengthy, they are representative of the type of questions posed by Western intellectuals who met Śrīla Sarasvatī Ṭhākura in the course of his preaching, and are entirely relevant for our preachers today, who can study the masterful presentation of Vedic culture and philosophy by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura as the pinnacle of all human thought and potential.

Prof. Suthers: Did the worshippers of Krishna encourage the obscenity of the engravings on many Hindu Temples?

Śrīla Sarasvatī Ṭhākura: Those who are actual worshippers of Krishna are never in favour of indecencies. All decency and morality are entirely confined to the Lotus-Feet of Śrī Krishna. The highest sense of morality of the unadulterated soul consists in its love towards the Over-soul. And the culmination of this pure love is found only in the devotees of Krishna. The best of the moral rules as preached by the noble Jesus, do not come anywhere near the principle of Amorous Love of the devotees of Krishna for service thereof.

Prof. Suthers: Your Holiness seems to have taken a biased view in saying that the good moral precepts of Christ come nowhere near "the morality of amorous love of the devotees of Krishna."

Śrīla Sarasvatī Ṭhākura: Certainly not. We claim to be greater and better Christians than Westerners. Our judgement is not restricted only to secular morality. The morality of the object of spiritual love transcends the supra-natural morality, which again surpasses secular morality. If Christian morality is perfected thereby, then it may be said to receive proper nourishment. To a pure soul that remains situated on that transcendently moral plane of love, the secular moralities appear reduced to the smallness of pygmies. But there is not found any feeling of apathy, nor attachment towards these secular moralities. On the other hand, all moralities wait like maids behind the spiritual moralities to become glorified, being permitted to serve the Lord of transcendental

Love. The character of a culturist of spiritual love is never devoid of morality. One hostile to morality or fallen from it can never be a spiritual man. In the blaze of the teaching of Śrī Caitanya Deva's ideal, it has been propagated that dissoluteness is not devotion. Its palpable evidence is found when we reflect on the character of Śrī Caitanya Deva or the followers at His Heel. The people of the realm of the secular morality concerned with the worldly enjoyments and their renunciation will not be able to grasp in their tiniest brains how fostered by the climax of morality and how adored in the highest degree by all the morality of the universe are the Amorous Sports of Krishna, so much glorified by the noble clan of such high personages of strictly continent character as the devotees of Śrī Caitanya Deva like Śrī Rūpa, Śrī Sanātana, Śrī Raghunātha Dāsa, Śrī Raghunātha Bhaṭṭa, Śrī Gopāla Bhaṭṭa, etc.

Prof. Suthers: How can your Holiness's statements be reconciled with the descriptions that are found about Krishna's amorous sports?

Śrīla Sarasvatī Ṭhākura: Krishna's Amorous Sports are not temporal like the lustful sports of dramatic heroes and heroines like Romeo-Juliet or even ideal spouses. Lust as prevalent in this world is only a mental passion, but the lust of the transcendental region has its own form. Here lust is always goaded by the enemy (one of the six passions); whereas in the transcendental region of Krishna, the loveliness of the spiritual Body of Krishna ever drives the Lust for Krishna, which takes form as sublimated love or the desire to gratify the immaculate senses of Krishna. The conductor of the worldly lust is the enemy (passion), and the conductor of love is Krishna. It is the Amorous Sports of Krishna that have appropriateness; but there is no such consistency in the lust born of the body and mind of *jīva* (creature). Krishna's Amorous Sports are not to be called indecency, because it is Krishna Who is the only one unrivalled Enjoyer, Embodiment of the Real Truth and the Spiritual Despot.

Prof. Suthers: I cannot fully appreciate this; please let me understand it a little more clearly.

Śrīla Sarasvatī Ṭhākura: Suppose there are some angles, two right angles, four right angles, etc. There is the contracted character of a corner in

the acute, obtuse or right angle. But in the two right angles called the straight angle, even though called an angle, there is no contractedness or want of straightness, as in the case with angles in general. Such is the case with the Autocrat Krishna. There is no want or contractedness or despicable character or indecency in the perfect Entity Krishna, like the circle of 360 degrees, though the communities of enjoyers or renouncers, championing morality or immorality, may, due to the meagreness of their intellect, wrongly regard the lustfulness of Krishna, the result of His despotism which is only His, as vulgar like that of common men and other creatures.

[Here we see the professor becoming a bit intimidated by Śrīla Bhaktisiddhānta's unexpectedly confident, mysterious, cerebral, transcendental explanation of a subject clearly beyond his ability to understand, so he changes the subject.]

Professor Suthers: The *Gītā* has admitted the doctrine of the transmigration of the soul. What does your Vaiṣṇava philosophy say about this?

Śrīla Sarasvatī Ṭhākura: The *Gītā* is not separate from the Vaiṣṇava philosophy. In the *Śrīmad-Bhāgavatam* has been fully revealed the true import of the doctrine, viz., that of changes of births for the soul. Christianity has disregarded the principle of change of births on the alleged ground that if it is accepted, men will not restrain their sinful propensities, rather they will indulge in vices at their sweet will in their present life, on the expectation that they will be able to make good their sins, guilts, and wrong doing of this life in the course of the following ones. But the *Śrīmad-Bhāgavatam* has crowned the principle with its true significance, by means of a much fuller scientific and philosophical meaning, by giving the instruction about the urgent necessity for ardently taking up and culturing devotion to God even while the human life, not easily available in the after-lives, is at our disposal, without spending a single moment thereof in other useless pursuits. If we do not accept the doctrine of transmigration of the soul and adopt the instruction of the *Śrīmad-Bhāgavatam*, we shall not be able to get over the all-devouring disaster of regarding matter as the sole object of our concern, which has kept its mouth wide open.

Though most of the Christians do not admit transmigration, yet many

intellectual giants of the Christian world have shown several instances of their acceptance of the doctrine. Even in the *Bible* we find "And as Jesus passed by, he saw a man who was blind from his birth. And his disciples asked him, saying, '-Master, who had committed the sin? This man or his parents, that he was born blind?'" [St. John 9, 1-2] It is seen that even some Christian Fathers clearly gave instructions about transmigration. Origen said: "Is it not more in conformity with reason that every soul for certain mysterious reasons is introduced into a body and introduced according to its deserts and former actions?" [*Origen contra celscea*, I xxxii] "I am sure that I, such as you see me here, have lived a thousand times, and I have to come again another thousand times" says Goethe.

What the Greeks called 'Metempsychosis' or what is 'Transmigration' in the English language, was at one time, more or less, admitted in ancient Greece, Egypt, and many places in the west. Some say that the apostles of Christ the Great, failing to reconcile their previous and subsequent conclusions with the doctrine of transmigration, were compelled to discard it. Yet no rationalist among the Christians has been able to refute the doctrine on the basis of sound reasoning; on the other hand, most of them have had to admit it even. Herodotus, Pindar, Plato, etc. have all accepted it. Huxley, the illustrious scientist of the nineteenth century, has written in his religious work, *Evolution and Ethics*: "None but very hasty thinkers will reject it on the ground of inherent absurdity, like the doctrine of evolution itself, viz., that of transmigration which has its root in the world of reality, and it may claim such support as the great argument of 'analogy' is capable of supplying."

Professor Lutoloski has said, "I cannot give up my conviction of a previous existence on earth before my birth, and I have the certainty to be born again after my death, until I have assimilated all human experiences, having been many times male and female, wealthy and poor, free and enslaved, generally having experienced all conditions of human existence." But such transmigration theories of the empiricists of the west or those of the western philosophers of the seventeenth and eighteenth centuries like Franciscus Mercurius Helmont, Leichtenburg, Lessing, Herder, Schopenhauer, etc. or of Jalaluddin Rumi of the Sufi

sect of Persia, or of the Theosophists, or of the Indian Nyāya philosophy under the aphorism: " From the desire for the mother's breast milk due to the habit of the previous life," or of the Buddhistic doctrine of annihilation in matter-these are assailable by various hostile reasonings and having their origin in inductive concepts are incomplete and imperfect. But the conclusion in this respect of the *Śrīmad-Bhāgavatam* is fully flawless and significant. The Vaiṣṇava philosophy having shown the royal road to the acquirement of the highest blessedness even in the present life, there is no need of waiting for future lives. As such, the Vaiṣṇava philosophy is thoroughly aloof from all wrangling full of useless riddles over the doctrine of transmigration.

[Now we will see that the professor, after prolonged exposure to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, is beginning to realize the *ācārya's* clear superiority on all fronts: intellectual, scholarship and spiritual realization. Still, though now more respectful, he clings to his Christian chauvinism, which is evident from the next question.]

Professor Suthers: I am able to feel the super-excellence of the Vaiṣṇava philosophy among the Indian Philosophies. But to my mind, the acceptance of idolatry in the Vaiṣṇava philosophy like the other Indian philosophies seems to be a stigma in it.

Śrīla Sarasvatī Ṭhākura: Idolatry has never been accepted in the Vaiṣṇava philosophy; on the other hand, it has been more or less accepted in the other philosophies, at least mentally, if not in so many words. In the very word 'Bhagavān' (God) have accumulated all the excellences that are there in the human and supra-human conceptions. The existence of Majesty, viz., the furthestmost limits of both vastness and minuteness, is a characteristic of God. The second characteristic is His Omnipotence. If one understands the word 'omnipotence' to mean what is conceivable by the human intellect or what is possible for man, one is wrong. God is Omnipotent, because what is impossible according to the human intellect is within the ambit of the inscrutable power of God. Due to His inscrutable power, He is simultaneously both with and without Form. It will be the denial of His inscrutable power, if you say that He cannot have His Form, or He has not his Eternal Form, only having a Form for the time being, none in the end. By dint of his

inscrutable power, He is with His Eternal Sportive Form before a liberated soul conversant with the service of His Potencies. Contemplation only on formlessness is rather unnatural and devoid of all differential excellence. God is always All-Good, All-Glory and All-Beauty. His Beauty is visible only to the transcendental eye. God is the Transcendental Reality, Pure, Full and sentient in essence and Sentient Essence is His Form.

It is true that God has no material body, but He has His *Sat* (eternal), *Cit* (all-Sentient), *Ananda* (all-Blissful), Transcendental Body visible only to the eye that is clear (devoid of matter). To the material eye, God is Formless, but to the transcendental eye He is with His Body of *Cit* or All-Sentience. The *Mūrtis* (forms of body) prepared and worshipped by those who have not seen this *Cit*-Body of God with their true and eternal eye cleansed with the collyrium of the Love of God are of course idols and all the worshippers of those idols must be idolators. The worship of *mūrtis* of God prepared from imagination may be called idolatry. Suppose I, who have not seen Jacob, make a *mūrti* of his out of imagination, this *mūrti* is not the replica of his form. Besides, if Jacob is a creature of this world, whose body, mind and soul are different from one another, his photograph being only the replica of his material body is different from his eternal and intrinsically true form. But God with His *Sat-cit-ānanda* Body is not such a thing; His Body and Soul are not different from each other; nor are his Name and Soul, His Attribute and Figure, His Attribute and Soul, His Sport and Soul, His Sport and Figure, His Sport and Attribute, different. If a pure entity or unmixed soul sees that Eternal Form of God and receives It in his own pure receptacle and then places this Transcendental Form in the world from his heart as illumining the intrinsically and essentially true Form of God, that never deserves to be called an idol. Just as even by coming down to this phenomenal world, God remains untouched by the influence of *māyā* by dint of His inscrutable power, so does His true Form, too, as revealed to the unmixed entity of His devotee, remain above it even though brought down here. For this reason the Vaiṣṇava philosophy terms *Śrī-mūrti* as His '*Arcāvatāra*' (Worshipable Descent). The conception of God without Form in contra-distinction to His Essential Form is as calamitous as is the falsely imagined Form of God for one

competent to see His True Form. Such insignificant processes occur before attaining to the Real Entity and do only grope in the darkness. The Śrī-Vigraha of the Vaiṣṇava philosophy cannot but be the direct indication of the Essential Form of God. By way of an imperfect comparison it may be said to be the proxy of the essential Form of God which is beyond the cognisance of the material eye, just as there are, in art and science, crude representations of invisible matter.

How can those, that have not in their heart Love of God which is the true function of the soul and is the science of the true knowledge of realities, think of the Śrī-mūrtis (Śrī-Vigrahas) as other than idols? The deliberations of the Vaiṣṇava philosophy are very fine. These have shown by true scientific analysis that they are all, more or less, idolaters who declare themselves as partisans either of the doctrine of no Form of God or that of His material Form. Just as those who attribute God-ship to matter and worship it like the fire worshippers among the uncivilised people or the worshippers of the planets, such as Jupiter, Saturn, etc., of Greece, are crude idolaters, in a similar manner the others, who declare everything beyond matter as formless, and become exponents of the doctrine of non-distinction, are equal or even greater idolaters. The Henotheists or worshippers of one of the Vedic deities or the worshippers of the five deities (called *Panchopasakas*) worship imaginary icons, considering them as God. According to them, God has no *Sat-Cit-Ānānda-Vigraha*, and as without some form there can be no subject for contemplation, to make it easy to meditate on Him, some form has got to be imagined. They are all idolaters. So also is the conduct of some of the yogis and others to be regarded as idolatry, who, for purifying their heart or improving the functions of the mind, imagine a God and perform practices of contemplation, etc., of some imaginary form of His. Those who consider *jīvas* as God are the most blasphemous idolaters, because to imagine any worldly thing or form as God is idolatry.

There is a world of difference between the worship of Śrī-mūrtis as ordained by the Vaiṣṇava philosophy and the doctrines of God with Form and without Form of the other thinkers. Mahāprabhu Śrī Caitanya Deva has refuted all sorts of idolatry and instructed the service of the *Arcāvatāras* of the All-merciful God of Inscrutable Potency.

Professor Suthers: (amazed) I have truly been astonished to hear from

your Holiness these mysteries of the Vaiṣṇava philosophy and their scientific analysis with the most reasonable arguments. I could not even think before that there are in the Vaiṣṇava philosophy such excellent solution, corroboration and elucidation of the problems of Indian philosophy.

[There is one other exchange, though as usual, decidedly one-sided, when the professor in the earlier stages of the discussion foolishly tries to challenge and even decry the idea of God as a fish, boar, etc. I include Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's rather long tour-de-force on the *avatāras* of God, spiritual evolution of serving mood, etc. just to give some idea of the superhuman genius of an eternally liberated soul, who has, bear in mind, responded quite spontaneously to the question, obviously (to any reasonable person) from a totally realized and empowered platform.]

Professor Suthers: In the scriptures of India, adorable Deities have been represented as creatures of the lower creation like fish, tortoise, boar, etc. Is this approved by the sense of decency of civilised humanity? Some again are in favour of supporting such representations as allegorical symbols.

Śrīla Sarasvatī Ṭhākura: Imagination does not find a place in Vaiṣṇava philosophy. In it, or in the *Śrīmad-Bhāgavatam*, which is the highest scripture for all men in the universe, has been described the topmost ontology about God, millions of times better than what the most civilized races of humanity five thousand years old, nay, as old as several millions of eras, can conceive of even in imagination. The eternal transcendental forms of God that descend or are manifested according to the gradual evolution of the aptitude for offering service by the totally purified soul quite aloof from the regions of the body and mind, when man becomes the worshipper of the ultimate Reality at the loftiest stage of civilisation, are never the idols of imagination or allegories like unreal things manufactured in the mental factory of man or like imaginary animal deities of the barbarians such as the tiger-god, serpent-god, horse-god, etc. The worship of the Viṣṇu Incarnations like Fish, Turtle, etc., is not fabrication of imagination like that of one of the five deities of the Henotheists formed out of imagination, based on the coinage of set speeches like the imaginary conception of the forms of

Brahmān (as in the *Panchadāsī* of the monistic school). The Henotheists do not admit the Transcendental Personality of Godhead. The sects of figurative allegorists like the Theosophists are not real theists, cherishing, as they do, doubt against the Personality of God and as such, not having faith in realistic truth, and for that reason they want to curtail God's Omni-potentiality and His Transcendental Names, Appearances, Attributes, Sports by means of allegorical descriptions. The Vaiṣṇava philosophy (or that of the ever-existent religion of India) has never supported the atheistic doctrines of such professors of imaginary forms of Brahmān, or figurative allegorists. It is about the doctrine of pure and real *Avatāra-vāda* (cult of Incarnation) that the philosophy of the ever-existing Indian religion has said. As the pure and real doctrine of Avatāras of Fish, Turtle, etc. of the Vaiṣṇavas is not a kind of imagination of the barbarian taste, nor the idolatry of the Māyāvādīns on the basis of their aphorism of forms of Brahmān, imagined for the convenience of practicants, nor the allegorical descriptions of the psychists, so it is not the Anthropomorphism (i.e. representation of the deity as having human forms), as devised by the so-called civilised section of the people, nor Therianthropism (i.e. representation of one's tutelary deity in a combined man-and-beast form), nor even Apotheosis (i.e. elevating man to the dignity of deities). These are respective types of the idolatry of the mental speculationists of the inductive school. In imitation of *Māyāvāda*, the evil fruit of the Indian civilisation, Anthropomorphism was invented in Greece and Rome and Therianthropism in Egypt, etc. When the new doctrines got access in those countries along with the commodities produced by the Indian civilization which were based on the imagination of the anthropysites like the Indian Māyāvādīns who exalted man or beasts to the status of God with the attribution of divinity to them calling *jīvas* and the poor as 'Nārāyaṇa' with gratification of the senses in the background, then the mental speculationists of those respective countries adopted the cheap, vitiated Indian dogmas, and, labelling new names on them, passed these doctrinal commodities into the forum of religious tenets. But the true Vaiṣṇava philosophy of India never indulged in any such doctrine based on imagination. Śrī Caitanya Mahāprabhu has refuted all such imaginative doctrines or idolatries and

rejected both Anthropomorphism and Therianthropism. He vouchsafed the Sastric teaching, viz., that he must be a heretic and sinner who looks upon God, Nārāyaṇa, as equal to deities like Brahmā, etc.

[Here we see the perceptive Ācārya readily understanding the misconceptions accumulated by the American professor in his studies of comparative religions, thinking that the *avatāras* of Viṣṇu were either to be understood allegorically or as being part of a pagan Indian past.

Again, this is the climate produced by the Indological researches of the British and German scholars. So Śrīla Sarasvatī Ṭhākura is carefully enumerating and discounting any type of allegorical, anthropomorphic, therianthropic, etc. interpretation in relation to the *avatāras* of Viṣṇu.

He mentions some of the bogus ideas of Western theorists: the Theosophical Society which considered the stories to be symbolic and not real, the Henotheists, who believe in one God, but who is ultimately impersonal, and he ultimately lays the blame for all these foolish conceptions at the door of the Māyāvādīs, whose philosophy he calls the "evil fruit of the Indian civilisation" who call ordinary animals and men "Nārāyaṇa" and the real background interest of its followers as "gratification of the senses". He then describes this *Avatāra-vāda* (cult of incarnation) as the "philosophy of the ever-existing Indian religion".

This was indeed a surprise for the good professor! Śrīla Sarasvatī Ṭhākura continues:]

Śrīla Sarasvatī Ṭhākura: Anthropomorphism, i.e., representation of the Deity with human form and attributes, resembles the tenet of the Bauls of Bengal attributing divinity to the head of their sect, professing, as they do, though wrongly, to have preceptorially descended from Śrī Caitanya Mahāprabhu. Such tenets are the mental imaginations of atheists like the Bouddhas [followers of Buddha-ed.] and of the Bauls as above, running contrary to the teachings of Śrī Buddha-Viṣṇu and Śrī Caitanya-Viṣṇu respectively. The Māyāvādī sect too has adopted similar principles. The really scientific philosophy of the *Śrīmad-Bhāgavatam* and the preachings of Śrī Caitanya Deva have, of course, accepted the human body as the Divine Manifestation [S.B. 3.2.12]; but that human body is not the creation of anthropomorphism, nor of the Baul doctrine, but it is the eternal *Sat-cit-ānanda* Body, the Cause of all causes, the highest Sportive Entity. When the human soul can acquire the wealth of

all the sciences in perfection, then only is opened the door of the foremost mystery of true science. According to the Vaiṣṇava philosophy, the Sportive Manifestation of God is of two kinds. One kind is the creation of the material and spiritual universe and its systematization with inviolable rules. The school of intelligent empiricists can to a certain extent experience this type of God's Sportive Manifestation. The second kind is the descent of God's Transcendental Sport in this created universe. It is the *jīvas* who are the attendants in His Sports. They become attached to matter having deviated from their own essential nature as the result of their desire for enjoyment. But when again the soul of *jīva*, gains true wisdom of the transcendental region of God at the feet of a representative of His, he begins to get back his pure essential nature gradually unfolded, and God's Transcendental, Eternal Forms appear as the objects of his worship according to the comprehension of His service in the graded evolution of acceptance of His protection, self-surrender or theism. So in such a case there remains no room, even in the slightest degree, for any form of imaginative doctrines of the so-called civilised or uncivilised human minds, whether apotheosistic, anthropomorphic, henotheistic, theriomorphic or therianthropic. The real, eternal and transcendental Divine Forms reveal themselves to the pure souls according to the nature of their serving mood in the evolutionary growth thereof. The only cause of these Divine Descents is the intense Mercy of God towards *jīvas*. In Europe the theories of physical evolution of Darwin and Lamarck have been considered. But it is in the Vaiṣṇava philosophy alone that we see the fully scientific and real conception of each eternal and transcendental Divine Form for worship by the freed souls according to their evolutionary growth of serving mood.

[Here, Śrīla Sarasvatī Ṭhākura shows his ready awareness of the evolutionary theories of Darwin and Lamarck, but explains that real evolution of the *jīva* is in the growth of his serving mood to the Lord. He now proceeds to further describe how there are ten different stages of animal life described by the sages of India, and that these may be called the "historical stages of *jīvas*". He then further analyzes that the ten incarnations of God indicate these different stages of *jīvas* in the evolution of their serving mood. In other words, the Lord appears to

attract the conditioned souls to His worship by appearing in all the various stages of animate beings which the conditioned souls have experienced in their thousands of births, and He does so, being aware of the various kinds of serving moods they have developed which will cause them to be attracted to one of these forms. This will be described in his next amazing remarks.]

Śrīla Sarasvatī Ṭhākura: We can notice the different stages of animal life from the invertebrates to the fully grown human beings. These stages have been classified by the Indian sages of a scientific outlook in ten orders, viz. (1) the invertebrate, (2) testaceous or shelly, (3) vertebrate, (4) erectly vertebrate (as in the combined form of man and beast), (5) mannikin (dwarf), (6) barbaric, (7) civilised, (8) wise, (9) ultra-wise, (10) destructive. These are the historical stages of *jīvas*. According to the gradation of these stages as indications of evolution of the serving mood of the *jīva* soul, there are manifested the ten Incarnations of God, viz. Matsya (fish), Kūrma (turtle), Varāha (boar), Nṛsimha (man-Lion), Vāmana (dwarf), Paraśurāma, Rāma, Krishna, Buddha and Kalki, as worshippable Deities with eternal transcendental Names, Forms, Attributes and Sports. Those, who have acquired a true knowledge about Incarnations with a thorough culture thereof, will be able, with the grace of the philosophers trained in the school of Śrī Caitanya Mahāprabhu, to appreciate the ontology of Śrī Krishna, specially the intense sweetness of His Sports at Braja (i.e. Vrindavana and the neighbourhood).

Professor Suthers: (obviously trying to grasp what he'd just heard) I have just listened to many subtle truths in the science and philosophy of religion. Please let me have a conception of these intricate matters. [The professor had himself undergone an "evolution" from skeptical and challenging to amazed, impressed, even awed. Practically, he is inquiring at this point like a student. Now see how Śrīla Sarasvatī Ṭhākura, the consummate pure preacher, seeing the professor as a conditioned soul needing to be illumined, uncompromisingly does not spare him the truth regarding the price of such illumination.]

Śrīla Sarasvatī Ṭhākura: The essential principle of Vaishnavism is that, how-so-ever great a scholar and intellectual giant a man may be, he will not be able to appreciate even the easiest points of the Vaiṣṇava

philosophy, until and unless he has entirely surrendered himself to an *Ācārya* whose character is the embodiment of the Vaiṣṇava philosophy. You must have heard about the Indian scripture named *Gītā*, which has been translated into different languages of the civilised world. There is a *śloka* in it [4.34] which says that the Vaiṣṇava philosophy is understandable only with unconditional surrender, honest enquiry and serving temper. It is only to such an approach the professors of Vaiṣṇava philosophy with these three as the preceptorial fee, that they give instructions about the correct philosophical truths. These professors are never to be tempted by any type of worldly fees.

[The professor was unprepared for full surrender though, so again he changed the subject. However by the end of the interview, he was most humble and impressed and told Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, "I do not know how fortunate I am to have met your Holiness and got spiritually enlightened in this manner." He then traveled to see Lord Caitanya's birthplace, and when leaving India he spoke to many friends about the incomparability of Śrīla Sarasvatī Ṭhākura's contribution. These excerpts serve to underscore the wonderful scholarship, brilliance and transcendental ingenuity of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura as a preacher of the highest philosophy known to mankind. No wonder that the initially proud professor was so flabbergasted by the end of the interview.]

Triumph Of The Gauḍīya Math

The following years marked an unparalleled rise in the activities of the Gauḍīya Math, throughout India and beyond. In the scope of this book it is possible to note only the high-points of these efforts.

In 1929 Śrīla Sarasvatī Ṭhākura began a program to glorify the holy places sanctified by the lotus feet of Śrī Caitanya Mahāprabhu, by establishing 108 *pāda-pīṭha* memorials of the footprints of the Lord in various places where He traveled and preached. He established one such *pāda-pīṭha* at Kanai and one at Mandar. In Benares, while installing a

pāda-pīṭha, he also gave a lecture on the instructions of Śrī Caitanya Mahāprabhu to Śrīla Sanātana Gosvāmī on the site of the actual spot where those talks were held.

In January of 1930 Śrīla Sarasvatī Ṭhākura installed Deities of Rādhā and Govinda at the Triveni on the occasion of the Pūrṇa Kumbha-melā and he sent out his team of preachers in the area to enlighten people. His preaching work was increasingly more organized. His teams would canvass from door to door, asking for contributions, selling subscriptions to their magazines, starting centers, making devotees, etc. Śrīla Sarasvatī Ṭhākura was making lecture tours, talking with intellectuals and scholars of the day, presiding over installations of Deities, initiations and festivals organized for diorama exhibitions, temple openings, prasādam distribution, etc. Meanwhile, his presses were rolling, producing books. He was even meeting with the English governors, viceroys, Indian kings, etc. and encouraging them to assist in the opening of his temples and projects. Of course this was frowned upon by some of the nationalists and religious purists, but Śrīla Sarasvatī Ṭhākura was far removed from the bodily concept of life; his idea was to involve and purify everyone in the flood of the *saṅkīrtana* movement of Śrī Caitanya Mahāprabhu.

In February of 1930 a tremendous diorama exhibition called the *Sreedham Māyāpur Navadwīp Exhibition* was opened in that holy site, which contained many stalls exhibiting the stories and lessons from the *Śrīmad-Bhāgavatam*. It created a sensation, thousands flocked to see it, and it remained open for a month and a half.

On October of 1930 there was a magnificent installation ceremony of Śrī Rādhā Madana-mohana, Rādhā Govinda and Rādhā Gopīnātha at the Gauḍīya Math in Baghbazar, Calcutta. A palatial marble temple had been constructed with the help of a wealthy Vaiṣṇava merchant. This was Śrīla Sarasvatī Ṭhākura's practical exhibition of the principle of *yukta-vairāgya*: to utilize the material energy for Kṛṣṇa's purposes. Although previously Vaiṣṇavas tended to avoid the cities and live in seclusion, Śrīla Sarasvatī Ṭhākura's idea was to have his *sannyāsī* and *brahmacārī* preachers go to the cities and establish temples and tend to the spiritual welfare of the masses. Thus, the small beginnings in Calcutta at No. 1 Ultadanga Junction Road had culminated in a

magnificent temple with a conference hall for discourses, many rooms, a library, press, etc. Śrīla Sarasvatī Ṭhākura's ideas were considered revolutionary: *sannyāsīs* riding in motor cars, wearing sewn cloth, buying the most modern printing presses, staging huge exhibitions with dioramas illustrating the profound philosophy of *Śrīmad-Bhāgavatam* and *Caitanya-caritāmṛta*. Nothing like it had ever been attempted before. Śrīla Bhaktivinoda Ṭhākura had laid the groundwork by reviving interest in Vaiṣṇava thought, establishing its credibility and respectability, publishing the books of the Gosvāmīs of Vrndāvana, and also creating his own brilliant transcendental storehouse of Vaiṣṇava literature, poetry, songs and deep philosophical tracts. Now Sarasvatī Ṭhākura was distributing it, publicizing it, writing books, and creating a sensation. His activities were that of an empowered preacher. He preached to the intellectuals all over India, had exhibitions, established many temples, established pāda-pīṭhas, wrote many books, published magazines, held huge festivals, re-established holy places, installed Deities, etc. He burned with the desire to fulfill Lord Caitanya's mission, to spread Kṛṣṇa consciousness all over the earth.

By year's end he had preached in Jajpur, Kūrmakṣetra, Simhachal, and Kovvur, the site of the meeting and discussion between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu. In 1931 a school was opened in Māyāpur—the Thakur Bhaktivinode Institute. At that time it was the only English medium high school based on spiritual instruction. Śrīla Sarasvatī Ṭhākura delivered a lecture called *Apara and Para Vidyā* (*Material and Spiritual Education*) at the opening. Deities were established in Alalanath, where years earlier he had entered the trance of ecstasy and become lost in the forest. He also established Deities in New Delhi, the capital of India and the former capital of the Pāṇḍavas. He spoke to many scholars like Dr. Magnus Hirschfeld from Germany, Dr. Stella Kramrisch, another German scholar who taught in Calcutta University, and Mr. A. J. Jacob from America. To all he taught the importance of hearing the transcendental sound from a transcendental agent:

"The transcendental Sound has got innumerable potencies. It has power of delegating power to us to receive all of it. When it comes from an unknown region it should first inject such power to our feeble receiving

instrument as would enable us to welcome it. We must not show a challenging or rejecting attitude as we are liable to do towards advice offered gratis.

"If we are fortunate to receive the Sound that is beyond the human scope we should listen to it. God-head sends down His messengers in symbolised figures to give us, if we are at all really sanguine, ideas of the Absolute. It is only then that we would be enabled to make any progress. This fortune is denied to all who have love for transformable things.

"We must not neglect the transcendental Sound freely transmitted by the agents of the Absolute. We find ourselves interested in many things that are not known to us. The doctors do not know the remedies of many diseases. We require no monetary value in exchange for transmitting our message. We live a simple life and require little help from others in the way of scientific facilities. As we have got our ear we can receive transcendental Sound and vocalise the same to any intelligent person who may hear us.

"This will not be accessible to persons who have very little culture, who are engrossed in sensuous engagements. But we expect the intelligent section to make some preparatory progress toward a region of which we are essentially in need. In these days of materialism we are no doubt puzzled by these high thoughts. We are trying to do much to enrich the human intellect. But we are startled when we are told to look beyond. This is silly.

"We want to rouse up the true mentality of the civilized world for seeking true help towards spiritual progress. The secular help cannot appease our inner hunger. The transcendental Help can. We intelligent people should receive this transcendental Sound. We are now vitally concerned in this as every one is engaged in exploring ways and means for getting rid of our present unbearable inadequacies. We should spare a portion of our time to receive those Sounds."

[Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura shows how much aware he is of the foolish mode of thinking of contemporary society by such phrases as "In these days of materialism we are no doubt puzzled by these high thoughts. We (meaning human society) are trying to do much to enrich the human intellect. But we are startled when we are told to look beyond. This is silly." But he also compassionately notes, "...everyone is

engaged in exploring ways and means for getting rid of our present unbearable inadequacies." Then he notes the eternal solution to what is really the eternal problem of conditional existence: "We should spare a portion of our time to receive those Sounds."(transcendental sounds from a liberated soul.)]

In November of 1931 Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura sent the preachers from his Delhi Math with a spiritual message to the then Viceroy of India, Lord Willingdon. Śrīla Sarasvatī later delivered some lectures in Delhi in the latter part of that year and glorified the *Śrīmad-Bhāgavatam* at Śukāratala, the place where Śukadeva Gosvāmī delivered the *Bhāgavatam* to Mahārāja Parīkṣit 5,000 years earlier.

In 1932 Deities were installed in Madras, and many well-attended discourses were held in the area. In Māyāpur he initiated a series of examinations for the titles of *Bhakti Śāstri* and *Ācārya* (in ten subject areas): 1. *Śruti (Vedas)* 2. *Vedānta* 3. *Bhāgavata* 4. *Ekayana Pancaratra* 5. Literature 6. History 7. *Sampradaya Vibhāva* 8. *Bhakti-śāstra* 9.

Philosophy 10. *Rasa*. Disciples were expected to at least try to achieve a *Bhakti Śāstri* degree, and those who were to become expert priests and preachers would study *pūjā*, *Vedānta*, philosophy, etc. for higher degrees. We may note that Śrīla Prabhupāda also wanted a system of degree courses devised for the study of his books, including higher degrees for advanced studies in *Śrīmad-Bhāgavatam* and *Caitanya-caritāmṛta*.

In May of 1932 he revised and corrected a scholarly English presentation on the life of Śrī Caitanya Mahāprabhu called *Sree Krishna Chaitanya*, which was composed by one of his disciples who was a professor at Ravenshaw College named Dr. Nishi Kanta Sanyal. The work was done in a very thorough way compiling the pastimes of the Lord from all the prominent biographies of the Lord written by his immediate followers, especially the *Caitanya Bhāgavata* and *Caitanya-caritāmṛta*. Professor Sanyal also was the editor of the English *Harmonist* of Śrīla Sarasvatī Ṭhākura, and being pleased with this effort, the *ācārya* wrote a wonderful introduction to the volume printed in Madras, noting: "The writer has got the prime object of furnishing a comparative study in which the position of a reader has the highest place. This is his only ambition, of healing the depraved mentality of the so-called culturists of

True Knowledge. But the readers have different motives of utilising the product of their enterprise of perusing the book. One class of readers are found to criticise the merits and demerits of the writer in order to establish their superiority, with a view to puff up their vanity. Another class is observed to muse over the subject by spending their time for the gratification of their senses. The third section of readers mean to profit by reading the book in order to regulate their life for a better purpose. The under-estimation of a desirable element for some utilisation through temporal gratification of the senses, would not equipoise the third position of the reader who will surely mark the distinctive situation by comparing other things and agree with the author in spending his valuable time for true amelioration."

[Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura warns the audience of intellectuals to whom this book has been addressed not to commit the errors of trying to fault the author on some intellectual or literary basis to establish their own superiority or to try to examine the contents with a view to gratify their senses with some story. He delineates the proper approach as "reading the book in order to regulate their life for a better purpose" and thereby "healing the depraved mentality of the so-called culturists of True Knowledge." Certainly this is the "chopping technique" of the pure *sādhu* at work. Right from the start he addresses the intellectuals of his day and warns them not to drag any material preconceptions to the region of the Absolute Truth. He continues:]

"The body of the book will appear before readers as a historical account of the Journey of life of a Hero. But the Hero is not an ordinary mundane hero for a hallucinative ambition with a spiritual tinge. The account will no doubt show that the targetted Object of the manifestive spiritual world is Eternal and identical with the Hero of the speaker. Hasty conclusions will be pouring forth to oppose this by welcoming anthropomorphic and apothotic thoughts. The delineations will prove that the Object pointed to is beyond the comprehension of crippled senses. And the Absolute Eternity made up of Pure Knowledge and Incessant Bliss is never to be had within the compass of our senses. All objects of the phenomena which are comprehended by senses have temporal situation and deformed entity void of different 'qualities' that are always submissive to senses." [In other words, Lord Caitanya's

activities are of the spiritual world and cannot be comprehended by sensory or intellectual inspection, because He is the Supreme Lord Himself.]

At the same time he was editing Professor Sanyal's book, he also checked the proofs of his English presentation of *Brahmā-saṁhitā* with Sanskrit commentary by Śrīla Jīva Gosvāmī, a book discovered by Śrī Caitanya Mahāprabhu in His travels, which perfectly elucidated His teachings about Kṛṣṇa. When Lord Caitanya visited the temple of Ādi-keśava in South India on the bank of the Payasvinī River, He discussed some spiritual topics with highly advanced devotees there, and while there He found a chapter of *Brahmā-saṁhitā*. (Actually the book was originally much longer but the Fifth Chapter was all that remained.) This incident is described in the *Caitanya-caritāmṛta*, *Madhya-līlā*, Chapter 9, by His Divine Grace A.C. Bhaktivedanta Swami, as follows:

"Śrī Caitanya Mahāprabhu was greatly happy to find a chapter of that scripture, and symptoms of ecstatic transformation-trembling, tears, perspiration, trance and jubilation-were manifest in His body. There is no scripture equal to the *Brahma-saṁhitā* as far as the final spiritual conclusion is concerned. Indeed, that scripture is the supreme revelation of the glories of Lord Govinda, for it reveals the topmost knowledge about Him. Since all conclusions are briefly presented in *Brahma-saṁhitā*, it is essential among all the Vaiṣṇava literatures." (texts 238-240)

Purport: "The *Brahma-saṁhitā* is a very important scripture. Śrī Caitanya Mahāprabhu acquired the Fifth Chapter from the Ādi-keśava temple. In that Fifth Chapter, the philosophical conclusion of acintya-bhedābheda-tattva (simultaneous oneness and difference) is presented. The chapter also presents methods of devotional service, the eighteen-syllable Vedic hymn, discourses on the soul, the Supersoul and fruitive activity, an explanation of kāmā-gāyatrī, kāmā-bīja and the original Maha-Viṣṇu, and a specific description of the spiritual world, specifically Goloka Vṛndāvana. *Brahma-saṁhitā* also explains the demigod Gaṇeśa, the Garbhodakaśayī Viṣṇu, the origin of the Gāyatrī mantra, the form of Govinda and His transcendental position and abode, the living entities, the highest goal, the goddess Durga, the meaning of austerity, the five gross elements, love of Godhead, impersonal Brahmān, the initiation of Lord Brahmā, and the vision of transcendental love enabling one to see the Lord. The steps of devotional service are also explained. The mind, yoga-nidra, the goddess of fortune, devotional service in spontaneous ecstasy, incarnations beginning with Lord Rāmacandra, Deities, the conditioned soul and its duties, the truth about Lord Viṣṇu, prayers, Vedic hymns, Lord Śiva,

Vedic literature, personalism and impersonalism, good behavior and many other subjects are also discussed. There is also a description of the sun and the universal forms of the Lord. All these subjects are conclusively explained in a nut-shell in this *Brahma-saṁhitā*."

In the same 9th Chapter of *Madhya-līlā* Lord Caitanya presented *Brahmā-saṁhitā* and *Kṛṣṇa-karṇāmr̥ta* to Rāmānanda Rāya and told him, "Whatever you have told Me about devotional service is all supported by these two books." From this we can see the importance Lord Caitanya gave to this scripture, and it is further explained that He personally copied it down with His own hand. Later Rāmānanda Rāya made a copy, and in this way it was passed on until Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura published it on a large scale for the first time.

During this period Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura completed his *Gauḍīya Bhāṣya* commentary on the *Caitanya-bhāgavata* and wrote a short English biography called *Rai Rāmānanda*, an account of the life of Śrīla Rāmānanda Rāya. The latter work, Śrīla Bhaktisiddhānta divided into two parts. The first part, "The Lord and His Beloved" (Viewed By Empiricists), he describes as: "... a short Narrative of the Supreme Lord and Rai Rāmānanda as gauged by mundane spectators known as hagiolaters who search about the accounts of heroes." This first section almost humorously accounts for Rāmānanda Rāya and Śrī Caitanya Mahāprabhu in a manner suitable for speculative scholars and historians. The second section is called "The Lord and His Beloved" (Viewed by Devotees), which he addresses to those in his audience whom he clearly takes more seriously. On the first page of that chapter he writes, "We have surveyed in the last chapter the seeming conception of worldly people about Rai Rāmānanda. Now we are to enlighten those who are interested in the esoteric aspect of the devotee. Savants of the spiritual manifestations do not corroborate the view of the ordinary observer of mundane phenomena. Conception is carried both in worldly phenomena as well as Transcendental Manifestive Aspects. A stricter caution may not be neglected in distinguishing the two different planes so as to rescue the true view from confusion."

[Here we see Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's often-repeated theme that the "materialistic demeanour cannot possibly stretch to the

Transcendental Autocrat." There are two distinct planes of existence—that of the exoteric material appearances, which tell us something about spiritual personages (but not much), and the esoteric spiritual plane which reveals the essence and which is vastly more important and of permanent significance. This small book is a wonderful display of just how true this principle is. Nothing of Rāya Rāmānanda's true character can be comprehended by an external view of biographical facts and figures. The only entry into his true glories was by a transcendental agent like Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.]

In June of 1932 he visited the Mahārāja of Mysore and stayed as a guest in his Ramya Palace where he delivered a series of discourses about Lord Caitanya's philosophy. He then preached in Bangalore and then travelled to Kovvur where he installed Deities near the transcendental site of the conversations between Lord Caitanya and Rāmānanda Rāya. In October and November of 1932 the circumambulation of Vraja Maṇḍala was held, accompanied by many thousands of pilgrims. Śrīla Sarasvatī Ṭhākura toured all of the sacred places of Kṛṣṇa's pastimes and engaged constantly in chanting the name and glories of the Lord on the actual sites of the Lord's pastimes. The pilgrimage required massive organization with many tents, a moving kitchen, stage equipment, animals, etc. The pilgrims would rise early, chant and proceed in a huge procession with *kīrtana* accompanying the Deity of Lord Caitanya, a police band, a lead horse, flag bearers and all of the followers. At night a city of tents would be erected, *kīrtana* and discourse areas would be set up, along with the kitchen, and there was even a system of guards for the tents.

However, the pilgrimage encountered opposition in the form of the Vṛndāvana temple proprietors, the caste *gosvāmīs*, who objected to Śrīla Sarasvatī Ṭhākura's awarding of brahminical status to those not born in *brāhmaṇa* families. Although Śrīla Bhaktisiddhānta had established this practice strictly in accordance with the teachings of the *Hari-bhakti-vilāsa* by Śrīla Sanātana Gosvāmī, who was one of the founding fathers of the present town of Vṛndāvana, still the *paṇḍitas* did not approve what they considered the deviation of giving *brāhmaṇa* and *sannyāsa* initiation to members of lower castes.

In this regard, Śrīla Prabhupāda wrote an extensive reply to

Acyutānanda Swami in 1970 explaining some of the background of this controversy:

"Regarding the validity of the brahminical status as we accept it, because in the present age there is no observance of the Garbhādhāna ceremony, even a person born in a brāhmaṇa family is not considered a brāhmaṇa, he is called dvija-bandhu or unqualified son of a brāhmaṇa. Under the circumstances, the conclusion is that the whole population is now śūdra, as it is stated kalau śūdra sambhava. So for śūdras there is no initiation according to the Vedic system, but according to the pāñcarātrika system initiation is offered to a person who is inclined to take Kṛṣṇa consciousness.

During my Guru Maharaj's time, even a person was coming from a brāhmaṇa family, he was initiated according to the pāñcarātrika system taking him to be a śūdra. So the birthright brahmanism is not applicable at the present moment. The sacred thread inaugurated by my Guru Maharaj according to pāñcarātrika system and Hari-bhakti-vilāsa by Śrīla Sanātana Goswami must continue. It does not matter whether the priestly class accepts it or not. When my Guru Maharaj Bhaktisiddhānta Sarasvatī Goswami Prabhupāda introduced this system, it was protested even by His inner circle of God-brothers and friends. Of course He had actually no God-brothers, but there were many disciples of Bhaktivinoda Thakura who were considered as God-brothers who protested against this action of my Guru Maharaj, but He didn't care for it.

"Actually one who takes to chanting Hare Kṛṣṇa mantra offenselessly immediately becomes situated transcendently and therefore he has no need of being initiated with sacred thread, but Guru Maharaj introduced this sacred thread because a Vaiṣṇava was being mistaken as belonging to the material caste. To accept a Vaiṣṇava in material caste system is hellish consideration (nārakī buddhi). Therefore, to save the general populace from being offender to a Vaiṣṇava, He persistently introduced this sacred thread ceremony and we must follow His footsteps ... This system introduced by my Guru Maharaj is a chance for all the members of the society, scientifically based and applied, apart from the exploitative sentiment of birthright 'caste' system, to become actually situated on the transcendental platform.

The *paṇḍitas* met with Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and a discussion took place. Although the *paṇḍitas* appeared satisfied with the talks, when the *parikrama* reached the seven main temples, the doors were closed. Shopkeepers closed their shops, and some people even threw stones at them. Finally, they reached Kosi. It was at this point of the pilgrimage that Śrīla Prabhupāda met Śrīla Sarasvatī Ṭhākura,

having traveled from Allahabad, and he sat with rapt attention hearing him speak for many hours. And it was at this time that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura marked him, "He likes to hear. He does not go away."

The pilgrimage was unprecedented in scope, almost like a moving city. The 168 mile circumambulation took from the 9th of October to the 11th of November. During the Rādhā-kuṇḍa portion of the tour a wonderful discourse was delivered by the ecstatic preacher, the personified energy of Śrī Caitanya's mercy." Who delivers "devotional service which is enriched with conjugal love of Rādhā and Kṛṣṇa, coming exactly in the line of revelation of Śrīla Rūpa Gosvāmī" at the junction of Rādhā and Śyāma Kuṇḍa on the subject of Śrī *Upadeśāmṛta* by Śrīla Rūpa Gosvāmī. A large audience of *Vrajavāsīs* and *paṇḍitas* were fortunate enough to hear him speak.

At the conclusion of the *parikrama*, Śrīla Sarasvatī Ṭhākura proceeded to Allahabad where he oversaw the laying of the foundation stone for the Sree Rūpa Gauḍīya Math in Allahabad. Sir Malcolm Haily, the Governor of U. P., was on hand for the occasion and personally laid the cornerstone in Śrīla Sarasvatī Ṭhākura's presence. It was there that Śrīla Prabhupāda received first and second initiation from Śrīla Sarasvatī Ṭhākura, who was pleased to see him. When he was presented as a candidate for initiation, Śrīla Sarasvatī Ṭhākura commented, "Yes, he likes to hear. He does not go away. I have marked him. I will make him my disciple."

Śrīla Sarasvatī Ṭhākura's preaching was going on in a big way. He had teams of *sannyāsīs* and *brahmacārīs* constantly travelling and preaching, distributing magazines and books, establishing centers, arranging programs, etc. A core of 18 *sannyāsīs* were organizing things. His propaganda attracted so many people that Subhas Chandra Bose, the famous nationalist and a former classmate of Śrīla Prabhupāda's at Scottish Churches' College, met with Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and complained, "So many people you have captured. They are doing nothing for nationalism." The reply: "Well, for your national propaganda you require very strong men, but these people are very weak. You can see, they are very skinny. So don't put your glance upon them."

Let them eat something and chant Hare Krsna." Śrīla Prabhupāda commented on this incident, "In this way he avoided him." The kind of revolution Śrīla Sarasvatī Ṭhākura had in mind could not be appreciated by Mr. Bose.

In January of 1933 a large diorama exhibition was opened in Dacca (presently the capital of Bangladesh, it was then a part of India). Called *Sat Siksha*, it featured toys, dolls, etc., and Śrīla Bhaktisiddhānta gave discourses there for one month to large crowds of learned and respectable people.

The Message Is Sent To The West

After the annual Gaura Pūrṇimā celebration and circumambulation of Śrī Navadvīpa-dhāma of 1933, Śrīla Sarasvatī Ṭhākura resolved to further expand his preaching of Kṛṣṇa consciousness to Europe, in line with the desires of Śrī Caitanya Mahāprabhu and Śrīla Bhaktivinoda Ṭhākura. Inspirationally, on Lord Caitanya's Appearance Day, the thick English volume *Sree Krishna Chaitanya* by his disciple Professor Sanyal was brought out, in a beautifully bound edition.

On the 18th of March Śrīla Sarasvatī Ṭhākura gave instructions to two of his *sannyāsī* disciples and a third disciple in a special meeting in Madras which served as a farewell address. The three disciples who were to proceed to Europe on behalf of their Guru Mahārāja were Śrīpāda Bhakti Pradip Tīrtha Mahārāja, a disciple of Śrīla Bhaktivinoda Ṭhākura and the *sannyāsa* disciple of Śrīla Sarasvatī Ṭhākura, Śrīpāda Bhakti Hriday Bon Mahārāja and Śrī Sambidānānda Prabhu. The instructions he gave them form a brilliant essay on the mood and behavior of a preacher in foreign lands. As we read it, it is impossible not to meditate on how Śrīla Prabhupāda perfectly fit the description of the ideal preacher according to Sarasvatī Ṭhākura's description. The talk entitled *L'Envoi* (which means one who is dispatched on a mission, a messenger) was later published as an essay in the collected English writings of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

"The happy day has come when we are destined to spread the message of our Great Master [Śrī Caitanya Mahāprabhu] to distant corners of the earth. The spiritual service to which we are dedicated has now passed the bud-stage and blown fully into a flower whose aroma we have to carry across the seas with that willingness which characterised Śrī Hanuman when he leapt over the wide ocean with the message of Śrī Rāma. This extension of Śrī Caitanya Mahāprabhu's spiritual gift to foreign countries is our humble offering at His Feet...

"The Words of instruction of Śrī Gaurasundara are verily His beautiful body; the preachers of His Word through the ages are His secondary limbs; the teaching of Śrī Gaurasundara is His potent weapon; and the Grace of Śrī Hari Himself established in the Word of Śrī Caitanya, is His eternal associate. Therefore, for the purpose of truly presenting Śrī Gaurasundara, the Lord of the Gauḍīya, to the aliens, I am addressing these few words of mine to the preachers who are about to proceed to countries beyond India."

[This was very revolutionary. Traditionally, *sannyāsīs* never journeyed across the ocean or rode on conveyances of any sort, as it was considered a type of sense gratification for a true renunciate. However, the consideration here was to deliver the message of Mahāprabhu for the salvation of the suffering world.]

"We find the following great precepts (*Mahāvākya*) in the body of the Teaching that has been vouchsafed to us by the Supreme Master of all Masters: 'To chant constantly the discourse of Hari by being (1) extremely more humble than the blade of grass, (2) by being as forbearing as the tree, (3) by seeking no honour for oneself and (4) by offering due honour to all entities, is the highest natural function of the unalloyed individual souls (*jīvas*).' The lotus-feet of my Śrī Guru-deva attracted me to his service by his manifestation as the living embodiment of these four great precepts. My friends will be in a position to attract all souls of the world to the foot-stool of the Real Truth by purchasing the same unfailing method.

[Note that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura is herein exhibiting his humility by referring to his disciples as "his friends".]

"The crest-jewel of the order of the *Sannyasis* of the triple-staff, Śrīla Prabodhānanda Sarasvatī Gosvāmīpāda, has taught the same process to

those who assume the triple-staff of renunciation, in the following words: 'I say this by holding the straw between my teeth, by falling at your feet and uttering hundreds of the humblest entreaties: All ye good souls, by throwing off everything to a distance, practice love to the Feet of Śrī Caitanya Who is so surpassingly Beautiful.' Following in the footsteps of all the former devotees I am making my submission to them to pursue the identical method of propaganda.

"Śrī Kṛṣṇa Caitanya Deva is the Supreme Teacher of all teachers of this world and the ideal possessor of intelligence that is the highest of all. It should be our only duty to constantly chant those words regarding the cleansing of the mirror of the heart of which He speaks in His Eight Precepts (*Shikshastakam*). We are only the bearers of the Transcendental Word. We shall never in any way hesitate to offer every honour and facility, for which they are eligible, to all persons of this world. We must pray to all for the boon of aptitude for the service of Kṛṣṇa. We shall come across many persons in this world, possessing an endless variety of characters, disposed or hostile to the service of Kṛṣṇa. But we should not slacken in our loving service of the Lord of our hearts and should offer due honour to all persons.

"We will have opportunities, as we approach different persons in all parts of the world with the vendor's bag of the discourse of Hari, to see a good many sights, to hear much and to seek to derive much benefit from our experience. May we never forget that all entities of this world are essentially proteges of the Lotus-feet of Śrī Guru for helping the expansion of His service. May we always remember that they are excellent only if they are prepared to wait with the utmost eagerness on the particle of dust of the lotus-feet of my Śrī Guru and that otherwise they are merely the mirage devised by the deluding potency for our ruin. I wish to remind those friends of mine who are proceeding to the west for preaching the words of Śrī Caitanya, the two precepts of my Master Śrī Rūpa: (1) 'The constant endeavour for cultivating relationship with Kṛṣṇa of a person who, being free from all mundane affinity, enjoys the entities of this world, having due regard to the propriety of each case, in pursuance of his purpose, is called the proper kind of renunciation.' (2) 'The abnegation, by persons desirous of liberation, of entities that have an affinity with Hari, in considering their mundane nature, is termed

renunciation possessing little real value.'

[Here Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out how to avoid temptation by only being interested in those persons who exhibit the inclination to serve the feet of Śrī Guru and to practice *yukta-vairāgya*, not *phalgu-vairāgya*.]

"It is my request to my friends by giving due honour to all persons to follow in their preaching the ideal of Śrī Sanātana Gosvāmī Prabhu in his exposition of the aphorism of the *Vedānta viz.*, 'Cessation of mundane birth from (the transcendental) sound, cessation of further birth from sound,' under the section of result to be achieved, to be found in such Shlokas as 'All Glory to the Bliss of the Name of Murāri ...'

"Those nations to whom you are going for the propagation of the chant of Hari are mounted on the summit of proficiency in all affairs of this world. They are practised in the exercise of their rational judgement, are endowed with the quality of good manners should maintain our hope unshaken that they will prove to be the worthiest recipients of the heard transcendental Voice if we unlock to them the gates of the natural exhibition of abiding argument and enduring judgement. If we unpack our baggage of the genuine discourse of Hari by relying on the qualities of forbearance it will certainly receive the garland of welcome from the hearts of nations gifted with keen intelligence.

"We have not been actuated by any attempt of rivalry or hostility in undertaking this propaganda. This should always be borne in mind. We should call at the door of each and every seeker of the Truth, bearing on our heads the baggage of the Real Truth to be offered to them. It is no business of ours to be elated or discouraged by the praise or neglect of any person. We must be constantly alive to the duty of enhancing the pleasure of our Master by serving Him with perfect sincerity.

"We must not look at the world by being weighed down with the mentality that is oppressed with the sense of deficiency or otherwise, by the poverty or otherwise, of the display of worldly erudition, rank, etc. by any particular person. This is the state of forgetfulness of our real selves. All persons of this world are really superior to us in every way as far as this world is concerned. All those matters are not any commodities that are fit to be coveted by us. We are merely beggars with the triple-staff of renunciation devoted to the chanting of the Words of Śrī

Caitanya. We have no more nor any higher desirable object than the Pleasure of serving Śrī Hari-Guru-Vaiṣṇavas.

"We are not the operators of the instrument, but only the instruments. We must always bear this in mind. The triple-staff *Bhikshus* are the living *mṛdaṅgas* of Śrī Caitanya. We must constantly give forth our music at the lotus-feet of Śrī Guru. We should practice the function of the peripatetic preacher (*pari-vrājaka*), of carrying aloft the victorious banner of the Commands of Divine Śrī Gaurasundara by constant submission to Śrī Guru and the Vaiṣṇavas, fixing our eye on the pole-star of the heard transcendental Voice. We must always bear in mind that we have been initiated in the vow of the peripatetic preacher for the sole purpose of promulgating the Heart's Desire of Śrī Guru and Gaurāṅga. If we are constantly inspired with the duty of discoursing about the Truth under the guidance of Śrī Guru, no hankering after travelling, nor any veiled form of desire other than chanting of *Hari-nāma*, will ever strike any terrors into our hearts.

"The vowed service of the Name, the Transcendental Abode and the Desire of Śrī Gaurasundara, is our only eternal function. We are *Bhikshus* of the triple-staff. The in-gathering of the smallest alms, even such as are gathered by the bees, is our only means for serving the manifestation of the Manifestive Divine Form of Śrī Caitanya Math all over the world. We are neither enjoyers nor abnegators of mundane entities. We recognise as our highest objective the desire for carrying with veneration the shoes of the order of the Paramahāṁsas.

"It will be our only duty, to proclaim to all the people that complete reliance on the Transcendental Absolute Truth is by far the highest form of freedom and one that is Infinitely superior to the partial independent mastery over the distorted reflected entity in the shape of this mundane world. By holding the straw between our teeth in supplication we shall carry aloft the banner of that real freedom to all persons. We should be constantly engaged in chanting the exhilarating Name of Śrī Hari by adopting as our fundamental enlightening principle that the highest path is the path of submission, endorsed by Śrī Rūpa with the further exhortation to cherish the unwavering faith that He will always protect us."

[What an inspiring speech! Imagine the scene, the magnificently,

romantic spiritual figure of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the commander-in-chief of the Vaiṣṇavas, exhorting his men to carry the transcendental Sound into the Heart of Darkness, the Western world, reminding them that their only duty is to serve the Master with "perfect sincerity", reminding them that they are not the doers but simply the instruments, the "living *mṛdaṅgas* of Śrī Caitanya", giving forth "our music at the lotus-feet of Śrī Guru." He is reminding them to remain humble, that "All persons of this world are really superior to us in every way as far as the world is concerned." He also reminds them that "We have not been actuated by any attempt of rivalry or hostility in undertaking this propaganda." And finally, "It will be our duty to proclaim to all the people that complete reliance on the Transcendental Absolute Truth is by far the highest form of freedom ... we shall carry aloft the banner of real freedom to all persons." This speech shows perfect realization of the preaching spirit in the mood of the perfect humility of a Vaiṣṇava.

Compare this mood of perfect humility to Śrīla Prabhupāda's prayers invoking Śrīla Sarasvatī Ṭhākura's mercy, composed on the Jaladuta on his journey to America:]

"Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura, who is very dear to Lord Gaurāṅga, the son of Mother Śacī, is unparalleled in his service to the Supreme Lord Śrī Kṛṣṇa. He is that great saintly spiritual master who bestows intense devotion to Kṛṣṇa at different places throughout the world. By his strong desire, the holy name of Lord Gaurāṅga will spread throughout all the countries of the Western world. In all the cities, towns and villages on the earth, from all the oceans, seas, rivers, and streams, everyone will chant the holy name of Kṛṣṇa. As the vast mercy of Śrī Caitanya Mahāprabhu conquers all directions, a flood of transcendental ecstasy will certainly cover the land. When all the sinful, miserable living entities become happy, the Vaiṣṇavas' desire is then fulfilled. Although my Guru Mahārāja ordered me to do it, I am not worthy or fit to do it. I am very fallen and insignificant. Therefore, O Lord, now I am begging you for Your mercy so that I may become worthy, for You are the wisest and most experienced of all. If you bestow Your power, by serving the spiritual master one attains the Absolute

Truth-one's life becomes successful. If that service is obtained, then one becomes happy and gets Your association due to good fortune."

[And then arriving in Boston, he speaks out his heart to Lord Kṛṣṇa:]

"My dear Lord Kṛṣṇa, You are so kind upon this useless soul, but I do not know why You have brought me here. Now You can do whatever You like with me. But I guess You have some business here, otherwise why would You bring me to this terrible place? Most of the population here is covered by the material modes of ignorance and passion. Absorbed in material life, they think themselves very happy and satisfied, and therefore they have no taste for the transcendental message of Vāsudeva. I do not know how they will be able to understand it. But I know Your causeless mercy can make everything possible because You are the most expert mystic. How will they understand the mellows of devotional service? O Lord, I am simply praying for Your mercy so that I will be able to convince them about Your message. All living entities have come under the control of the illusory energy by Your will, and therefore, if you like, by Your will they can also be released from the clutches of illusion. I wish that You may deliver them. Therefore if You so desire their deliverance, then only will they be able to understand Your message. The words of *Śrīmad-Bhāgavatam* are Your incarnation, and if a sober person repeatedly receives it with submissive aural reception, then he will be able to understand Your message! It is said in the *Śrīmad-Bhāgavatam* (1.2.17-21): 'Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā (Supersoul) in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relished His messages, which are in themselves virtuous when properly heard and chanted. By regularly hearing the *Bhāgavatam* and by rendering service unto the pure devotee, all that is troublesome in the heart is practically destroyed, and loving service unto the glorious Lord, who is praised with transcendental songs, is established as an irrevocable fact. At the time loving service is established in the heart, the modes of passion (*rajas*) and ignorance (*tamas*) and lust and desire (*kāma*) disappear from the heart. Then the devotee is established in goodness and he becomes happy. Thus established in the mode of goodness, the man rejuvenated by loving service to the Lord gains liberation from material association

(*mukti*) and comes to know scientifically of the Personality of Godhead. Thus the knots of the heart and all misgivings are cut to pieces. The chain of fruitive actions (*karma*) is terminated when one sees the Self as master.' He will become liberated from the influence of the modes of ignorance and passion and thus all inauspicious things accumulated in the core of the heart will disappear. How will I make them understand this message of Kṛṣṇa consciousness? I am very unfortunate, unqualified, and the most fallen. Therefore, I am seeking Your benediction so that I can convince them, for I am powerless to do so on my own. Somehow or other, O Lord, You have brought me here to speak about You. Now, my Lord, it is up to You to make me a success or failure as You like. O spiritual master of all the worlds! I can simply repeat Your message, so if You like You can make my power of speaking suitable for their understanding. Only by your causeless mercy will my words become pure. I am sure that when this transcendental message penetrates their hearts they will certainly feel englanded and thus become liberated from all unhappy conditions of life. O Lord, I am just like a puppet in Your hands. So if You have brought me here to dance, then make me dance, make me dance, O Lord make me dance as You like. I have no devotion, nor do I have any knowledge, but I have strong faith in the holy name of Kṛṣṇa. I have been designated as Bhaktivedanta, and now if You like You can fulfill the real purport of Bhaktivedanta."

[Comparing this powerful invocation for the mercy of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and Lord Kṛṣṇa with Śrīla Bhaktisiddhānta's *L'Envoi*, we see that His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda's mood, words and activity were the living personification of the preacher as described by his spiritual master. We can see that Śrīla Prabhupāda was clearly the full manifestation of the intense desires of Śrīla Sarasvatī Ṭhākura to spread Kṛṣṇa consciousness in the Western world, as he was consumed with the same intense compassion and humility to deliver the unfortunate. These two liberated and empowered preachers were clearly Kṛṣṇa's choice for the salvation of the earth.]

In May, a preaching center was established in London at Kensington. At the end of the month Śrīla Sarasvatī Ṭhākura received some inquiries

from Lord Zetland, who had formerly been the Governor of Bengal during Śrīla Prabhupāda's student days, and he also heard from the Marquis of Ludian. He sent them replies. In June he received letters of thanks and appreciation from the secretary of Lord Irwin, the Marquis of Ludian, the Editor of the *London Times* and Sir Stanley Jackson. His preachers then had a meeting in July with King George V and Queen Mary at Buckingham Palace, and also with the Archbishop of Canterbury. By December his European preachers had proceeded to Germany and France and delivered some lectures there.

1933 to 1936

On August 27th of 1933, the appearance Day of Śrīla Bhaktivinoda Ṭhākura, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura delivered a lecture at the Saraswati Assembly Hall in the Baghbazar temple of the Gauḍīya Math. This lecture was printed in many Gauḍīya publications and widely distributed. Later on in the 1960's, it was reprinted in *Back to Godhead* magazine. The title of the discourse was *The Vedānta, Its Morphology and Ontology*. The language of the essay was so erudite and complex that we are reminded of Śrīla Prabhupāda's comment, "Sometimes I would understand. Sometimes I would not understand, but I would go on hearing." Scholars and intellectuals are still intrigued and baffled simultaneously by it. Not that Śrīla Sarasvatī Ṭhākura was being deliberately confusing, but just as certain sounds go above the wave length that an ordinary human can hear, so similarly some of the thoughts of such a transcendental genius, are very hard to follow. The essay is beyond brilliance and beyond scholarship, being perfect spiritual knowledge. We reproduce here some of the easier portions:

"The *Vedānta* deals with a theme beyond the finite views of phenomena. The subjects dealt with in that particular philosophy are not confined to any part of the material space, any definite span of time or any object of sensuous peception made up of any substance of this Universe. The activities of a being are measured in time, the playground of a being

either linear, superficial or cubical is accommodated in space and the limited subjectivity or fleshy tabernacular entity is confined to phenomenon. The Vedāntic scheme is quite different from such limited structural monuments though some people attempted to bring *Vedānta* within the prison bars of their senses.

"Though *Vedānta* deals with ordinary language quite dovetailing the views of ordinary intelligentsia to gradually heave them up to the supersensuous regions where senses cannot work by their present implements or cannot help them by the words of their credulous friends, still the transcendental topics are imparted slowly through the linguistic and rationalistic attainments to differentiate the plane of transcendence and the undesirable transformable plane of enjoyments. As it is helping the journey of understanding, we need not stick to a stagnant view in order to gratify our senses at cost of rationality and harmonious language exactly fitting our whims. So the method of studying this particular philosophy should never be confined to the same process of confusing the transcendence with our present plane of thought."

[Some portions are much harder. One brief example:]

"Some of the adventurers have been found to transform the substratum itself or proselytize their mundane exploitive journey to the theory of misconception. The analytic process meets the synthetic aspirant at a point, and we find a combined attempt of their development in literatures which are also included later on in the Vedantic School. Dvaitadvaita scholars of the Bhaskara and the Nimbārka schools have given us such views. The empiric starting from a perishable plane aiming at the indestructible direction could bring for us a cumulative view of the terminus. The system of the Vedānta philosophy should always look forward to approach the Absolute and not to any non-absolute search. The mundane morphological march need not be considered identical with the transcendental morphology which cannot in any case show its transiency and altering phases."

In August of 1933, the second annual diorama exhibition was held in Kurukṣetra and was called the *Gauḍīya Exhibition*.

In September of 1933 Śrīla Sarasvatī Ṭhākura went on a *saṅkīrtana* tour with his disciples, preaching and chanting in different places around Navadvīpa, utilizing two motor launches called "Leela" and "Suradham".

Towards the end of the year he preached in Patna, where he opened another diorama exhibition, again called *Sat-siksha*, and many eminent persons from Patna University attended. At the end of November he published his edited edition of Śrīla Jīva Gosvāmī's *Bhakti Sandarbha*. Other preachers went to Karachi and simultaneously a theistic exhibition was organized in Kāśī (Benares).

In the beginning of 1934 the Mahārāja of Tripura visited Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in Calcutta and praised the programs of the Gauḍīya Mission. He offered his respects to the feet of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, inquired from him on spiritual topics and heard from him attentively. In February he inaugurated a newly built temple at the birthsite of Śrīla Vṛndāvana dāsa Ṭhākura, at Modadruma-dvīpa in Navadvīpa-dhāma. Śrīla Vṛndāvana dāsa Ṭhākura, the Vyāsa of Caitanya-līlā, was the author of Lord Caitanya's biography, *Śrī Caitanya-bhāgavata*. He also opened a temple at Śrīvāsa-aṅgana, the place of Lord Caitanya's inauguration of the Saṅkīrtana Movement, as well as His nocturnal *kīrtanas* with His eternal associates. The newly constructed *samādhi* of his spiritual master, Śrīla Gaura Kiśora dāsa Bābājī was also completed and opened at this time.

During the course of the year, he engaged in discourses with many scholars, government leaders and religionists, and he initiated a good number of his followers into the *sannyāsa* order. On June 13th of 1934, while the foundation of the Māyāpur Yogapīṭha Temple was being dug, a four-armed Adhokṣaja Deity was discovered and identified as the household Deity of Jagannath Miśra, the father of Lord Caitanya. Everyone on hand was amazed and excited at this event, which only further confirmed the absolute authenticity of the site discovered by Śrīla Bhaktivinoda Ṭhākura. In July the deity form of Śrīla Gaura Kiśora dāsa Bābājī was installed in his *samādhi* temple accompanied by tremendous *saṅkīrtana*. In October Śrīla Sarasvatī Ṭhākura and many disciples stayed in Mathura for more than a month, strictly executing the *Kārttika* vow. During this time, he spoke on the topics of Kṛṣṇa's *asta-kālika-līlā* (the pastimes of the Lord executed during the day's eight divisions.) On the 29th of October, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura discovered the actual site where Śrīla Rūpa Gosvāmī had the *darśana* of the Gopāla Deity in his old age in the Mathurā area.

This Deity of Gopāla has a great history. He was originally established by Vajra, the grandson of Kṛṣṇa. Later, during the Mohammedan era, there was threat of attack and the priest hid Gopāla in the bushes and ran away. When Mādhavendra Purī, the *parama-guru* of Śrī Caitanya Mahāprabhu, came to Vṛndāvana, Gopāla appeared to him in a dream, told him of his location, and asked him to install him once again on the top of Govardhana Hill. Mādhavendra Purī built a temple, held a magnificent installation ceremony with hundreds of buckets of water and mountains of *prasādam*, and established a very high standard of Deity worship. When Śrī Caitanya Mahāprabhu came to Vṛndāvana, in the mood of a humble devotee, He did not want to put His feet on Govardhana Hill. Therefore the Deity, on the pretext of an imminent attack by some Turkish soldiers, descended to the village of Ganthuligrama and gave His *darśana* to (or took *darśana* of) the ecstatic Śrī Caitanya Mahāprabhu for three days. Later Gopāla returned to His place on Govardhana Hill. In their old age Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī also wanted to receive the *darśana* of Lord Gopāla, but following in the footsteps of Śrī Caitanya Mahāprabhu they did not want to step on Govardhana Hill. Therefore, the Deity made an arrangement for them as well, by descending to Mathurā and staying in the temple of Vitthaleśvara for one full month. A huge procession of spiritual luminaries accompanied Śrīla Rūpa and Śrīla Sanātana Gosvāmīs to Mathurā and stayed with them there. Gopāla Bhaṭṭa Gosvāmī, Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī, Lokanātha dāsa Gosvāmī, Bhūgarbha Gosvāmī, Śrīla Jīva Gosvāmī, Śrī Yādava Ācārya, and many other exalted Vaiṣṇavas were all present. Toward the end of 1934 Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura directed his European preachers to deliver lectures in the German universities, where there was much interest in Sanskrit and Vedic culture.

