

THE CALL OF THE FLUTE

CHAPTER- I

**DIVINE DISCOURSES OF OM VISHNUPAD
PARAMAHANSA 108 SRI SRIMAD BHAKTIBHUSAN
BHARATI GOSWAMI THAKUR**

1. We must quit the world sooner or later. This world is not our permanent dwelling place. We do not know when death will come to us. So we should devote our entire energy to the service of the Supreme Lord Sri Goursundar or Sri Shyamsundar (Sri Krishna). We must be fully prepared for going to our own, eternal, blissful, Sweet Home – Golok -Vrindavan.
2. All of us know it that we shall not live in this world for ever. All material things are ephemeral. This fact is not unknown to us. But we have not realised it deeply . That's why we hanker after man and money, name and fame, health and wealth. If we receive the causeless mercy of the real Preceptorial Line, we can get rid of this foolish infatuation.
3. There are so many pseudo-gurus who cheat us. A pseudo -guru takes away the purse of his

disciple, but he cannot take away his afflictions. The bona fide Guru descends from Golok. He infuses devotional reverence into our hearts. He makes us realise the truth that to serve Sri Krishna with a loving heart is the summum bonum of life.

4. Srila Saraswati Thakur was the personification of mainly *Sambandha Tattwa* (the Divine Relationship with Sri Krishna). Srila Acharyadeva was the personification of mainly *Abhidheya Tattwa*. (the Divine Means or Devotion to Sri Krishna). And our Beloved Srila Gurumaharaj was mainly *Prayojan Tattwa* (the Divine End or Love for Sri Krishna) personified.
5. In the modern age, the worship of the Divine Preceptors appearing in the Line of Srila Bhaktivinode is absolutely essential. Sr Sri Jagannath-Bhaktivinode-Gourkishore-Bhakti Siddhanta Saraswati Thakur-Acharyadeva-Bhakti Pradip Tirtha -Bhakti Keval Audulomi Goswami Thakur– this is the bonafide Preceptorial Line of Succession or *Guru Parampara*. We pay our eternal obeisances to this Preceptorial Line. We have eternal allegiance to this Line of Preceptors. We serve and adore this Line for ever. Those who have surrendered themselves to this Preceptorial Line sincerely, wholeheartedly and unreservedly are exceptionally fortunate. They will easily and eternally bathe in the holy stream of pure love

preached and practised by the Supreme Lord Sri Sri Goursundar. All the Preceptors appearing in the Line of Sri Bhaktivinode are ardent followers of Sri Rupa Goswami, the most intimate associate of Sri Sri Goursundar. Sincere seekers of Divine Love must follow this Preceptorial Line with absolute allegiance and total self-surrender.

6. The Preceptors following Sri Rupa Goswami possess the rarest treasure of Divine Love. Even Brahma, Shiva and Anantadeva pine for such treasure of Love. They shed tears for attaining this fortune. The Pandavas, the devotees of Dwaraka, even a devotee like Uddhava cannot attain this treasure. This is kept secret even in the Vedas. The *Rupanuga* Preceptors are rich in this treasure. They come down to earth to present such an invaluable treasure as is beyond our conception or imagination. So we must completely surrender ourselves to the lotus - feet of these Great Preceptors. We must remain lovingly attached to their lotus -feet and pray for their mercy every second, every fraction of a second.
7. My Master Om Vishnupad Jagatguru Sri Bhaktikeval declared it loudly that Srila Acharyadeva (Srila Ananta Vasudeva Paravidyabhusan Prabhu or Srimad Bhakti Prasad Puri Goswami Thakur) is the Potency of Lord Nityananda. Nityananda is beyond moral principle

or ethics. He will not abide by any rules on the way. Lord Nityananda will break Sri Goursundar's Holy Staff of *Sannyas*. Nityananda will reveal His Marriage-*leela*. He will shatter ethical principles into pieces. This is the unquestionable and unique power of Lord Nityananda. If the Preceptor does not possess this potency, if he is not beyond all scriptural laws, he cannot liberate the fallen souls. That's why Srila Acharyadeva is beyond all scriptural injunctions. He has pretended to quit the Gaudiya Mission. He has manifested his marriage-*leela*. Whatever he has done is for our liberation and eternal good. Every word or deed of Srila Acharyadeva is transcendental, divine and holy. There is no imperfection in it. Those who find any fault in it will be doomed to damnation. The path of devotion is closed to them for ever. They are bound to go to hell for crores of lives owing to this unpardonable blasphemy or offence at the lotus-feet of a Great Preceptor.

8. Who makes us commit offences at the feet of a Great Preceptor ? Sri Krishna Himself does this. Why does He do so ? If anybody becomes dovetailed with the lotus-feet of a Great Devotee, Krishna gets tied to him. Krishna, the Ever-free does not want to be tied so easily. So Krishna wants to make us commit offences at the feet of a Great Devotee. So hundreds of so-called

preachers, orators and internationally famous religious leaders committed offences at the lotus-feet of Srila Acharyadeva. They committed blasphemy by denouncing the Marriage-*leela* of Srila Acharyadeva. It is Krishna Who is at the root of all this. It is Krishna Who made most people commit offence at the lotus-feet of Srila Acharyadeva. It is Krishna Who will not allow us to attain anything easily. He will seriously test our devotion. We will have to face many tough examinations. If some one stands these acid tests successfully, Krishna gives him the treasure of Pure Love. This is a great secret of the science of unalloyed devotion.

9. Srila Saraswati Thakur said that a *sadhu* or saint should be seen through ears. Srila Acharyadeva should be seen in the light of his message. His message has a transcendental strength. It enlivens even the dead. He has said that artificial or temporary devotion will not do. True devotion is spontaneous and eternal. We must attain unalloyed devotion in this very birth. We must attain Sri Krishna just now. We have little time in our hands. Srila Acharyadeva has further said that we should secretly weep for Sri Krishna. He who does not shed a single drop of tear for Krishna daily, is surely a very hard-hearted offender. Such spirited words of Srila Acharyadeva will show light to sincere seekers of Truth age after age. We

should try to realise a little the glory of the great World-Preceptors like Srila Acharyadeva through their divine message. In fact, the power of these great Preceptors cannot be realised in crores of births – in crores of ages. Only those who sincerely want Krishna, who have no ulterior motive or desire will get the mercy of Preceptors like Srila Acharyadeva. Others will grope in the dark and find no trace of *Rupanuga* Guru like Srila Acharyadeva.

10. How can one recognise the real *Rupanuga* (Follower of Sri Rupa Goswami) Guru? Everyone is saying, "I am the *Rupanuga* Guru. Come to me, learn the science of devotion with me. I shall take you to the Kingdom of Sri Sri Radha- Gobinda." Those who want to practise the principles of Devotion get confused. Who is the real Guru? And who is the pseudo-guru? What is true? And what is false? What is pure? And what is artificial? We often get puzzled in this situation. The external show or the spectacular demonstration often dazzles our eyes. We become overwhelmed by the loud cry of propaganda. We fail to seek the Truth. What is the solution of this fatal problem? If we weep sincerely, secretly and incessantly to get the mercy of the *Rupanuga* Preceptor, the Supreme Lord Sri Goursundar will reveal the light of Truth in our hearts. It is impossible to find out the real *Rupanuga* Guru

without sincere prayer and shedding of tears at the Feet of Sri Goursundar.

