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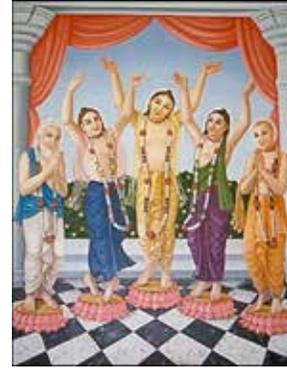
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## JAPA IN THE TEMPLE WITH OPPOSITE SEX

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

**Devotee:** Prabhupada, sometimes I've seen devotees say that they did not like to chant in the temple room with the opposite sex.

**Prabhupada:** Then that is a rascal. He is not a devotee. If he does not like the temple and he thinks to be happy outside, what is he? What kind of devotee he is? He is not a devotee.

**Devotee:** What I meant to say is he does not want to chant with women in the temple room. I have seen this before. He says, "I do not want to chant in a room with women. I would rather be away from the women."

**Prabhupada:** That means he has got distinction between men and women. He is not yet *paṇḍit*. *Paṇḍitaḥ sama-darśinaḥ* ["A learned person sees everyone equally" — Bg. 5.18]. He is a fool, that's all. So what is the

value of his words? He should always consider, "There is a woman. She is my mother." That's all. *Mātrvat para-dāreṣu*. ["See all women as mother." — Chanakya Pandit] Then what is the [problem]? Suppose you sit down with your mother and chant. What is wrong [with that]? But he is not so strong, so he should go to the forest. Why should he live in Nairobi city? On the street there are so many women. He will walk on the street closing his eyes? [laughter] This is all rascaldom. They are rascals. They are not devotees; simply rascals. (From a morning walk discussion in Nairobi. 2 November 1975.)

I do not know why these inventions are going on. Is this our only business, to invent some new program? We have already got our *vaiṣṇava* standard. That is sufficient for Madhvacharya, Ramanujacharya, it was sufficient for Lord Chaitanya, the Six Goswamis, for Bhaktivinoda Thakur, for my Guru Maharaja Bhaktisiddhanta Saraswati, for me, for all big big saints and *ācāryas* in our line — why is it inadequate for my disciples that they must manufacture something? Who has introduced these things, that women cannot chant *japa* in the temple? That they cannot perform the *ārati* and so many things? If they become agitated, then let the *brahmacārīs* go to the forest. I have never introduced these things. If the *brahmacārīs* cannot remain in the presence of women in the temple, then they may go to the forest, not remaining in New York City, because in New York there are so many women, so how they can avoid seeing? The best thing [then for them] is to go to

Unknown photographer



The deities of Sri Radha Lalita Tota Gopinath which were given by Sri Chaitanya Mahaprabhu to Gadadhar Pandit to worship

the forest for not seeing any women, if they become so easily agitated. (Letter to Ekayani. 3 December 1972.) 🙏

### EAGER FOR ADORATION, NOT TRUTH

**Srila Bhaktisiddhanta Saraswati Thakur Prabhupada**

Do not try to discover the nature of truth by the exercise of your imagination. Do not endeavor to attain the truth through experience of this world. Do not manufacture truth in order to satisfy your erring inclinations, or hastily accept anything for the reason that it satisfies such inclinations. Do not regard as truth anything that has been “built up” or has the support of a majority of people like yourself, nor as untruth anything that is rejected by the overwhelming majority. According to the scriptures there will be found hardly one in a crore of human beings who really worships the truth. What is proclaimed by the united voices of all the people of this world as truth may turn out to be false.

The truth is not brought into existence by arrogance. One has to approach the truth in the spirit of absolute submission. It is necessary to listen to truth. Truth is self-revealing, and only when it is pleased to reveal itself can its actual nature be known to us.

Everyone is eager for adoration by others, not for the absolute truth. Those who make a show of being preachers do not disturb mankind, but rather maintain everyone’s present mentality while busily protecting their own existence. Therefore, there is no propagation of the truth, since one’s popularity is not served by speaking or hearing the truth.

Pure items are rare and not easily attainable, and so are not much appreciated. Similarly, there is no respect for those who do not misguide people but are busy trying through *saṅkīrtana* and *hari-kathā* to turn them toward the Lord. At present it is fashionable to be cheated by those who in the name of *dharma* misguide people. Real devotees do not speak to satisfy their audiences. They do not cheat people. Rather, pure devotees reveal the defects of cheaters who love to compromise. Only fortunate persons learn to be cautious after hearing the words of saints. Although the words of genuine devotees may appear to contradict our present taste and experience, nonetheless they are most auspicious for us. 🙏

— From a 1928 issue of the *Harmonist* magazine, cited in *Śrī Bhaktisiddhānta Vaibhava* by Bhakti Vikasa Swami. Published by the author. Vallabh Vidyanagar, Gujarat, India. 2008.

By Murari Das, a disciple of Vakreswar Pandit. Painting commissioned by Maharaja Pratapanudra. 16th C.