In January of 1935 the Governor of Bengal, Sir John Anderson came to Māyāpur and heard about the Holy Dhāma from Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. In February the 61st birthday of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura was celebrated in Jagannātha Purī, the place of his appearance, and a large meeting was convened, chaired by the king of Jagannātha Purī. That was the year that Śrīla Prabhupāda

composed his poem and essay, which he submitted to the *Harmonist* for publication. One stanza was particularly pleasing to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura:

*Absolute is sentient
Thou has proved,
Impersonal calamity
Thou hast moved.*

He liked it so much that he showed it to everyone who came to see him. One of Prabhupāda's God-brothers compared it to the incident of Śrīla Rūpa Gosvāmī's composing a verse revealing his understanding of the inner thinking of Śrī Caitanya Mahāprabhu, and Śrīla Sarasvatī Ṭhākura liked the essay very much also. He instructed the editor of *The Harmonist*, "Whatever he writes, publish it."

On the day after the *Vyāsa-pūjā* ceremony, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura led his followers on a circumambulation of Puruṣottama-dhāma, Jagannātha Purī, and spoke to them about its glories. On *Gaura Pūrṇimā* he was visited in Māyāpur by the King of Tripura, who opened the gate of the Yogapīṭha Temple. In April he traveled to Gayā, where he opened a center, saw Śrī Caitanya Mahāprabhu's places of preaching and gave wonderful lectures to a sophisticated and learned audience. To further spread the waves of Lord Caitanya's mission, he sent preachers to Burma in the same month. In June he broadcast, for perhaps the first time, by radio, *Harināma Saṅkīrtana* from the Indian Broadcasting Service Center in Calcutta. This led to regular Sunday broadcasts of various Gauḍīya functions like live broadcasts of *saṅkīrtana* and *bhajana* from different parts of Calcutta, the *Janmāṣṭamī* celebration, *Nanda-utsav*, *Rādhāṣṭamī* and the Appearance Celebration of Śrīla Bhaktivinoda Ṭhākura.

In September the complete edition of the *Śrīmad-Bhāgavatam* was published in 12 Cantos with elaborate indexes, word meanings, Bengali translation, Śrīla Viśvanātha Cakravartī Ṭhākura's *Sārātha varṣiṇī* commentary, Śrīla Madhvācārya's purports and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's own *Vivṛiti* commentary.

In October Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura stayed in Rādhākuṇḍa, Vṛndāvana, for one month and lived in a small one-storied house

which Śrīla Bhaktivinoda Ṭhākura had constructed. He spoke to the assembled devotees on the *Upaniṣads*, *Caitanya-caritāmṛta*, and *Śrīmad-Bhāgavatam*, and he installed Deities at the Kuñja-behārī Math. It was at this time that Śrīla Prabhupāda met with Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and heard the prophetic comment, "*Āgun jvalbe*": "There will be fire", in connection with the fighting over rooms which had broken out amongst Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's disciples at the Baghbazar Gauḍīya Math. "When we were living in a rented house," he said, "if we could collect two hundred or three hundred rupees we were living very nicely at Ultadanga. We were happier then. But since we have been given this marble palace in Baghbazar, there is friction between our men. Who will occupy this room? Who will occupy that room? Who will be the proprietor of this room? Everyone is planning in different ways. It would be better to take the marble from the walls and secure money. If I could do this and print books, that would be better." Then he turned to Śrīla Prabhupāda and said, "*Āmar icchā chila kichu bai karānā*": "**I had a desire to print some books. If you ever get money, print books.**" Thus, important seeds were planted. On November 6th Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura established a *puṣpa samādhi* for Śrīla Bhaktivinoda Ṭhākura at Kuñja-bihārī Math in Rādhā-kuṇḍa, and following this, he preached in Delhi and Gāya. News came regarding preaching successes in Burma and notable discussions were held with a number of western scholars. In December he went to Patna and Allahabad, and in Allahabad delivered discourses on the instructions of Śrī Caitanya Mahāprabhu to Śrīla Rūpa Gosvāmī on the original site.

1936 was to be the last year of the intense preaching which had resulted in 64 temples being established in India and abroad. During this final year Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura met with many scholars, installed Deities, established more temples and preached widely in Māyāpura, Cuttack, Purī (for 100 days), Ālālanātha, Dacca, Kurukṣetra, Darjeeling, Mathurā, Vṛndāvana (where he established a *bhajana kutir* at Govardhana) and then back to Calcutta, where he was constantly engaged in preaching. A doctor named Śivapada Bhaṭṭācārya tried to restrain him from so much lecturing, due to his heart condition, but Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura replied to his entreaties, "Life

is for the glorification of topics on Hari. If that is stopped, then what need is there to carry on life." In that same year in discourses in Dacca he had made some revealing remarks in the same line:

"Physical illness with *Hari-bhajana* is preferred to physical fitness sans *Hari-bhajana*."

"Our span of life on earth is short. Our life will be crowned with success if the body wears out with constant discourses on Hari."

He also uttered some other aphoristic remarks at these Dacca meetings, which due to their pithy and *sutra*-like nature remind one of the renowned Canakya Paṇḍita, had Canakya been a pure devotee of Kṛṣṇa.

"We are here on earth not to work as artisans for making big buildings with wood and stone but to work only as messengers of the teachings of Śrī Caitanya Deva."

"We are put to test and trial in this world. Only those who attend the *kīrtana* of the devotees can succeed."

"A sychophant is neither a guru or a preacher."

"To transform the adverse desires of the *jīvas* is the supreme duty of the most merciful. To rescue one person from the stronghold of Mahāmāyā is an act of superb benevolence, far superior to opening innumerable hospitals."

"Every spot on earth where discourses on God are held is a place of pilgrimage."

"Possession of objects not related to Kṛṣṇa is our main malady."

"Let me not desire anything but the highest good for my worst enemies."

"Unless we are devoted to God, secularism shall not leave us."

"As dalliance with the body in luxury increases, so wanes the spirit of service for the Lord."

"Those favored by God find their paths set by thorns."

"There is no peace or happiness in our worldly life. Circumstances create turmoil and annoyance."

"Chant the *mahā-mantra* loudly and with attachment. This will drive away inertia, worldly evils and pests."

"Be indifferent to bazaar gossips, stick firmly to your cherished goals, no lack or impediments of the world will ever stand in your way."

"Pay due respects to the extroverts of the world, but do not be appreciative of their manners and conduct. They are to be shaken off from your mind."

"A devotee feels the presence of God everywhere, but one averse to the Lord denies His existence anywhere."

"You cannot appreciate transcendental matters with the reasoning of the world. It is sheer nonsense to decry them with the measuring stick of your intellect."

"To recite the name of Śrī Kṛṣṇa is *bhakti*."

In October Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura sent Bhakti Saranga Mahārāja to preach in England and, if possible, America. His other preachers had not been able to accomplish anything very substantial after three years of preaching. They had met many scholars and dignitaries, and there was one woman who had started a center in England, but beyond that none of their preaching had established any sizeable centers, despite great expenditure on the effort.

When Bhakti Saranga Mahārāja later met Lord Zetland, who had very favorably received the first preachers and arranged various conferences for them, the English lord had asked him, "Swamiji, can you make us into *brāhmaṇas*?" The reply was forthcoming, "Yes, why not." When the lord inquired about the restrictions, Bhakti Saranga Mahārāja replied, "No meat-eating, no illicit sex, no intoxication and no gambling."

"Impossible!" came the astounded reply. And that had reflected the conclusion of those preachers—that to actually turn *mlecchas* (meat-eaters) into followers of Vedic culture was practically impossible. It continued to appear impossible with the exception of the English lady and some German scholars who became Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's disciples, until Śrīla Prabhupāda came to the West and exhibited the transcendental empowerment bestowed upon him by the grace of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and Lord Gaurāṅga!

The Final Days

In October Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura went to Jagannātha Purī, and there he exhibited his pastime of illness for some time. At the Chatak-parvata in Jagannātha Purī, which is considered to be non-different than Giri-Govardhana, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura observed Madhvācārya's Appearance Day celebration and chanted verses specified for such occasions from the writings of Śrīla Rūpa and Śrīla Raghunātha dāsa Gosvāmī's writings. He also held a similar festival for his spiritual master, Śrīla Gaura Kiśora dāsa Bābājī Mahārāja.

While he was passing his days in Purī, he was often heard to utter phrases from the verses of Śrīla Rūpa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī:

pratyāsāṁ me tvaṁ kuru govardhana purnām
 "Oh Govardhana! Please fulfill my desire."

nijanikatanivāsaṁ dehi govardhana tvaṁ
 "Oh Govardhana! Please give me a dwelling place on the banks of the pond nearby You."

He also said pointedly, "You all take to sincere *Hari-bhajana*. There are not many more days." He gave lectures in Purī for about a month and a half, and then on December 6th he left Purī for Calcutta.

At the Purī station he was paid respects by many distinguished persons, especially due to their appreciation of his monumental activities of preaching Śrī Caitanya Mahāprabhu's message in India, as well as abroad. Along the route there was a stop in Cuttack, where he was met by Professor Sanyal and other followers, and in Calcutta many devotees greeted him at Howrah Station and brought him to the Gauḍīya Math at Baghazar. There he gave a lecture which lasted over an hour, and he covered many profound topics. He spoke of the importance of good association, the mystery of Lord Caitanya's madness-in-separation in Purī during the last days at the Gambhīrā in the association of Śrīla Svarūpa Dāmodara and Śrīla Rāmānanda Rāya. He spoke of the guru's vision of seeing his guru everywhere:

"It is my Gurudeva who is graciously present in all these different forms. If he is not graciously present in all these different forms who would

then preserve me? Those whom my Gurudeva has made his own are my saviors. The order of the gurus who have in their nature the protecting power of the Divinity, are always present in different forms and figures to bestow their mercy on me. All of them are specific manifestations of Śrī Guru who confers spiritual knowledge ... The transcendental reflections, which are also of the nature of supporters, are the worship of the Divinity, which appear in the different planes of cognitive existences, are my Gurudeva in His different forms. He who is constantly showing us how to serve Godhead throughout life, is no other than our Śrī Gurudeva. Śrī Gurudeva is present in every object as the supporting principle. He is graciously present in every object."

*cūta-priyāla panasāsana-kovidāra
jambv-arka-bilva-bakulāmra-kadamba-nīpāḥ
ye 'nye parārtha-bhava-kā yamunopakūlāḥ
śāmsantu kṛṣṇa-pada-vīm̐ rahitātmanām̐ naḥ*

"O Cūta, O Priyāla, O Panasa, Āsana and Kovidāra, O Jambu, O Arka, O Bilva, Bakula and Āmra, O Kadamba and Nīpa and all you other plants and trees living by the banks of the Yamunā who have dedicated your very existence to the welfare of others, we *gopīs* have lost our minds, so please tell us where Kṛṣṇa has gone." (S.B. 10.30.9) Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura also discussed the danger of discussing other topics, after having admitted the topics of the Supreme Lord are "superior", thereby indicating that other topics in connection with the Lord are "inferior".

He quoted the line from Raghunātha dāsa Gosvāmī's *Manaḥ Śikṣā: sadā dambham hitvā*-always give up pride. He discussed the necessity of being careful about offenses to Vaiṣṇavas, especially in connection to the *brahmāṇḍa brahmite* verse from the *Caitanya-caritāmṛta*, particularly describing the dangerous creepers of adoration, profit and distinction. He quoted from Śrīla Bhaktivinoda Ṭhākura's *Śaraṇāgati* from the *Dainya* (Humility) section, which begins *āmāra jīvana sadā pāpe rata nāhiko puṇyera leśa*-"I am an impious sinner and have caused others great anxiety and trouble", in which Śrīla Bhaktivinoda Ṭhākura feels himself to be a grossly sinful, materialistic person. The translation which perfectly describes the life of an envious materialist serves to instruct us

what qualities must be overcome in our endeavor for self-realization and which a self-realized person, in his humility, feels that he still possesses:

1. I am an impious sinner and have caused others great anxiety and trouble.
2. I have never hesitated to perform sinful acts for my own enjoyment. Devoid of all compassion, concerned only with my own selfish interests, I am remorseful seeing others happy. I am a perpetual liar, and the misery of others is a source of great pleasure for me.
3. The material desires in my heart are unlimited. I am wrathful, devoted to false pride and arrogance, intoxicated by vanity and bewildered by worldly affairs. Envy and egotism are the ornaments I wear.
4. Ruined by laziness and sleep, I resist all pious deeds; yet I am very active and enthusiastic to perform wicked acts. For worldly fame and reputation I engage in the practice of deceitfulness. Thus I am destroyed by my own greed and am always lustful.
5. A vile, wicked man such as this, rejected by godly people, is a constant offender. I am such a person, devoid of all good works, forever inclined toward evil, worn out and wasted by various miseries.
6. Now in old age, deprived of all means of success, humbled and poor, Bhaktivinoda submits his tale of grief at the feet of the Supreme Lord.

It is clear from these themes, that aside from personally feeling a state of profound humility, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura was discussing the giving up of pride, the weeds that choke the creeper of devotion and the above verses were a profound instruction and warning to his disciples about how to cultivate bhakti with great humility themselves. He was aware of the fire of ordeal that was to come for them

collectively and individually. Therefore, he identified the anārthas and explained how to remove them without falling prey to arrogance or envy of others. The great ācārya who was now soon to depart was giving essential instructions about the pitfalls that would ensnare many of his disciples.

[In the same manner in Śrīla Prabhupāda's last days he gave many warnings about cooperation and not allowing ourselves to be falsely motivated by pride or egotism. Similarly he exhibited extreme humility, asking his God-brothers to forgive him for his offenses, saying that he had been proud, etc. And we see how cogent and important these warnings by the self-realized ācāryas are, who although having personally transcended such petty problems of heart, can clearly see the absolute necessity to warn their neophyte disciples about the stumbling blocks on the path of *bhakti*, both by example and precept.]

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura elaborated on these themes in Dacca in 1935:

"Look within. Amend yourself, rather than pry into the frailties of others."

"In this world of Māyā, averse to the Lord, full of trials and tribulations, only patience, humility and respect for others are our friends for *Hari-bhajana*."

"The Lord, Gaurasundara, puts His devotees in various difficulties and associations to test their patience and strength of mind. Success depends on their good fortune."

"When faults in others misguide and delude you-have patience, introspect, find faults in yourself. Know that others cannot harm you unless you harm yourself."

"I wish that every selfless, tender-hearted person of Gauḍīya Math will be prepared to shed two hundred gallons of blood for the nourishment of the spiritual corpus of every individual of this world."

That evening Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gave another long lecture which centered on the theme of how to deal with an unwieldy mind. He again referred to the first verse of *Manah Śikṣā* by Raghunātha dāsa Gosvāmī:

"O Mind! My brother! I fall down at your feet and beg you to relish

unprecedented and excessive *rati* (*bhāva*) in the constant remembrance of the spiritual master, the cows, the cowherdsmen, and the milkmaids of Vraja, the loving devotees of Lord Kṛṣṇa, the pure *brāhmaṇas*, the living *mantra* (heard from the divine master which releases the mind from *māyā*'s bondage), the Holy Names of Kṛṣṇa and the divine youthful couple of Vraja, **casting aside all thoughts of pride (egoism) of the mundane plane, at all times and under all circumstances."**

He also referred to Śrīla Bhaktivinoda Ṭhākura's song from the *Gītāvalī* under the topic of *śreyo-nirnaya* (spiritual welfare) which begins: *bhaja re bhaja re āmār mana ati manda*: "Worship, O worship, extremely wicked mind." He explained the song in some detail, especially the first verse:

bhaja re bhaja re āmār mana ati manda
(bhajan binā gati nāi re)
(bhaja) braja-bane rādhā-kṛṣṇa caraṇāravinda
jñāna-karma pari hari re
(bhaja) braja-bane rādhā-kṛṣṇa

"O my mind, how wicked (foolish) you are. Just worship the lotus feet of Rādhā and Kṛṣṇa in the forests of Vraja. Without such worship there is no means of spiritual advancement. Give up all speculative knowledge and materialistic activities and just worship Rādhā and Kṛṣṇa in the forests of Vraja."

On the 13th day of December, 1936 at the Gauḍīya Math's Auditory Hall, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gave a very long lecture in which he covered a wide range of topics, touching again and again on the theme of the danger of worldliness encroaching on one's spiritual endeavors. He quoted a song he had written called *Nirjana Anārtha*:

tomāra kanaka, bhogera janaka,
kanakera dvāre sevaka mādharma;
kāminira kāma, nahe tava dhāma,
tāhāra mālīka kevala yādava.
pratisthāsātaru, jaḍamāyā-maru,
nā pela rāvāna yujhiyā rāghava;
vaiṣṇavi pratisthā, tā'te kara nisthā

tāhā nā bhajile alhibe raurava

"Your gold is the progenitor of enjoyment-serve Mādhava with gold. The desire in your heart for beautiful women is not for you-their only proprietor is Yādava. The tree of desire for fame is the desert of the illusory energy. Rāvaṇa did not get it by struggling against Rāghava. Be dedicated to the fame of a Vaiṣṇava. If you do not worship that, you will go to hell (*raurava*)."

[In the Fifth Canto of *Śrīmad-Bhāgavatam* (5.26.10), the type of person who deserves to go to the hell of *Raurava* is described as follows:]

"A person who accepts this body as his self works very hard day and night for money to maintain his own body and the bodies of his wife and children. While working to maintain himself and his family, he may commit violence against other living entities. Such a person is forced to give up his body and his family at the time of death, **he suffers reaction for his envy of other creatures by being thrown into the hell called *Raurava*.**"

Again the theme of ridding oneself of *anāṛthas* was strongly being preached by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Compassionately, he was urging everyone to give up pride and envy and simply immerse themselves in spreading the glories of the Lord. His mission had become an immense vehicle for this. He didn't want it to fail. He quoted multiple sources to establish the point of single-minded devotion to Kṛṣṇa.

Finally, he concluded:

"We are all sojourners on the path of death. Everyone has to die; therefore, in this state of life whether one is male or female, high or low, king or subject, rich or poor, learned or foolish-everyone can make this very rare human form of life successful by becoming a servant of the servant of the eternally pure, completely blissful Śrī Hari. Even in this conditioned life one can become liberated. Therefore, it is overwhelmingly necessary to try ..."

On December 23rd, eight days before entering the eternal pastimes of the Lord, he made the following remarks:

"I have given anxiety to many people, as I have been compelled to speak genuinely truthful words, and as I have told people to worship Hari without any hypocrisy. There are possibly many people who even

consider me to be an enemy. So that they may become eager to perform the sincere service of Śrī Krishna, freed from other desires and deceitfulness, I have given various types of anxieties to numerous people. One day or another they will certainly be able to understand this.

"With great enthusiasm preach the words of Śrī Rūpa Raghunātha to everyone. Our ultimately desirable object is to become the dust at the lotus feet of the followers of Śrī Rūpa. All of you remain united in allegiance to the *Āśraya-vigraha* (spiritual master) in order to satisfy the senses of the Transcendental Entity of Non-Dual Knowledge. Everyone, with the sole view of worshipping Hari, will carry on life in this temporary, two-day material existence in any way possible. **Do not give up the worship of Hari even amidst hundreds of dangers, hundreds of insults or hundreds of persecutions. Do not become unenthusiastic upon seeing that the majority of people in this world are not accepting the message of Krishna's sincere worship. Never give up the audition and glorification of the topics of Krishna. They are your own personal worship and your very all and all. Being humble like a blade of grass and patient like a tree, constantly glorify Hari.**

"We are nurturing a desire to dedicate this good-for-nothing body in the *samkīrtana-sacrifice* of Śrī Krishna Chaitanya and His associates. We are not at all desirous of any heroism in fruitive actions or religion, but our real condition is to be the dust at the lotus feet of Śrī Rūpa Prabhu birth after birth-this is our all and all. The line of Bhaktivinode will never be closed. With even more enthusiasm you should become engaged in preaching the desire of Bhaktivinode's heart. Amongst you there are many capable and accomplished men. We have no other desire at all, these are our only words:

*adadānastrinaṁ dantairidaṁ yāce punaḥ punaḥ;
śrīmadrūpapadāmbhojadhuliḥ śyām janma-janmani.*

'Taking a blade of grass between my teeth I fall down and again and again pray that I may become the dust at the feet of Śrīmad Rūpa birth after birth:

"There are various types of inconveniences while staying in this world, but there is no need for us to become extremely afflicted by these

inconveniences or to try to dispel these inconveniences. While staying here it is necessary for us to gain an introduction to what our eternal life will be and to what Entity we will attain to after all these inconveniences have been removed. Here, it is compulsory to make decisions about all those objects which attract and repel us in various ways-both that which I want and do not want. We will be drawn by the attractions and repulsions of this place to the same degree as the amount of intervening distance there is between us and the lotus feet of Krishna. When we go beyond the attractions and repulsions of this world and are attracted by the Transcendental Name, then the topics about the mellow of service to Krishna can be understood. At the present time the topics about Krishna are greatly startling and perplexing. Adventitious occurrences are obstructing our eternally needed realization. To eliminate these, everyone who holds the name of a human being is more or less consciously or unconsciously engaged in a struggle. To enter into that eternally needed kingdom beyond all duality is our only necessity. **"In this world we do not have any attachment or aversion towards anybody. All the arrangements of this world are momentary. That supreme desideratum is indispensably necessary for every single person. May all of you, with one aim and in a single voice, attain the right of serving the original *Āśraya-vigraha*. May the flow of thought of Śrī Rūpa's followers stream over the world. May we never, in any condition whatsoever, show aversion to the sacrifice of chanting the seven-tongued samkīrtana of Śrī Krishna. If there is ever increasing attachment for this, perfection on all sides will be achieved. May all of you, by the earnest pursuance of Śrī Rūpa's followers, preach the words of Śrī Rūpa-Raghunātha in a fearless voice with supreme enthusiasm."**

DISAPPEARANCE-NITYA LILA

On the morning of December 31, 1936, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīpāda B. R. Śrīdhara Mahārāja to sing *Śrī Rūpa Mañjarī* by Śrīla Narottama dāsa Ṭhākura and Śrīpāda Navin Krishna Vidyalankar to sing the *Śikṣāṣṭaka*. In the forenoon he requested the Editor of the *Gauḍīya* magazine to see to it that the *Vaiṣṇava Manjusha* (Casket of Vaiṣṇava Vocabulary) would be compiled and published. In his last days he had specifically requested that his disciples form a

Governing Body Commission (GBC) of 10 or 12 devotees to manage the Society's affairs.

Two of his last statements were, "Love and rupture-both should have the same end in view. Ṭhākura Narottama lived on the principles of Rūpa-Raghunātha. It is good to follow that path." To all he announced, "Please accept my blessings to you all, present and absent. Please bear in mind-our sole duty and religion is to spread and propagate service to the Lord and His devotees."

Thus, the great *ācārya*, the *simha-guru*, the uncompromising *sādhu*, the "Vaikuntha man" as Śrīla Prabhupāda once described him the tireless preacher of the pure teachings of Śrī Caitanya Mahāprabhu left this material world uttering the name of Kṛṣṇa at about 5:30 A.M. on Thursday, January 1st, 1937, and entered the pastimes of the Supreme Lord, having firmly established the foundation of a spiritual movement, which would be carried around the world by his pure servant, His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, the Founder/Ācārya of the International Society for Krishna Consciousness.

SAMĀDHI

After Om Viṣṇupāda (108) Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja Prabhupāda's disappearance pastime, his transcendental body was worshipped with scented oil, flowers and sandalwood paste. Then his spiritual body was brought before the Deities in the Śrī Sarasvata Auditory Hall and decorated with flowers, garlands and cloth. There the appropriate worship and *ārati* was performed.

After this, an immense *saṅkīrtana* procession carried the divine form to Sealdah Railway Station. Along the way, thousands had a final *darśana*. From Krishnanagar he was moved by motor car to Svarupganj and carried with a *saṅkīrtana* procession to Śrīdhāma Māyāpur. A huge crowd of devotees and onlookers had gathered, and there was an immense outpouring of grief and separation, but simultaneously a constant glorification of the Holy Name of Kṛṣṇa.

First, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura was brought to the Yogapīṭha, then to Śrīvāsāngana, and then to Śrī Advaita Bhavana. Finally, he was brought to Śrī Vrajapattana, the place of his intense *bhajana* where he had performed the vow of chanting a billion names.

He was taken to the front of the *samādhi* of Oṃ Viṣṇupada Gaura Kiśora dāsa Bābājī Mahārāja by the banks of Rādhā-kuṇḍa and then to the Śrī Avidyāharana Natya Mandira where tremendous *kīrtana* was held for the whole night.

The work on the *samādhi* was immediately begun by *sannyāsīs*, *bābājīs*, *brahmacārīs*, *gṛhasthas* and *vānaprasthas* who had all taken shelter at his lotus feet. At the end of the night *samādhi mantras* were written on his body according to the directions of the *Samskara Dipika* by Śrīla Gopāla Bhaṭṭa Gosvāmī. His spiritual body was then brought to the *samādhi* site and placed on a throne of white marble. His feet were anointed with *aguru* and sandalwood paste, and the flowers offered to his feet collected. Flower garlands were offered around his neck, and *tulasī* plants were sown on all sides. His favorite songs were sung: Śrī *Rūpa Mañjarī*, *Svānanda-sukhada-kuñja-manohara*, and *Yaśomatī-nandana*. Then, chanting *ye ānilo prema dhana*, the devotees circumambulated the *samādhi* site four times. The *samādhi* was covered with earth and surrounded by *tulasī* on all four sides, marked with the sign of *tilaka* and covered with flower garlands. Then a fire sacrifice, offering of *bhoga* and *ārati* were performed, and there were readings from the Disappearance of Śrīla Haridāsa Ṭhākura and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's poems from the end of his *Anubhāṣya*.

Thus, the "*ācārya-sun*", as he had been called by his father Śrīla Bhaktivinoda Ṭhākura, passed from earthly vision, and he entered the eternal pastimes of the Lord.

His Contributions Summarized

His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda especially commented on Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's powerful preaching against caste-ism and *sahajiyās*, and how effective he was at debunking these very strongly rooted influences in Indian cultural and

religious traditions. This was practically one of his most important contributions, coupled with his constant axe blows against the impersonalists and voidists.

He also did much to establish a unifying influence on the various Vaiṣṇava sects by stressing the points of agreement shared by the four major *sampradāyas*. He published the writings of the other Vaiṣṇava *ācāryas*, especially Śrīla Madhvācārya and Śrīla Rāmānujācārya and also published accounts of their lives.

In his travels throughout India and especially South India, he enjoyed a reputation as an incredibly powerful debator, and received the title "*simha-guru*"-lion guru. Various proponents of the Māyāvādī school would cross the street rather than confront him, and he was known to accost such scholars and chastise them for cheating the innocent public with false philosophy.

He established 64 temples, 17 in Navadvīpa-Maṇḍala, including the 29-pinnacled Śrī Chaitanya Math, Śrī Advaita Bhavana, Śrī Śrīvāsāṅgana, the large temple at the site of the Yogapīṭha, which was opened by the King of Tripura in 1935, Svānanda-sukhada-kuñja, the place of *bhajana* and *samādhi* of Śrīla Bhaktivinoda Ṭhākura, Modadruma Gauḍīya Math, the site of Vṛndāvana dāsa Ṭhākura's appearance, and many others.

He established 13 more in other parts of Gauda-maṇḍala and Bengal, notably Śrī Gauḍīya Math in Calcutta, first established at No. 1 Ultadanga Junction Road in 1920, and which later shifted to the marble temple in Baghbazar. Five more were established in Śrī Kṣetra-maṇḍala at Purī, Ālālanātha, Bhuvaneswar, and Cuttack. In Vraja-maṇḍala 10 temples were established in Vṛndāvana, Mathurā, Varṣāṇā, Nandagrama, Hodal, Govardhana, Rādhākuṇḍa, etc. 14 more were established in other important sites in India: Assam, Madras, Bihar, Benares, Allahabad, Naimisaranya, Haridwar, Delhi, Kurukṣetra, Balesvara, Bombay, Gayā, and Kovuur, the site of the talks between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya.

Outside of India temples were established in Rangoon, and small centers in London and Germany.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura established many presses and printed thousands of books. In 1928 he even established a daily newspaper called the *Nadia Prakash*. When challenged how it was

possible to publish a daily newspaper about God, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explained how this world was a small place, only one quarter of the creation, compared to the spiritual world which comprises the other three quarters. He further replied, "Here in this world there are thousands of newspapers and magazines reporting the stale, repetitious happenings of this limited space. So for reporting the news of the unlimited spiritual realm, concerning the eternal, ever-fresh Supreme Personality of Godhead, we could publish a newspaper at every second, what to speak of daily."

His presses were the Bhagawat Yantra (Bhagawat Press) established in Calcutta in 1913, the Gauḍīya Printing Works established in Calcutta in 1923, the Nadia Prakash Printing Press established in Māyāpura in 1928, and the Paramartha Printing Works, established in 1936 in Cuttack, Orissa.

He published the following magazines: *Sajjana Toṣaṇī*, established in 1881 by Śrīla Bhaktivinoda Ṭhākura (later taken over by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and re-named *The Harmonist*, an English monthly); *The Gauḍīya*, his first magazine, established in 1922 as the official weekly journal of the Gauḍīya Math; *The Nadia Prakash*, established in 1926 initially as a English/Bengali magazine, but later a daily newspaper; *The Bhāgavata*, established in 1931, as a Hindi fortnightly; *The Paramartha*, established in 1932, a fortnightly Oriyan magazine; and *Kīrtana*, established in 1932, an Assamese monthly.

He personally wrote over 108 essays and books (listed fully in Appendix 1) and aside from these, he also published hundreds of articles in the *Sajjana Toṣaṇī*, *Nivedana*, *Gauḍīya*, and *Nadiya Prakash*.

Apart from his own writing, he also published many other books: the *Bhagavad-gītā* with commentary by Śrīla Visvanātha Cakravartī Ṭhākura, Śrīla Bhaktivinoda Ṭhākura, etc., 12 Cantos of *Śrīmad-Bhāgavatam*, with commentary by Śrīla Bhaktivinoda Ṭhākura, Śrīla Viśvanātha Cakravartī Ṭhākura, Śrīla Madhvācārya and others, the *Caitanya-bhāgavata* with his *Gauḍīya Bhāṣya*, the *Śrī Caitanya Candrāmṛta* and *Navadvīpa-Sataka* by Śrīla Prabhodānanda Sarasvatī, the *Vedānta-tattvasara* by Śrīla Rāmānujācārya, the *Mani-mañjarī* by Śrīla Madhvācārya, the *Sadacara-smṛti* by Śrīla Madhvācārya, the *Navadvīpa-dhāma-granthamala* by Śrīla Bhaktivinoda Ṭhākura, an

English version of the *Śrī Caitanya-bhāgavata* and 20,000 copies of Śrīla Narottama dāsa Ṭhākura's *Prema-bhakti-candrikā*, the *Śrī Caitanya Maṅgala* by Locana dāsa Ṭhākura, the *Brahmā-saṁhitā* with Śrīla Jīva Gosvāmī's comments and his own *Gauḍīya Bhāṣya*. He also edited countless other books by his father and was prepared to do much more. He met with many scholars, leaders and educators and established Kṛṣṇa consciousness as a great science, worthy of the highest esteem. He had interviews and debates with the *ācāryas* of other schools of thought and was never defeated, thus establishing the *acintya-bhedābheda-tattva* philosophy of Śrī Caitanya Mahāprabhu as the supreme doctrine of all time.

He also propagated theistic displays and diorama exhibitions in Kurukṣetra in 1928, 1933, and 1936, in Māyāpur in 1930, in Calcutta in 1930, 1931, in Dacca in 1933, in Patna, Bihar in 1933, in Kāśī (Benares) in 1933 and in Prayāga (Allahabad) in 1936. These exhibitions were free and were staged with the help of toys, dolls, pictures, writings and even mechanical devices for moving the dolls, describing the *līlās* of Lord Kṛṣṇa, Lord Caitanya, etc. Generally, these exhibitions were held for 15 days, but occasionally longer, according to popular demand.

He also established several important *parikramas* of the *Dhāmas*, especially the *Navadvīpa Dhāma Parikrama* and the *Vraja Maṅḍala Parikrama*, which were both originally set in motion by Śrī Caitanya Mahāprabhu Himself, setting the example as the greatest devotee of Kṛṣṇa. The whole purpose of organizing these huge undertakings, in which thousands took part, was to arouse the awareness of the reality of the Lord's pastimes in the minds of the pilgrims. He also discovered many pilgrimage sites of Lord Caitanya and His associates' pastimes and established *Pāda-pīṭhas*, Lotus Feet markers on many sites of Śrī Caitanya Mahāprabhu's preaching pastimes from His pilgrimage tour of India.

Śrīla Sarasvatī Ṭhākura always emphasized *kīrtana* and talks about Kṛṣṇa and called his press the *Brihat Mṛdaṅga*, meaning the Greater Mṛdaṅga, which could be heard far and wide, as opposed to just a few blocks.

He preached the theme of *daivī-varṇāśrama* very vigorously, in the line of Śrīla Bhaktivinoda Ṭhākura, as well as the division of devotional writing into three categories: *sambandha* (establishing one's relationship

with the Lord), *abhidheya* (acting according to one's constitutional relationship with God), and *prayojana* (the ultimate goal of life, love of God). He particularly stressed the line of thought coming down from Śrīla Rūpa Gosvāmī and Śrīla Raghunātha Dāsa Gosvāmī, the *ācāryas* of *abhidheya* and *prayojana-tattvas* respectively.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura was an innovator in many ways. Although *sannyāsīs* traditionally never used any conveyances with the exception of ox-carts, he rode in motor cars, motorized boats, etc. Although *sannyāsīs* never wore sewn cloth, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and his preachers on occasion wore overcoats, *kurtas*, etc. He utilized the radio for broadcasting his message and sent *sannyāsīs* over the sea, which was considered revolutionary. All of this innovation was strictly in the mood of spreading the glories of the Lord and engaging people in Kṛṣṇa consciousness. He adhered strictly to the principles of Gauḍīya Vaiṣṇavism, but with a view to liberate people. His principle of renunciation was the type described by Śrīla Rūpa Gosvāmī-*yukta vairāgya*, engaging the illusory energy fully in the service of Kṛṣṇa. For himself, he was never influenced by any desire for adoration or any other sort of sense gratification, being an eternally liberated servitor of the Lord.