11. We should never look upon the Divine Preceptor as a mundane person. The Preceptor is an Eternal Associate of the Supreme Lord. In order to test his disciples, the Preceptor deliberately acts as an ordinary mortal. He keeps his eternal identity and qualities carefully concealed. And at that time of test, some are saved and some others perish. We fail to attain real spiritual good as we consider the Divine Master as a human being. If we serve Sri Gurudeva sincerely, we are sure to attain supreme good and final success. Srila Jiva Goswamipad has written in *Sri Bhakti Sandarbha* that the service of Sri Gurudeva yields all success – absolute success.
12. The plant of devotion is uprooted by the slightest criticism of the deeds of the Preceptors who are identical with Lord Nityananda. We should never associate with those who do not believe that the topsy - turvy deeds of the Preceptors are divine and transcendental. Such people are blasphemers. We should not even cast a cursory glance at them. We should not even tread on their shadow. If possible, their tongues should be cut. This is the proper behaviour of a Vaishnava who is humbler than a blade of grass. If we do not vehemently protest against such heinous

offenders, if we remain indifferent to such blasphemers, we shall commit unpardonable offences at the lotus-feet of Sri Sri Guru-Gouranga..... We should remain ever-cautious about the choice of companions. *Srimad Bhagabat* says, “*Tato duhsangam utsriyaya satsu sajjeta buddhiman,*” (A really intelligent person should shun evil company and associate with pure devotees.) If we commit a slight error in selecting proper company, our spiritual life is ruined. Even a casual address to a fault-finder of Sri Sri Guru-Vaishnavas causes sufferings in innumerable births. The story of King Satadhanwa may be remembered here. King Satadhanwa and his queen were great devotees. Once both were returning home after bathing in the Ganges. On their way back home, they came across a blasphemer, who was previously known to them. The queen forbade the king to talk to that offender. But the king addressed the man and said a few words. King Satadhanwa got the body of a dog in the next birth as a punishment of that blunder. So we must remain ever-vigilant lest we should have some sort of connection with a fault-finder of the Preceptor.

13. The Vaishnava poet has said—
“*Kahare na kare ninda, Krishna, Krishna bale,
Ajay Chaitanya sei jinibek hele*”.
[He who does not condemn any one and chants

the Name of Krishna, easily conquers the Unconquerable Lord Sri Chaitanya.] We should never criticise or condemn anyone or hear other's reproach. Even if we condemn a Vaishnava in our minds, we shall not attain success in spiritual lives. We shall not be able to gain Divine Love, which is the summum bonum of life. We shall not be able to have a vision of Sri Sri Gadadhar-Gouranga and Sri Sri Radha-Gobinda. We shall not be able to enter the Divine Abode of the Lord with a divine body. So a practitioner of devotion should be very careful and alert. Those who are humble, who have the mentality to show proper respect to all, high or low, are sure to attain the highest good. This 'dainya' or humility is the first and foremost word in the field of devotion. 'Dainya' is a must in the initial, intermediate and final stage of devotion. Any worldly learning, intellect or capability is of little value in the transcendental world of devotion. What one needs is sincere and hearty humility.

14. Why did the Supreme Lord Himself descend on the earth ? What is His function ? To introduce the Religion of the Age ? To take off the burden of the earth ? To destroy sins ? None of these is the function of the Supreme Lord Himself. *Yugabatars* (Descents of God at particular ages) and *Leelabatars* (Descents of God for some Sports) do these things. The Supreme Lord Himself appears on the earth for enjoying the Sport of Love only. "*Rasikasekhar Krishna parama karun.*"

(Krishna, the King of Blissful Sports, is extremely kind.) He appears on this earth along with His Associates in order to relish the Sports of various types of Blissful Love and teach the World the path of Spontaneous Divine Love which is beyond scriptural laws. He appears to reveal how He makes His devotees mad and how He Himself becomes mad in the Sport of Divine Love. He is always absorbed in the Sports of Eternal Love in Golok, His Eternal Abode. Still He is dissatisfied. Infinite is his Desire of Love. From this angle, He is discontented, though He is the Perfect One. He is the Absolute Whose desires are always fulfilled. Yet He feels Himself needy in His insatiable thirst of Love. To drink the nectar of Love of His devotees is the distinguishing feature of His nature. He is the seeker of Love, the beggar of Love. He hankers after Love. He is humble to His devotees. He is submissive to Love.

15. My Beloved Divine Master would often say, "As fish lives in water, as bird flies in the sky, as man lives on the ground, so the habitat of devotees is *Sri Dham* (the Holy Land where God descends or reveals His Sports). When devotees are out of this *Sri Dham*, they feel like fish out of water. It is in *Sri Dham* that they can breathe normally. The Gaudiya Preceptors again have shown the greatest love particularly for the *Dham* of Lord Goursundar." As *Sri Dham* is the beloved abode

of the devotees, so It is the most favourite place of the Supreme Lord Himself. ‘*Janmabhumi priya mama*’ (My motherland is my darling) -- these are the direct words of the Lord Himself. His motherland is very dear to Him. He loves His motherland more than His life. Sri Dham is His eternal dwelling place. There He remains eternally absorbed in various Sports of Love. He never goes elsewhere, leaving His Place of Sports. Sri Krishna Himself has said, “*Vrindavanam parityajya padamekam na gachchhami*” [Leaving Vrindaban, I never step outside]. Therefore, it is not possible to live in such *Sri Dham* without great spiritual luck. So Thakur Srila Bhaktivinode has sung–

“*Gurudeva !*

*Bara kripa kari Gourabana majhe
Godrume diyachha sthan”.*

[O Master, most mercifully you have given me shelter in Godrum within *Sri Dham* of Lord Goursundar.] Our Preceptors always feel Pangs of Separation from Lord Gour- Lord Krishna. Pining for a vision of Sri Sri Gour- Krishna, they have built their cottages of worship in Sridham Nabadwip Which is identical with Sridham Vrindavan. By dint of intensive worship and adoration, they have gained the direct vision of the Lord of Sri Nabadwip in Sridham Nabadwip.

16. Sri Gurudeva is the Personification of

Transcendental Humility. If we pray and weep sincerely for the mercy of Sri Gurudeva, we shall get this gift of Humility from Him. Sri Gurudeva will infuse this Humility into our simple hearts. As a result of this Transcendental Humility, distaste for the mundane world and taste for the Divine Name will automatically appear. This is a positive gain for us. We shall see it, feel it, realise it. Then we shall not be able to stay without the rosary. We shall feel pain to leave the rosary. We shall not like to do anything else. The chanting of the Holy Name will taste so sweet, so nectar-sweet that no worldly delight will be able to touch our hearts. Neither any person nor any object will be able to yield us joy. Everything else will dwindle into insignificance before the Divine Glory and Bliss of the Holy Name. We shall give up all other things considering them as useless as stool.

17. Most adorable Srila Rupa Goswamipad has sung in details the glory of Unalloyed Devotion in his celebrated book *Sri Bhaktirasamrita-sindhu*. According to him, there are six unparalleled features of Pure Devotion. As a result of practising Pure Devotion, these six features appear gradually. In *Sadhan Bhakti* *(the First Stage of Devotion), two qualities or features appear.