## GADADHAR PANDIT, THE LIFE OF THE WORLD

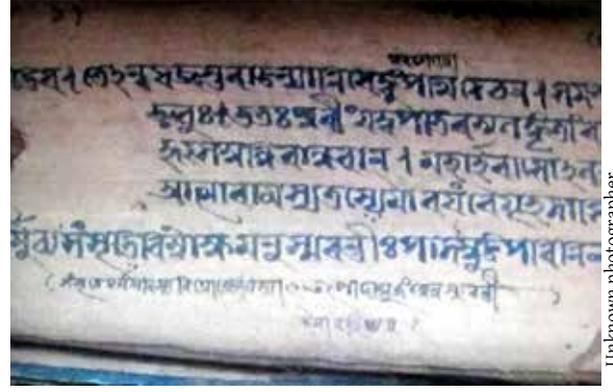
*The poet Nayananda Thakur*

Vaninath Mishra was the youngest brother of Gadadhar Pandit. Vaninath's son Nayananda Mishra, was a favorite disciple of Gadadhar Pandit. When Gadadhar Pandit left for Jagannath Puri, he left the worship of his deities Sri Radha Gopinath [the same name as his later deities in Puri] in the care of Nayananda Thakur. The medieval book Padasamudra describes that in his youth Nayananda was known as Dhruvananda. When Lord Gauranga and Gadadhar were absorbed in the ecstasy of sañkirtana in Nabadwip, Nayananda would write down exactly what he heard from them. Being pleased with him, Gaura and Gadadhar gave him the name Nayananda. The deities of Sri Radha Gopinath are still worshiped to this day by the descendants of Nayananda in Bharatpur village, Murshidabad district.

dayāra sāgara mora paṇḍita gosāni!  
tomāra carana vinu mora āra kichu nāi

O ocean of mercy, my Pandit Gosain! I have nothing but your feet.

gaurāṅgera saṅge raṅge avatāra kari  
nija nāma prakāśilā jagata vistāri



Unknown photographer

Large text is the original handwriting of Sri Chaitanya Mahaprabhu, small is of Gadadhar Pandit. Currently kept in Bharatpur, West Bengal

Descending here to perform pastimes with Gauranga, your name was revealed to the world.

kali yugera jīva yata malina dekhiyā  
nija rādhā nāma dilā jagata bhariyā

Seeing the dejected people in the age of Kali, you gave the world your name of Radha.

sei rādhā gadādhara gaurāṅgera kole  
sei kṛṣṇa caitanya sarva śāstre bale

All the śāstras say that Radha, Gadadhar, in the lap of Gauranga, is Sri Krishna Chaitanya.

rādhā rādhā bali gaurāṅga paṇḍitere dāke  
sei ei vṛndāvane sakhī lākhe lākhe

Gauranga addressed Gadadhar Pandit as, “Radha Radha!”, she who has millions of girlfriends in Vrindavan.

paṇḍita gosānira preme bhāsila saṁsāre  
vṛndāvane tina thākura samarpila tāre

The love of Pandit Gosain flooded the entire world. He was given the three deities of Vrindavan.

[**Note:** This may be referring to Sri Lalita, Radha and Tota Gopinath, the three deities given by Chaitanya Mahaprabhu to Gadadhar Pandit in Jagannath Puri.]

tina sevaka diyā paṇḍita tina thākura seve  
paṇḍita gosānira kṛpā more kare habe

Gadadhar Pandit engaged his followers in the service of those three deities. When will Pandit Gosain give his mercy to me?

[**Note:** Gadadhar Pandit engaged his disciples such as Mamu Thakur in the worship of Tota Gopinath.]

paṇḍita gosāni āmāra jagatera prāna  
nayanāndera mane nāhi jāne āna

Pandit Gosain is the life of the world. Nayananda does not know anything but him. 🙏

— Translated from Śrī Śrī Parikara-gaṇera Mahimā Sūcaka. Compiled by Kishori Das Babaji. Vaishnava Research Institute. Halisahar, West Bengal. 2005. pp. 13-14. Bengali.

## MIRROR OF THE HEART

*Sri Srimad Gour Govinda Swami Maharaja*

The heart is like a mirror. In that mirror Krishna's beauty is reflected, and it is ever new. Krishna cannot see his beauty, though he tries to. We give this example of sugar candy and tongue. Sugar candy is very sweet, but where that sweetness is felt? It is neither in the sugar candy nor in the tongue. It is in the meeting of both. Similarly, the extraordinary beauty of Krishna, which is ever new, is not in Krishna. When all-beautiful Krishna and *mādanākhyā mahā-bhāva-mayī* Srimati Radharani unite together, that ever newer and newer beauty is expressed. It cannot be expressed separately. It is in the union of Radharani and Krishna. Therefore, that example is given, sugar candy and tongue. Srimati Radharani is always very, very eager to see that extraordinary beauty of Krishna. Her eagerness is there. 🙏

— From a lecture in Bhubaneswar. 21 April 1989.

Unknown photographer



The original deity of Meyo Krishna, also known as Gopinath, which as a young boy, Gadadhar Pandit used to keep around his neck. The deity is currently being worshiped in Bharatpur, West Bengal, by the descendants of Nayananda Thakur.

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### Ślokāmṛta

## PRANAMS TO GADADHAR PANDIT

*gadādharam ahaṁ vande mādhavācārya-nandanam  
mahābhāva-svarūpaṁ śrī caitanyābhinnarūpiṇam*

I offer my respectful obeisances to Sri Gadadhar Pandit, the son of Madhava Acharya. He is the personification of *mahābhāva*, the highest devotional ecstasy, and non-different from Sri Chaitanya Mahaprabhu.

*śrī hlādinī svarūpāya gaurāṅga su-hṛdāya ca  
bhakti-śakti-pradānāya gadādhara namo 'stu te*

I offer my obeisances to Sri Gadadhar Pandit, the personification of Lord Krishna's pleasure potency, the bestower of devotional strength, and the near and dear associate of Lord Gaura.

— Translated by Hari Parshad Das, from Dina Narottam Das (chota)'s *Śrī Manohara Bhajana Dīpikā*. Published by Sri Sudhasindhu Das. Govardhan. Gaurabda 519. Bengali.