Armed with the books of the Gosvāmīs and Śrīla Bhaktivinoda Ṭhākura, he fought against deviant sects like the Auls, Bauls, Kartabhajas, Neda, Darbesh, Shai, Atitari, Churadhari, and all other malpractices, nonsense theories, Māyāvādīs, atheists, etc. He was indomitable. Once in Dacca, where there was a great prominence of *sahajiyās* and caste conscious people, the word was passed around that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's *sannyāsīs* and *brahmacārīs* should not be given any alms and that the doors should be shut in their faces. When his disciples asked him what to do, he replied that if necessary they should subsist off Ganges water alone, but not to give up distributing Lord Caitanya's message. With great determination, they continued to preach, gradually received help, and ultimately a nice center was established in Dacca, despite so much opposition.

His physical appearance was tall. He had long arms, a slender body, broad forehead, aquiline nose, intense eyes, golden complexion, and he was full of ecstatic love of God. His presence was amiable and majestic.

He was well-versed in all subjects and scriptures, having devoured and memorized many libraries, and was called the "Living Encyclopedia". He knew Sanskrit, Bengali, English, Astronomy, and many other branches of knowledge. He was very courageous, had unlimited capacity for preaching, and was naturally decorated with all 26 qualities of a pure devotee. Śrīla Prabhupāda once commented when asked about His Divine Grace Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, "What can I say? He was a Vaikuṅṭha man!"

Appendix I

List Of The Principal Publications Of Srila Bhaktisiddhanta Sarasvati Thakura With Dates Of Publication

This list is reproduced from *Srila Sarasvati Thakur (A Short Sketch of His Career and Teachings)* by Tridandibhiksu Srimad Bhakti Pradip Tirtha. Printed by Sri Jagajjiban Das at Sri Bhagabat Press, Baghbazar, Calcutta.

('W' written and 'Ed' edited)

W-1886-Prahlada-Charitra (in 5 chapters in Bengali verses)

W-1896-Articles on Astrology published in the monthly magazines 'Brihaspati' and 'Jyotirvid': -(a) Bengali translation and explanation of Bhaskaracharya's Siddhanta-Shiromani Goladhyaya with Basanabhasya, (b) Bengali translation of Ravichandrasayanaspastha, Laghujatak with annotation of Bhattotpala, (c) Bengali translation of Laghuparashariya or Ududaya-Pradip with Bhairava Datta's annotation, (d) Whole of Bhauma-Siddhanta, according to Western calculation, (e) Whole of Arya-Siddhanta by Aryabhata, (f) Paramadishwara's Bhatta, Dipika-Tika, Dinakaumudi, Chamatkara-Chitamoni, Jyotish-Tatwa-Samhita

W-1897-Sanskrit Bhaktamal (a review, in Sajjana-toshani 8/4)

W-1899-Srīman Nathamuni (in Sajjanatoshani from 10/3)

Ed.-1899-Nivedana (a weekly journal, the spiritual portion)

W-1899-Yamunacharya (in Sajjanatoshani from 10/50)

W-1899-Srī Ramanujacharya (in Sajjanatoshani from 11/8)

W-1900-Bange Samajikata (a review of the society and religious sects of Bengal, in Bengali)

W-1911-Truth regarding the comparative position between a Brahmana and a Vaishnava (in Bengali)

W-1913-Sept. 7 1913-June 14 1915-Srī Chaitanya-Charitamrita (commentary named 'Anubhasya')

W-1914 (finished on Aug. 28)-Anuvritti (explanation of Upadeshamrita)

Ed.-1914-Gaura-Krishnodaya (an epic composed by Govindadas an Utkal poet)

Ed.-1914-Srīmad Bhagavad-Gītā (with annotation by Srīla Vishvanath Chakravarty and translation by Srīla Thakur Bhaktivinode)

Ed.-1914-Nabadwip Panjika (pocket edition)

W-1914-Sangita-Madhava (a poem in Sanskrit, published in Sajjanatoshani 18th year)

1915-1916-Srī Sajjanatoshani (from the 18th year, edited and published the following articles):

Purvabhash, Pranir Prati Daya, Madhvamuni-Charit, Books on Bhakti in the Visvavidyalaya (university), Thakurer Smriti-Samiti, Divyasuri or Alvar, Jayatirtha, Godadevi, Pancharatrik Adhikar, Prapti Svika, Vaishnava-Smriti, Srī Patrikar Katha, Bhaktanghirenu, Kulashekhar, Samayik Prasanga, Srī Gauranga, Abhakti-marga, Vishnucitta, Pratikul Matavad, Krishnadas Babaji,

Toshanir Katha, Gurusvarup, Prabodhananda, Bhaktimarga, Samalochana, Toshani-Prasanga, Artha and Anartha, BaddhaTatastha and Mukta, Gohite Purvadesh, Prakrita and Aprakrita, Antardwip, Prakat-Purnima, Chaitanyabda, Upakurvan, Varshashesh.

1916-1917-Sajjanatoshani (19th year) Articles:

Navavarsha, Asaner Katha, Samayik Prasanga, Acharya-Sanatan, Videshe Gaura Katha, Samalochana, Amar Prabhur Katha (life of Om Vishnupad Paramahansa Śrīla Gaurakishore das Gosvami Maharaj), Vaishnaver Vishaya, Gurusvarup (a query), Vaishnava-Vamsha, Viraha-Mahotsava, Sri Patrikar Ukti, Prakrita-Rasa Shata-Dushani (refutation of the wrong-mentality of the Prakrita-Sahajiya-Sampradaya), Duiti Ullekh, Ganer Adhikari Ke?, Sadachar, Amaya, Prathana Rasa-Vivriti (an explanation of Srila Narottama Thakur's 'Prarthana'), Pratibandhak, Bhai Sahajiya, Varshashesh.

1917-1918-Sajjanatoshani (20th year) Articles:

Navavarsha, Samlochana, Samayik Prasanga, SajjanKripalu, Shati-Parinata Jagat, Sajjan Akritadroha, Prarthana-Rasa-Vivriti, Sajan Satyasar, Prakrita Shudra Vaishnava Nahe, Nagarimangalya, Sajjan Sama, Sajan Nirdosha, Sajjan Vadanya, Bhadatiya Bhakta Nahe, Sajan Mridu, Sajan Akinchan, Sajan Shuchi, Vaishnava Darshan (a lecture delivered in Sahitya-Sabha in the Town Hall of Krishnagar in March 1918), Varshashesh

1918-1919-Sajjanatoshani (21 st year) Articles:

Navavarsha, Sajan Sarvopakarak, Sajan Shanta, Sri Gaura Ki Vastu?, Sajjan Krishnaikasharan, Sajan Akam, Sajjan Niriha, Sajjan Sthir, Sajan Vijita Shadgun, Sri Murti and mayavad, Sri Vishva Vaishnava Raj Sabha, Sajan Mitabhuk, Bhaktisiddhanta, Sajan Apramatta.

1919-1920-Sajjanatoshani (22nd year) Articles:

Varshodghata, Sajan Manad, Sajjan Amani, Sajan Gambhir, Sajan Karun, Sajan Maitra, Kal-Sanjnaya Nama, Shaukra and Vrttigata Varnabhed, Karmir Kanakadi, Gurudas, Dasha, Dikshita.

1920-1921-Sajjanatoshani (23rd year) Articles:

Hayanodghata, Aikantika and Vyabhichari, Nirjane Anartha (a song "Man, tumi kisher Vaishnava?"), Sajan Kavi, Chaturmasya, Pancho-Pasana, Vaishnava and ?tar Smriti, Samskar-Sandarbha, Sajjan Daksha, Vaishnava Maryada, Sajan Mauni, Sri Murti-Seva in Yogapith, Aprakrita.

1921-1922-Sajjanatoshani (24th year) Articles:

Navavarsha, Savishesh and Nirvishesh, Meki and Asal, Samayik Prasanga, Srimad Bhagavata, Smarta Raghunandan, Harinama-Mahamantra, Sagunopasana, Nishiddhachar.

W-1922-Laghuvivaran of Shikshashtaka

1922-25-Vaishnava-Manjusha-Samahriti (Encyclopedia)

Part I-Jan. 1922

Part II-May 1922

Part III-May 1923

Part IV-March 1925

1923-1935-Srimad Bhagavata (with Gaurakishore Anvaya, Svananda-Kunjanuvad, Ananta Gopal-Tathya and Sindhu-Baibhav-Vivriti. Publication commenced from Sri Gaudiya Math in 1923 in parts, and was completed on 12th December 1935).

W-1924, 24th Feb.-Pratisambhashan

Sri Chaitanya-Bhagavata-1st edition, published during the Advent-Festival of Sri Gaurasundar; and 2nd edition with Gaudiya Bhasya, completed on 29th May 1932

1924-1933-Bhakti-Sandarbha (with Gauḍīya Bhashya)

1924, April-Prameya-Ratnavali (with Gauḍīya Bhashya)

1926-Sri Chaitanya Chandramrita and Nabadwip Shatak (by Śrīla Prabhodhananda Sarasvatī with prose order, Bengali translation and Gauḍīya Bhasya)

1926, Feb.-Address in Vyasa Puja (Abhibhashan)

Ed.-1926, Apr.-Vedanta-Tatvasar (by Sri Ramanujacharya, with

Bengali translation)
Ed.-1926, Nov.-Manimanjari
1927, Feb. 20-Sri Bhagavater Punaravritti
1927, Jan.-Feb. Sri Madhyacharya's Sadachar-Smriti (Bengali translation)
1927, Jan.-Feb. Sri Nabadwip Dham Granthamala
1927, June 15-Sajjanatoshani Patrika or Harmonist (in English, Sanskrit and Hindi)
1927-Sri Chaitanya-Bhagavata (English translation)
Ed. 1927-Prem-Bhakti-Chandrika (20 thousand, of Thakur Narottama)
Ed. 1927-Sri Hari namamrita-Vyakarana (Grammar)
1928, Feb. 10-Pratinivedana
1928, Feb. 28-Vijnapti
Ed. 1928-Sri Chaitanya-Mangal (by Sri Lochandas Thakur)
1930, Feb. 18-Vyasa Pujaya Pratyabhibhashan
1931, Feb.-Hari-Bhakti-Kalpalatika (2nd edition, with Bengali translation)
1932, Feb. 26-Varshik Abhibhashan
1932, Feb. 26-My Guru Puja (written in Madras, in English)
1932, May 29-Rai Ramananda (in English)
1932-Sri Brahma-Samhita (5th Chapter, translated into English)
W 1932, Aug. 24-The Vedanta-Its Morphology and Ontology
W 1932, Aug. 28-Relative Worlds
W 1932, Aug. 28-Paratantra-Jagaddvaya

W 1932, Sept. 3-Purushartha-Vinirnaya

W 1932, Sept. 11-A Few Words on Vedanta

JOURNALS

Edited by Shriḷa Sarasvatī Thakur

Gauḍīya (weekly journal in Bengali established by Śrīḷa Bhakti Siddhanta Sarasvatī Gosvami Thakur, some of his articles published in the same) 1st year:

W 1922-23-Sri Krishnajanma, Madhur Lipi, Loka-vichar, Paramartha, Purāṇa Samvad, Nitibhed, Ruchibhed, Sri Jiva Gosvami, Gaudiye Priti, Durga Puja, Sharadiyavahan, Je Dike Batas, Marute Sechan, Smarter Kanda, Vichar Adalat, Sevapar Nam, Tridandi-Bhikshu-Giti, Sri Madhva Janma-tithi, Varnashrama, Aprakat-Tithi, Braje Vanar, Samajik Bhed, Chyuta-gotra, Nrimatradhikar, Bhritak Shrota, Vaishnava and abhritak, Diksah-vidhan, Asurik Pravritti, Sri Baladeva Vidyabhushan, Sadachar-Smriti, Pancharatra, Nigam and Agam, Sri Vishvanath Chakravarty, Vaishnava-Darshan, Varnantar, Parichye Prashna, Asatye Adar, Ayogya Santan, Ashudra Diksha, Pujadhikar, Anatmajnan, Nija Parichaya, Vamsha-Pranali, Gaura-Bhajan, Dhanya and Shyama, Tritiya Janma, Avidha Sadhan, Baija Brahmana, Prachare Bhranti, Bhagavata Shravan, Math Ki?, Acche Adhikar, Sridharsvami, Vyavahar, Kamina, Shaktisanchar, Varsha-Pariksha, Ekajati, Ihalok, Paralok

W 1923-24-Gauḍīya, 2nd year:

Varshapravesh, Brahmanyadeva, Gurubruva, KirtaneVijnan, Avirbhava-Tithi, Mather Utsava, Dikshita, Gosvamipad, Krishne Bhogabuddhi, Gauḍīya-Bhajan-Pranali, Sri Vighraha, Javala Katha, Smarta and Vaishnava, Samajik Ahit, Prakrita. Bhokta Ke?, Gaudiyer Vesh, Pratisambhashan, Sutraavidvesh, Samayik Prasanga

W 1924-25-Gauḍīya, 3rd year:

Gauḍīya Hospital, Samayik Prasanga, Bhagavata-Vivriti, Sri

Kulashekhar, Meyeli Hinduyani

W 1925-26-Gauḍīya, 4th year:

Mahdur Lipi, Sri Vyasa Pujaya Abhibhashan, Prapta. Patra (Rahasya), Ashrauta. Darshan, Vedanta-Tatvasarer Upodghata.

W 1926-27-Gauḍīya, 5th year:

Patravali, Darshane Bhranti, Vaishnava Shraddha-Vyavastha, Alochaker Alochana, Nyakabokar Svarup

W 1927-28-Gauḍīya, 6th year:

Man-Dan and Hani, Prati-Nivedana, Paramartha, Gaudapur, Asal and Nakal, Ahaituk Dhama-sevak, Sarva-Pradhan Vivechanar Vishaya, Bhai Kutarkik, Krishnabhakta Nirbodh Nahen, Prachin Kuliya Sahar Nabadwip, Kaptatata Daridrata. Mul, Ekashchandra, Punyaranya, Godaya Galad, Nilachale Srimad Satchidananda Bhaktivinode

W 1928-29-Gauḍīya, 7th year:

Samayik Prasanga, Virakta Jaghanya Nahe, Ami Ai Nai Ami Sai, Vayvasadarer Kapatata, Hamsa-jatir Itihas, Patravali, Mantra-Samskar, Bhog and Bhakti, Suniti and Durniti, Krishna-tatva, Sridham-Vichar, Ekayan-Shruti and Tadvidhan, Pratichye Karshna-Sampradaya, Vijnapti, Pancharatra, Nilachale Srimad Bhaktivinode, Tirtha Pandharpur Manikyabhaskar, Vaishnava-Smriti, Mahanta-Gurutatva, Boshtam Parliament, Alaukik Bhaktacharitra

W 1929-30-Gauḍīya, 8th year:

Sridham Maypur Kothaya?, Gaudachale Śrīla Bhaktivinode, Satvata and Asatvata, Bharata and Paramartha, Paramarther Svarup, Patravali, Vyasa Pujaya Pratyabhibhashan, Prachin Kuliya Dvarbhet, Shikshaka and Shikshita, Vishayir Krishnaprem Atmahara Pathak, Ashramer Vesh

W 1930-31-Gauḍīya, 9th year:

Sri Bhaktimarga, Paramarthik Sanmilanir Sabhapatir Abhibhashan, Bhavarogir Hospital, Jagabandhur Krishnanushilan, Patravali

W 1931-32-Gauḍīya, 10th year:
Gauḍīya-Mahima, Patravali, Satshik-sharthir Vivechya,
Nimbabhsakar, Ajna and Vijner Narmakatha, Vaishnava-Vamsha,
Varshik Abhibhashan (read in Vyasa Puja in Madras), Confucius
Vichar, Patra

W 1932-33-Gauḍīya, 11th year:
Ekadash-Prarambhika, Patravali, Vaishnave Jati-buddhi,
Madhukar Bhaikshya, Pradarshaker Abhibhashan Patravali,
Drishti Baiklabya, Amar Katha, Satshiksha-Pradarshani,
Krishnabhakti-i-Shoka-Kama Jadyapaha Krishne Matirastu

W 1933-34-Gauḍīya, 12th year:
Kripashirvad

W 1934-35-Gauḍīya, 13th year:
Sva-Para-Mangal, Vaikuntha and Gunajata Jagat, Bhogavad and
Bhakti

W 1935-36-Gauḍīya, 14th year:
Navavarsha, Patravali, Bada Ami and Bhala Ami, Tadvan,
Vastava Vastu

Gauḍīya, 15th year:
Hayanodhghata, Patravali

2. Daily Nadiya Prakash (a Bengali daily paper contains many
articles of Śrīla Prabhupad) Mar. 1926

3. The Harmonist (English fortnightly, contains many articles of
Śrīla Prabhupad). Ed. 1927

4. Bhagavata (Hindi fortnightly) 8th Nov. 1931

5. Paramartha (Oriya fortnightly) 16th May, 1932

WORKS OF SRILA THAKUR BHAKTIVINODE **Edited by SRILA SARASVATI THAKUR**

Sri Chaitanyopanishad (2nd edition), Sri Brahma-samhita (2nd
edition), Sri Brahma-samhita (English translation), Prem-Vivarta (4th

ed.), Bhajan-Rahashya (3rd ed.), Archana-Paddhati (3rd ed.), Archanakan (2nd ed.), Jaiva-Dharma, Sri Chaitanya-Shikshamrita (in English and Telegu), Srimad Bhagavad-Gītā (with annotation of Sri Vishvanath Chakravarty and Thakur Bhaktivinode, 3rd ed.), Ishopanishad (2nd ed.), Sri Nabadwip Dham Mahatmya (3rd ed.), Tatvamuktavali (2nd ed.), Tatvavivek (2nd ed.), Tatvasutram (in Devanagari type), Sri Hari nama-Chintamani (4th ed.), SatkriyaSara-Dipika and Samaskar-Dipika (3rd ed.), Life and Precepts of Sri Chaitanya Mahaprabhu (4th ed.), The Bhagavat; Its Philosophy and Theology (3rd ed.), Sri Chaitanya-Charitamrita (Amritaprawaha Bhashya, 4th ed.), Sharanagati (13th ed.), Saranagati (in English and Tamil), Kalyan-Kalpataru (8th ed.), Kalyan-Kalpataru (in Oriya type), Gitavali (7th ed.), Gitavali (in Oriya type), Gitamala (4th ed.), Sanmodan-Bhashya of Shikshashtaka (3rd ed.), etc.

PRINTING PRESSES

Installed by Śrīla Sarasvatī Thakur

1. Bhagavata Press (Krishnanagar) 1914-15
2. Gauḍīya Printing Works (Calcutta) 1923
3. Nadia Prakash Printing Works (Sree Mayapur) 1928
4. Paramartha Printing Works (Cuttack) 1936

SRI CHAITANYAS FOOTPRINTS

Installed by Śrīla Sarasvatī Thakur

1. Mandar, 13th October 1929
2. Kanai-Natshala, 15th October 1929
3. Jajpur, 25th December 1930
4. Kurmakshetra, 26th December 1930
5. Simhachalam, 27th December 1930
6. Kovur, 29th December 1930
7. Mangalagiri, 31st December 1930
8. Chhatrabhog, 2nd April 1934

Appendix II

Concluding Portion Of The Vyasa Puja Address "Humbler Than A Blade Of Grass," Given February 24, 1924

"It is only when we have occasion to listen to the praises of the Supreme Object of all praises from the Master and they react on our hearts, that we may learn, about our utter worthlessness. Their profound humility and obedience teach us that it is never possible to approach God and His devotees except by such humble submission. If we learn to be arrogant, we would surely be deprived of the service of God and His devotees for good. 'There are persons who do not worship His devotees while worshipping God. Verily, they are arrogant persons and not worshippers of God.' In the matter of worship, God and His devotees are to be equated. If the same devotion with which we worship God is not aroused in our hearts to the feet of His devotees, we are rendered perfectly worthless, and will have lived in vain.

"All of them are instructing me about the highest service of God. May we be ever ready to sweep away from our hearts, by the rough application of hundreds of pointed broomsticks, the wicked design of desiring to be honoured above other persons by the devotees of God. God will be merciful to us, and we shall be blessed by the gift of devotion to His Divine Feet the very day that we are delivered from the evil desire of seeking advantages and honours from others. A person is relieved from all ineligibilities by being imparted fitness for the service of God. Women, *śūdras* and the rest look condemnable and contemptible in the eyes of the world for their evil deeds. Even such persons are enabled to attain the eternal good by noting the model disposition of the devotees of God, who honour all persons without requiring to be honoured, and by following their conduct and teaching. Let us remember the text already quoted: 'There are those who worship God but do not worship His devotees. Verily such persons are arrogant sinners. They are not worshippers of God.'

"If we become arrogant after having adopted the path of devotion, if we worship only God and disregard the worship of His devotees, we would be put to manifold difficulties for our offence at the feet of the servants of God; we would be overtaken by the greatest of all misfortunes by being afflicted with apathy for the principle of devotion itself.

"Human life is meant solely for the attainment of the supreme good. Why do I forget it? Why do I forget that I am the meanest and least of all entities? The ambition to lord it over others, to be great, to be an elevationist or salvationist, is brought about when we allow ourselves to fall victims to the temptations of the deluding energy of God. Such ambition is petty and useless. If there is any use in curbing one's hankering after becoming great in the eyes of the world, if there is any use in gaining one's real health, it is imperative to accept the line of the thought of the Vaiṣṇavas.

"Those who are fit possess abundant power of devotion. They are strong. I should not apply myself to find out the shortcomings of the Vaiṣṇavas, or to condemn the service of Lord Viṣṇu or to seek to establish my own point of view by neglecting the method by which I may be enabled to serve the Lord and His devotees. No language can describe the havoc that is wrought in human life by such arrogance. I make this submission with all humility, **'May you kindly refrain from merely imitating the conduct of the Vaiṣṇavas. May you always follow their line of thought.'** There is no relationship for us other than with the devotees of Viṣṇu. Relationship with other persons can only aggravate the desire for sensuous gratification.

"Many a year has now passed over me one by one. I at last realise that there is no other help for me than the mercy of the holy feet of the Vaiṣṇavas. Every one of my acts is fit to be attacked. I pray to those, who look down upon me, that if they consider that it is allowable for me to follow the conduct and the teachings of the Vaiṣṇavas, they would no longer maintain that attitude. They will kindly impart to me the needful strength and fitness to communicate their power to those who are stupid and ignorant and devoid of all strength.

"One who serves Lord Hari counts himself as the least of all entities. One is lifted to the highest order of the Vaiṣṇavas when one can feel himself the least of all. One can then proclaim out the message of the

highest devotion to Lord Hari.

"The best of all persons deems himself to be less than all others.' Such is the great dictum.

"It is necessary for the best to scrutinize one's ineligibility. Why should a person be anxious to pry into the defects of other when he does not seek to scrutinize his own conduct? Is this the disposition of the Vaiṣṇava? On the other hand, even those who are low in the scale of service may attain the higher level. Let us remember the texts: 'Not to speak of persons who listen to and remember with care the instructions of the spiritual scriptures, even those who live by sin, viz. women, sūdras, Hunas, Savaras, and the birds of the air, can know God and prevail over His deluding power if they follow the conduct of the devoted servants of the Lord who covers all the worlds by His wonderful strides!

"The acts and expressions of the Vaiṣṇavas cannot be understood even by the wise ...' The devotees are attached to the Lord who pervades the worlds with His wonderful strides. Let us not be misled by the apparent sight. Many a person has been liable to mistake the pebble for the pearl, the snake for the rope, evil for good, by failing a victim to delusion by relying on apparent sight. It is only when a person allows himself to fall into the clutches of self-delusion that one's senses show their eagerness for supplying the wants incidental to the phenomenal world by supposing himself to be an inhabitant of the same. We should consider well how we are to be delivered from being thus exploited by the deluding energy. It will never bring us relief if we adopt the lordly mentality for supplying our present inadequacies and for avoiding what certain hasty observers have been pleased to dub as 'the slave mentality' of the devotees of God. Such modes of thinking accelerate our march towards the inferno by plunging us into the course of sensuous indulgences.

"If we disregard or ignore the devotees of God for elevating ourselves, we would thereby be cast into the prison of three dimensions and spring toward inflation instead of contraction. 'I will be good; I will be cured of my mundane desires; I will have real well-being'; this is the the proper kind of judgement. But it is not at all laudable to entertain the contrary thoughts: 'I will be great, I will gratify my malice by stopping the course of the whole world.' It is by no means proper to set up one's superiority

against the worshipfulness of God's devotees. The path of hearing to the Transcendental Word has been rendered devious by the misinterpretation of the text '*Aham Brahmāsmi*'. I have listened to the true interpretation of the text at the lotus feet of my divine master. It is to this effect, "It is our eternal duty to chant constantly the Name of Hari by being infinitely more truly humble than the smallest blade of grass, more truly forbearing than even the proverbially patient tree, and to honour others without seeking honour.

"What persuasive courtesy, what humility do these words express! How great is the benefit, how great the good that we may have by listening to such words! We have it from the *Talaba Upanishad* that those who aspire to be masters of the devotees, who are the masters of God Himself, are indeed most culpably arrogant. *Śrīmad-Bhāgavatam* significantly declares, 'Let those who profess to know God brag of their knowledge, but let me have nothing to do with such fellows. This is all I have got to say in this matter.'

"Not one among the paths of this material world is a path of the service of the Divinity. The idea that one should be master of God's devotees leads to inferno. It is harmful to follow any worldly path. To follow the devotees of God is the only path that leads to one's real good. Whatever method is followed by the devotees is worthy of being cherished with utmost love and reverence.

"Holding the blade of straw between my teeth I pray time and again for this only boon, that I may be a particle of dust of the lotus-feet of the most revered Śrī Rūpa Gosvāmī Prabhu. Let there be birth after birth for us that we may walk in the path of the followers of Śrī Rūpa by being the particles of dust on the lotus-feet of the devotees of God. The root of it all is humility or the due realisation of one's own ineligibility. If the conviction of our unfitness for the service of God is revealed to us either automatically or by the instruction of other persons, we are only then in a position to appreciate the beauty of the lotus-feet of God's devotees. In all the tasks of the average people of this world the idea that is uppermost is how to promote the gratification of one's senses. If we happen to be obsessed with the idea that it is the path of religion, we would be prevented for good from becoming truly religious.

"All persons are accustomed to worship the Beautiful Feet of God. But

the conception that God is to supply our comforts and conveniences in lieu of worship is worthy of a shopkeeper. That we are to receive some other things in exchange for our worship is not the trend of thought of the devotees of God. If one seeks to follow such a course, one will never understand the nature of service to Krishna. God is full of the highest well-being. It is no proof of one's goodness of judgement to pray to God for the gratification of one's senses instead of the highest good. It should be the duty of all persons to follow the line of thought that seeks to find out how Krishna is to be served.

"Oh my Lord, I pray to Thee for being employed in Thy service. I will no more serve dogs and horses, iron and gold, men and gods. I have courted my own destruction by engaging in their service. Thy service, O Lord, is the only means of being delivered from this dire misfortune. But it is a far cry to seek to obtain Thy service without serving those who have dedicated themselves to Thy service. The service of thy devotees is productive of greater good than any other method!

"We do not find God in this world. The devotees, who serve God, out of their mercy show themselves to us. We should follow their conduct and teaching. It is the only path to our well-being. Due to our meagre education and small experience, to most of us the ideas and ways of thinking of the devotees of God appear to be unedifying 'slave mentality'. Let us not indulge in such profane ravings under the urge of mental aberration. On the contrary, our line of thought should be, 'Let the censorious people calumniate us to their hearts' content. We will not mind them. Let us roll in the dust and forget everything in the ecstasy of intoxication by excessive drinking of the strong and tasty wine of the Love of Lord Hari.'"

Appendix III

Back to Godhead article by His Divine Grace A.C.
Bhaktivedanta Swami Prabhupāda, published in March 1952,

Vol. 1, Part IX, entitled, "Paramahansa Sree Sreemad Bhakti Siddhanta Saraswati Goswami Maharaj"

[The article begins with Śrīla Prabhupāda's poem, "Adore adore ye all ..." and then the article ensues:]

Om Vishnupada Sree Sreemad Bhakti Siddhānta Saraswati Goswami appeared in this mortal world in the year 1874 in February on the 6th as the third son of Śrīla Bhaktivinode Thakur known as late Kedarnath Dutt in His early householder life. Śrīla Bhakti Siddhānta Saraswati was known as Bimala Prasad Dutt in His early life and from His very boyhood, inspired by His devotee father, lived a strict pious and religious life. One instance in His early life will prove how much He was rigid in His principle of religious way of life. The instance may be cited here as a matter of course. Śrīla Kedar Nath Dutta as an ideal Grihastha used to worship Sree Sree Rādhā Govinda *Vigraha* at his house. As such one day he purchased some good quality mangoes for the deity when Śrīla Bhakti Siddhānta Saraswati was a mere child. The child Bimala Prasad pretending the childish nature ate up the mangoes without the knowledge of his father. The father when he came to know that the mangoes purchased for offering to the dieties at his house were swallowed up by his child Bimala Prasad, he mildly rebuked Him and warned Him also not to commit the mistake in the future. The child Bimala Prasad took up this matter very seriously and as the proverb goes that child is the father of future men, so He proved Himself then as the future Acharya of the human community. From that day forward till His departure from this mortal world He remembered that mistake which He had committed in His early life and as a matter of self imposed punishment, He never touched mangoes of any kind for His eating purpose. In His later life He was so many times requested by His thousands *and thousands* disciples to accept mangoes but He always reminded of His childish so called mistake and always quoted the instruction from the Ishopanishad that everything belongs to the Almighty God. No body therefore accept anything in this world unless the same has first been offered to Him (Almighty God).

Another instance of His early life may be stated here that when Bimala

Prasada was on the lap of his beloved mother His father Late Kedar Nath Dutta was posted as Magistrate of Purī. The Car festival of Sree Sree Jagannathji took place at that time. The house was situated just near the main road through which the Car used to pass. So when the Car was moving it stopped all of a sudden in front of the house where Śrī Bimala Prasad was on the lap of His mother. The Car of Jagannath stopped and did not move with utmost endeavour of the pulling devotees. The mother of Bimala Prasad took this opportunity and was helped to get up on the Car for Darshan of the Deity with her saintly son. The baby Bimala Prasad was then thrown up on the holy feet of Sree Sree Jagannathji and at once the baby was blessed by the God as some flowers fell down on the baby from the hands of the Deity. After this incidence the Car began to move and every intelligent person present there could understand that the child Bimala Prasad was not an ordinary one. There are many such small but very significant instances from His very childhood which indicated Bimala Prasad to be a future great personality and it so happened that in His later age, He became the most powerful Acharya in the line of Gauḍīya Vaishnava Sampradaya in the desciplic succession from the Madyacharya who was in the line of Brahmā Sampradaya coming down Brahmā the Creator of this Universe. There are four Sattawata or transcendental spiritual Acharya Sampradayas or fundamental schools of Theism such as the Brahmā Sampradaya beginning with Brahmā after his initiation from the Personality of Godhead; the Rudra Sampradaya beginning from Śaṅkara or Mahadeva; the Shree Sampradaya beginning from Sreemati Luxmi Devi the Eternal Consort of Sree Nārāyaṇa and the Kumar Sampradaya beginning from the Kumar namely Sanak Sanat Kumars. Sree Madhyacharya belonged to Brahmā Sampradaya, Sree Rāmānuja to the Sree Sampradaya, Sree Vishnuswami to the Rudra Sampradaya and Sree Nimbārka belonged to the Kumar Sampradaya. All these four Acharyas are bonafide preachers of the pure transcendental philosophy dealing with the problems of this world, the living entities and the Almighty God who is the Father of creation as well as the living entities who are falsely trying to dominate over the creation and the controlling energy known as the material Nature.

Sree Bhakti Siddhānta Saraswati Goswami Maharaj happened to be the

tenth generation in the line of disciplic succession from Lord Chaitanya who accepted Śrīla Iswar Purī as His spiritual Master. Śrīla Madhabendra Purī was the spiritual Master of Śrīla Iswar Purī and He (Śrī Madhabendra Purī) belonged to be in the disciplic succession from Madhyacharya who was direct disciple of Sree Vyasdeva. The Spiritual Master of Śrīla Vyāsadeva was Śrīla Nārada Muni who was directly initiated by Brahmā the originator of the Brahmā Sampradaya and therefore my spiritual Master Sree Sreemad Bhakti Siddhānta Saraswati Goswami Maharaj belonged to the transcendental school of philosophy of the Brahmā Sampradaya linking Brahmā to Vyāsadeva; from Him to Madhyacharya from Madhyacharya to Lord Chaitanya and from Lord Chaitanya to Himself in a systematic principle as stated in Bhagwat Geeta:

Ebam Parampara Praptam etc. [Bg. 4.2]

As a bonafide Acharya of the Brahmā-Madhya-Gauḍīya Sampradaya the mission of Sree Sreemad Bhakti Siddhānta Saraswati Goswami was to re-establish the pure form of theism as propounded by Lord Chaitanya in the line of His predecessors. Lord Chaitanya preached only the teachings of Bhagwat Geeta in the most practical way to suit the present environment created by the dark age of quarrel and fight. In the latter-age calculated to be two hundred years before the advent of Śrīla Bhakti Siddhānta Saraswati Goswami Mahārāja many pseudo-spiritualistic parties in the name of Lord Chaitanya grew up like mushrooms to exploit the noble sentiment of spiritualism of the innocent people of Earth. Such pseudo spiritualistic parties deviated poles asunder from the preaching of Lord Chaitanya because they were unfit to undergo the disciplic regulations and as such they had mitigated a via-media principle of rotten materialistic idea with pure spiritualism. They misunderstood the highest form of worship contemplated by the Gopies of Brindaban in the spiritual process with a materialistic idea of erotic principle. As such the highest principle Rashlīlā stated in the Bhagwat to be understood and relished at the stage of Parahansas was made a plaything by such pseudo parties are known as the Oul, Baoul, Nera, Karta Bhaja, Sain, Darbesa, Sakhi-vekhi, Sahajiya, Caste Goswamins, Caste Brahmins and so on. These pseudo parties passed as the disciples

of Lord Chaitanya with their cheap nefarious activities and of all the above parties the Sahajiyas and the Caste Gosvāmins became the most obstinate-obstructors to the onward-progress of the universal movement of Lord Chaitanya.

The Philosophy of Lord Chaitanya was that God is One without a second. He is known as Sree Krishna but His incarnations such as Rāma Nrisingha are all identical with Him. The living entities or Jīvas are qualitatively one with Godhead but quantitatively they are innumerable but eternal servitors of the Supreme Personality of Godhead. The present materialistic activities of the Jīvas are to be understood as the acts of māyā or illusion and therefore they are all waste of energy of the human being. The energy of the human being as also of other living being should therefore be directed under the bonafide regulations of the Acharya in the line of Lord Chaitanya and as such He vehemently protested against the principles of those pseudo transcendentalists now passed in the name of Lord Chaitanya.