**Sadhan Bhakti* means Practice of Devotion on the plane of soul beyond body and mind. By *Sadhan Bhakti*, one attains *Bhab Bhakti* (Deep Attachment to Krishna) and *Prema Bhakti* (Divine Love for Krishna).

These are (1) *Kleshaghni* (Destroyer of all types of miseries) and (2) *Shubhada* (Bestower of Supreme Good). In *Bhab Bhakti* (the Second Stage of Devotion) two additional features appear. One of these is *Moksha-laghutakrit*. In other words, even the joy of salvation dwindles into insignificance before the ineffable ecstasy of *Bhab Bhakti*. Another feature is *Sudurlabha* which means very difficult to attain or extremely rare. In *Prema Bhakti* (the Final Stage of Devotion), two more features are seen. One of these is *Sandrananda-bisheshatma*. In other words, the nature of this *Prema Bhakti* is full of Concentrated Bliss. Another unique feature of this *Prema Bhakti* is *Srikrishnakarshini*. It is capable of attracting the Supreme Attractor of all Worlds, Sri Krishnachandra. Sri Krishna gets captivated by the sweetness of this Pure Devotion full of self-effacing Love.

18. A chaste lady never deviates from her fidelity to her husband even for the fraction of a second. Similarly a genuine *Sadhu* or *Vaishnava* never deviates from Sri Krishna, the Absolute Figure of All Love, All Beauty, All Sweetness even for a single moment. If one's mind is diverted from the Lotus-Feet of the Supreme Lord Sri Krishna, one loses one's chastity. So a pure devotee is extremely rare in this world. Ninety nine percent

people are busy with mixed devotion. Pure or Unalloyed Devotion is very very rare.

19. We should try heart and soul to chant Pure Nama. A pure devotee chants the Holy Name 24 hours with a loving heart and concentrated mind. He chants incessantly, uninterruptedly, without any break even for a second. Even during sleep, the Name dances in his tongue. A pure chanter of the Name lovingly meditates on the Lotus-Feet of the genuine Preceptor in his heart and utters the Holy Name for the pleasure of the Lord. He never prays to the Divine Name for anything of this mundane world. He knows that the Lord Himself has descended here as the Holy Name and that the Lord and His Name are identical. He chants the Name to gratify the Transcendental Senses of the Supreme Lord. He prays to the Holy Name only for the rarest fortune of becoming the Maid-servant of Srimati Radha Thakurani.
20. Only those who have surrendered themselves whole-heartedly and unreservedly to the Lotus-Feet of the Divine Master in the real Preceptorial Line of Succession or the Lotus-Feet of the Supreme Lord Sri Krishna will be able to realise the esoteric meaning of the message of scriptures. Intellectual study of scriptures is of little value. The things which are of utmost importance are self-

surrender, serving temperament and humility. Mere cramming of verses from scriptures will not do. What is needed is sincere practice of the teachings of scriptures. If we practise properly the precepts of the genuine Preceptor or Devotional Scriptures, an intense feeling of our worthlessness will dawn upon us. Then we shall weep for His mercy like a helpless child. Our hearts will begin to melt and we shall begin to get the touch of Transcendental Bliss.

21. Many think that Pure Devotion means taking shelter in a monastery, wearing ochre clothes with a shaven head and memorising some of the verses of the *Gita* or the *Bhagavatam*. But actually this is not so. Pure or Unalloyed Devotion is extremely rare. Ninety nine percent people of this world are of non-devotional aptitude. Om Vishnupad Srila Gourkishore Das Babaji Maharaj, the Divine Preceptor of Om Vishnupad Srila Bhakti Siddhanta Saraswati Goswami Thakur, remarked that it is extremely difficult to find even a single pure devotee in this vast world. Pure Devotion is so rare and at the same time so powerful that even the Unconquerable, the Almighty, is conquered by It.
22. We should try heart and soul to concentrate our mind on the Lotus-feet of our most-beloved Gurudeva. We should shed sincere tears in secret

and pray to our most-beloved Preceptor to kindly take His seat in the inner temple of our heart. If we lovingly meditate on His Holy Feet and chant the Holy Names of the Lord regularly for the pleasure of Sri Sri Guru- Gouranga, we are sure to reach our Goal in this very life. While chanting, we must quit the Ten Offences against the Holy Name, clearly utter the Names with affection and listen to our own chanting with utmost attention. If our chanting and listening be proper, remembrance will naturally come. The Omnipotent Name Who is no other than Krishna Himself, will gradually reveal His Figure, Attributes, Pastimes and Retinue in our purified hearts.

23. Lord Guru and Lord Gouranga are our eternal protectors. In our devotional lives, we must be very calm and composed, patient and cool. We must be reticent. Idle worldly talks are strictly prohibited. We should be introspective. We should chant the Names of Sri Hari with rapt attention— deep meditation. We are to stop our material senses and awaken our spiritual senses. If we are not introspective, the evils like lust, anger etc. will not be removed. One who seeks to serve Sri Hari must be sincere, offenceless, humble, unenvious and pure. One should follow and practise this teaching of the Preceptors— ‘Never speak ill of anyone. Never criticise others’. As a

consequence of this great offence of talking ill of others, one falls down even from the stage of *Rati* (Deep Attachment to Krishna), which is just one step away from *Prema* or Divine Love. The result of devotional practice for 25 years will be wasted in a second. Unimaginable torture has been inflicted on great devotees like Prahlad and Haridas Thakur. Did they protest? We should pray to the Gracious Lord for the eternal good of those who are criticising or torturing us.

24. If we are unable to surrender ourselves to our Guru, *Gurupuja* or worship of the Preceptor is not possible. Our perverted condition will continue. We will not be able to be established in our true eternal nature. We will not be able to attain *siddhi* (final success). We will have to come back to this world again. One who remains engrossed in the body and mind of this material world, cannot attain the Treasure of the Preceptor. Sri Gurudeva gives us *Siddha Deha* or Transcendental Young Body full of Eternal Love, Beauty and Bliss. He makes us rich in the riches of Prema and takes us to the Eternal Blissful Land of Braja..... That Transcendental Body is a Divine Body, an Immortal Body, a Spiritual Body, an Eternal Body. No other than the *Rupanuga* (follower of Sri Rupa Goswami Prabhu) Guru can give us this secret Body. All the accumulated wealth of crores

of universes dwindles into insignificance before that Transcendental Body..... We have now obtained this material body owing to our attachment to matter. If we are attached to the service of the Lord under the allegiance of the Preceptor, we will attain the Transcendental Body.

25. There are three categories of servitors— (1) the first-class servitor, (2) the second-class servitor and (3) the third-class servitor. The first-class servitor follows the heart of his most beloved Preceptor and serves him sincerely. Such a servitor realises the inner desire of his Guru and goes on serving him even if he remains reticent. The second-class servitor goes on carrying out the orders of his Preceptor. The servitor belonging to the third class or the lowest class does not serve even if Gurudeva asks him to do something. Such a servitor informs the Preceptor of his incompetence.
26. In this world we are always seeing the frenzied dance of lust or one's own sense-gratification. Do you know why? Because in Golok or the Transcendental Abode of Krishna, the wild dance of Divine Love or Krishna's Sense-gratification is always going on. The perverted reflection of the Transcendental Realm is being seen in this material world.