Śrīla Thakur Bhaktivinode initiated the reformatory movement by literary contributions while he was still engaged as a high Government Officer. During his householder life and serving as a Magistrate he wrote books of various descriptions in Bengali, English, Sanskrit & etc. to present an actual picture of pure devotional activities of Lord Chaitanya. Śrīla Bhakti Siddhānta Saraswati Goswami Maharaj got inspiration from his very Childhood all about Śrīla Thakur Bhaktivinode's movement. As a matter of fact out of all his other son's Śrīla Saraswati Thakur practically worked as the private secretary of Śrīla Bhaktivinode Thakur as such Bhaktivinode Thakur gave Him (Śrīla Saraswati Thakur) the transcendental Power of Attorney to espouse the cause of Lord Chaitanya and so after Śrīla Bhaktivinode Thakur's departure Śrīla Saraswati Thakur took up reins of that reformatory movement.

The first and foremost task of Śrīla Saraswati Thakur was to excavate the holy birth-place of Lord Chaitanya at Sreedham Māyāpur in the district of Nadia in West Bengal. To substantiate this preliminary act of His great future movement Śrīla Saraswati Thakur had to face tremendous difficulties offered by the caste goswamins at Nabadwip- because they apprehended a lawyer in the initial movement. The caste

goswamins were exploiting and still are exploiting the religious sentiments of the common people in the name of Lord Chaitanya and presented themselves as so called relative and descendants of Lord Chaitanya and Lord Nityānanda. Factually Lord Chaitanya or for the matter of that Lord Nityānanda accepted nobody as their relative or kinsmen who were not devotee of the Lord. On the contrary Lord Chaitanya accepted Thakur Haridas, who happened to come out of a Mohammedan family, as the Namacharya or the most powerful authority for preaching the sankirtan movement which Lord Chaitanya inaugurated so arduously.

Lord Chaitanya, as it is stated in the Bhagwat Geeta or in other authentic scriptures, wanted to re-establish the Vaishnava Dharma on the real basis of spiritualism. He never deprecated the natural caste system but neither He approved of the birth-right caste system, which has degenerated into slut of anachronism. Lord Chaitanya opined that anyone who is well conversant with the philosophy of the Absolute Truth Shree Krishna, never mind what he is either a born Brahmin or Sudra or in the Ashram of a Sanyasi or Grihastha is perfectly competent to act in the role of Spiritual Master. And He practically demonstrated this fact during His preaching work.

The caste gosvāmīns assisted by the other pseudo-transcendentalists made a clique to check up the universal movement of Lord Chaitanya and made a business of despatching those foolish followers to the kingdom heaven after having drawing a lumpsum amount for this priestcraft hooliganism.

Sree Sreemad Bhakti Siddhānta Saraswati Goswami Maharaj wanted to check up this pseudo-spiritualistic activities of the so called followers of Lord Chaitanya and present the actual thing for acceptance by the general public religionists and modern philosophers for a critical study of the sublime gift of Lord Chaitanya. It is the honest belief of Śrīla Saraswati Thakur that people in general, modern philosophers and thinkers as also the religionists will be struck with wonder when they seriously make a study of the gift of Lord Chaitanya.

What was thought by modern leaders like Gandhi and Rabindranath was long before thought by Lord Chaitanya not as a public leader of political aspiration but as the Father of all living entities. The

movement of Lord Chaitanya is generally known as the Samkirtan movement which is a transcendental process of self-realisation by removing the dust of materialism on the mirror of human intelligence. The present problem confronting the human civilization is due to lack of a proper introspection of the goal of human knowledge.

APPENDIX IV

Excerpts from the lectures of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda.

1. Lecture given on December 9, 1968, the Disappearance Day of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, in Los Angeles, California:

"So, today is the Disappearance Day of my Guru Mahārāja. As I told you that *sadhava jīva vā maro vā*. There was a nice story the other day that I told you: that a sage is giving different kinds of blessings to different types of persons. So, to a king's son, a prince, he blessed, *rāja-putra cirañ jīva*, 'Oh, you are a king's son, prince, you live forever! And *muni-putra*, the son of a saintly person, he blessed him, *na jīva na jīva*-'You don't live! *Rāja-putra cirañ jīva muni-putra na jīva*. And *sādhu*, devotee, he blessed him, '*jīvo vā maro vā*-that you live or you die, as you like. And there was a butcher. He blessed him, *na jīva na maro*, 'You don't die. You don't live!'

"So these words are very significant. That I have already explained. Still I am explaining. The prince is enjoying sense, that's all. He has got enough facility for sense enjoyment. So his next life is hellish, because if you indulge in sex life, then Kṛṣṇa will give you facility to have sex life three times in an hour just like the pigeons, the monkeys, the sparrows—they are very sexually strong. You have seen it. So that facility is given. So princely order they are after sense enjoyment, so he is blessed that better you live forever, because after your death you do not know what is going to happen to you. You are going to get a hellish life. Better you live

for some time, go on with your enjoyment. And *muni-putra-na jīva-brahmacārī*, working under guidance, under strict disciplinary guidance of the spiritual master. He is blessed *na jīva*, 'You better die, because you are so trained to enter the kingdom of God, so why should you take so much trouble. Better you die and go back to Godhead, *na jīva*. And a devotee he blessed, *jīva vā maro vā*, 'My dear devotee, either you live or you die, the same thing. And the butcher he blessed him *na jīva na maro*, 'You don't live. Don't die.' What is to do? His living condition is so abominable. From the morning he has to slaughter so many animals, see the blood stains, the ghastly scene. That is his livelihood. So, what a horrible life this is. So don't live, and don't die also, because after death, oh, he is going to be in so much hellish condition, nobody can describe. So both life, living condition and death, after death, his condition is very horrible.

"Anyway, apart from others, the devotee, for him, appearance and disappearance-the same thing. Just like when my spiritual master appeared in Jagannātha Purī. He was the son of a very big Government Officer, Bhaktivinoda Ṭhākura. He was Magistrate, Government Officer, and in those days the magistrate is a big Officer in Government, practically next to Governor. And Bhaktivinoda Ṭhākura was in charge of the Jagannātha Temple. That is the system in Jagannātha Purī; the manager in charge of the temple is the District Magistrate. So, there was Rathayātrā Festival, and the cart was passing in front of Bhaktivinoda Ṭhākura's house (Bhaktivinoda Ṭhākura's name was Kedaranath Datta.) The car stopped before his house, and at that time Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, a child in the lap of his mother ... the mother took the opportunity of rising on the cart. She was a Magistrate's wife, so she had the facility. Immediately people gave her way to going on the top of the cart and placed the child on the Lotus Feet of Jagannātha. And there were many garlands, one garland fell upon him, Bhaktisiddhānta Sarasvatī-blessings. This was one of the ... there are so many other things.

"When he was a child, two, three years old, he ate one mango fruit which was kept for offering to the Deity, so his father mildly rebuked him, 'Oh, you have done a very wrong thing. It was meant for the Deity and you have taken it? You should not have done it.' The child was two

or three years old. He took it so seriously that never after that he took mango. Whenever we offered him mango he said, 'No, I am offender. I cannot take mango.' He was thinking like that. Never in his life he took a mango. He was thinking that I have offended in my childhood by taking the mango of the Deity. Well, this is the characteristic of the ācārya: they teach by their life's action. That one should be so much determined that one should not be ... a child took the mango, there is no offense. But he took that vow.

"Another instance in my presence: at that time, we were also young men, and one of my God-brothers, his name is Dr. Oud Behari Kapoor, he is now retired in Vrindaban, last time I saw him. He was also young man, and his wife was also young. We were sitting together talking with Guru Mahārāja, and the girl proposed, 'My dear Master, I want to speak with you.' Guru Mahārāja said, 'Yes, you can talk whatever you like.' So she said, 'I want to talk with you secretly, not in the presence of everyone.' Guru Mahārāja said, 'No. I cannot talk with you secretly. You can talk in the presence of my all other disciples.' So, even that girl was just like his grand-daughter by age calculation, he refused to talk with a young woman in a secret place. These are the instances. In his life he was always *akaṇḍa-brahmacārī*. Bhaktivinoda Ṭhākura had many other sons, and was the fifth son. And some of his other brothers also, they did not marry. And my Guru Mahārāja, he also did not marry. From the childhood a strict brahmacārī: Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja. And he underwent very severe penances for starting this movement, world-wide movement. That was his mission.

Bhaktivinoda Ṭhākura wanted to do this. In 1896 Bhaktivinoda Ṭhākura wanted to introduce this Kṛṣṇa Consciousness Movement by sending his, this book, *Shri Chaitanya Mahāprabhu, His Life and Precepts*.

Fortunately, that year was my birth year, and by Kṛṣṇa's arrangement we came in contact. I was born in a different family. My Guru Mahārāja was born in a different family. Who knew that I will come to his protection? Who knew that I would come to America? Who knew that you American boys will come to me? These are all Kṛṣṇa's arrangements. We cannot understand how things are taking place.

In 1936 ... Today is 9th December, 1968, that means 32 years ago in Bombay ... I was then doing some business. All of a sudden, perhaps on

this date, sometime between nine or ten December, at that time Guru Mahārāja was indisposed, little, and he was staying at Jagannātha Purī on the seashore. So I wrote him a letter, 'My dear Master, Your other disciples, brahmacārī, sannyāsī, they are rendering you direct service, and I am a householder. I cannot live with you. I cannot serve you nicely. So, I do not know how can I serve you.' Simply, an idea, I was thinking of serving him. How can I serve him seriously? So, the reply was dated 13th December, 1936. In that letter he wrote, 'My dear such and such, I am very glad to receive your letter. I think you should try to push our movement in English.' That was his writing, and, 'that will do good to you and to the people who will help you.' And I was ... and that was his instruction, and then in 1936 on the 31st December, that means just after writing this letter, a fortnight before his departure, he passed away. "But I took that order of my spiritual master very seriously, but I did not think that I'll have to do such and such thing. I was at that time a householder. This is the arrangement of Kṛṣṇa. If we strictly try to serve the spiritual master, his order, then Kṛṣṇa will give us all facilities. That is the secret. Although there was no possibility, I never thought ... But I took it a little seriously by studying a commentary by Viśvanātha Cakravartī Ṭhākura on the *Bhagavad-gītā*. In the *Bhagavad-gītā*, in connection with one verse: *vyavasāyatmikā buddhir ekeha kuru-nandana*, Viśvanātha Cakravartī Ṭhākura gives his commentary that we should take up the words from the spiritual master as our life and soul. We should try to carry out the instruction, the specific instruction of the spiritual master very rigidly without caring for our personal benefit or loss. So I tried a little bit in that spirit. He has given me all facilities to serve him. Things have come to the stage that in this old age I have come to your country, and you are also taking this Movement seriously, trying to understand it. We have got some books now, so there is little foothold of this Movement. Now on this occasion of my spiritual master's departure, as I am trying to execute his will, similarly I shall also request you to execute this same order through my will. I am an old man, I can also pass away at any moment. That is nature's law. Nobody can check it. So that is not very astonishing, but my appeal to you, on this auspicious day, the departure of my Guru Mahārāja, that at least to some extent you have understood the essence of the Kṛṣṇa Consciousness

Movement. You should try to push it on. People are suffering from want of this consciousness ...

"... This Kṛṣṇa Consciousness Movement is authorized, very important. Now you American boys and girls, you have taken to this Movement. Please take it more seriously, and that is the mission of Lord Caitanya and my Guru Mahārāja. And we are also trying to execute the will of the disciplic succession. You have come forward to help me. I shall request you all that I shall go away, but you shall live. Don't give up pushing on this movement, and you will be blessed by Lord Caitanya and His Divine Grace Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda. Thank you very much."

2. Lecture given on December 13, 1973, in Los Angeles, on the Disappearance Day of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktisiddhānta-sarasvatīti nāmine*

"Bhaktisiddhānta Sarasvatī passed away from this material world on 31 st December, 1936. So almost forty years passed. There are two phases: *prakata* and *aprakata*, appearance and disappearance. We have nothing to lament on account of disappearance, because Kṛṣṇa and Kṛṣṇa's devotees, (not only devotees, even the non-devotees) nobody disappears. Nobody disappears because every living entity ... as Kṛṣṇa is eternal, it is confirmed in the Vedic literature *nityo nityānām cetanaś cetanānām*, the description of the Supreme Lord is that He is also *nityā*, eternal, and the other living entities are also eternal. But He is the Chief Eternal. *Nityo nityānām cetanaś cetanānām*. Qualitatively, there is no difference between Kṛṣṇa and the living entities. Quantitatively, there is difference. What is the difference between *nityā*, the singular number and *nityā* the plural number? The plural number *nityā* is subordinate, eternal servants of the singular number *nityā*. Just like if you want to serve somebody, the Master is also exactly like you. He has got two hands, two legs, all the same sentiments. He also eats. Everything is there in God. But the difference is the Master and servant, that's all. Otherwise equal in every respect. So spiritually, appearance and disappearance, there is no difference. Just like in material point of view,

if a person takes birth ... suppose you get a son born. You become very happy. The same son, when he passes away, you become very unhappy. This is material. And spiritually there is no such difference-appearance or disappearance. Although this is the Disappearance Day of Oṃ Viṣṇupada Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura, there is nothing to be lamented, although we feel separation. That feeling is there, but spiritually there is no difference between appearance and disappearance. There is a song, Narottama dāsa Ṭhākura's song, *ye ānilo prema dhana*-can you sing that song, anyone? I don't remember exactly the whole song. That is all lamentation.

"Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura brought this message to deliver all over. Of course Śrī Caitanya Mahāprabhu expressed His desire ... He predicted that all over the world, as many towns and villages as are there, everywhere My Name will be known. Śrī Caitanya Mahāprabhu's Name, which is now attempted. Now actually. To execute this will of Caitanya Mahāprabhu, He said personally, *bhārata-bhūmite haila manuṣya-janma yāra janma sārthaka kari' kara para-upakāra*. He wanted that His Name should be brought all over the world in every town and village. And who would do it? He asked that anyone that has taken birth in Bhārata-vārsa, India, it is his duty, first of all, make himself perfect by understanding the philosophy of Śrī Caitanya Mahāprabhu and broadcasting, distribute. This was the duty of every Indian ...

"So that advantage is there in India, by culture, by education. Therefore Śrī Caitanya Mahāprabhu requested that Indians, those who have taken birth as human beings. He doesn't speak to the animals *bhārata-bhūmite haila manuṣya-janma*. *Manuṣya-janma* means human, because without being human beings, nobody can understand these things. The cats and dogs, they cannot understand. A person whose behavior is like cats and dogs, he also cannot understand. Therefore, He says *janma sārthaka kari'*, first of all, make your life perfect and then distribute this knowledge. This is Śrī Caitanya Mahāprabhu's mission. He simply said, but He was expecting, in the later days, His followers would do that. That attempt was made by Bhaktisiddhānta Sarasvatī Ṭhākura. Bhaktivinoda Ṭhākura, he desired that Śrī Caitanya Mahāprabhu's message should be accepted by East and West equally. And that both the

Indians and the Europeans and Americans they should dance together in ecstasy of Śrī Caitanya Mahāprabhu's mercy. That was his desire. Bhaktivinoda Ṭhākura, he simply expressed the desire: when shall I see this happening. Both these Eastern and Western people they are united on the basis of Śrī Caitanya Mahāprabhu's cult and dancing together in ecstasy. That was his ambition. This was ambition of Śrī Caitanya Mahāprabhu and this was ambition of Bhaktivinoda Ṭhākura and Śrī Bhaktisiddhānta Sarasvatī Ṭhākura took up this affair, business. He wanted, first of all, every student, any disciple, every disciple, especially those who are competent he requested that you take up this mission of Caitanya Mahāprabhu and preach in the Western countries. That was Bhaktisiddhānta Sarasvatī Ṭhākura's first attempt. Before that, even the *ācāryas*, Rūpānuga Gosvāmī, they left literature, but they did not attempt to preach practically. Bhaktisiddhānta Sarasvatī Ṭhākura was very, very anxious to preach this Caitanya cult in the Western countries. That is his, Bhaktisiddhānta Sarasvatī Ṭhākura's special contribution.

"So, when I met Bhaktisiddhānta Sarasvatī Ṭhākura ... It is a long story how I met him. One of my friends, he dragged me. I was at that time a nationalist, and manager in a big chemical factory. My age was about twenty-four years. So one of my friends he asked me that there is a nice *sādhu*, Bhaktisiddhānta Sarasvatī Ṭhākura, he has come to Calcutta. Let us go and see. I was reluctant. I thought that there are so many *sādhus*, I am not very much ... and because I had bad experience, not very good, so I said that this kind of *sādhu*, there are many. You'll be glad to know, that even at my young age, or early age, it was Krishna's grace, even amongst my young friends, I was considered the leader. In my schooldays, in my college days, in my private friendship. Somehow or other I became their leader. And one astrologer, sometime he read my hand. He said in Hindi, "Your hand speaks that your order will be executed." Anyway it was Kṛṣṇa's grace. I would not go, but their point of view was that unless I certified that *sādhu* Bhaktisiddhānta Sarasvatī Ṭhākura, he would not be accepted. Therefore, he *dragged* me. So I went to see Bhaktisiddhānta Sarasvatī Ṭhākura that day and on the first meeting we offered our obeisances, as it is the practice. Immediately he begins talking that you are all educated young men, why don't you take

up Śrī Caitanya Mahāprabhu's cult and preach all over the English-speaking public? Why don't you take up this path? So I argued with him in some way. At that time I was a nationalist. So I told him that who will accept our message? A dependent nation-nobody will care. In this way, in my own way, in my younger days. But we belong to the Vaiṣṇava family, Śrī Caitanya Mahāprabhu, Nityānanda, Rādhā Govinda, that is our worshipable Deities. So I was very glad that Rādhā- Kṛṣṇa cult, Caitanya Mahāprabhu, that this sādhu is trying to preach. It is very nice. At that time we had some talks. Of course I was defeated by his argument, my argument. And then when it came out we were offered *prasādam*, very nice treatment, the Gauḍīya Math. And when I came out on the street this, my friend, asked me, 'What is your opinion of this sādhu?' And I said that here is the right person who has taken up Caitanya Mahāprabhu's message and now it will be distributed. I was at that time a fool, but I opined like this, and I accepted him as my spiritual master immediately. No officially, but in my heart. That was in 1922. Then in 1923 I left Calcutta on my business too, and I made my headquarter in Allahabad. Allahabad is about five hundred miles from Calcutta. I was thinking that I met a very nice saintly person. That was on my thinking always. In this way in 1928 there was a Kumbha Mela. At that time these Gauḍīya Math people came to Allahabad to establish a center there, and somebody else said, somebody informed them that you go to that Prayāga Pharmacy. My drugstore was named that-Prayāga Pharmacy. My name was also there. 'You go and see Abhay Babu. He is religious. He will help you.' These Gauḍīya Math people, they came to me. They said, 'Sir, we have come to you. We have heard that you are a very good man. We want to start a temple here. Please try to help us.' Because I was thinking of these Gauḍīya Math people, and I met a very nice saintly person. As soon as I saw them, I was very much englandened. 'Oh, here are these persons. They have come.' So in this way, gradually, I became attached to these Gauḍīya Math activities. And by the grace of Kṛṣṇa my business also was not going very well. If someone actually wants to be a devotee of Kṛṣṇa-at the same time keeps his material attachment, then Kṛṣṇa's business is, He takes away with Him everything material so that cent per cent he becomes, how do you say, dependent on Kṛṣṇa. That actually happened to my life. I was

obliged to come to this Movement to take up this very seriously.
 "And I was dreaming that Bhaktisiddhānta Sarasvatī Ṭhākura is calling me, 'Please come out with me.' So I was sometimes horrified. 'What is this? I have to give up my family life? Bhaktisiddhānta Sarasvatī Ṭhākura is calling me. I have to take sannyāsa.' Oh, I was horrified! But I saw him several times calling me. Anyway, it is by his grace I was forced to give up my family life and so-called business life. And he brought me some way or other in preaching his gospel. This is a memorable day. What he desired, I am trying a little bit, and you are all helping me. So I have to thank you more. You are actually representatives of my Guru Mahārāja. Because you are helping me in executing the order of my Guru Mahārāja. [At this point in the lecture, Śrīla Prabhupāda cannot continue due to strong ecstasy] "Thank you very much."

3. Lecture given on March 2, 1975, the Appearance Day of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

"One hundred and one years ago Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura appeared on this day. Bhaktisiddhānta is gaura-śakti. Gaura-śakti means empowered. Empowered by Śrī Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu wanted His mission to be broadcast all over the world. He desired *pṛthivīte āche yata nagarādi grāma, sarvatra pracāra haibe mora nāma*. *Pṛthivīte*-all over the world, as many towns and villages are there. Śrī Caitanya Mahāprabhu predicted that His mission will be spread. This prediction was made by Śrī Caitanya Mahāprabhu personally 500 years ago. My Guru Mahārāja attempted to fulfill the desire of Śrī Caitanya Mahāprabhu. Sometime in the year 1918. He was brahmacārī and Bhaktivinoda Ṭhākura, his material father, he wanted, actually *he* wanted-Bhaktivinoda Ṭhākura. Of course everyone wanted. But he wrote one small book *Lord Caitanya-His Life and Precepts* in 1896. And he presented that book to the McGill University in Canada. He very much desired that the foreigners, especially Americans, would join this Movement. That was his desire in 1896.

"And then in 1918 my Guru Mahārāja started with this Mission one institution known as Gauḍīya Math. Perhaps some of you know the name, Gauḍīya Math. And he was trying to spread this message of Śrī

Caitanya Mahāprabhu. And by chance or prediction, as you think, I was taken to Bhaktisiddhānta Sarasvatī Ṭhākura by one of my friends. I did not want to go there, but he forcibly took me there. Yes. And he ordered me that you preach the cult of Caitanya Mahāprabhu in English language. This is very much essential. On the first meeting he told me like that. That was my first meeting with him. At that time I was in favor of Gandhi's movement. So I said that we are not independent, subjugated, who will hear our message? Bhaktisiddhānta Sarasvatī Ṭhākura refuted my argument. I was very much pleased. I had so many talks. But I was very much pleased to be defeated. That this so-called nationalism or any -ism, they're all temporary. Real need is self-realization. I was convinced, but at that time, although he wanted me to immediately join him and spread this movement. At that time I was married man, young man. I was married in 1918, and I got a son at the time, 1921. And in 1922 I met him. At that time I was manager in a big chemical factory. So I thought that I am a married man. I've got so many responsibilities. How I can join immediately? It is not my duty. Of course that was my mistake. I should have joined immediately. (laughter, *jaya!*) I should have taken the opportunity immediately. But *māyā* is there. I thought like that. So that's a long history ...

"1958 I took *sannyāsa* and then I decided to take up the responsibility that my Guru Mahārāja (gave) ... I thought that my other God-brothers are trying. I'm not capable to do it. They're better situated. But somehow or other they could not do very much appreciative activity in this connection. So when I was 70 years old I decided, "Now I must do it. Execute the order of my Guru Mahārāja." And thus this Movement was started in 1965 from New York. And I was not very much hopeful because it is a very difficult task. Just opposite the European and Western culture. I came, when I first came, I had no money. I got a free passage through some Indian steam navigation company. I came by ship. When I was on the sea by Boston port, Commonwealth Port, I was thinking that I have come here. I do not know what is the purpose, because how the people will accept this movement. They're differently educated, and as soon as I say, 'So, my dear sir, you have to give up meat-eating and illicit sex and no intoxication and gambling.' They will say, 'Please go home!' (laughter) Because that was the experience. One of my

God-brothers, he went to London, and he had the opportunity to talk with one big man: Marquis of Zetland. Marquis of Zetland was formerly Governor of Bengal. At that time I was student. He was Scotsman, and I was student of the Scottish Churches' College. So he came to see our college, and he was standing in front of me in the second year class. He was a very nice, good gentleman. So he proposed to my God-brother, 'Whether you can make me a *brāhmaṇa*?' My God-brother proposed, 'Yes. We can make anyone *brāhmaṇa*, provided you follow these principles: No illicit sex, no intoxication, no meat-eating, no gambling.'

"That Lord Zetland immediately replied, 'Impossible!' (laughter)

"So I was thinking that (laughing) I will propose something that is impossible. Anyway, let me try! (laughter, cheers of *jaya* and *Haribol!*)

Now by the grace of Kṛṣṇa and Caitanya Mahāprabhu and in the presence of my Guru Mahārāja, you are so nice boys and girls. In front of Guru Mahārāja you are chanting Hare Krishna mantra and you are taking part in it very seriously. My Guru Mahārāja will be very very pleased upon you and bless you with all benefits. He wanted this, and it is not that he is dead and gone. That is not spiritual understanding. Even ordinary living being he does not die, *na hanyate hanyamāne śarīre*. And what to speak of such exalted, authorized persons like Bhaktisiddhānta. He's seeing. I never feel that I am alone ...

"I had full faith that my Guru Mahārāja is with me. I never lost this faith. And it is *fact*. There are two words: *vāṇī* and *vapu*. *Vāṇī* means words and *vapu* means this physical body. *vāṇī* is more important than the *vapu*. *Vapu* will be finished. This is material body. It will be finished. That is the nature. If we keep to the *vāṇī*, to the words of our spiritual master, then we remain very fixed up. It doesn't matter. Just like *Bhagavad-gītā*. It was spoken 5,000 years ago. But if you keep to the words of Kṛṣṇa, then it is always fresh and guiding. Not that because Arjuna personally listened to Kṛṣṇa about the instructions of *Bhagavad-gītā*, therefore *he* knew it. That is not the fact. If you accept *Bhagavad-gītā* as it is, then you should know that Kṛṣṇa is present before you in His words in the *Bhagavad-gītā*. This is called spiritual realization. It is not mundane historical incidences ..."

4. Excerpts from a lecture given in Māyāpur, India, on February 8, 1977,

the Appearance Day of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

"We should not remain *vimūḍha*. We should become intelligent. And to make us intelligent Kṛṣṇa comes. Kṛṣṇa's devotees come. Some messenger comes. And Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura is one of the messengers of Kṛṣṇa, Caitanya Mahāprabhu, to preach Kṛṣṇa consciousness. And not only he preached, but he trained up many disciples to preach this Kṛṣṇa consciousness all over the world. By his grace we are also endeavoring to do something with this ISKCON-*paramparā* system. So we should take advantage of this Vaiṣṇava mission. As Caitanya Mahāprabhu, as Prahlāda Mahārāja said, they are very anxious. Vaiṣṇava means *para duḥkha duḥkhi*. Vaiṣṇava. Our Guru Mahārāja, Bhaktisiddhānta Sarasvatī Ṭhākura-he is Vaiṣṇava, cent per cent Vaiṣṇava. And he was *para duḥkha duḥkhi*. This is Vaiṣṇava. He criticized *nirjana bhajana*. He has personally written one song:

*duṣṭa mana! tumi kiserā vaiṣṇava
pratiṣṭhāra tare, nirjanera ghare,
tava hari-nāma kevala kaitava*

'O rascal mind, what kind of Vaiṣṇava are you. In a lonely place your chanting of Hare Kṛṣṇa is simply cheating.'

"It is a long song. Vaiṣṇava means he doesn't want any material profit or material opulence or material reputation. He doesn't want. That is ... But in the material world everyone is busy for three things: material profit, material reputation, and material adoration. This is not Vaiṣṇava's business. Vaiṣṇava never cares for all these things. Vaiṣṇava is always thinking how to do good to this suffering humanity ...

"You must search out your real life-that is intelligence. That intelligence is given by the Vaiṣṇava. Therefore. Vaiṣṇava has got a very very great responsibility. My Guru Mahārāja pointed out-Bhaktisiddhānta Sarasvatī Ṭhākura, *pratiṣṭhāra tare, nirjanera ghare/ tava hari-nāma kevala kaitava*. Formerly, people used to know that if I take a *mala* and sit down in a secluded place, 'Oh, that is good. That is not bad.' But the real business of Vaiṣṇava is not for himself but for others. Just like the example given about Rūpa Gosvāmī:

*nānā-śāstra-vicāranaiika-niṣuṇau sad-dharma-saṁsthāpakau
lokānām hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau*

"Not **personally**. Personally is not high class Vaiṣṇava. I shall become liberated. I shall give up everything. Let me sit down and ... Sometimes that is also good, but sometimes we also take it that to get **cheap** adoration from innocent public, that here is a Vaiṣṇava-he sits down. No! My Guru Mahārāja Bhaktisiddhānta Sarasvatī Ṭhākura, he was not that type of Vaiṣṇava. That was his special gift. He wanted every one of his disciples to go and preach the cult of Kṛṣṇa consciousness."

Appendix V

Excerpts From Śrīla Prabhupāda's Letters

"When a disciple misunderstands a bonafide spiritual master, the master regrets for his inability to protect the disciple and sometimes he cries with tears in the eyes. We had an experience while my Guru Mahārāja was alive. One of his disciples who accepted sannyāsa was one day forcibly dragged by his wife. My Guru Mahārāja lamented with tears in His eyes saying that He could not save the soul." [67/11/16]

"I may inform you that you cannot be fool as you have humbly expressed yourself. Better to remain an ever fool before the spiritual master. But if a disciple is actually fool it reflects on the spiritual master. To think of becoming a fool is the real qualification of the bonafide disciple. As soon as one thinks that he has become the wiser man than the spiritual master one is surely doomed. We should remain everlastingly a fool before the spiritual master. Not artificially but feelingly and then we can make real progress. Even my spiritual master a great scholar remained a so called fool before his spiritual master Who was outwardly an illiterate village fellow. So in the Absolute world the fool is also the master and the master is also a fool in reciprocal exchange of dealings." [67/12/6]

"My Guru Mahārāja never liked to open a Branch preaching center in a place where there is less population. We are not meant for living

peacefully in a secluded place. We are meant for recruiting Krishna's eternal servants and therefore a better populated place." [67/12/10]

"I may say that practical devotion is the secret to understanding the Shastras. My Guru Mahārāja used to say that for one who is not engaged in devotional service, reading all the books is simply like licking the outside of the honey jar. One who thinks the books is the thing is content in this way. But we should learn the secret to open the jar and taste the honey." [68-2-26]

"... my Guru Maharaj's opinion is that press is the brihat mridanga, or the biggest, or the greater mridanga. The sound of press goes long long distance, so the organization of press and literature and public sales, should be our main business." [68/8/24]

"My father also trained me and instructed me to his best capacity, and he prayed for me that Rādhārāṇī may be pleased upon me, and I think that by my father's blessings and grace, I may have come to this position, and I might have gotten into relationship with His Divine Grace, Om Vishnupada Śrī Śrīmad Bhakti Siddhānta Saraswati Goswami Maharaj. So it is also Krishna's grace that I got a good father, and a good Spiritual Master, and in my old age also, Krishna has favored me with so many good children. So when I feel I see that Krishna is so kind upon me, so I offer my obligations unto Him." [68/8/35]

"Regarding your question about my Guru Maharaj, I never told anyone that He was one of the eight sakhis. I do not know how you got this news. According to Vaishnava principles, nobody should think or imagine somebody as Krishna, Rādhārāṇī or Their associates. Everyone should aspire to follow the footprints of such associates. If somebody thinks that somebody is Rādhā or Krishna that is not sanctioned by the Vaishnava philosophy. So far as I know, my Guru Maharaj's position was one of the assistants of the mañjarīs. For the present, it is better not to discuss on these confidential things of a higher level, but you are always welcome to put your genuine questions for an answer. Otherwise, how will you know things as they are?" [69/1/27]

"So we should now organize in such a way that there shall be nice kirtan and attempt for selling our publications. My Guru Mahārāja indicated that the mridunga and the press are the mediums of our missionary propaganda activities, and we shall follow His path in the same way. We

must have large quantities of mridungas for vibrating in different parts of the world and we must distribute our literature also." [69/1/64]

"Anyway, the actual fact is that the eight Gopies are as good as Krishna and Rādhārāṇī. Therefore, no Vaishnava will claim to be one of the eight Gopies because that will tinge one with Māyāvādī philosophy. If some body says 'I am Kṛṣṇa,' or 'I am Rādhā,' or 'I am one of the eight Gopies,' that is against Krishna philosophy. My Guru Mahārāja claimed to be one of the sub-devotee assistants of the eight Gopies. Lord Chaitanya also claimed Himself as servant of the servant of Krishna. So even though you might not have understood, you can correct it now and don't be disappointed." [69/2/12]

"My Guru Mahārāja although he was Brahmachary, sometimes he used to say that if I could beget Krishna conscious children I am prepared to indulge in sex life a hundred times. The summary is sex life should be utilized only for begetting Krishna conscious children-that's all." [69/2/52]

"Thakur Bhaktivinode was not official Spiritual Master of Gour Kishore das Bābājī Mahārāja. Gour Kishore das Bābājī Mahārāja was already renounced order, Paramhansa, but Thakur Bhaktivinode while He was even playing the part of a householder, was treated by Gour Kishore das Bābājī Maharaj as Preceptor, on account of His highly elevated spiritual understanding and thus He was always treating Him as His Spiritual Master. The Spiritual Master is divided into two parts; namely, siksha guru and diksha guru. So officially Bhaktivinode Thakur was like siksha guru of Gour Kishore das Bābājī Maharaj." [69/5/ 1]

"In India, therefore, there are many akanda brahmacharies, and my Guru Maharaj was the best brahmachary." [69/6/20]

"My Guru Maharaj used to say that just rise early in the morning and then kick the mind with a shoe one hundred times. Then while going to sleep, one should take a broomstick and strike the mind another one hundred times. The mind is so restless, that it can be brought to tameness only by the process suggested by Bhaktisiddhānta Saraswati Thakur. So you should try this process and stop the mind from running away now and then. If you follow the process of Bhaktisiddhānta Saraswati, naturally He will help you in controlling the mind and bestow all His blessings upon you." [69/6/67]

"You have achieved a great blessing from my Guru Mahārāja. My Guru Mahārāja had an ambition to publish the message of Lord Chaitanya in all the languages of the world, and when He was present in India, He published six magazines in five languages; one in Hindi, one in Assami, one in Bengali, one in English, and one in Oria. Your *Zuruck Zur Gottheit* is certainly a unique gift to me, and I shall ever remember it."
[69/7/11]

"I remember that my Guru Maharaj would often send young boys out to sell literature of Krishna Consciousness, and if they would come back having sold only a few issues, Guru Maharaj was very, very pleased. Now you report that you have sold 300 issues of *Back to Godhead* in just a few days, so I know that Guru Maharaj is very, very pleased with your work."
[69/7/74]

(To a God-brother) "I have also read specifically your articles on the matter of acharyas, wherein on the 14th Paragraph I see the acharya shall be entitled to nominate in writing his successive acharya. But we do not find any record where our Śrīla Prabhupad nominated any acharya after Him. Different persons have interpreted on this point, and every one of our God-brothers are acting as acharya, so this is a controversial point which I do not wish to enter into while we are proposing for cooperation. I think now we should cooperate fully for preaching the Mission of Śrīla Prabhupad. He very eagerly desired that the message of Lord Chaitanya should be preached all over the world. About 40 years before, Śrīpad Bon Maharaj, guided by our senior old Tirtha Mahārāja were sent to London, and perhaps Gauḍīya Mission was established at that time. Since then, activities in foreign countries was practically stopped altogether ... I started for New York in 1965. This was out of my inspiration in receipt from Śrīla Prabhupad, and it appears that my attempt in the foreign countries has become successful to a great extent. By my personal attempt I have established preaching centers numbering about two dozen, beginning from Hamburg to Tokyo. I think if my Godbrothers would have attempted similarly, preaching centers would have been established all over the world by this time. Therefore, I wish that Gauḍīya Mission should send their preachers and establish different centers in different parts of the world. That will fulfill the Mission of Srila Bhaktisiddhānta Saraswati Goswami Maharaj." [69/8/38]

"Regarding publication of BTG No. 29, it is good that you are publishing *Morphology and Ontology of Vedānta* by Guru Maharaj, 4 pages."

[69/8/45]

(To a God-brother:) "Śrīla Prabhupad said that it was better to accept some menial service for maintaining oneself then to get some money by showing the Deities to the innocent public and being satisfied thereby ... They are simply satisfied with some Maths, and they have forgotten the preaching spirit of Śrīla Bhaktisiddhānta Saraswati Goswami Maharaj."

[69/8/46]

"I am pleased that the press arrangement is proceeding nicely, and you will be pleased to know that my Guru Maharaj drew a picture in which He gave great importance to the symbolic representation of the press next to the mridunga. Press means publication of various types of books and literatures and the mridunga means Samkirtan Party." [69/9/24]

"... so in the future we can form a central governing body for the whole institution. Therefore the management should be done very cautiously so that everyone is satisfied in their autonomous managing capacity. Of course, the central point is the order of the Spiritual Master, and I am very glad that you are trying to give importance to this aspect of management. The difficulty is sometimes things are interpreted in a manner dovetailing one's own sense gratification. I have got this personal experience in my Guru Maharaj's institution. Different Godbrothers took the words of Guru Maharaj in different interpretations for sense gratification and the whole mission disrupted. This is still going on for the last 40 years without any proper settlement. I am always afraid of this crack, but I am sure if our aim is to serve Krishna sincerely and the Spiritual Master simultaneously, that will be our success." [69/10/24]

"Actually I am not worthy of any one of the words spoken by you but all of them are due to my Spiritual Master Who was so kind to me. In fact I am a worthless person because my Spiritual Master ordered me to take up this work in 1922 but I did not carry his order until 1958, when I was obliged to carry out His order by His arrangement only. This means although I was not very enthusiastic to carry out His order He forced me circumstantially to accept it. So this is His special mercy on me and I always think about this with gratitude to this exalted personality coming

directly from Vaikuntha World and we had the great fortune to meet Him. I think that is the only credit on our part that we happened to meet Him by some '*ajnata sukriti*' or unknown auspicious activities. He is so kind upon me that when I came to your country, where I was completely unknown, He sent me some good souls like you unsolicited. So I accept you all as assistants or representatives of my Guru Maharaj Who is still helping me because I am so feeble and unworthy. Anyway, the business which we have taken to work together is neither your business nor my business as far we are personally concerned, but it is the business of Lord Chaitanya and His bonafide servants like my Guru Maharaj." [70/1/21]

(letter to Hanuman Prasad Poddar:) "As you want to publish a comprehensive article in the *Kalyan*, I think it is proper to give you a short history of my coming to the Western world.

"Sometime in the year 1922, when I was acting as manager of Dr. Bose's Laboratory Ltd., I was fortunate enough to meet my Spiritual Master, His Divine Grace Om Vishnupad Paramhansa Paribrajakachary 108 Śrī Śrīmad Bhakti Siddhānta Saraswati Goswami Prabhupad. On the very first meeting with His Divine Grace, He asked me to preach the message of Lord Caitanya. in the Western world.

"At that time, I was a young man and a nationalist, admirer of Mahātmā Gandhi and C. R. Dass. So I replied Him at that time, who would care for the message of Lord Chaitanya while we are a subject nation? In this way, I had some argument with my Spiritual Master, and at the end I was defeated. But at that time, because I was already married, I could not take His words very seriously.

"In this way, I passed on as a householder, but, by the causeless mercy of my Divine Master, the order of preaching was impressed on my heart. I was initiated regularly in 1933 at Allahabad, when Sir Malcolm Haley, the then Governor of U.P., opened our Gauḍīya Math branch there. Then, in 1936, my Spiritual Master left this world leaving a message for me that it would be better for me to preach in English language."

[70/2/12]

"You are doing so much for fulfilling the desire of my Spiritual Master so you are indirectly the representative of my Guru Maharaj. He has been helping me in this matter by sending so many young boys and girls,

otherwise who would help me in this mission while I came here empty handed and without any friend. I can only pray to Kṛṣṇa to take care of you, otherwise I cannot repay your sincere service in my mission."

[70/2/47]

"The kindly words that you have used in this connection are very much pleasing, but all the credit goes to my Guru Maharaj. He asked me to take up this job as soon as I met Him in 1922; unfortunately I was so worthless that I delayed the matter until 1965, but He is so kind that by force He engaged me in His service; and because I am very much worthless, therefore He has sent me so many of His nice representatives- the beautiful American boys and girls like you. I am so much obliged to you that you are all helping me in the discharge of my duties towards my Spiritual Master, although I was so much reluctant to execute it. After all, we are the eternal servants of Kṛṣṇa, and by the Divine Will of Śrīla Bhaktisiddhanta Saraswati Thakur we are now combined together, although originally we are born to different parts of the world, unknown to one another." [70/3/22]

"Now everything is there and you are also experienced, therefore go on opening branches as many as possible and preach Samkirtan movement to your best capacity. Śrīla Bhaktivinode Thakur entrusted the responsibility to my Guru Maharaj, and He also in His turn empowered us to do the work." [70/3/24]

"In the London streets, introduction of Ratha Yatra procession, as well as Lord Chaitanya's Birthday ceremony procession, and in the most important part of the city, a Rādhā Kṛṣṇa Temple-all these things are great achievement of your London Yatra party, and personally I feel a great credit for me because by such activities my Guru Maharaj is certainly very pleased upon us. So whatever progress we are making by the grace of Bhaktisiddhānta Saraswati Goswami Maharaj, we must stick to them and make further progress." [70/3/53]

"My Guru Maharaj used to say that there is no scarcity of anything within this world, the only scarcity is people are not aware of Krishna Consciousness. The whole world is suffering for want of this great benediction." [70/4/43]

"In the beginning I was seriously corresponding with Indian friends to get some good mridanga players, but when I found it too difficult to get a

man from India some of my students were given the rudimentary lessons in playing and simply by practice they are pulling on Samkirtan Party everywhere. My Guru Maharaj used to say that in a foreign land where you cannot speak the language with natives very nicely, what do you do when there is a fire in your house just to get their help? In such emergency one has to express himself somehow or other to his foreign friends and get their help to extinguish the fire. But if he wants to learn the language first and then talk with the foreign friends to get help, then everything in the meantime would be finished." [70/4/47]

"My Spiritual Master, Śrīla Bhaktisiddhānta Sarasvatī Thakur, advised me to preach the Kṛṣṇa consciousness movement in the Western world on my first meeting with him and I was preparing to come here in the Western world since a long time. I met late Pandit Jawaharlal Nehru, Dr. Radhakrishnan and the late Lal Bahadar Shastri for this purpose. I was convinced by my Guru Mahārāja that in the present status of civilization there is not scarcity of anything except Kṛṣṇa consciousness." [70/7/31]

"After taking sannyas I was more engaged in writing my books without any attempt to construct temples or to make disciples like my other God-brothers in India.

"I was not very much interested in these matters because my Guru Maharaj liked very much publication of books than constructing big, big temples and creating some neophyte disciples. As soon as he saw that His neophyte disciples were increasing in number, He immediately decided to leave this world." [70/7/52]

"During my Guru Maharaj's time, even a person was coming from a brāhmaṇa family, he was initiated according to the pañcārātrika system taking him to be a śūdra. So the birthright brahmanism is not applicable at the present moment. The sacred thread inaugurated by my Guru Maharaj according to pañcātrika system and *Hari-bhakti-vilas* by Śrīla Sanātana Gosvāmī must continue. It does not matter whether the priestly class accepts it or not. When my Guru Maharaj Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda introduced this system, it was protested even by the inner circle of God-brothers or friends. Of course He had actually no Godbrothers, but there were many disciples of Bhaktivinoda Thakur who were considered as God-brothers who protested against this

action of my Guru Maharaj, but He didn't care for it.

"Actually one who takes to chanting Hare Kṛṣṇa Mantra offenselessly immediately becomes situated transcendently and therefore he has no need of being initiated with sacred thread, but Guru Maharaj introduced this sacred thread because a Vaiṣṇava was being mistaken as belonging to the material caste. To accept a Vaiṣṇava in material caste system is hellish consideration (nārakī buddhi). Therefore, to save the general populace from being offender to a Vaiṣṇava, He persistently introduced this sacred thread ceremony and we must follow His footsteps ... This system introduced by my Guru Maharaj is a chance for all the members of the society, scientifically based and applied, apart from the exploitative sentiment of birthright 'caste' system, to become actually situated on the transcendental platform." [70/11/28]

"My Guru Maharaj once told this story; one friend informed another that one man has become the High Court Judge. 'Oh no,' he replied, 'No. That cannot be right.' 'Yes, he is now a Judge,' said the first friend. 'I have seen him sitting on the bench.' The second man replied, 'Maybe. But I don't think he is getting any salary.' Such envious men will find out some fault anywhere. There is no fault actually, but they will manufacture some fault. That is their business. So many persons were envious of my Guru Maharaj, but He was preaching and did not care for them." [70/11/41]

"My Guru Maharaj used to say 'Don't worry about money. Do something nice for Krishna and money will come.' So we should always be thinking how to distribute the message of Krishna and surely He will give us facility." [70/11/58]

"My Guru Maharaj has declared that the real life of a man is preaching. If one has at all got any life in him then he will preach." [71/1/7]

"Yes, we were saved by Śrīla Bhaktisiddhānta Road. We shall always expect to be saved by His Divine Grace Śrīla Bhaktisiddhānta Saraswati Goswami Maharaj Prabhupāda. Always pray to His Lotus Feet. Whatever success we have had in preaching Lord Chaitanya's mission all over the world it is only due to his mercy.

"Actually cottage life for chanting Hare Krishna Mantra is very nice but because we are dealing with the Western people, Americans and Europeans, they require some nice apartment. Therefore we have to

construct a nice house for them. My Guru Maharaj's policy was to give nice facility to devotees so that they may chant Hare Krishna Mantra peacefully and make advancement. But we cannot be luxurious. As far as possible minimize the needs of our life but we shall not curtail the bare necessities." [71/8/21]

"You are all helping me in pushing forward this mission of Lord Caitanya Mahāprabhu, coming down by disciplic succession to my Guru Maharaj. So whatever you have spoken, it is simply due to them. I am simply the via media to receive them, on behalf of my Guru Maharaj, His Divine Grace Bhaktisiddhānta Sarasvatī Goswami Maharaj Prabhupāda." [71/8/29]

"The language of Krishna Consciousness is ever-fresh and we can explain everything by it, just like my Guru Maharaj once lectured for three months on one verse from Śrīmad-Bhāgavatam." [71/11/25]

"If Bill Prabhu holds a university post, then that is a very important position for spreading Krishna Consciousness and he should try to keep it as long as it will be beneficial in that way. My Guru Maharaj used to say that anything material, if it is used in the service of Krishna, it is a mistake to give it up." [71/11/27]

(Regarding the Pancha Tattva) "Yes, Śrīnivas Pandit has śīkhā. Vaishnava must have śīkhā. Advaita Prabhu has a full white beard. He was an old man. He was practically older than the father of Lord Caitanya. He was an elder gentleman in the town of Nabadwip, elder of the brahmin community. All should wear Tulasi kunti beads, not less than two strands. Three, four strands or my Guru Maharaj had five strands." [71/11/28]

"Regarding your question about incense, Karandhar has just informed me that our Spiritual Sky incense business is making now \$1,000,000 a year to spend for Krishna. How can that be māyā? My Guru Maharaj used to say, 'Anything material, if it is used for the service of Krishna, it is a mistake to give it up.' Because I have understood this principle, he used to appreciate me in front of my God-brothers. I have given this idea all along-why you big leaders do not understand it?" [71/11/29]

"This kind of service is especially appreciated by Krishna, that some devotees should take risk for His preaching work. And my Guru Maharaj repeatedly requested his disciples to go out into faroff lands for

spreading the message of Lord Caitanya. Thank you very much for this." [71/11/30]

"I am very glad that you are challenging all of these so-called swamis and gurus. My Guru Maharaj appreciated devotees who boldly present our Vaiṣṇava philosophy. We must take advantage of every opportunity to defeat these rascals and drive them away, so please continue this strong attitude." [71/11/43]

"The fact is that I am the only one in India who is openly criticizing, not only demi-god worship and impersonalism, but everything that falls short of complete surrender to Krishna. My Guru Maharaj never compromised in His preaching, nor will I nor should any of my students. We are firmly convinced that Krishna is the Supreme Personality of Godhead, and all others are His part and parcel servants. This we must declare boldly to the whole world, that they should not foolishly dream of world peace unless they are prepared to surrender fully to Krishna as Supreme Lord. [72/1/9]

"Your program of speaking in colleges and other places and getting paid is very much liked by me; in this way, try to penetrate every school and college and introduce our books profusely. That is nice you are taking advantage of every opportunity for spreading Krishna Consciousness by speaking on radio, attending engagements, etc. That is the method recommended by my Guru Maharaj-now you are practically demonstrating this fact with good results." [72/1/47]

"This was my Guru Maharaj's policy that we should remain in the big cities in order that the maximum amount of people could take advantage of our preaching." [72/1/54]

"So far personal association with the Guru is concerned. I was only with my Guru Maharaj four or five times, but I have never left his association, not even for a moment. Because I am following his instructions, I have never felt any separation. There are some of my Godbrothers here in India who had constant personal association with Guru Maharaj, but who are neglecting his orders. This is just like the bug who is sitting on the lap of the king. He may be very puffed-up by his position, but all he can succeed in doing is biting the king. Personal association is not as important as association through service." [72/2/31]

"Henceforward, anyone proposing to marry must produce some outside

income and live outside the temple, they know this in advance and be prepared to carry such burden. Let them be married, but at their own risk. I cannot sanction anymore. My Guru Maharaj never allowed, but when I came to your country it was a special circumstance so I gave concession, but I am not so much inclined anymore, so I shall not sanction, but they may marry on their own risk of knowing that such arrangement is always troublesome." [72/2/44]

"My Guru Maharaj said that this materialistic society is a society of cheaters and cheated. Because people want to be cheated, men such as you mention have become very popular." [72/3/17]

"My Guru Maharaj used to say that these literatures are the 'Brhat Mrdunga,' that is to say, the big mrdunga, because like the mrdunga which can be heard from a long distance, simply a few words can have a tremendous effect on millions of people if they are propagated widely." [72/5/47]

"My dear beloved Children,

"Please accept my blessings. I am so much pleased with your kind and affectionate words on the occasion of my birthday anniversary on the Nandotsava day this year (1972). My Guru Maharaj wanted me to spread this Krishna Consciousness Movement in the western world, and you are all helping in this great attempt.

"My Spiritual Master knew it that alone I could not do this great work. Therefore He has very kindly sent you all to help me in this task. I accept you therefore as representatives of my Guru Maharaj playing as my affectionate disciples.

"It is said that child is father of man. Kindly therefore continue your help in this great task and act as my young father and mother in my old age. I am

Your ever well-wisher,

A.C. Bhaktivedanta Swami" [72/8/42]

"Yes, the preaching work is giving you new life. My Guru Maharaj Bhaktisiddhānta Saraswati used to say *pran ache var sehetu pracar*, 'one can preach who has got life.' So one who is preaching this Krishna Consciousness Movement means he has got real life." [72/9/2]

"But if he buys a book that is the real successful preaching. That is the certificate of my Guru Mahārāja, if someone, brahmacārī, would sell a

one paise magazine, if one of our brahmacārīs would go and sell a few copies, he would be very very glad and say 'Oh, you are so nice.' So distribution of literature is our real preaching." [72/9/46]

"I know that you are both best preachers and you will not stand by idly and listen to any nonsense ideas or māyāvādīs. That is very nice. My Guru Maharaj was also inclined toward his bolder preachers." [72/12/27]

"My Guru Maharaj said, it does not matter if anyone comes to hear. You go on with your chanting. If no one hears you the walls will hear. But this does not mean that we should sit down someplace and simply chant Hare Krishna for our own benefit. We should be always anxious to save the cripple minded people with the science of Krishna Consciousness. This is the position of a Vaiṣṇava." [73/2/10]

"When my Guru Maharaj was present even big, big scholars were afraid to talk with His beginning students. My Guru Mahārāja was called 'Living Encyclopedia', he could talk with anyone on any subject. He was so learned-so we should be like that as far as possible. No compromise-Rāma Krishna, avatāras, yogis, everyone was enemy to Guru Mahārāja-he never compromised. Some God-brothers complained that this preaching was chopping technique and it would not be successful. But we have seen that those who criticised, they fell down. For my part I have taken up the policy of my Guru Mahārāja-no compromise. All these so called scholars, scientists, philosophers who do not accept Kṛṣṇa are nothing more than rascals, fools, lowest of mankind, etc. [73/7/20]

"You have written so many nice things in praise of me but I think that my Guru Maharaj is great, I am not great he is great. So sometimes by association of the great one appears great. Just like the sun is great heat and light and by reflecting the greatness of the sun's light the moon in dead of night also appears great, but actually the moon is by nature dark and cold, but in association with sun it has become accepted as great, this is the real position. So I thank you very much that you are appreciating my Guru Mahārāja who wanted to preach Krishna Consciousness all over the world, he is so great." [73/8/1]

"Some 50 years ago some Christian priest went to Vrindaban and inquired from many residents why Krishna enjoyed Rasa dance with others wife which is against the Vedic principle, but nobody could satisfy him. On this point my Guru Maharaj said that Vrindaban is inhabited

by neophyte devotees. So we wish our temple will be able to reply anyone in the matter of Krishna Consciousness, then many modern philosophers and scientists will come to Vrindaban, that will be very much prestigious." [73/8/17]

"My Guru Maharaj condemned living alone in a lonely place. He wrote as follows:

*dusta mana, tumi kiserai vaiṣṇava
pratisthara tare, nirjanera ghare
tava hari-nama kevala kaitava*

"O rascal mind, what kind of Vaiṣṇava are you. In a lonely place your chanting of Hare Krishna is simply cheating."

And, Narottama Das Thakur says:

*tandera carana sevi bhakta-sane vasa
janame janame haya, ei abhilasa*

"To serve the feet of the *ācāryas* in association of the devotees is my desire birth after birth."

"Why I have opened this Society? I was living with four children, and now I have 4,000. There is no good in living alone." [73/11/11]

"Just like I have written in the first publication of *Śrīmad-Bhāgavatam*, 'The spiritual master lives forever by His divine instructions and the disciple lives with him', because I have always served my Guru Mahārāja and followed His teachings I am now even never separated from Him. Sometimes *māyā* may come and try to interfere but we must not falter, we must always follow the chalked out path laid down by the great *ācāryas* and in the end you will see." [73/11/21]

"All are satisfied with a place for residence in the name of a temple, they engage disciples to get foodstuff by transcendental devices and eat and sleep. They have no idea or brain how to broadcast the cult of Śrī Caitanya Mahāprabhu. My guru maharaj used to lament many times for this reason and he thought if one man at least had understood the principle of preaching then his mission would achieve success. In the latter days of my guru maharaj he was very disgusted. Actually, he left this world earlier, otherwise he would have continued to live for more years. Still he requested his disciples to form a strong governing body for

preaching the cult of Caitanya Mahāprabhu. He never recommended anyone to be the ācārya of the Gauḍīya Math.... If Guru Maharaj could have seen someone who was qualified at that time to be ācārya he would have mentioned. Because on the night before he passed away he talked of so many things, but never mentioned an ācārya. His idea was ācārya was not to be nominated amongst the governing body. He said openly you make a GBC and conduct the mission. So his idea was amongst the members of GBC who would come out successful and self effulgent acarya would be automatically selected." [74/4/52]

"Now Bhadaraj and his wife have become expert doll makers. So give him all facilities. Let all those with artistic talent assist him. I want very extensive doll exhibits in every center. My guru maharaj used to spend lots of money on doll exhibitions on Śrīmad-Bhāgavatam. So I am sure that if we make doll exhibitions very prominent, many tourists and visitors will throng in our temples." [74/9/41]

"Here at Māyāpur my guru maharaj was printing one paper. It was selling for only a few paise. Sometimes whenever one brahmacary would go to Nabadwip and sell even a few copies, I would see my guru maharaj become very much pleased. Even if the brahmacary was not a very important member, my guru maharaj would become very very pleased with him. He personally instructed me that books are more important than big temples. At Rādhā Kund he told me that since constructing the big marble temple at Bhag Bazar, there have been so many difficulties. Our men are envious over who will live in which room. I think it would be better to take off all the marbles and sell them and print books. He told me this personally." [74/10/63]

"So far I am personally concerned, following the footsteps of my guru maharaj Śrīla Bhaktisiddhānta Sarasvatī Thakur Prabhupad, we accept the principles of all the acharyas, although officially we belong to the Madhva sampradāya. Our sampradāya is known as the Madhva Gauḍīya sampradāya. We find great shelter at the lotus feet of Śrī Rāmānujacharya because his lotus feet are the strongest fort to combat the māyāvādī philosophy." [74/11/60]

"I blindly follow my guru maharaj. I do not know what is the result. So I am stressing on this point of book distribution. He told me this personally." [74/12/20]

"Besides that, in 1933, Bon was given the first chance to preach Lord Caitanya's movement in London. He remained there about four years and not a single person could be converted to become a Vaiṣṇava, and he was receiving regularly 700 Rs. per month for his expenditure, being supported by the whole Gauḍīya Math institution, and still, as he could not do anything appreciable, he was called back by Guru Mahārāja ..." [75/6/8]

"No, you should not bother with all this nonsense. Astrology will not save you at the time of death. My Guru Mahārāja was a great astrologer and astronomer, but he gave it all up. It is meant for the karmis. We have no interest in such things." [75/6/32]

"He has written that people will want to learn Bengali just to read *Chaitanya Charitamrita*. That was the prediction of my Guru Maharaj. This is very enlivening." [75/9/51]

"I think if you can go on renting, that is better. Personally, I do not have a financial brain. But my Guru Mahārāja, he preferred rented house rather than one's own house. At least India, a rented house is preferred than possessing one and that is practical." [75/11/73]

"Your report of book sales is over encouraging. You are all becoming very very dear to my Guru Mahārāja. I started this movement by book selling. I was never a beggar for money, but I was writing books and selling. My Guru Mahārāja very much liked my writing and he used to show others in my absence 'Just see how nicely he has written, how he has appreciated.' He encouraged me, and my God-brothers, they also liked my writing. After I wrote that poem for Vyāsa Puja of my Guru Mahārāja they used to call me Poet." [75/12/6]

"My Guru Maharaj also did not approve of seclusion. He used to say: *Dusta mana, tumi kiserā vaiṣṇava? Pratisthara tare, nirjanera ghare, tava hari-nama kevala kaitava.* 'My dear mind, what kind of Vaiṣṇava are you? Simply for cheap adoration you sit in a solitary place and pretend to chant the Hare Krishna mahamantra, but this is all cheating.'" [76/1/58]

Appendix VI

Excerpts From The Essays Of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

"The only duty of sadhus is to cut away all the accumulated wicked propensities of every individual. This alone is the causeless natural desire of all the sadhus. Worldly people possess a double nature. They express one kind of sentiment but internally cherish a different purpose. Moreover they want to advertise this duplicity as a mark of liberalism or love of harmony. Those who are unwilling to show any duplicity, wish to be frank and straightforward, or in other words to exercise unambiguously the function of the soul; such really sincere persons are called sectarian and orthodox by those who practice duplicity. We will cultivate the society only of those who are straightforward. We will not keep company with any person who is not so. We must by all means avoid bad company. We are advised to keep at a distance of a hundred cubits from animals of the horned species. We should observe the same caution in regard to all insincere persons.

"There was a time when Thakur Narottam was pleased to tell the plain truth to many worthy persons who came of the highest lineage. Thakur Narottam, in the eye of worldly people, had manifested himself just as a member of an Uttaradiya Kayastha family. For telling the truth he became the object of attack by bad people. Those who judge other people by the testimony of their senses, are, as a matter of fact, maliciously disposed. These persons, devoid of any sound judgement, began to find fault with Thakur Narottam. Why was he, born in a kayastha family, going to set up as a religious teacher of persons born in Brahman families and also make them his disciples? When these accusations reached the ears of Thakur Narottam he said that rather than provoke the opposition of any person he would completely desist from instructing anybody. Shri Ramakrishna Bhattacharya and Shri Gaṅgānārāyaṇa Chakravarti, who were disciples of Thakur-mahasaya, thereupon said that if he gave up teaching the world will go to the dogs and there will be a greater increase in the number of atheistical pashandas in the world. Saying this, one of them put on the garb of a betel-seller and the other attired himself as a potter. Meanwhile, the whole body of proud pandits of the hostile community arrived at Kheturi with the intention

of defeating Thakur-mahasaya in open controversy. After their arrival at Kheturi they went to the bazar and proceeded to the potter's shop for purchasing earthen pots in which to cook their food. The potter began to talk with them in the Sanskrit language. From there those pandits went to the betel-shop for purchasing betel. The betel-seller also talked with the pandits in pure Sanskrit. At this, those proud pandits thought within themselves that it was a most wonderful country where even potters and betel sellers could talk in the purest Sanskrit. Thakur Narottam was the greatest person of such a place. It was impossible to conceive how great a pandit he could be. Therefore instead of losing their reputation by approaching him, it was better to leave the place without delay. Thinking in this way those pandits hurriedly left the village. Thus we find that those who obtain the protection of Truth are always liable to be attacked."

2. From *Search For Truth (The Sadhu)*:

"It is for this reason that the *Bhagavata* instructs us to turn over a new leaf, 'Persons of good sense must entirely give up all association with bad company and cultivate close association with the sadhus. There is no doubt that the words of the sadhu possess the power of destroying the evil propensities of one's mind. The sadhus in this way benefit every one who associates with them.' There are many things which we do not disclose to the sadhu. The real sadhu makes us speak out what we keep concealed in our hearts. He then applies the knife. The very word 'sadhu' has no other meaning than this. He stands in front of the block with the uplifted sacrificial knife in his hand. The sensuous desires of men are like the goats. The sadhu stands there to kill those desires by the merciful stroke of the keen edge of the sacrificial knife in the form of unpleasant language. If the sadhu turns into my flatterer then he does me harm, he becomes my enemy. If he gives us flattery then we are led to the road that brings enjoyment but no real well-being."

3. From *Search For Truth (Ramanuja and Yadavaprakasha)*:

"Truth can never be served by the faculty that diverges from the Lord. The service of Truth is the function of the soul. It is incapable of being diverted from the Truth. It is causeless and uninterrupted. Truth is

identical with the Teacher of the Truth. There can be no knowledge of the conclusions of the Vedas without undeviating service at the lotus-feet of Shri Guru-deva. No one can be the Teacher of the Truth except the devotee of God. This is not the dogma of irrational orthodoxy. It is the real Truth. One cannot be the Guru though he be descended from the highest lineage, be initiated in all sacrifices, has studied the thousand and one branches of the Veda, if he be not a true Vaishnava. "In ancient times there was a city called Kanchi in the South of the country. In that city there lived a very famous professor whose name was Yadavaprakasha. There is a tradition that at that time there was no other professor in the whole of that part of the country who was his equal in learning. Lakshmandesika (Ramanuja) went to him for the purpose of study. He resided with his teacher. He was devoted to his studies with his whole heart. He was perfectly sincere in his conduct towards his teacher. These excellent qualities soon attracted the attention and captured the heart of his teacher. One day Yadavaprakasha, following the interpretation of Shankaracharya, was explaining the well-known text of the *Chandogya* that the two eyes of God-head are red like the hind-part of a monkey. This caused intense pain to the heart of Ramanuja. Ramanuja was at the time engaged in tending the person of his teacher. He felt very much pained on hearing the blasphemy against the Holy Form of God-head. The warm tears from his eyes fell in drops on the back of Yadavaprakasha. This sudden fit of weeping surprised Yadavaprakasha who asked Ramanuja about the cause of his grief. Ramanuja then said that there was no necessity of explaining the word 'kapyasam' in such a filthy and blasphemous manner especially as the word possessed an excellent meaning. Was it not a most highly offensive act to compare the Eyes of God Himself, the most Revered Lord and Master of us all, with the worst part of the body of a monkey?

"Yadavaprakasha was very angry on hearing these words of Ramanuja. He reprimanded Ramanuja in most severe terms, 'How highly impertinent for a mere lad to find fault with the interpretation of Acharya Shankara! Was it possible that there could be any other explanation of the text than that of the Acharya?' Ramanuja replied in words that were expressive of modesty: 'Yes,' said Ramanuja, 'there is

another meaning of the text which augments the happiness of the spiritually enlightened. Acharya's explanation is intended for deluding those persons who are endowed with an unspiritual aptitude. I am telling you the other meaning. Deign to listen to my words.'

"Thereupon Ramanuja offered this famous explanation of 'kapyasam' in the text. 'Kam' means water. That which drinks water is 'kapi'. 'Kapi' is thus no other than the stem of the lotus, that which is placed on the stem is 'kapyasam'. In other words, the two Eyes of that Supreme Person are tinged with red like the undimmed lustre of the unplucked lotus on its stem shining on the bosom of the blue waters.

"Yadavaprakasha was filled with the greatest astonishment on hearing this explanation of the scriptural text. He felt most keenly the disgrace of his defeat at the hands of his own disciple. Maddened with anger, he plotted to do away with Ramanuja in secret.

"No teacher of undifferentiated cognition, or of utilitarian works, or of any worldly state of union with the Supreme Soul (yoga) or of the performance of activities resolved upon by oneself (vrata) or of asceticism, or of magic, or of hypocrisy can really be designated as the superior or Guru. They are all of them only triflers and being really very light-headed indeed, are capable of being easily manipulated. They are never the benefactors of the conditioned soul. They are on the contrary the enemies of themselves as well as of all others."

4. From *Search For Truth (The Boatman and the Thorns)*:

"There is a certain class of persons who are devoid of ordinary common sense who say, 'The function of the servant in this world is the worst of all. We have, therefore, no intention of practising any similar function in the next world. We intend to be masters, to be objects of worship.' As if the transcendental Realm is full of unwholesomeness and is tortured by the triple quality as is the case with this world! If one is ignorant of the true meaning of Vaikuntha one is liable to fall into this kind of poverty of judgement. He is apt to attribute and imagine the existence of the unwholesomeness of the perverted reflected image even in the undisturbed substantive entity itself. Into that Realm where there is no principle of limitation, no question of evil, where there is only unmixed good, it is not our duty to carry from here anything that is productive of

evil. The sun is a luminous self-revealing entity. It is not necessary to carry any lamp to the sun.

"There is a popular tale to illustrate such misconceptions. A certain boatman was troubled by the idea that the operation of pulling at the cord for towing his boat was a miserable job involving great hardships, inasmuch as it required him to trudge painfully along most uneven ground over thorn and brambles which often stuck into the bare soles of his feet. Therefore, if he could manage to get rich somehow he would be in a position to tug at his cord by bestriding quilts and mattresses which he would take care to spread over either bank of the river. The boat-man of the story was so foolish that he intended to carry all the miserable pursuits of his poverty-stricken state into the condition of affluence. The consideration that if he could get rich, it might not be necessary for him to tug at the cord at all would not penetrate his foolish pate. Those persons who are bent on journeying to the transcendental realm laden with all the superstitions and material judgements of this world, who are anxious to transport their sense-ridden logic to the transcendental realm, who choose to imagine that in the realm that lies beyond this world there can be any scope for the unavoidable slave mentality of this world or any form of service which is any way characterised by the factors of the unwholesomeness of this world, are indeed as stupid as the foolish boat-man of the story. The function of the servant that prevails in the realm of the Absolute, the servitude of the soul in the state of freedom from the fetters of material bondage, is the natural condition of the soul i.e., perfect subordination to his own proper nature (swadhinata). By such servitude even unconquerable Godhead Himself is subdued-the Supreme Lord of all Lords becomes our own."

5. From *Nomenclature of the Absolute (Mathura People)*:

"We all should aspire to be Mathura people. We should have a proper conception of spiritual Mathura instead of the mundane Mathura which is the place of enjoyment of people with very low aspirations. Our *Sahajiya* brothers think that they can have access to Mathura by paying the railway fare. It is by surrendering ourselves to the Preceptor's Feet that we can have an abode in Mathura. Otherwise, we cannot get an entrance into the transcendental region. We should approach the Guru

who will confer on us the eight things, i.e., Name, Mantras, etc. The Name is the Transcendental Sound and Mantras are incantations. The **Name** is identical with the **Named**. The Mantra is required to reach that situation in which the Name can be properly chanted. The son of Shachi is the Supreme Lord Himself. Damodar Swarup is the head of the Gauḍīyas who are the transcendental servitors of Shri Krishna Chaitanya. Rupa and Sanatana were sent to Mathura by Shri Krishna Chaitanya to diffuse transcendental knowledge there. There are several *purīs* which can give salvation and among them Mathura is the most supreme. Gosthavati signifies the place where Shri Krishna was feeding His cows. (The sound 'Go' has various meanings such as knowledge, the senses, the animal cow, etc.) Another holy spot is Radhakunda, a tank where Shri Krishna got rid of the sin He had incurred by killing a cow named Aristanemi. He killed Aristotelianism or the rationalistic process of reasoning of this imperfect world. When Krishna wanted to join hands with Radhika, Aristanemi came forward to disturb Him, because Radhika was thought by many people to be the wife of a milkman named Abhimanyu. This Aristanemi was the incarnation of mundane knowledge, and Krishna killed him. For that act He expiated by taking a dip in the Radhakunda. This kunda is the mental speculation of Radha. The eternal land of our abode should be Radhakunda. By the border of Radhakunda we should have our groves. There are millions of groves on the banks of Radhakunda."

6. From *The Pathway to Highest Blessedness (The Guru)*:

"God has said (S.B. 11.26.26): 'A truly intelligent person should shun evil company but seek association with holy saints who, with their instructions, gnaw the knot of the worldly attachments of our mind.' The meaning is that for our true well-being we should always accept the guidance of the true Guru (spiritual guide) and should not be misled by pseudo-gurus. The Guru never accepts the *preyah-pantha* (way to pleasure), but he is a *shreyah-panthi* (i.e., he follows the way to the true well-being). He gives others (i.e., his disciples) the same instruction to walk along the real path as he has received it from his own guru, of course a true one. If a disciple asks permission of the Guru for drinking, he is sure to disapprove of it and never to grant it. When the Guru does

not indulge the disciple in his prayer for things after his mind, he may dismiss the Guru. Such disciples accept only the gurus that are ready to supply fuel for their sensualism. Acceptance of a guru has become a fashion now-a-days, not for the disciple's true well-being, but for getting one's sensual pleasures approved of. Such appointments satisfy only the social or family customs, like those of barbers and washers."