27. Real humility -- transcendental humility (not mundane modesty) should rise from the heart of one's heart. Humility is personified in Srimati Radha Thakurani. This makes Her the dearest one of Krishna. It is this humility which is the only key to one's entrance into the Green Room of the Divine Couple – the secret chamber of the Transcendental Realm of Braja. Humility, Love and Separation from the Lord of Love are synonymous. The more your humility grows, the more you enter into the Kingdom of Devotion-- the Kingdom of Love.
28. My Lord, Krishna, is within everyone of this world. So, to want to enjoy someone means an attempt to enjoy Krishna. Its consequence is nothing but death. Sri Gurudeva has been kind enough to save us from the clutches of that death.
29. The only way to be saved from offence is to see one's own fault and to see other's good qualities. We will be devotionally benefited if we can consider even the demerits of others as their merits. Otherwise we will be plunged into the pit of misfortune..... A true devotee considers himself inferior to everyone. He looks upon himself as the particle of dust of the feet of everyone in this world. *Shuddha Bhakti* or Unalloyed Devotion, means the constant application of all the senses of a surrendered soul in the service of Sri Krishna according to His desire and for His pleasure. It is free from the habit of realising one's own ulterior motive. It is not covered by the knowledge of the Impersonal *Brahman*, fruitive work, yoga etc.
30. The special feature of our Sevashram is that our Most Adorable Srila Rupa Goswami Prabhu has been pleased to take his seat here. He is eternally present here. He is no other than Sri Rupa Manjari, the closest and dearest Loving Maid attending

CHAPTER- 2

DIVINE DISCOURSES OF OM VISHNUPAD PARAMAHANSA 108 SRI SRIMAD BHAKTIKEVAL AUDULOMI GOSWAMI THAKUR

1. Those who want to do practical *Haribhajan* (adoration and service of the Lord), must try to control their impulse of speech. All other talks except discourses on God, devotion and devotees are bad and idle talks. The practitioners of devotion should not utter any other word except words regarding the service of Sri Hari-Guru and Vaishnavas. It is by far better to remain silent than to utter unnecessary words. Those who want to practise devotion seriously must remain always cautious about this. This is a great secret of the Science of Devotion.
2. One attains eternal good by building Temples and *Maths* for the pleasure of the Lord. Those who donate, help, sympathise or encourage in such constructions are very fortunate. Gradually following the progressive stages of devotional life, these pure souls acquire the right of entry into the Blissful Abode of the Lord.

3. *Sri Bigraha* or The Divine Image is not a doll. He is Sri Krishna Himself. He is not an idol, not a portrait. He is the selfsame fondling Son of the King of Vraja. The Lord mercifully descends as *Sri Bigraha* for accepting our worship and service. Serve the Divine Image with devotion and love. You will surely realise His benign touch.
4. The only way to attain eternal good, peace and bliss is *Nama-Sankirtan* (Congregational or Proper Chanting of the Holy Name) as propagated by the Supreme Lord Sri Goursundar. Those who have Divine Wisdom adore the Lord through *Nama-Sankirtan*. It is our mission to preach the glories of the Divine Name through the universe, in obedience to the wishes of Sri Sri Goursundar.
5. The royal road to touch God is *Nama-Sankirtan*. It is the surest and simplest way. If you chant His Holy Names with a pure and loving heart, if you serve and worship His Divine Image, He will be pleased. And the reflection of His pleasure will come in your heart. Your total self will be soothed. You will realise unalloyed peace – eternal peace – ‘peace that passeth all understanding.’
6. The Supreme Lord Sri Krishna is the Only Enjoyer – the Absolute Enjoyer– the Unparalleled Enjoyer. He reveals innumerable Pastimes of Divine Love and enjoys Himself. He

has His Transcendental Body with Transcendental Senses. A real devotee is he who is always busy with Krishna's Sense-gratification.

7. The whole creation is bound to serve the Supreme Creator. It is His pleasure alone that can deliver the real and eternal good to mankind.
8. Sri Bhagavan is the Lord of Love. He loves and wants to be loved. He is greedy for our love, our affection, our caress. If we love Him, serve Him, fondle Him, our lives become really beautiful and successful.
9. O Krishna! Thou art the Fountain of Love Divine – Love Eternal – Love Dynamic. How sweet is Thy Name ! Thy Name embalms the burning heart. Meditation on Thy beauty removes all miseries and fills the heart with ineffable joy. Thou allowest Thyself to be conquered and fettered by Love. So the devotees fondly sing Thy Names. To hear Divine Discourses – to recite them – to meditate on them is service to Thee. How it pleases Thee to have our loving service ! Thou bringest Thyself within our reach to be known, loved and served.
10. The question of all questions is how to get eternal peace and bliss in this life. But by spending all our resources, all the savings in our life for the establishment of schools, colleges, universities,

hospitals etc. we cannot get this perennial peace and bliss. This cannot be attained by humanitarian service or social work or by serving the country, parents, wife and children or by serving men or animals of this world. We cannot get the supreme object of our life by working for the advancement of material knowledge or by doing relief-work for people afflicted with famine, flood etc. In such works the essential ingredient of peace and bliss is absent. You cannot get butter by churning water, because the very element of butter is absent there. But by churning curd you get the butter at once. Similarly by serving and loving God we can attain eternal bliss. He is the Fountain of love, peace and bliss. He is Almighty, supremely Beautiful, Generous, Sweet and full of endless Love. He alone can bestow on you real and perennial peace and bliss. This secret has been revealed by the great seers who have practically realised it in their holy lives.

11. By establishing relation with God, a *jiva* enjoys everlasting peace and happiness. His anxiety increases if he keeps company of material objects. People today do not pay any regard to the great teachings of the *Bhagavatam*. We are begging arms, ammunitions and money from other nations forgetting what is our own. India may be a backward country in the race of armament,

but is stronger than others spiritually. If India looks again back to her hoary past and moves in the path of her ancient sages, she will not falter behind.

12. Hark ! you, the people of the universe, you are all progeny of the Immortal. You are all differentiated sparks of the Shining Father. Why then are you afflicted ? Unless you render direct service to the Lord Himself with devotion and love, your soul will not attain the desired peace and bliss. Social or philanthropic services will not lead you to the Lord's Kingdom of Eternal Bliss, Beauty and Love. U.N.O., Peace Missions, Planning Conferences etc. will not bring real peace on earth. It is impossible to attain universal peace or brotherhood on earth unless you recognise the Supreme Father. With love rooted in the Great Father, you will be loving to your brothers. As you have direct relation of love with the Lord and through Him, with His creatures, you will find the Kingdom of God on earth.
13. Sri Sri Goursundar has laid down a royal road for communion with God. It is the path of pure Devotion or Love. This is at once attractive, simple and universally acceptable. Through other paths mentioned in Yoga-scriptures etc. it is very difficult to reach God. But by sincere love and service to God, you can easily realise Him. The great Devotees have proclaimed – “The Name

of Hari (the Supreme Lord), the Name of Hari, oh ! the Name of Hari alone can lead us to the Goal.” By chanting His Names with devotion, God can be easily approached – this is the unique gift of Sri Sri Goursundar.