7. From *Shrimad Bhagavatam and the Vaishnava Cult (Maya)*:

(From an interview with Pandit Shyamasundar Chakravarty, a leader of the Independence Movement and at that time the Chief Editor of *Servant and Vasumati*, an English magazine.)

Q: What is maya?

A: The derivative meaning of *maya* is what is measurable. Bhagavan is the Lord of *maya*; He cannot be measured. Where there is an attempt to measure God, there is *maya* and not God. 'Ma' means 'not' and 'ya' means 'what', i.e., 'what is not God' is *maya*. The *maya* as said in the *Srimad-Bhagavatam* is not like the Satan in the Christian theology, a separate entity from God, altogether another entity. According to the Bhagavata school, *maya* is in Bhagavan in the condemned state (S.B. 1.7.4-5) in order to award condign punishment on the atomic sentience (i.e. jivas) controllable by *maya*. In the *Gita* (7.4-5) God has said: "Earth, water, fire, air, sky, the mind, intelligence and egotism-these constitute My separate inferior potency, whereas other than this is My superior potency constituting the jivas by which is supported the universe." This inferior potency is the *maya*-potency. This inferior potency has been stupefying the jivas that are apathetic towards God since before the beginning of time and causing misunderstanding in them, sometimes assuming the form of 'twenty-four items of entity' of Kapila, (the originator of the Sankhya System), sometimes as the 'atom' of Kanada (of the Vaiseshika System), sometimes also as Jaimini's principle of 'elevation' (in the Purva Mimamsa System), sometimes again as the 'sixteen objects' of Gautama (in the Nyaya System), sometimes as 'superhuman power and absolute oneness with God' of Patanjali (of the Yoga system), and sometimes as the pretence of search after Brahman (of the Shankar School).

Q: Why does such an event happen'?

A: Because the Jivas have free will of their own.

Q: Then how can this be reconciled with the teaching of the *Gita* which says: "God stays in the heart of all the creatures and makes them whirl round, in a machine, as it were, by the agency of *maya*"? (Bg. 18.61)

A: This instruction in the *Gita* rather supports the above statement. It is Shri Vishnu Who is God, the Controller of all beings. God gives the jivas the fruit according to their performance of karma. Jiva is the doer and God is the Giver. God's authority is seen in the giving of the fruits, and governance of the cause and effect. So God is the Giver of the fruit and the jivas, the enjoyers thereof.

Q: Why is there the independence of the jivas?

A: Jivas are the atomic parts of God, the *vibhu-chit* (Plenary Sentience). The property of the sea, viz. water, is present in an atomic degree in a drop too. *Vibhu* (or Over-Lord) God is totally independent, there is independence in *anu-chit-jiva* (i.e., atomic sentience) too proportionately.

Q: Is the proper use or abuse of the independence of jivas instigated by God'?

A: If it had been God-instigated, then that would have amounted to the service of God and not caused the jiva's forgetfulness about Him.

Q: Then how can the conclusion be arrived at, viz., 'everything depends upon God's Will'? I am putting these questions not for the sake of discussion. I am asking them, because you are a great scholar and a great devotee at the same time. In the Hindi *Gita* of Shri Tilaka I read an *abhanga* (panegyric to God) by Tuka-Rama, the sense of which runs thus: "Oh God, if my karma brings me liberation, then what should I have to do with You?"

A: The *Shrimad-Bhagavatam* has given a reply to this (SB 10.14.8): "He is an heir to liberation, O God, who, feeling Your Grace in everything and enduring the troubles caused by his own karma, bows down to You with mind, speech and body i.e., wholeheartedly." He who has acquired fitness for being freed from the world, understands that if the blame is laid at the door of God, then, on account of the want of the tendency towards doing service to God, liberation is never available, but only that person can easily become the possessor of the position of liberation, who is fortunate in having the tendency for the chit-service aroused in him,

and he can be more attracted towards God, considering all the troubles and difficulties as His Grace.

Q: Then, are the sins that we commit due to God's Grace?

A: No, they are not. The predilection for sins has been given to test us, in the same manner as money, paddy, a copy of the *Shrimad-Bhagavatam*, etc. are placed before an infant at the time of the first-rice ceremony to see what it takes according to its innate tendency. Before the thread ceremony, too, the Acharya tests the tendency of the boy to be initiated. God's cruelty is what the human intellect apprehends when it is apathetic towards God. If one takes it to be a punishment, it is to be understood that such a one is wanting in a serving temper and in attraction for God. God is the Shelter for all. He sends many obstacles and inconveniences to those who wish for shelter under Him, in order to test their ardour and steadiness. For example, when the Vaidya prescribes bitter and astringent medicines and distasteful diets, or the doctor opens the abscess with his lancet, if the patient is displeased with them, on the ground that they are cruel and not his well-wishers, his decision is wrong, as he has taken his real friends to be enemies. The divine potency, *maya*, has kept tempting objects as exhibits for alluring me, just as the fishing hook or the net or the rat-trap or the chain, is set to delude fish, rats, elephants, etc. The object is that I may thereby get more and more entangled in the worldly meshes. Misled by these deluding traps, sometimes I become a wanton performer of misdeeds, sometimes a philanthropist doing good deeds, sometimes again consider oneness with non-distinct Brahman as good for me, feeling a high regard for the doctrines of Buddha, Shankaracharya or Kapila. Mayadevi has placed, in order, alluring things according to the diverse temperaments of the persons who are deluded by the tenets of karma or jnana due to their having desires for things other than the Truth. Jiva will attain his true well-being, when he engages himself in the accounts relating to God; there is no other way thereto. God does not set up obstructions against anyone, and He is not the destroyer of *chetana-dharma* or sentience in him. It would have been an act of cruelty on His part, if He had placed obstacles against this sentience. He is only informing the sentient entities of what is the proper use of their sentience and what are its abuses."

8. From *Shrimad-Bhagavatam and the Vaishnava Cult*:

Q: What benefit has Vaishnavism done to the world?

A: Politics will not be able to do even one part of a crore parts, in thousands of eras, of the benefit that the Vaishnavas have done to the world. We are not advising others to be such narrow sectarians as the politicians are.

Q: How many people are there who know of Vaishnavism?

A: How many post-graduates are being turned out? How many Newtons have been born? Is it a wise principle to give up the culture of science because many Professor J. C. Boses are not being produced?

9. From *Colloquies With Foreigners*

(Interview with Mr. Willion Henri Jan Vandor Stock of Batavia, on December 26, 1935)

Q: Do you know the Absolute gradually or at once'?

A: The knowledge of the Absolute can be had all at once, there is no factor of time or space. If we are at all intent on knowing Him, we must have some sort of objective reference for His subjective activity. Now we are busy with worldly affairs: we think we are men and women. Instead of doing so, we should be serving Him, and when He participates with our pure selves, we will be set free from all the tempting influence of the different things of Nature. We want that we should go back. Like a shooting star, we have strayed out of the range of His attraction. Like a comet, we are journeying without cessation. Our eternal condition is that we are absolute infinitesimals, and as such, we should dove-tail with the Absolute Infinity. The function between Him and us is Love. He is the Lover. If He loves us, we will be taken back. If He has an apathetic tendency towards us it is because we are averse to Him; and we will be undergoing 84 lakhs of births and deaths, again and again. It would be judicious for us that we should go back to the Absolute Infinity, and all our engagement should be with Him, and not with anybody else.

10. From *Colloquies With Foreigners*

(An interview with Professor Johans, the Head of the Department of Philosophy of St. Xaviers College):

Q: What are these four *Vadas*?

A: *Achid-vada* is materialism of the following nature as when one says, "I shall be Indra, the king of heaven" or "I shall enjoy worldly pleasures" in the vein of Charvaka, the Indian Epicurus, whose philosophy was that pleasure was the highest good or again, "I shall borrow and drink and not think of discharging the debt; I shall have convenient arrangements for leading a comfortable life in this world and to be a greater enjoyer. I shall acquire and preserve health; I shall make a proper use of the canine teeth by eating fish and meat and vigorously manage the function of youth" and so on. *Achin-matra-vada* is the name of the attempt to annihilate the sentient existence, on the ground that *achid-vada* is only temporal and the sentient existence is the unavoidable root of all troubles and miseries. According to them the extinction of the sentient existence is the most laudable and valuable thing, inasmuch as existence is the root of all evils. Sakyasimha, Kapila, etc. were the propounders of this doctrine. *Chinmatra-vada* is the name of the attempt to merge in Brahman and thus destroy the *anuchit* property of the jivas.

Shankaracharya and, before him, Dattatreya, were the propounders of this doctrine. The different *anuchetanamsas* (jivas) of the Entire *Chit* (God) remaining ever attracted by the *Vibhu-Chetana* (God) show love towards Him. This is known as *chit-vilasa-vaichitrya*. Here the *atma* (soul) is ever entirely engaged in the sportive activities with God. In it there are no sins and no spiritual offences more heinous than sins, like the covered state of the soul in *achid-vada*, the attempt to annihilate *atma* and Paramatma as in *achinmatra-vada*, or spiritual suicide as in *chinmatra-vada*. There are here the full unfolding, the full beauty and the full coalescence of Paramatma and *atma*.

Q: You have just expounded very high philosophical truths which I shall take a long time to digest.

A: Only time will not do. These truths should be listened to again and again verbally from the mouths of true Acharyas. Some time ago Mr. Chapman (of the Imperial Library) listened for two or three hours to the philosophy of Shri Chaitanya Deva and at the end he admitted that even for a scholar like him, the philosophy was extremely difficult to enter into. So it cannot be understood without repeated hearings and devout submission.

11. From *Immanent and Transcendent (The Scorpion and the Fire)*:

"What relish can there be in this decaying body, made up of the five decomposable elements and full of putrescence and impurity? Shall we not mind for a moment that this perishable and ever-changing body is liable to wrath, ambition, illusion, fear, grief, envy, hatred, separation from those we hold most dear, and association with those we hate? What relish can there be for material enjoyments when we are exposed to hunger, thirst, disease, decrepitude, emaciation, growth, decline and death? The universe is tending to decay-grass, trees, animals spring up and die. Mighty men are gone leaving their joys and glories. Beings still greater than these have passed away; vast oceans have dried-mountains have been thrown down, the polar star displaced, the cords that bind the planets rent asunder; the whole earth deluged with flood-in such a world what relish can there be for fleeting enjoyments? Living in such a world are we not like frogs jumping in a dried-up well?

"To get rid of the deception of this false and treacherous seeming friend, we should be sincerely suppliant before the Supreme Lord and water our couch with tears; He will receive our prayers, have mercy on us and out of His naturally loving-kindness, appear before us as the preceptor, with all the proficiency in the scriptures and fully free from the hankerings of the senses, to rid us from the clutch of the wicked mind, which has flame all around and death within, to cut asunder all its knots and hitches and to dispel all our darkness of the heart as an elephant runs away from the darkest recesses of the jungle at the approach of the lion and the veil of darkness is withdrawn from the surface of the earth at the advent of Aurora. Then the mind will brood over its guilty woes like a scorpion girt by fire." (Editor's note: When a scorpion is encircled by fire, he stings himself and dies. So the wicked nature of the mind is destroyed by the presence of the fire-like acharya.)

12. From the *Real and Apparent (Divine Form)*:

"True, the light emitted by the Divine drives away all worldly ignorance and misery and draws the purified soul unto itself. It is as if a great light draws to itself one of its own rays gone astray. What happens to the

individual ray after it is merged in the great light, is left undescribed. No vocabulary, it is urged, can carry us into the mystic depths of existence inside the great light. This is the semitic psychology represented by the idea of the undefinable personality of Godhead.

"Persons under the influence of such mentality are apt to be disinclined to accept any concrete description of the form and doings of Godhead. They prefer to make their obeisances to the zone of light and do not consider it their duty to be over-curious or to peep into its hidden secrets. But the realm of light, according to both the Koran and the Bible, is inhabited by an infinite host of angels with bodies of light who eternally serve Godhead and have an uninterrupted view of Him in His Divine Realm. But beyond this admission no clue is supplied to the details of the actual Divine Form or to describe or represent Him or His angels to mortal ear or mortal eyes is condemned as an idolatrous activity. It is also considered an offence to describe the Form and Activities of Godhead even analogously in terms of mortal experience.

"This caution is salutary only within its proper limits. If it tantamounts to end in denial of the Divine Form or to the assertion that Godhead is formless, it strikes at the very root of all real spiritual activity. The worship practised by avowed or covert impersonalists and abstractionists is in principle indistinguishable from opposition to worship itself under a hypothetical concern for the preservation of its purity. The fury against idolatry often masks this sentiment of inveterate hostility to the very principle of worship.

"An offence that is attempted against Godhead recoils on the offender with ten-fold severity. If Godhead is denied His Form, the offender is punished by addiction to the gross conception that the physical body and mind are his own real form, and this conception leads its victim to the vicious round of his worldly activities. Every item of such worldly activity is the punishment for the denial of the corresponding activity of the Lord. This is verily the hypocrites' 'Hell'. The prayers of impersonalists offend the Lord more than the denunciation of His avowed enemies."

13. From *Real and Apparent (Free Existence)*:

"The subjection of the soul to the laws of a foreign mistress is the result

of his own deliberate choice. He can easily revert to the state of free existence by the exercise of the same freedom of choice. But free existence does not mean mastery over others. Free existence does and can mean only constitutional existence in the transcendent region. The soul is a tiny particle of Universal-Soul. By his constitution he is subject to the spiritual power of the Divinity of which he is a constituent part. When he chooses to function in his own position in the spiritual system and in subordination to the laws of the spiritual realm he is constitutionally free. Whenever he chooses deliberately not to serve the Absolute he thereby ipso-facto loses this natural or free state and is compelled to submit to the Divine Will under pressure. This thralldom he learns to prefer to real freedom by the tricks of the illusory Energy of Godhead *māyā* which creates a world by the Will of Godhead in which Godhead makes Himself invisible for the benefit of the *jīva*. In this world the *jīva* finds ample scope for his atheistic activities which only result in ever increasing misery and disappointment."

14. From *Real and Apparent (The Voice of the Soul)*:

"The awakened soul says in effect to the mind and body, 'I am not identical with you. I do not want what you require. I have so long believed that I was identical with yourselves and that our interests were the same. But I now find that I am really and categorically different from you. I am made wholly of the principle of self-consciousness while both of you are made of dead matter. Being matter you can act and be acted upon by matter under the Laws of Nature. Nature makes and unmakes you, but she has no power over me. I am not benefitted by your growth or harmed by your decay. You grow and decay by the laws that govern your relationships with this physical universe. Falsely identifying myself with you, I find myself compelled to suffer pain and pleasure due to physical vicissitudes that overtake you. I find myself unnaturally yoked to your functions such as eating, drinking, producing thought etc. etc. and am forced to believe them to be my own functions by which I am benefitted. I shall of course have to stay with you as long as it is intended by Providence that I should suffer the consequences of this unnatural alliance with you. I shall permit you to do only what I consider to be

necessary for my well-being viz. getting back into my natural position of free conscious existence unhampered by the unnatural domination by longing for material enjoyment. I refuse to be any more a slave of the sensuous inclinations of the mind and body.'"

15. From *Spiritual Morality and Aesthetic Culture (Anecdotes and Atheism)*:

"In my college career in the Calcutta Sanskrit College, I had an occasion to discuss with the then Principal of the College, the utility of theistic culture. He appeared to cherish the view that a man can lead a moral life independently of theistic culture. I took exception to the proposition and asserted that morality divorced from theistic culture is only another name for the doctrine of convenience and enjoyment, by which neither individual nor social good can be attained.

"On another occasion, when I had been to the place of late Pandit Iswar Chandra Vidyasagar, he said to us, 'You see my friends, when I have no actual experience about Godhead or about His Real Self then, even taking it for granted that He exists, if I make any statements about Him and if He proves to be unlike what I say in all sincerity, I should certainly run the risk of being taken to task by Him after my death. For that reason, I do not like to enter into any discussions about God with anybody, but only give ordinary moral instructions which I understand and act up to myself.' A great theist who was present said to the Pandit, 'Why then have you written in your book, *Bodhodaya* that God is without a form and of the nature of the principle of awareness? Have you written this after you have actually seen Him? Or have you made those statements by merely relying on some conventional doctrines?'

"Views like the above have passed current among the empiricists of all times and to this day. While on the one hand they aver that as they happen to know nothing about God, they should not hear nor discourse about Him; on the other hand, in spite of this utter ignorance they are always busy to declare Him to be an Impersonal Entity. To this I contend that as they do not know anything at all about God, does it not become them and all those who are equally ignorant to hear and discuss about God with those who are well-versed in the line? It is indeed strange that without giving a patient hearing to the adepts and without systematic

culture, under the pretexts of not being prepared to pass any judgement thereon, we should run to do so according to our passing mental predilections. Hidden atheism of this type has eaten into the vitals of most persons. Mankind has a natural tendency towards this impersonal idea of Godhead and it has spread among them like a contagious disease. The idea may be traced to the innate desire of mankind to be freed from all subjection to their Sole Governor, which can be effected if He can be proved to an Entity without a Form. The attempt to make Him Impersonal is an attempt to deny His eternal Rulership. The argument is this, that we ourselves should possess eyes, ears, mouth, form, senses and so forth, but Godhead must not have any of these; lest if He be furnished with these He might be brought down to our level. Those who maintain that when Godhead comes into this world He does so by putting on a form of flesh but that His real self is Impersonal or in other words devoid of transcendental Name, Form, Attributes and Pastimes, also throw off the yoke of His Rule in a form that may pass undetected.

"Anarchy flows directly from the idea of there being no real Ruler over the affairs of man. Moral order divorced from the idea of government has no root. Sannyas, renunciation, self-restraint and any other activities of a person which are not of the nature of acts of submission to the Supreme Governor, though they may dazzle the eyes of the world by their so-called excellence are nothing but sterile atheism. To pretend to obey only moral rules irrespective of regard for Godhead, is like living in a kingdom without acknowledging the authority of the king. Those who are naturally inclined towards Godhead, even though they may appear to the superficial observer to be vitiated are in reality most fully established in moral living.

"All moral principles and those who enforce the moral order have their seat in the devotees of God. So, if instead of making futile, dissociated attempts for the cultivation of conventional morality, the attention of a person be directed to the service of Godhead, all real morality and good qualities will be found concomitant there-to. The order is not morality first and devotion to God next. Devotion has always the first place, in as much as every good is concomitant to it. Devotion is the meaning of all morality, and real devotees of God are never immoral, not even in their dreams."

16. From *Spiritual Morality and Aesthetic Culture (Decorating Dead Bodies)*:

"There cannot be a well imagined greater shock to the sense of beauty than the attempt to deck a corpse. The endeavour to decorate the things of this world by means of our mundane resources, is very similar to the attempt to beautify a dead body. The result is a foregone conclusion. Our aesthetic favourite of this moment is discarded at the next in favour of others who also are replaced by others in their turn. The king who lives in the most costly style has no more liking for the showy splendours of his royal state, when they are not renewed, than the pauper has for his old tattered rags. Familiarity breeds contempt for all things of this world on account of their inherent ugliness which is found out on actual contact.

"Poets and painters rely upon the equally futile resources of their limited imagination for masking the inherent ugliness of the conditions of mundane existence. Such imagining is not intended to lead us to the reality. Goldsmith truly hit the function of the worldly poet and artist when he declared that their wisdom consisted in innocently amusing the imagination in this dream of life. The imagination does not want anything that is not new and also not its liking, and its liking is ever directed downward to its kindred point of the flesh, or the corpse. It is not possible even for the imagination to deceive itself regarding the naturally loathsome character of the dead body, the ultimate source of its inspiration. The imagination of man is no more competent judge of his real aesthetic needs than his scientific acumen. Both are directed to mundane objectives which are essentially ugly and unwholesome.

"There can be no abiding value in poetry unless both the poet and his surroundings are radically changed into entities that do not irresistibly and unaesthetically drag us down to the most rotten things of this world. It is no true poetry that seeks to disguise this fact by the external embellishments of rhythm and vocabulary. Such ingenuity can only amuse those to whom it is a novelty, and can do so only till the trick does not grow stale. It is the logical nemesis of this state of things that commerce is rapidly getting hold of every department of this make-believe aesthetics. The tailor is making the man, because strangely

enough man wants to be made by him in seeming despair of any better alternative."

17. From *Brahma Saṁhitā* and the beginning of *Transcendental Plane of Amorous Love*:

"The materialistic demeanour cannot possibly stretch to the Transcendental Autocrat Who is ever inviting the fallen conditioned souls to associate with Him through devotion or eternal serving mood. The phenomenal attractions are often found to tempt sentient beings to enjoy the variegated position which is opposed to undifferentiated monism. People are so much apt to indulge in transitory speculations even when they are to educate themselves on a situation beyond their empiric area or experiencing jurisdiction. The esoteric aspect often knocks them to trace out immanence in their outward inspection of transitory and transformable things. This impulse moves them to fix the position of the Immanent to an Indeterminate Impersonal Entity, no clue of which could be discerned by moving earth and heaven through their organic senses."

APPENDIX VII

Excerpts From The Books Of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

1. From the Śrī Caitanya-caritāmṛta

"These calculations are given in the authentic astronomy book known as *Sūrya-siddhānta*. This book was compiled by the great professor of astronomy and mathematics Bimal Prasād Datta, later known as Bhaktisiddhānta Sarasvatī Gosvāmī, who was our merciful spiritual master. He was honored with the title Siddhānta Sarasvatī for writing the *Sūrya-siddhānta*, and the title Gosvāmī Mahārāja was added when he accepted *sannyāsa*, the renounced order of life." [Ādi, Ch. 3, page 169]

"Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura always used to say, 'Even at the expense of all the properties, temples and mathas that I have, if I could convert even one person into a pure devotee, my mission would be fulfilled! [Ādi, Ch. 7, page 73]

"Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains in his *Anubhāṣya*, 'A person who has attracted the attention of the spiritual master by his sincere service likes to dance and chant with similarly developed Kṛṣṇa conscious devotees. The spiritual master authorizes such a devotee to deliver fallen souls in all parts of the world. Those who are not advanced prefer to chant the Hare Kṛṣṇa mantra in a solitary place.' Such activities constitute in the language of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, a type of cheating process in the sense that they imitate the activities of exalted persons like Haridāsa Ṭhākura. One should not attempt to imitate such exalted devotees. Rather, everyone should endeavor to preach the cult of Śrī Caitanya Mahāprabhu in all parts of the world and thus become successful in spiritual life. One who is not very expert in preaching may chant in a secluded place, avoiding bad association, but for one who is actually advanced, preaching and meeting people who are not engaged in devotional service are not disadvantages. A devotee gives the nondevotees his association but is not affected by their misbehavior. Thus by the activities of a pure devotee even those who are bereft of love of Godhead get a chance to become devotees of the Lord one day. In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura advises that one discuss the verse in *Śrīmad-Bhāgavatam: naitat samācarej jātu manasāpi hy anīśvaraḥ* [10.33.31], and the following verse in *Bhakti-rasāmṛta-sindhu*:

*anāsaktasya visayān yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate*

[B.r.s. 1.2.255]

One should not imitate the activities of great personalities. One should be detached from material enjoyment and should accept everything in connection with Kṛṣṇa's service." [Ādi Ch. 7, pages 74, 75]

"Śrī Bhaktisiddhānta Sarasvatī Gosvāmī, at the time of his passing away ordered all his disciples to work conjointly to preach the mission of

Caitanya Mahāprabhu all over the world. Later, however, some self-interested, foolish disciples disobeyed his orders. Each one of them wanted to become head of the mission, and they fought in the courts, neglecting the order of the spiritual master, and the entire mission was defeated. We are not proud of this; however, the truth must be explained. We believed in the words of our spiritual master and started in a humble way-in a helpless way-but due to the spiritual force of the order of the supreme authority, this movement has become successful." [Ādi Ch. 7, page 77]

"The Vaiṣṇavas are by far the greatest philosophers in the world, and the greatest among them was Śrīla Jīva Gosvāmī Prabhu, whose philosophy was again presented less than four hundred years later by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Mahārāja." [Ādi Ch. 7, page 83]

"Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has explained the term 'Māyāvādī' as follows: 'The Supreme Personality of Godhead is transcendental to the material conception of life. A Māyāvādī is one who considers the body of the Supreme Personality of Godhead Kṛṣṇa to be made of *māyā* and who also considers the abode of the Lord and the process for approaching Him, devotional service, to be *māyā*. The Māyāvādī considers all the paraphernalia of devotional service to be *māyā*.'" [Ādi, Ch. 7, page 25]

"Professional players and dramatic actors have no sense of devotional service, and therefore although they can perform very artistically, there is no life in such performances. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to refer to such an actor as *yātrā-dale nārada*, which means 'farcical Nārada.' Sometimes an actor in a drama plays the part of Nārada Muni, although in his private life he is not at all like Nārada Muni because he is not a devotee. Such actors are not needed in dramatic performances about the lives of Srī Caitanya Mahāprabhu and Lord Kṛṣṇa. [Ādi Ch. 10, page 258]

"Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who was previously also a great astrologer, says that in the book named *Brhaj-jātaka* and other books there are directions for knowing the movements of the stars and planets. One who knows the process of drawing a straight line and thus understands the area of *aṣṭa-varga* can explain the auspicious constellations." [Ādi Ch. 13, page 103]

Translation

Having shown the verse to Svarūpa Dāmodara with great wonder, Caitanya Mahāprabhu asked him how Rūpa Gosvāmī could understand the intentions of His mind.

Purport

"We had the opportunity to receive a similar blessing from Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī when we presented an essay at his birthday ceremony. He was so pleased with that essay that he used to call some of his confidential devotees and show it to them. How could we have understood the intentions of Śrīla Prabhupāda?" [Madhya Ch. 1, page 48]

"In connection with this verse, which is a quotation from Śrīmad-Bhāgavatam [11.23.58], Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that of the sixty-four items required for rendering devotional service, acceptance of the symbolic marks of sannyāsa is a regulative principle." [Madhya Ch. 3, page 243]

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that a mundane person, being enriched by mundane opulences, must always know that the transcendental opulences of the advanced devotees are far more important than the materialistic opulences of a person like himself. A materialistic person with material opulences should not be very proud or puffed up before a transcendental devotee. If one approaches a transcendental devotee on the strength of his material heritage, opulence, education and beauty and does not offer respect to the advanced devotee of the Lord, the Vaiṣṇava devotee may offer formal respects to such a materially puffed-up person, but he may not deliver transcendental knowledge to him." [Madhya Ch. 8, page 161]

"Thus Śrī Caitanya Mahāprabhu gave different persons different orders, and consequently one should not try to imitate the behavior of Haridāsa Ṭhākura without being ordered by Śrī Caitanya Mahāprabhu or His representative. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura condemns such imitations in this way:

*duṣṭa mana! tumi kisera vaiṣṇava?
pratiṣṭhāra tare, nirjanera ghare,*

'My dear mind, you are trying to imitate Haridāsa Ṭhākura and chant the Hare Kṛṣṇa mantra in a secluded place, but you are not worth being called a Vaiṣṇava because what you want is cheap popularity and not the actual qualifications of Haridāsa Ṭhākura. If you try to imitate him you will fall down, for your neophyte position will cause you to think of women and money. Thus you will fall into the clutches of *māyā*, and your so-called chanting in a secluded place will bring about your downfall.'" [Madhya Ch. 11, page 312]

"Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that because there are many permanent residents in holy places who do not precisely follow the rules and regulations governing living in a sacred place, exalted devotees have to go to these places to reclaim them." [Madhya Ch. 10, page 115]

"Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks, 'The impersonalists imagine some forms of the Absolute Truth through the direct peception of their senses. The impersonalists worship such imaginary forms, but neither *Śrīmad-Bhāgavatam* nor *Śrī Caitanya-caritāmṛta* accepts this sense gratificatory worship to be of any spiritual significance.'" [Madhya Ch. 9, pages 102, 103]

[For Śrīla Sarasvatī Ṭhākura's explanation of the mystery of Śrī Caitanya Mahāprabhu's cleansing of the Guṇḍica Temple, please see *Madhya Ch. 12, pages 64-68-Ed.*]

"Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that any Vaiṣṇava who is constantly chanting the holy name of the Lord should be considered to have attained the second platform of Vaiṣṇavism. Such a devotee is superior to a neophyte Vaiṣṇava who has just learned to chant the holy name of the Lord. A neophyte devotee simply tries to chant the holy name, whereas the advanced devotee is accustomed to chanting and takes pleasure in it. Such an advanced devotee is called *madhyama-bhāgavata*, which indicates that he has attained the intermediate stage between the neophyte and the perfect devotee. Generally a devotee in the intermediate stage becomes a preacher. A neophyte devotee or an ordinary person should worship the *madhyama-bhāgavata*, who is a via medium." [Madhya Ch. 16 page 194]

"The unwanted creepers have been described by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. He states that if one hears and chants without trying to give up offenses, one becomes materially attached to sense gratification. One may also desire freedom from material bondage like the Māyāvādīs, or one may become attached to the *yoga-siddhis* and desire wonderful yogic powers. If one is attached to wonderful material activities, one is called *siddhi-lobhi*, greedy for material perfection. One may also be victimized by diplomatic or crooked behavior, or one may associate with women for illicit sex. Others may make a show of devotional service like the *prākṛta-sahajiyās*, or one may try to support his philosophy by joining some caste or identifying himself with a certain dynasty, claiming a monopoly on spiritual advancement. Thus with the support of family tradition, one may become a pseudo guru or so-called spiritual master. One may become attached to the four sinful activities-illicit sex, intoxication, gambling and meat eating, or one may consider a Vaiṣṇava to belong to a mundane caste or creed ... one may consider Vaiṣṇavas in terms of birth, thinking one a brāhmaṇa Vaiṣṇava, a śūdra Vaiṣṇava, a mleccha Vaiṣṇava and so on. One may also try to carry out a professional business while chanting the Hare Kṛṣṇa mantra or reading *Śrīmad-Bhāgavatam*, or one may try to increase his monetary strength by illegal means. One may also try to be a cheap Vaiṣṇava by chanting in a secluded place for material adoration, or one may desire mundane reputation by making compromises with nondevotees, compromising one's philosophy or spiritual life, or one may become a supporter of a hereditary caste system. All these are pitfalls of personal sense gratification. Just to cheat some innocent people, one makes a show of advanced spiritual life and becomes known as a sadhu, mahātmā or religious person. All this means that the so-called devotee has become victimized by all these unwanted creepers and that the real creeper of *bhakti-lāta-bīja* has been stunted." [Madhya Ch. 19, page 344]

"It is certainly not good to write literature for money or reputation, but to write books and publish them for the enlightenment of the general populace is real service to the Lord. That was Śrīla Bhaktisiddhānta Sarasvatī's opinion, and he specifically told his disciples to write books. He actually preferred to publish books rather than establish temples. Temple construction is meant for the general populace and neophyte

devotees, but the business of advanced and empowered devotees is to write books, publish them and distribute them widely. According to Bhaktisiddhānta Sarasvatī Ṭhākura, distributing literature is like playing on a great *mṛdaṅga*. Consequently, we always request members of the International Society for Krishna Consciousness to publish as many books as possible and distribute them widely throughout the world. By thus following in the footsteps of Śrīla Rūpa Gosvāmī, one can become a *rūpānuga* devotee." [Madhya Ch. 19, page 314]

"Śrīla Bhaktisiddhānta comments that *saralā*, or simplicity, is the first qualification of a Vaiṣṇava, whereas duplicity or cunning behavior is a great offense against the principle of devotional service. As one advances in Kṛṣṇa consciousness, one must gradually become disgusted with material attachment and thus become more and more attached to the service of the Lord. If one is not factually detached from material activities but still proclaims himself advanced in devotional service, he is cheating. No one will be happy to see such behavior." [Antya Ch.2, page 179]

[From the chapter "The Chastisement of Junior Haridāsa":]

Instructions from this Chapter

"Summarizing this chapter, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that one should derive from it the following lessons. (1) Although Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, is an incarnation of mercy, He nevertheless gave up the company of one of His personal associates, namely Junior Haridāsa, for if He had not done so, pseudo-devotees would have taken advantage of Junior Haridāsa's fault by using it as an excuse to live as devotees and at the same time have illicit sexual connections. Such activities would have demoralized the cult of Śrī Caitanya Mahāprabhu, and as a result, devotees would have surely gone to a hellish life in the name of Śrī Caitanya Mahāprabhu. (2) By chastising Junior Haridāsa, the Lord set the standard for *ācāryas*, or the heads of institutions propagating the Caitanya cult, and for all actual devotees. Śrī Caitanya Mahāprabhu wanted to maintain the highest standard. (3) Śrī Caitanya Mahāprabhu instructed that a pure devotee should be simple and free from sinful activities, for thus one can be His bona fide servant. Śrī Caitanya

Mahāprabhu taught His followers how to observe the renounced order strictly. (4) Śrī Caitanya Mahāprabhu wanted to prove that His devotees are exalted and that their character is ideal. He kindly accepts His faithful devotees and teaches them how much tribulation and disturbance can be produced by even a slight deviation from the strict principles of devotional life. (5) By chastising Junior Haridāsa, Śrī Caitanya Mahāprabhu exhibited His mercy toward him, thus showing how elevated was Junior Haridāsa's devotion for Him. Because of this transcendental relationship, the Lord corrected even a slight offense committed by his pure devotee. Therefore one who wants to be a pure devotee of Śrī Caitanya Mahāprabhu should give up all material sense gratification; otherwise, the lotus feet of Śrī Caitanya Mahāprabhu are very difficult to attain. (6) If one dies in such a celebrated holy place as Prayāga, Mathurā or Vṛndāvana, one can be relieved of the reactions to sinful life and then attain the shelter of the Supreme Personality of Godhead. (7) Although a pure or faithful devotee may fall down, he nevertheless ultimately gets the chance to go back home, back to Godhead, by the mercy of the Lord." [Antya Ch. 2, pages 205, 206]

"Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments on this incident as follows: Vaiṣṇavas are all liberated persons, unattached to anything material. Therefore a Vaiṣṇava need not accept the dress of a *sannyāsī* to prove his exalted position. Śrī Caitanya Mahāprabhu accepted the renounced order from a *sannyāsī* of the Māyāvāda school. Present-day Vaiṣṇava *sannyāsīs*, however, never think that by accepting the dress of the *sannyāsa* order they have become equal to Caitanya Mahāprabhu. In fact, a Vaiṣṇava accepts the *sannyāsa* order to remain an eternal servant of his spiritual master. He accepts the *sannyāsa* order knowing that he is unequal to his spiritual master, who is a *paramahansa*, and he thinks that he is unfit to dress like a *paramahansa*. Therefore a Vaiṣṇava accepts *sannyāsa* out of humility not out of pride.