14. God is very kind, loving and full of bliss. Forgetting His kindness, sweetness and love, we have busied ourselves in seeking short-lasting pleasures of the world. What a misfortune ! God is ever conscious and anxious for our sufferings. He is always extending His helping hand to save us from the dangers and sufferings of this material world. But we are ungrateful to Him. So we forget Him, even denounce Him ! How blessed are they who love Him and serve Him sincerely ! God has been kind enough to reveal Himself in this world as *Sri Nama* (the Holy Name) and *Sri Bigraha* (the Divine Image). The fortunate few are always busy with chanting His Names and worshipping His Images with love and devotion. They are sure to attain eternal bliss and peace.
15. If we want eternal bliss and perennial peace, we must have communion with God. This is possible through *Nama Sankirtan*. It is the most powerful panacea of world diseases at all times. *Nama Sankirtan* touches the Lord's heart directly and immediately. It not only destroys all evils but purifies the heart and creates all kinds of bliss

and harmony also.

16. The Supreme Truth reveals Himself in three aspects as *Brahman*, *Paramatma* and *Bhagavan* according to the paths of worship followed by different aspirants. The *Jnanis* realise Him as *Brahman*. The Yogis realise Him as *Paramatma* and the devotees realise Him as *Bhagavan*. *Brahman* is the Impersonal Aspect of the Supreme Truth. *Paramatma* is the partially Personal Aspect and *Bhagavan* is the Full Personal Aspect of the Supreme Truth. *Brahman* is the remote vision of the Supreme Reality. *Paramatma* is a nearer vision of the Same and *Bhagavan* is the nearest vision of the Supreme Truth. When we stand on the platform in a dark night and look at an approaching train from a distance, we first see the bright head-light. This is the remote vision. After some time we see the train – the source of the light. This is a nearer vision. At last the train arrives at the platform and we see the whole train with its engine, 1st class and 2nd class compartments, different types of passengers seated within etc. This is the nearest vision. Similarly *Bhagavan* is the nearest vision of the Supreme Reality revealed to devotees only. *Bhagavan* means the Supreme Person possessing *Bhaga*. *Bhaga* means the Six Divine Qualities collectively, namely, Riches, Vigour, Fame, Beauty, Knowledge and Renunciation.

17. Sri Krishna is the Supreme Lord. He is *Swayam Bhagavan*. He is absolutely Independent and Self-sufficient. He is the Lord of all lords. He is the Absolute Person– the Supreme Enjoyer. He is the Fountain-head of all causes. He is the Source of all Descents or *Avatars*. He is All-Love, All-Beauty and All-Bliss. He is the Ultimate Object of our worship and love. To serve Him with a loving heart is the summum bonum of life.
18. *Srimad Bhagavatam* has mentioned Nine Processes of Devotion. These are (1) listening to the discourses on the Lord, (2) chanting His Holy Names etc., (3) remembering Him, (4) serving His Lotus-feet, (5) worshipping Him, (6) singing His hymns, (7) being His servant, (8) befriending Him and (9) dedicating oneself to Him. Srila Jiva Goswamipad was kind enough to add two more Processes of Devotion – 1) taking His absolute shelter and 2) rendering service to the Preceptor. Besides these 11 Processes, there is yet another Process of Devotion. At the divine inspiration of my Spiritual Master Om Vishnupad 108 Sri Srimad B. S. Saraswati Goswami Thakur, I am revealing that mystery to you. The name of that Process is *Darshanam* or Seeing. To see the Divine Images – to see the Divine Preceptor is direct Devotion, unalloyed Devotion.
19. Seeing means feeling or realising His tran-

scendental presence. Seeing means serving Him with love. By seeing Him we can feel a new impetus of devotion which we may not get in other Processes of Devotion like hearing, singing, remembering etc. Somebody who has practised neither hearing nor singing, may get attracted to Him just by seeing His beautiful Divine Image. Somebody may be deaf, dumb or lacking in memory. Even he may feel love for the Lord by beholding His pretty Image. Devotion may be roused by seeing only. If someone looks at Him with love and affection, He becomes happy. May be that the Lord is not looking at you. But if you affectionately stare at Him, His glance will surely fall on you sometime. You will be most benefited, if you go to have a *darshan* of His Image following His Loving Devotee (i.e. the Preceptor). Because the Lord's glance may fall upon the surrounding people, while He affectionately looks at His dearest devotee.

20. My most beloved Preceptor Srila Saraswati Thakur would say – ‘As the devotee longs to behold the Lord, so the Lord also yearns to see His devotees. Because this is a matter of love’. Love is not unilateral. It is bilateral – reciprocal. Love needs at least two persons. So *darshanam* or seeing is also bilateral. That is why a devotee comes to behold the Lord and also to be beheld by Him. We should present ourselves to the Lord in such a way that He is pleased to see us. We

ought to see Him with a loving temperament – a serving temperament. Whom should we see? We should not see the deluding beauty of this mundane universe. We should not think of it. That will increase our lust. We should see and meditate on the transcendental beauty of the Image of the Lord of the universe. The Divine Light of that beauty will dispel all the darkness of our mind and rouse love for the Lord in our hearts. So we should see the Supreme Lord Sri Krishna, His Divine Grace Sri Gurudeva and Sri Vaishnavas, the manifestations of the Divine Glory of Sri Gurudeva.

21. The unique feature of the service of seeing should be properly realised. This is a very significant and secret service. The silent love-talk that goes on between the devotee and the Lord through mere glances is full of deep mystery. Love is reciprocated just through the channel of seeing. To see Him in a mechanical way and to see Him with the longing of a loving heart are totally different. The eyes of the Lord are soothed at the sight of a loving devotee. The Lord becomes extremely happy to see him, because the Lord knows that the devotee has come not to ask something but to give everything. The Lord knows that the devotee is a visitor with a difference. He is unlike other people who come to the Lord's House for asking

material boons.

22. Here we should remember Srila Saraswati Thakur's subtle discussion on the Seer –sight issue. Srila Saraswati Thakur was kind enough to declare that the Lord is the only Seer– only Enjoyer. A *jiva*-soul is to be seen or enjoyed by Him. All living beings are infinitesimal parts of the Infinite or the Supreme Being. The Lord or the Supreme Being is the only Enjoyer. He will enjoy all beings. The Infinite will enjoy the infinitesimal parts. The Lord is the sole proprietor of both the material world and the Transcendental World. His property – His creation must be utilised for His enjoyment – His Divine Sense -gratification. He is the Supreme Person possessing an Eternal Body – a Transcendental Body. He enjoys through His Transcendental Senses. He wants to see, hear, smell, taste and touch all pure things – beautiful things. He always pines for love, affection, caress etc. He enjoys beautiful sights through His eyes. The devotees are always busy with His sense-gratification. They provide Him with all sorts of enjoyments. We cannot and should not try to enjoy Him. We should always try to be fully enjoyed by Him. When we go to His temple, we must remember that the Lord is the Seer – Enjoyer. We should stand before the Lord with a heart full of pure love so that His eyes are satisfied. Once some disciple of Srila

Saraswati Thakur stood in the Lecture Hall of Sri Chaitanya Math, Mayapur and regretted that the door of the main temple was rather small. Had it been a little larger, it would have been convenient for the visitors to have a fuller view of the Divine Images. Hearing this remark of the disciple, Srila Saraswati Thakur said in a solemn voice – “ We are not seers. We are to be seen by Him. We should take care of this. We should present ourselves to the Lord in such a way as satisfies His eyes.” While practising the Process of *Darshanam*, we must remember these immortal teachings of our most beloved Preceptors.

23. A practitioner of pure devotion should remain ever-alert about offences. We should go to the temple for a *darshan* of the Divine Images in such a way as does not hamper His happiness. We should not go to see His Images at the time of His dining, dressing or resting. If we see His Images at such times, we shall commit offences. Similarly, Sri Gurudeva is honouring *Mahaprasad* or absorbed in the remembrance of some particular *Leela* of the Lord or busy with some special service of the Lord. If you go for Sri Gurudeva's *darshan* at such hours, you will commit offences at the lotus-feet of your Preceptor. The central object of *darshanam* or seeing is to make the Lord or the Preceptor happy.

24. Again, in this service of *darshan*, there is subtle distinction of Love-Sentiments among various types of devotees. Krishna becomes happy at the sight of the devotees of *Shanta Rasa* (the Calm Sentiment of Love), like the Cows, the Parrot and the Female Parrot, the Bank of the Jamuna, the Kadamba Tree etc. But Krishna becomes much more satisfied to see the devotees of *Dasya Rasa* (i.e. His servants or attendants) like Chitrak, Patrak etc. Krishna becomes even more delighted to see His Dear Friends of Vraja like Subal, Sridam, Sudam, Basudam etc. Even greater becomes the happiness of His heart when He beholds His affectionate parents—King Nanda and Queen Yashoda. Again, His joys know no bounds, when He eyes His beloved Milkmaids of Vraja. And at the sight of His Eternal Consort Srimati Radhika, Krishna enjoys the highest joy. The ocean of bliss swells in His heart and He is seized by Transcendental Madness of Love.
25. There are several well-marked stages of devotion. In all these successive stages from *Sraddha* (Faith or Reverence) to *Prema* (Divine Love), there is bliss. Nowhere you will find joylessness. Take for example the juice of sugarcane. It is sweet. If you thicken it by boiling, you get liquid treacle. That is also sweet. Make dried cake of molasses from

- it, that too is sweet. Then if you make sugar or sugar-candy, it is sweeter still. Similarly, if you attain *Prema*, you will be in the ocean of Transcendental Bliss. If you attain at least *Sraddha* by the grace of your Guru, you will get spiritual delight. There is divine joy even in this initial stage of devotion, not to speak of the final stage, *Prema*. In the world of devotion, there is no dryness or sadness. *Sadhan Bhakti* (Practice of Pure Devotion), *Bhab Bhakti* (Deep attachment to Krishna) and *Prema Bhakti* (Divine Love for Krishna) – all these are full of gradually greater Bliss.
26. Nothing is possible without the grace of God. So we must wait even for ages for obtaining His grace. If practices of devotional principles have any meaning, it is to remain awaiting His mercy. A thirsty swallow rends its throat and the sky with cries for water, and yet it does not run to any river or pond. So one day the new cloud rains drops of grace on it and wets its parched throat. Similarly, a *jiva* must wait for that time when the Lord of his heart will appear with a sweet smile and soothe all his pains of long waiting for Him. A *jiva* must remain sitting patiently with this firm hope that the auspicious blissful moment of final union with the Lord will certainly come one day.
27. Divine grace flows downwards. It comes down

from the upper region. No one can pluck it by climbing up from the lower region. Grace moves along smoothly but gets accumulated in a low pit. Where there is humbleness, there is presence of grace. It is humility which invokes the Ganges of Mercy to come down as Bhagirath did. Mercy remains asleep in the Lotus-feet of Lord Krishna like a fountain whose flow is stopped. But the piteous tone and humility of a *jiva* breaks his sleep. Its dream is broken by the piteous cries of humble Adwaita. And it rushes forth with a sweet murmur inundating the heart of a *jiva*. Grace is causeless, yet this humility and piteous prayer make it restless. Mercy cannot neglect the plaintive entreaty of a humble person. In fact, it is this humble heart which is the eternal seat of divine grace.

28. As one takes rice, pea-soup, cooked vegetable etc. in order to keep one's body fit, so one should regularly give food to the soul in order to nourish it. The nectar of divine discourse is the soul's food. One's soul becomes satisfied and happy by hearing, singing and remembering the discourses on God.
29. The devotee whose desires regarding the service of God are fulfilled by the Lord should be regarded as a pure devotee or genuine Vaishnava. A devotee does not ask for anything for his own pleasure. He desires something for God's service only— for His happiness only. As a constant sin-

cere servitor of God wishes for something pertaining to God's happiness, God Himself fulfils it. My most beloved Divine Preceptor Om Vishnupad Paramahansa 108 Sri Srimad Bhakti Siddhanta Saraswati Goswami Thakur, the closest and dearest associate of the Lord, is a glaring example of this truth. As he himself said, all his prayers for the Lord's service were granted by the Lord Himself.

30. Sllila Rupa Goswamipad, the closest and the most intimate loving attendant of Srimati Radharani, has composed the celebrated hymn – “ *Radhe jaya jaya Madhaba - dayite.*” In this compact hymn he has beautifully sung the praise of Srimati Radharani's Name- Form- Quality- Pastime and Retinue etc. This hymn is to be read, recited and sung regularly by all aspirants of pure devotion. While singing it, we must know the exact meaning of every word and phrase. Realising the meaning and significance, we should sing it with a loving heart in order to please Srimati Radharani and Sri Krishnachandra. The entire song is in the form of an address. ‘Radhe’ is a form of addressing Srimati Radharani. Sri Rupa Goswami affectionately addresses her eternal Mistress and solicits the causeless grace of Her lovely and loving Lotus-feet. The central idea of the entire song can be put in the following way –

“ O Radharani ! I  your Divine Glory. O Krishna's Beloved ! I praise you in hymns. You are eternally adored by the Divine Milkmaids of Vraja. You increase the delight of Sri Krishna by

CHAPTER- 3

**DIVINE DISCOURSES OF OM VISHNUPAD
PARAMAHANSA 108 SRI SRIMAD BHAKTI
PRADIP TIRTHA GOSWAMI THAKUR**

1. Human frame consists of body, mind and soul. Among these, soul is the fundamental thing. Soul is the part and parcel of *Paramatma* (the Supreme Soul) – Sri Krishna. When the soul sleeps, the mind, with its servant body, dominates over the soul. The wicked mind usurps the function of soul. The mind tries to rule the phenomenal world by means of the ten senses. In that process the mind becomes a slave of *Maya* (the deluding potency of the Lord). But when the soul is awakened by the grace of a real Guru, mind and body become subordinate. Then they help the soul in the service of her Eternal Lord Sri Krishna.
2. Soul's function is pure devotion to Sri Krishna. Mind's function is to acquire empiric knowledge. When the soul forgets her function due to *purushabhimana* or egotism, mind's function becomes prominent. Then the bound soul becomes either a *jnani* or a *karmi*. A *jnani* has no real knowl-

edge of soul, the Supreme Soul or Godhead and *Maya* and their inter-relationship. A *karmi* devotes his life to the physical and mental improvement of the world(e.g. the socialists, the economists, the scientists and other social workers).