"Sanātana Gosvāmī had adopted the dress of a *paramahansa*; therefore it was inappropriate for him to wear the saffron cloth on his head. However, a Vaiṣṇava *sannyāsī* does not think himself fit to imitate the dress of a *paramahansa* Vaiṣṇava. According to the principles set down by Śrī Caitanya Mahāprabhu (*trṇād api sunīcena*), one should always

think himself in the lowest stage, not on the level of a *paramahansa* Vaiṣṇava. Thus a Vaiṣṇava will sometimes accept the *sannyāsa* order just to keep himself below the level of a *paramahansa* Vaiṣṇava. This is the instruction of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura." [Antya Ch. 13, pages 146, 147]

"Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that all writers after Vṛndāvana dāsa Ṭhākura who are pure devotees of Śrī Caitanya Mahāprabhu and who have tried to describe the Lord's activities are to be considered like Vyāsa. Śrīla Vṛndāvana dāsa Ṭhākura is the original Vyāsadeva in describing Caitanya-līlā. and all others who follow in his footsteps by describing Śrī Caitanya Mahāprabhu's pastimes are also to be called Vyāsadeva. The *bona fide* spiritual master is called Vyāsa, because he is a representative of Vyāsa. Worshiping the birthday of such a spiritual master is called *Vyāsa-pūjā*.

"The statement *āge vyāsa kariba varṇane* is similar to a text in the *Caitanya-bhāgavata* [First Chapter, text 180] in which Vṛndāvana dāsa Ṭhākura says:

*śeṣa-khande caitanyera ananta vilāsa
vistāriyā varṇite āchena veda-vyāsa*

'The unlimited pastimes of Śrī Caitanya Mahāprabhu will be described by Vyāsadeva in the future.' Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that these statements indicate that in the future, other representatives of Vyāsadeva will elaborately describe Lord Caitanya's pastimes. The purport is that any pure devotee in the disciplic succession who describes the pastimes of Śrī Caitanya Mahāprabhu is confirmed to be a representative of Vyāsadeva." [Antya Ch. 20, pages 285, 287-288]

CONCLUDING WORDS

"...we have now finished the English translation of Śrī Kṛṣṇadāsa Kavirāja Gosvāmī's *Śrī Caitanya-caritāmṛta* in accordance with the authorized order of His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura Gosvāmī Mahārāja, my beloved eternal spiritual master, guide and friend. Although according to material vision His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda passed away from this material world on the last day of December, 1936, I still consider His

Divine Grace to be always present with me by his *vāñī*, his words ...

"In this connection we may call to memory the time when I was fortunate enough to meet His Divine Grace Śrīla Prabhupāda, sometime in the year 1922. Śrīla Prabhupāda had come to Calcutta from Śrīdhāma Māyāpur to start the missionary activities of the Gauḍīya Math. He was sitting in a house at Ultadanga when through the inducement of an intimate friend, the late Śrīman Narendranath Mallik, I had the opportunity to meet His Divine Grace for the first time. I do not remember the actual date of the meeting, but at that time I was one of the managers of Dr. Bose's laboratory in Calcutta. I was a newly married young man, addicted to Gandhi's movement and dressed in khadi. Fortunately, even at our first meeting, His Divine Grace advised me to preach the Cult of Śrī Caitanya Mahāprabhu in English in the Western countries. Because at that time I was a complete nationalist, a follower of Mahātmā Gandhi's, I submitted to His Divine Grace that unless our country were freed from foreign subjugation, no one would hear our message of Śrī Caitanya Mahāprabhu seriously. Of course, we had some argument on this subject, but at last I was defeated and convinced that Śrī Caitanya Mahāprabhu's message is the only panacea for suffering humanity. I was also convinced that the message of Śrī Caitanya Mahāprabhu was then in the hands of a very expert devotee and that surely the message of Śrī Caitanya Mahāprabhu would spread all over the world. I could not, however, immediately take up his instructions to preach, but I took his words very seriously and was always thinking of how to execute his order, although I was quite unfit to do so ... in 1936, just before His Divine Grace passed away at Jagannātha Purī, I wrote him a letter asking what I could do to serve him. In reply, he wrote me a letter, dated 13 December 1936, ordering me, in the same way, to preach in English the cult of Śrī Caitanya Mahāprabhu as I had heard it from him ... In any case, when I had published *Śrīmad-Bhāgavatam*, First Canto, in three volumes in India, I thought of going to the U.S.A. By the mercy of His Divine Grace, I was able to come to New York on September 17, 1965. Since then, I have translated many books, including *Śrīmad-Bhāgavatam*, *Bhakti-rasāmṛta-sindhu*, *Teachings of Lord Caitanya* (a summary) and many others.

"In the meantime, I was induced to translate *Śrī Caitanya-caritāmṛta* and

publish it in an elaborate version. In his leisure time in later life, His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura would simply read *Caitanya-caritāmṛta*. It was his favorite book. He used to say that there would be a time when foreigners would learn the Bengali language to read *Caitanya-caritāmṛta* ... Now by the grace of Śrī Caitanya Mahāprabhu and His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura, it is finished ...

"I think that His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura is always seeing my activities and guiding me within my heart by his words. As it is said in *Śrīmad-Bhāgavatam*, *tene brahma hrdā ya ādi-kavaye*. Spiritual inspiration comes from within the heart, wherein the Supreme Personality of Godhead, in His Paramātmā feature, is always sitting with all His devotees and associates. It is to be admitted that whatever translation work I have done is through the inspiration of my spiritual master because personally I am most insignificant and incompetent to do this materially impossible work. I do not think myself a very learned scholar, but I have full faith in the service of my spiritual master, His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. If there is any credit to my activities of translating, it is all due to His Divine Grace. Certainly if His Divine Grace were physically present at this time, it would have been a great occasion for jubilation, but even though he is not physically present, I am confident that he is very pleased by this work of translation. He was very fond of seeing many books published to spread the Kṛṣṇa consciousness movement. Therefore our society, the International Society for Krishna Consciousness, has formed to execute the order of Śrī Caitanya Mahāprabhu and His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura." [Antya Concluding Words, pages 319-321]

2. From the *Śrīmad-Bhāgavatam*:

"Lord Śrī Caitanya Mahāprabhu, the great preacher of the principles of *Śrīmad-Bhāgavatam*, has stressed the importance of association with sādhus, pure devotees of the Lord. He said that even by a moment's association with a pure devotee, one can achieve all perfection. We are not ashamed to admit that this fact was experienced in our practical life. Were we not favored by His Divine Grace Śrīmad Bhaktisiddhānta

Sarasvatī Gosvāmī Mahārāja, by our first meeting for a few minutes only, it would have been impossible for us to accept this mighty task of describing *Śrīmad-Bhāgavatam* in English. Without seeing him at that opportune moment, we could have become a very great business magnate, but never would we have been able to walk the path of liberation and be engaged in the factual service of the Lord under instructions of His Divine Grace." [Canto 1, Ch. 13, pages 39-40]

"We had the opportunity to meet an avowed *brahmacārī* in the personality of our spiritual master, Om Viṣṇupada Śrī Śrīmad Bhaktisiddhānta Gosvāmī Mahārāja. Such a great soul is called a *naiṣṭhika-brahmacārī*." [Canto 3, Ch. 12, pages 157-158]

"Kardama Muni desired to beget a child who would be a ray of the Supreme Personality of Godhead. One should beget a child who can perform the duties of Viṣṇu, otherwise there is no need to produce children. There are two kinds of children born of good fathers: one is educated in Kṛṣṇa consciousness so that he can be delivered from the clutches of *māyā* in that very life, and the other is a ray of the Supreme Personality of Godhead and teaches the world the ultimate goal of life ... After fulfilling his responsibility to produce a nice child, one should take *sannyāsa* and engage in the perfectional paramahansa stage ... In the same order as Kardama Muni, about one hundred years ago, Ṭhākura Bhaktivinoda also wanted to beget a child who could preach the philosophy and teachings of Lord Caitanya to the fullest extent. By his prayers to the Lord he had as his child Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, who at the present moment is preaching the philosophy of Lord Caitanya throughout the entire world through his bonafide disciples." [Canto 3, Ch. 22, pages 226, 227]

"Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say, 'If I could perfectly deliver even one soul back home, back to Godhead, I would think my mission-propagating Kṛṣṇa consciousness-to be successful.'" [Canto 4, Ch. 12, page 189]

"We can definitely see that to advance in Kṛṣṇa consciousness one must control his bodily weight. If one becomes too fat, it is to be assumed that he is not advancing spiritually. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura severely criticized his fat disciples." [Canto 4, Ch. 28, page 214]

"This [marrying disciples] may be astonishing to persons who are not

very interested in establishing *daiva-varṇāśrama*, the transcendental system of four social orders and four spiritual orders. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, however, wanted to reestablish *daiva-varṇāśrama*. [Canto 5, Ch. 1, page 47]

"There is one easy weapon with which the mind can be conquered-neglect. The mind is always telling us to do this or that; therefore we should be very expert in disobeying the mind's orders. Gradually the mind should be trained to obey the orders of the soul. It is not that one should obey the orders of the mind. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say that to control the mind one should beat it with shoes many times just after awakening and again before going to sleep. In this way one can control the mind." [Canto 5, Ch. 11, page 398]

"Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say that in the morning our first business should be to beat the mind with shoes a hundred times, and, before going to bed, to beat the mind a hundred times with a broomstick. In this way one's mind can be kept under control." [Canto 5, Ch. 6, page 225]

"Śrīla Rūpa Gosvāmī has stated:

*prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate*

Everything, even that which is material, is connected with the Supreme Personality of Godhead. Therefore everything should be engaged in the service of the Lord. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura translates this verse as follows:

*hari-sevāya yāhā haya anukūla
viśaya baliyā tāhāra tyāge haya bhula*

"One should not give up anything connected with the Supreme Personality of Godhead, thinking it material or enjoyable for the material senses." [Canto 5, Ch. 16, page 93]

"Śrīla Jīva Gosvāmī says that although saṅkīrtana is sufficient for the perfection of life, the *arcana*, or worship of the Deity in the temple, must continue in order that the devotees may stay clean and pure. Śrīla

Bhaktisiddhānta Sarasvatī Ṭhākura therefore recommended that one follow both processes simultaneously. We strictly follow his principle of performing Deity worship and saṅkīrtana along parallel lines. This we should continue." [Canto 4, Ch.3, page 174]

"Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura did not like his disciples to become very fat in the course of time. He would become very anxious upon seeing his fat disciples become *bhogis*, or enjoyers of the senses." [Canto 7, Ch. 13, page 100]

"Learned authorities in devotional life consequently advise that one not endeavor to increase the number of temples and *maṭhas*. Such activities can be undertaken only by devotees experienced in propagating the Kṛṣṇa consciousness movement. All the *ācāryas* in South India, especially Śrīla Rāmānujācārya, constructed many big temples, and in North India all the Gosvāmīs of Vṛndāvana constructed large temples. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura also constructed large centers, known as Gauḍīya Maths. Therefore temple construction is not bad, provided proper care is taken for the propagation of Kṛṣṇa consciousness." [Canto 7, Ch. 15, page 218]

"In this age, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura introduced the sacred thread ceremony for his Vaiṣṇava disciples, with the idea that people should understand that when one becomes a Vaiṣṇava he has already acquired the qualifications of a *brāhmaṇa*." [Canto 10, Ch. 7, page 57]

"... The tendency of the mind is to accept and reject various activities based on sense gratification. Therefore an intelligent person should control the mind, restricting it from the illusion of seeing things separate from Kṛṣṇa, and when the mind is thus controlled he will experience actual fearlessness." [Canto 11, Ch.2. text 38]

Purport

Purport

"Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has made the following comments on this verse. 'Control of the mind is a result of living a life of devotional service to the Lord. By the influence of fixed devotional service, the accepting and rejecting mind can stop its thirst for sensory enjoyment apart from Kṛṣṇa. In transcendental Kṛṣṇa consciousness

there is no contradiction, pettiness or lack of ecstasy. In other words, it is not like a material object, which always proves temporary and constantly miserable. Having forgotten Kṛṣṇa, the conditioned living entity is suffering the misdirection and perversion of his own so-called intelligence. The living entities are fragmental parts of the supreme shelter, Kṛṣṇa, but have fallen from Kṛṣṇa's kingdom of spiritual pastimes. Because of forgetting the Supreme Lord, they become prone to sinful life and turn their attention to dangerous material objects, which fill them with constant fear. If one desires to subdue the mind, which is constantly engaged in the duality of mental concoction, one must take to the devotional service of Lord Kṛṣṇa." [Canto 11, Ch.2, pgs. 118, 120-121]

"According to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, 'One who has experienced his own true identity understands that all things exist as paraphernalia for giving ecstatic pleasure to the Supreme Lord. Thus one becomes free from the separatist vision in which he sees the world as existing for one's own enjoyment. In the transcendental state, whatever a devotee sees reminds him of Kṛṣṇa, and thus his transcendental knowledge and bliss increase.'" [Canto 11, Ch.2, page 133]

"Śrīla Bhaktisiddhānta has stated, 'When childish people think themselves *mahā-bhāgavatas* and act in defiance of the Vaiṣṇava spiritual master, such behavior simply holds them back from receiving the mercy of the Vaiṣṇava guru. Bewildered by false ego, these self-proclaimed devotees gradually become fit to be ignored by pure devotees on the intermediate platform and are cheated of the mercy that comes from the devotees' satisfaction. Thus they become *asādhū* by constantly committing offenses against the devotees who preach the holy name of Kṛṣṇa. Pure devotees, therefore, in all circumstances display indifference to those who falsely imagine themselves to be *viśuddha-bhaktas*, or pure devotees of the Lord. This indifference is an excellent manifestation of their mercy.'" [Canto 11, Ch.2, page 152]

3. From *Nectar of Devotion*:

"In the Middle Ages, after the disappearance of Lord Caitanya's great associate Lord Nityānanda, a class of priestly persons claimed to be the descendants of Nityānanda, calling themselves the *gosvāmī* caste. They

further claimed that the practice and spreading of devotional service belonged only to their particular class, which was known as *Nityānanda-vamśa*. In this way, they exercised their artificial power for some time, until Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the powerful *ācārya* of the Gauḍīya Vaiṣṇava *sampradāya*, completely smashed their idea. There was a hard struggle for some time, but it has turned out successfully, and it is now correctly and practically established that devotional service is not restricted to a particular class of men. Besides that, anyone who is engaged in devotional service is already at the status of being a high-class *brāhmaṇa*. So Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's struggle for this movement has come out successful.

"It is on the basis of his position that anyone can now become a Gauḍīya Vaiṣṇava, from any part of the world or any part of the universe. Anyone who is a pure Vaiṣṇava is situated transcendently, and therefore the highest qualification in the material world, namely to be in the mode of goodness, has already been achieved by such a person. Our Kṛṣṇa consciousness movement in the Western world is based on the above mentioned proposition of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, our spiritual master. On his authority, we are claiming members from all sections of the Western countries. The so-called *brāhmaṇas* claim that one who is not born into a *brāhmaṇa* family cannot receive the sacred thread and cannot become a high-grade Vaiṣṇava. But we do not accept such a theory, because it is not supported by Rūpa Gosvāmī nor by the strength of the various scriptures." [pages 47-48]

4. From *Śrī Upadeśāmṛta (The Nectar of Instruction)*:

"... Śrīla Rūpa Gosvāmī states in *Bhakti-rasāmṛta-sindhu* [1.2.295]:

*sevā sādḥaka-rūpeṇa
siddha-rūpeṇa cātra hi
tad-bhāva-lipsunā kāryā
vraja-lokānusārataḥ*

"In the transcendental realm of Vraja [Vraja-dhāma] one should serve the Supreme Lord, Śrī Kṛṣṇa, with a feeling similar to that of His associates, and one should place himself under the direct guidance of a

particular associate of Kṛṣṇa and should follow in his footsteps. This method is applicable both in the stage of *sādhana* (spiritual practices executed while in the stage of bondage) and in the stage of *sādhya* (God realization), when one is a *siddha-puruṣa*, or a spiritually perfect soul." "Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has commented as follows upon this verse: 'One who has not yet developed interest in Kṛṣṇa consciousness should give up all material motives and train his mind by following the progressive regulative principles, namely chanting and remembering Kṛṣṇa and His name, form, quality, pastimes and so forth. In this way, after developing a taste for such things, one should try to live in Vṛndāvana and pass his time constantly remembering Kṛṣṇa's name, fame, pastimes and qualities under the direction and protection of an expert devotee. This is the sum and substance of all instruction regarding the cultivation of devotional service.

'In the neophyte stage one should always engage in hearing *kṛṣṇa-kathā*. This is called *śravaṇa-dāsa*, the stage of hearing. By constantly hearing the transcendental holy name of Kṛṣṇa and hearing of His transcendental form, qualities and pastimes, one can attain to the stage of acceptance called *śravaṇa-dāsa*. When one attains this stage, he becomes attached to the hearing of *kṛṣṇa-kathā*. When one is able to chant in ecstasy, he attains the stage of *smaraṇāvasthā*, the stage of remembering. Recollection, absorption, meditation, constant remembrance and trance are the five items of progressive *kṛṣṇa-smaraṇa*. At first, remembrance of Kṛṣṇa may be interrupted at intervals, but later remembrance proceeds uninterrupted. When remembrance is uninterrupted, it becomes concentrated and is called meditation. When meditation expands and becomes constant, it is called *anusmṛti*. By uninterrupted and unceasing *anusmṛti* one enters the stage of *samādhi*, or spiritual trance. After *smaraṇa-dāsa* or *samādhi* has fully developed, the soul comes to understand his original constitutional position. At that time he can perfectly understand his eternal relationship with Kṛṣṇa. That is called *sampatti-dāsa*, the perfection of life.

'*Caitanya-caritāmṛta* advises those who are neophytes to give up all kinds of motivated desires and simply engage in the regulative devotional service of the Lord according to the directions of scripture.

In this way a neophyte can gradually develop attachment for Kṛṣṇa's name, fame, form, qualities and so forth. When one has developed such attachment, he can spontaneously serve the lotus feet of Kṛṣṇa even without following the regulative principles. The stage is called *rāgā-bhakti*, or devotional service in spontaneous love. At that stage the devotee can follow in the footsteps of one of the eternal associates of Kṛṣṇa in Vṛndāvana. This is called *rāgānuga-bhakti*. *Rāgānuga-bhakti*, or spontaneous devotional service, can be executed in the *śanta-rasa* when one aspires to be like Kṛṣṇa's cows or the stick or flute in the hand of Kṛṣṇa, or the flowers around Kṛṣṇa's neck. In the *dāsyā-rasa* one follows in the footsteps of servants like Citraka, Patraka or Raktaka. In the friendly *sākhya-rasa* one can become a friend like Baladeva, Śrīdama or Sudāmā. In the *vatsālyā-rasa*, characterized by parental affection, one can become like Nanda Mahārāja and Yaśodā, and in the *mādhuryā-rasa*, characterized by conjugal love, one can become like Śrīmatī Rādhārāṇī or Her lady friends such as Lalitā and Her serving maids (*mañjarīs*) like Rūpa and Rati. This is the essence of all instruction in the matter of devotional service." [pages 75-77]

Appendix VIII

Some Notes On The Gaudiya Sampradaya

What follow are some notes describing the chain of succession of our Gauḍīya sampradāya since the time of Śrī Caitanya Mahāprabhu. After Śrī Caitanya Mahāprabhu's disappearance in 1534, Śrīla Svarūpa Dāmodara Gosvāmī disappeared almost immediately afterwards, and the Six Gosvāmīs of Vṛndāvana remained as the leaders of the Gauḍīya *sampradāya* in Northern India. They wrote many important books establishing the philosophy taught by Śrī Caitanya Mahāprabhu on an unshakable Vedic theological basis. They elaborately researched all the scriptures, established many holy places and temples and initiated disciples.

Lord Nityānanda was naturally the leader of the Vaiṣṇavas in Bengal, but after His disappearance, Mother Jāhnvī, His eternal consort and Vīrabhadra, His son, became the leaders of the Vaiṣṇavas there. They had many followers and disciples, as did the *gopālas*, the followers of Lord Nityānanda. There were also many followers of Śrīla Advaita Ācārya.

The following dates on the advent and ascension of the Six Gosvāmīs of Vṛndāvana were given in the *Sajjanatoshani* Vol. II, edited by Śrīla Bhaktivinoda Ṭhākura in 1882:

Śrīla Sanātana Gosvāmī appeared in the year 1410 Śakābda or 1488 A.D. and disappeared in 1480 Śakābda or 1558 A.D. Śrīla Rūpa Gosvāmī appeared in 1411 Śakābda or 1489 A.D. and disappeared on 1486 Śakābda or 1564 A.D. Raghunātha dāsa Gosvāmī appeared in 1417 Śakābda or 1495 A.D. and disappeared on 1493 Śakābda or 1571 A.D. Śrīla Gopāla Bhaṭṭa Gosvāmī appeared in 1425 Śakābda or 1503 A.D. and disappeared in 1500 Śakābda or 1578 A.D. Śrīla Raghunātha Bhaṭṭa Gosvāmī appeared in 1427 Śakābda or 1505 A.D. and disappeared in 1501 Śakābda or 1579 A.D. Śrīla Jīva Gosvāmī appeared in 1435 Śakābda or 1513 A.D. and disappeared in 1520 Śakābda or 1598 A.D.

Śrī Caitanya Mahāprabhu advented Himself on February 18, 1486 A.D. and remained on the earth for 48 years, which would mean He disappeared approximately in 1534. All of the Gosvāmīs remained for some time after that. Sanātana was the first to ascend twenty-four years later in 1558, followed six years later by Rūpa Gosvāmī, followed seven years after that by Raghunātha dāsa Gosvāmī, followed seven years after that by Gopāla Bhaṭṭa Gosvāmī, followed one year after that by Raghunātha Bhaṭṭa Gosvāmī. It is mentioned that the brother of Rūpa and Sanātana Gosvāmīs, Anupama, the father of Śrīla Jīva Gosvāmī disappeared in 1436 Śakābda, which means that Śrīla Jīva Gosvāmī was only several years old at the most when he became orphaned. This date of Anupama's ascension is coming from the *Caitanya-caritāmṛta*, Ādi-līlā, Ch. 10 from the Anubhāṣya.

In any case, with the disappearance of his two uncles, Rūpa and Sanātana Gosvāmīs, Jīva Gosvāmī became the most prominent *ācārya* in the Gauḍīya sampradāya, and he remained prominent almost to the very end of the 16th Century. He was the greatest scholar of his day and had

been intimately involved, initially as an assistant to Rūpa and Sanātana and later as the greatest theologian in the history of the Gauḍīya sampradāya, in the composition of the Vaiṣṇava literatures which elucidated the teachings of Śrī Caitanya Mahāprabhu. Śrīla Prabhupāda states in *Caitanya-caritāmṛta* Ādi-līlā, Ch. 10, page 307, "After the disappearance of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī in Vṛndāvana, Śrīla Jīva Gosvāmī became the *ācārya* of all the Vaiṣṇavas in Bengal, Orissa and the rest of the world, and it is he who used to guide them in their devotional service." He also mentions, "When Jīva Gosvāmī was still present, Śrīla Kṛṣṇa dāsa Kavirāja Gosvāmī compiled his famous *Caitanya-caritāmṛta*. Later, Śrīla Jīva Gosvāmī inspired Śrīnivāsa Ācārya, Narottama dāsa Ṭhākura and Duḥkhī Kṛṣṇadāsa (Śyāmānanda) to preach Kṛṣṇa consciousness in Bengal. Jīva Gosvāmī was informed that all the manuscripts that were collected from Vṛndāvana and sent to Bengal for preaching purposes were plundered near Viṣṇupura in Bengal, but later he received information that the books had been recovered." This section of the *Caitanya-caritāmṛta* also mentions Jīva Gosvāmī's dealings with the exalted disciple of Śrīnivāsa named Rāmacandra, who he gave the name Rāmacandra Kavirāja, and his touring of Vṛndāvana with Mother Jāhnavī devī, the eternal consort of Lord Nityānanda.

In the *Bhakti-ratnākara* it is mentioned that Śrīnivāsa Ācārya became the greatest preacher of that time. It was he who recovered the stolen literatures of the Gosvāmīs from the king of Vishnupura, Bir Hambhir, who was the thief of that splendid treasure. Śrīnivāsa softened the king's heart by his preaching and made him a disciple. After the books had been stolen, Śyāmānanda had left to preach in Orissa, and Narottama had gone to Bengal. Ultimately, Śrīnivāsa preached very widely in Bengal and Orissa, having secured the assistance of many prominent persons. The literatures of the Gosvāmīs were copied by great devotees in Bengal and Orissa and Śrīnivāsa Ācārya held mass saṅkīrtana rallies amongst the common people. This preaching and distribution of the writings of the Gosvāmīs and Kṛṣṇadāsa Kavirāja's *Caitanya-caritāmṛta* did much to unify the Vaiṣṇava community which had heretofore not seen the writings of the Six Gosvāmīs and Kṛṣṇadāsa Kavirāja Gosvāmī. Śrī Caitanya Mahāprabhu had specifically blessed Śrīnivāsa Ācārya even

before his birth to be a great preacher of God consciousness. Śrīnivāsa often preached with Śyāmānanda, and his most famous disciple was Rāmacandra Kavirāja, the intimate friend of Narottama. Whole kingdoms in Bengal and Orissa became Kṛṣṇa conscious by the combined efforts of these great devotees. Narottama also preached widely in Bengal, composed many devotional songs, and Narottama's famous disciples named Gaṅgānārāyaṇa and Rāmakṛṣṇa and others also preached in Manipur, which became a Vaiṣṇava kingdom. Śrīmatī Jāhnavī Devī was the prominent personality in Bengal, and She and Her son, Vīrabhadra preached widely there. Narottama also preached in Orissa with Śyāmānanda. There was little party spirit amongst their disciples and the preaching was very successful.

Narottama's father, Rāja Kṛṣṇānanda, was the powerful king of Kheturi in Bengal. After his death, as well as the death of the king's brother, Puruṣottama, Narottama's cousin named Santosh Datta, took up the management of the kingdom. He took dīkṣā from Narottama and wanted to build a beautiful temple for Narottama and Śrī Caitanya Mahāprabhu's pleasure. The temple was to have a large prasādam hall, individual residences for devotees, a *kīrtana* hall, a guest house and flowering gardens. He wanted to have a Deity installation as grand as a *rājasūya yajña* and invite all the devotees for that occasion. Invitations went out all over India to all of the surviving associates of Śrī Caitanya Mahāprabhu as well as all kings, *zamindars*, poets, *paṇḍitas* and devotees. Immense *kīrtana*, incredible feasting and the installation were held. Six Deities were installed. Mother Jāhnavī was the principal guest of honor. Narottama began to lead *kīrtana* and at that time Śrī Caitanya Mahāprabhu and all of His associates manifested, and the whole place was a scene of indescribable ecstasy from the spiritual world. Here was the practical exhibition of a unified, organized preaching movement with disciples of many gurus, holding big festivals, Deity installations, cooperative preaching activities and temple compounds laid out in the same way that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and Śrīla Prabhupāda later desired (i.e. guest houses, *prasādam* halls, etc.) In this way, preaching went on from the disciples of Narottama dāsa well into the 17th Century.

One of the followers of Narottama was Śrī Yuta Kṛṣṇa Caraṇa

Cakravartī, and his disciple was Śrī Rādhā Rāmaṇa Cakravartī, who was the dīkṣā guru of Viśvanātha Cakravartī Ṭhākura, who lived in the late 17th Century. He lived in the *bhajana kutir* of Kṛṣṇadāsa Kavirāja at Rādhā-kuṇḍa and wrote many wonderful books. He became the prominent ācārya after the time of Narottama and is listed next in our disciplic succession and is considered to be directly the disciple of Narottama dāsa Ṭhākura. His disciple was Baladeva Vidyābhūṣana, who originally came in the line of Madhvācārya, but was converted to Gauḍīya Vaiṣṇavism by Rādhā Dāmodara Deva Gosvāmī, a Gauḍīya Vaiṣṇava. Baladeva Vidyābhūṣana became Rādhā Dāmodara Deva Gosvāmī's disciple and studied Jīva Gosvāmī's Sat-sandarbhā under his direction. But later Baladeva Vidyābhūṣana met Viśvanātha Cakravartī Ṭhākura, the head of the Gauḍīya Vaiṣṇava community, and he became Viśvanātha Cakravartī Ṭhākura's ardent follower. Baladeva Vidyābhūṣana became a *bābājī*, established the Śyāmasundara Deity and initiated disciples.

In Jaipur, during this time, members of the *Rāmānuja sampradāya* challenged the legitimacy of the *Gauḍīya sampradāya* on various grounds, including a charge that they had no proper commentary on the *Vedānta-sūtra*. The king of Jaipur sent the news of this challenge to Viśvanātha Cakravartī Ṭhākura, but he was by this time too old to travel, and so he sent Baladeva Vidyābhūṣana. Baladeva Vidyābhūṣana was able to successfully debate the scholars of the *Śrī-sampradāya*, but on the point of the commentary they wanted to see a direct one and would not accept the proposal that *Śrīmad-Bhāgavatam*, the natural commentary according to Śrī Caitanya Mahāprabhu, was sufficient. Actually it is mentioned by Nityānanda Prabhu in Bhaktivinoda Ṭhākura's *Navadvīpa-dhāma-māhātmya* that Gopinātha Ācārya, who had heard Lord Caitanya instruct Sarvabhauma Bhaṭṭācārya in the correct understanding of Vedānta, would take birth as Baladeva Vidyābhūṣana to compose the *Govinda-bhāṣya* under the dictation of Govindaji.

Govindaji appeared in a dream to Baladeva Vidyābhūṣana and told him not to worry, that He would dictate the proper commentary to him. So *Govinda-bhāṣya* was written in a short time and presented in the assembly of the king and representatives of the *Śrī sampradāya* in Jaipur.

They were dumbstruck by this exposition and offered to become Baladeva Vidyābhūṣana's disciples. He refused, however out of his sincere humility. In the pages of the *Govinda-bhāṣya* he authenticated the Gauḍīya *sampradāya*'s connection with the line of Madhvācārya, coming through Lakṣmīpati Tīrtha, Madhavendra Purī and Īśvara Purī. Soon after this victorious presentation by Baladeva Vidyābhūṣana, on behalf of Govindaji, the life and soul of Rūpa Gosvāmī, Viśvanātha Cakravartī Ṭhākura disappeared after amply blessing Baladeva Vidyābhūṣana, who then became the head of the Gauḍīya *sampradāya*. The Gauḍīya Vedānta *ācārya* Śrīla Baladeva Vidyābhūṣana's disciple was Śrīla Uddhava dāsa Bābājī!. His disciple was Śrīla Madhusūdana dāsa Bābājī and his disciple was Śrīla Jagannātha dāsa Bābājī, the *śikṣā*-guru of Śrīla Bhaktivinoda Thākura, who Śrīla Bhaktivinoda referred to as the Commander-in-Chief of the Vaisnavas. Śrīla Gaura Kiśora took *bābājī* initiation from Śrīla Bhagavat dāsa Bābājī who was the initiated disciple of Śrīla Jagannātha dāsa Bābājī, but Śrīla Gaura Kiśora dāsa Bābājī treated Śrīla Bhaktivinoda Thākura as his *śikṣā*-guru. Bhaktivinoda Thākura led the revival of the Gauḍīya *sampradāya* in India in the 19th Century and even attempted to spread the teachings of Śrī Caitanya Mahāprabhu abroad by literary contributions. His efforts were greatly expanded by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in the early 20th Century, who established an institution called Gauḍīya Math, which spread Krishna consciousness all over India, as well as in Burma, and an attempt was made to introduce it in Europe as well. Actually his preachers also preached in what is now known as Pakistan and Bangladesh. During Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's time there continued to be challenges to the authenticity of our line, as it was not strictly a *dīkṣā-sampradāya*. But Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in relating the history of the *Viśva-vaiṣṇava-rāja-sabhā*, the Society of the foremost devotees established by Śrīla Jīva Gosvāmī, explained that the *sabhā* was sometimes manifested by the presence of a *mahā-bhāgavata* and sometimes unmanifest in unfortunate times, but was always present in the *śikṣā* of the *mahājanas* like Śrīla Bhaktivinoda Ṭhākura, who revitalized it in the late 19th Century. This *sabhā* then became a revolutionary world movement in the latter 20th Century by the heroic efforts of His Divine Grace A.C. Bhaktivedanta Swami

Prabhupāda, the Founder/Ācārya of the International Society for Krishna Consciousness.

As Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura stated in his last days, "We are nurturing a desire to dedicate this good-for-nothing body in the *saṅkīrtana*-sacrifice of Śrī Kṛṣṇa Caitanya and His associates. We are not at all desirous of any heroism in fruitive actions or religion, but our real condition is to be the dust at the lotus feet of Śrī Rūpa Prabhu birth after birth-this is our all and all. The line of Bhaktivinoda will never be closed. With even more enthusiasm you should be engaged in preaching the desire of Bhaktivinoda's heart ... May the flow of thought of Śrī Rūpa's followers stream all over the world. May we never, in any condition whatsoever, show aversion to the sacrifice of chanting the seven-tongued *saṅkīrtana* of Śrī Krishna. If there is ever-increasing attachment for this, perfection on all sides will be achieved. May all of you, by the earnest pursuance of Śrī Rūpa's followers, preach the words of Śrī Rūpa-Raghunātha in a fearless voice and with supreme enthusiasm."

Therefore, the conclusion is simple. If the current of enthusiasm for preaching the *saṅkīrtana* movement in harmony with the instructions of the *mahājanas* of our line is strong, then the *sampradāya* is living and substantial. The proof of life and purity will be that if the current of enthusiastic chanting of the glories of the Lord continues, then purified devotees full of the ecstasy of spiritual consciousness will be produced. The tree will surely be known by its fruits.

The approximate time frames are as follows:

Śrīla Jīva Gosvāmī-late 16th Century

Śrīla Kṛṣṇa dāsa Kavirāja Gosvāmī-late 16th Century

Śrīla Narottama dāsa Ṭhākura late 16th early 17th Century

Śrī Yuta Kṛṣṇa Caraṇa Cakravartī

Śrīla Rādhā Rāman Cakravartī

Śrīla Visvanātha Cakravartī Ṭhākura-latter 17th Century

Śrīla Baladeva Vidyābhūṣana-latter 17th and early 18th Century

Śrī Uddhava dāsa Bābājī

Śrī Madhusūdana dāsa Bābājī-latter 18th

Śrīla Jagannātha dāsa Bābājī Mahārāja-beginning of 19th Century

Śrīla Bhaktivinoda Ṭhākura-middle of 19th to beginning of 20th
Śrīla Gaura Kishor dāsa Bābāji Mahārāja
Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura-early 20th
Śrīla A.C. Bhaktivedanta Swami Prabhupāda-20th Century