3. Physical or mental force cannot conquer the world. Love alone can conquer the whole world. Sri Krishna is the Lord of Love. He is the Lord of Beauty, Truth and Harmony. So one who wishes to conquer the world or to control his own self (a miniature form of the world) must love Sri Krishna.
4. Sri Krishna is the Proprietor of all our senses. The activities of our senses should be directed to His loving service. Then only control of mind will be possible. An uncontrolled mind is the bitterest enemy of man. A boat without a helmsman is tossed up and down by the waves of the ocean. An uncontrolled mind is like such a boat.
5. Our body, mind, senses and soul are Krishna's property. To deceive the Proprietor of His property is to deceive our own selves. It is a great offence. For this we have to suffer rigorous imprisonment in this world which is a veritable prison.
6. *Maya* is the deluding potency of the Lord. She is always tantalising us. Only by associating with pure devotees, we can get rid of *Maya*. No Krishna- *Kirtan* is possible without the company

- of pure devotees.....Our hearts become pure only in the company of pure devotees. Devotees always discuss the glorious Qualities and Deeds of Sri Krishna. If we listen to those Sweet and Sacred Talks, we can get rid of *Maya*. The *Mayik* influences of sorrow, fear, hunger, thirst or foolish passion cannot overpower us.
7. Human life with all its adornments is meaningless without pure devotion to Sri Krishna. It is like decoration of a dead body with golden ornaments. Krishna- *Prema* is the summum bonum of human life. The Vaishnavas are the givers of Krishna-*Prema*. So they are our real friends. They can redeem the whole world.
 8. In the material world, no two minds are similar. Even one's mind in the morning and one's mind in the evening or at night are not the same. Mind is always changing. It is always vacillating. So our mental vision is always defective and deceptive. It is, indeed, foolishness to conceive Sri Krishna with our minds.
 9. Eyesight depends on light. Nothing can be seen in darkness, although our eyes are open. So Divine Light is necessary to remove our age-long darkness of ignorance. This Light can be attained by the Grace of a real Preceptor. It is not attainable by any human efforts.

10. The sun cannot be seen by any artificial light like electricity. It can be seen only by sunlight. So Sri Krishna cannot be realised by material intellect. He can be realised only through Divine Knowledge which is attained by His Mercy.
11. There is no such thing as day and night in the sun. So there is no virtue or vice in a soul who has realised the Absolute. He is above the jurisdiction of time and space. He is Transcendental. He is Sri Krishna's Potency – Sri Krishna's Agent. He comes in human form. But he is totally Spiritual.
12. Boiled paddy does not sprout. So a *Siddha-Mahatma* has no desire of enjoyment or renunciation. Sri Krishna's *Sudarshan Chakra* always protects him. Examples of such devotees are Prahlad, Dhruva, the Pandavas, Draupadi, Thakur Haridas etc.
13. No body loves the dead. So the object of love is soul and not the body, nor the mind. Under the influence of *Maya*, man does not know this basic truth. It can be realised only through Sri Krishna's grace. Krishna lives as *Paramatma* in every soul. He loves each soul. He wants the pure love of each soul.
14. The purchaser – not the seller – looks after a purchased cow. A surrendered soul is like a purchased cow. Sri Krishna (like the purchaser)

protects such a soul.

15. We can't get a ticket, if we don't pay its full price in advance. So we can't go to Sri Vaikuntha or Sri Vrindavan, if we don't surrender ourselves completely to the Preceptor. The Preceptor is the *Prakash Bigraha* or Manifestive Aspect of the Supreme Lord Sri Krishna.
16. A boat at anchor does not move, however the oars are active. Similarly, no spiritual progress is possible, so long as attachment for the material world exists. The more we are attached to Spiritual Entities like Guru- Vaishnavas, Mahaprasadam, Tulasi, the Ganga, the Holy Books etc., the less becomes our attachment for material things. Spirit and matter are diametrically opposite terms. An engine cannot move itself without a driver. Hence the Spiritual Driver of our body and mind is Sri Krishna Who reveals Himself as Sri Gurudeva.
17. *Atma* (soul) means dear. Dear to whom ? Certainly to *Paramatma* (Supreme Soul) Who is very dear to *Atma*. Again, *Paramatma* is the Partial Aspect of Sri Krishna. So Sri Krishna is the nearest and dearest of all *Atmas* and even of *Paramatma*.
- 18 Sri Krishna is the Supreme Sun. All *atmas* (souls) are the rays of this Sun. They come from Sri

Krishna. They are inseparably connected with Him by the tie of Divine Love. But they are not one and the same with the Supreme Sun Sri Krishna. The rays are not separate from the sun. But at the same time they are not one and the same with the sun. This is known as *Achintya- bhedabhedha*.

19. The *Bhagavatam* says – “*Preetirna yavan Mayi Vasudeve, na muchyate dehayogena tabat.*” Until we love Sri Krishna, we shall not be free from the bondage of body (i.e. attachment for the material flesh and blood). So long as there is *purusha- abhiman* (i.e. the attitude of an enjoyer) , God - realization is not at all possible. Sri Krishna is attainable only by an *Akinchana* (i.e. a humble devotee who owns nothing but His Lotus Feet).
20. Sri Krishna is one and without a second. His Manifestive Aspect as Gurudeva (Divine Master) is also one and without a second. His Religion is also one and without a second. It is known as Divine Love or *Sanatan Dharma*. Hinduism, Mohammedanism, Christianity, Buddhism and such other ‘isms’ are partial aspects of that Divine Love, so long as they recognise the Supreme Lord Sri Krishna as the God of Love , Beauty, Truth and Harmony. Otherwise, they will lead to self - destruction. Communal violence in various countries and the two World Wars prove

this fact.

21. Sri Krishna minus His Potency is known as the Abstract *Brahman*. *Brahman* has no Form, Attribute or Power. *Brahman* is Unknown, Unknowable and Unthinkable. Again, Krishna's Potency minus His Personality is His negative aspect known as *Kali*, *Durga*, *Mahamaya* etc. This *Mahamaya* is the shadow of His Internal *Yogamaya* Potency. Actually the Potency is one. But She appears as *Yogamaya* to a devotee and as *Mahamaya* to a non-devotee. A fallen soul is always deluded by *Mahamaya*.
22. Vaishnavism is quite different from all other 'isms' of the world. It is the Religion of Divine Love for Sri Vishnu, the All - Pervading Supreme Lord. A Vaishnava is one who loves and serves Sri Vishnu or Krishna as the Supreme Lord. So Vaishnavism is not a sectarian religion. Any person whether he is a Hindu, Mohammedan, Christian, Buddhist or Jain is a Vaishnava in his unalloyed existence, if he considers himself as an eternal servant of the Servants of the Supreme Lord Sri Vishnu. Vaishnavism is not a man - made religion of the world. It is not confined within the four walls of time and space. It is absolutely spiritual, not realizable by material intellect.
23. 'Harer Nama Harer Nama Harer Namaiba

kevalam,

Kalau nastyeba nastyeba nastyeba gati ranyatha.'

Chanting of the Holy Names of Sri Krishna is the only means of deliverance in *Kaliyuga*. There is certainly no other means of deliverance in the present age. This is *Kali Yuga*. Now, what does 'Kali' mean? 'Kali' means quarrel, jealousy, hypocrisy, enmity, crookedness etc. The demon 'Kali' is generally found in the following five places –

- i) Gambling such as horse race etc.
- ii) Intoxicants such as tea, coffee, liquor, opium, cigarettes, smoking of tobacco or ganja etc.
- iii) Adultery with other woman than legal wife and untimely intercourse with married wife.
- iv) Killing of animals or eating of beef, eggs, fish, meat, onions, garlicks etc. and taking food without offering to Sri Vishnu. [It is mentioned in the *Gita*, ch. III, verse 12 -13 that a person who eats his food without offering to the Supreme Lord Sri Krishna, the Proprietor of all things in the universe, is a thief. Such a person eats his own sins.]
- v) Misuse of money in other matters than the service of God and His devotees.

The Supreme Lord Sri Chaitanya Mahaprabhu delivers man from the five-fold grip of *Kali* by means of *Nama - Sankirtan*. So He is called *Kaliyuga - Pavana - Avatari* or the Supreme Sav-

ior of the fallen souls in Kaliyuga.

24. Darkness goes when twilight comes. Similarly the darkness of *Namaparadha* (uttering the letters of the Name with offences) goes when the dawn of *Namabhasa* (Semblance of the Holy Name) comes in the horizon of our mind. Both the darkness of *Namaparadha* and the dawn of *Namabhasa* vanish when the bright light of the Divine Sun of the Holy Name appears in the horizon of our super-pure existence or *Bishuddha - Sattwa* full of love for Sri Krishna. Until the Sun of the Holy Name rises in the sky of our pure existence, there will be either the darkness of *Namaparadha* or the dawn of *Namabhasa*. *Namabhasa* is a better stage than *Namaparadha*. *Namabhasa* frees us from the bondage of Maya. It makes us able to chant the Name without offence. With the appearance of *Namabhasa*, all kinds of evils such as sins, crimes, offences etc. automatically disappear from our minds. Mind thus freed from all worldliness becomes able to chant the pure Holy Name. However, neither *Namaparadha* nor *Namabhasa* is desirable. What we need is pure Nama Who is One and the Same with Sri Krishna Himself.
25. A *Maya* - ridden soul cannot chant the Holy Name purely. Only the soul freed from all worldly

attractions can properly chant the Name. The Holy Name of Sri Krishna is always worshipped by the liberated souls (*Muktakulair upasyamanam*).

26. To do physical and mental good of others is not real altruism. To do spiritual good is real altruism. It satisfies Sri Krishna. If He is not satisfied, all works of altruism or selfless activities become meaningless. Such activities give no permanent benefit either to the donor or the recipient.
27. "*Krishna Suryasama, maya hay andhakar, Yaha Krishna, taha nahi mayar adhikar.*"
 – (*Sri Chaitanya Charitamrita*)

Krishna is the Divine Sun. Maya is darkness. Where there is Krishna, there is no Maya.

28. Truth is Eternal. Truth is Transcendental. Truth cannot be limited by time and space. He cannot be shaped by our mind. He is Godhead Himself. He is *Sat-Chit-Ananda Vighraha*. He is Absolute. Truth is Eternal Love, Eternal Beauty, Eternal Bliss and Eternal Harmony. He is Sri Krishna Himself. A follower of Truth is a follower of Love, Beauty, Bliss and Harmony. A lover of Truth learns everyday something from everything. There is the story of an *Abadhuta* in

Srimad Bhagavatam. He used to learn lessons from all beings in this world. His 24 Gurus are – the sun, the moon, fire, stars, air, sea, sky, earth, fly, fish, deer, elephant, bee, pigeon, python, boy, girl, serpent, spider, fowler, hawk, honeystealer, arrowmaker and a harlot named Pingala.

29. Flies, deer, bees, fish and elephant die for their inclination towards sight, sound, smell, taste and touch respectively. Thus the weakness of any sense leads to death. The condition of man is most wretched, because he wants to gratify all the five senses. The Divine Master comes to save man from the clutches of senses. He teaches man to utilise the senses for the loving service of the Supreme Lord Sri Krishna.
30. Freedom of choice is God's great gift to man. God does not interfere with our freedom of choice. If we make proper use of this freedom, we are liberated from the bondage of *Maya*. But if we make the improper use of our freedom, we become the slaves of *Maya*. As soon as we come in contact with a pure Vaishnava, our dormant nature of serving Krishna becomes awakened. The association with a saint who has realised the Absolute is the only way of realising one's real self, God and *Maya*.
31. After crossing the ocean of this phenomenal

world, souls bathe in the Holy River *Viraja* and enter *Brahmaloka*. In *Viraja* the three qualities of *Maya* are neutralized. *Brahmaloka* is the outer effulgent region of the spiritual world. Devotees cross over *Brahmaloka* and enter *Vaikuntha*. Sri Krishna is worshipped in His Majestic Aspect Narayana in *Vaikuntha*. Above *Vaikuntha* is *Golok*. Golok consists of – 1) Dwaraka, 2) Mathura and 3) Vrindavan. Sri Krishna is worshipped in three different aspects in these *Dhamas*. In Dwaraka, Sri Krishna is known as Dwarakesh or Parthasarathi. He is worshipped by devotees like Kunti Devi, Bhismadeva, Pancha Pandavas, Draupadi etc. In Mathura, Kamsa and other demons were killed. They were Atheism personified. In Vrindavan, Sri Krishna is served in five-fold *Rasas**. Trees, Cows, Woodlands, His Flute, Ornaments serve Krishna in (1) *Shanta Rasa*. His servants like Raktak, Patrak, Chitrak etc. serve Him in (2) *Dasya Rasa*. His friends like Sridam, Sudam, Vasudam etc. serve Him in (3) *Sakhya Rasa*. His parents Nanda and Yashoda serve Him in (4) *Vatsalya Rasa*. His consort Srimati Radharani and other Gopees like Lalita, Visakha etc. serve Him in (5) *Madhura Rasa*.

32. There are two compartments inside Vrindavan. In

**Rasas*—Delicious Sentiments of Divine Love. These are of five types, viz. (1) tranquil, (2) as of the servant, (3) as of the friend, (4) as of parents and (5) as of the wife or mistress.

Sweta -dwipa or *Navadwipa* Sri Goursundar is worshipped in *Dasya*, *Sakhya*, *Vatsalya*, and *Madhura Rasa*. He is served by Srinivasa in *Dasya Rasa*, Rai Ramananda in *Sakhya Rasa*, Sachi- Jagannath in *Vatsalya Rasa*, Swarup Damodar, Rupa, Sanatan and all the Gaudiya Vaishnava Acharyas in *Madhura Rasa*. In another compartment, Sri Krishna is served in five-fold *Rasas*. Those who worship Sri Goursundar and Sri Radha- Krishna, serve Them at the same time in *Sweta-dwipa* and *Vrindavana* in their *Siddha Dehas* (i.e. pure eternal existences).

33. Those who worship Sri Goursundar minus Sri Radha - Krishna and Sri Radha - Krishna minus Sri Goursundar are pseudo - worshippers. In fact, Sri Goursundar is Sri Radha - Krishna combined in One Form. He appeared in this world to preach the Message of Divine Love through *Nama - Sankirtan*.
34. Sri Goursundar is known as *Audarya-cum-Madhurya Vighraha* or Greatness and Sweetness Personified. The worship of Sri Radha - Krishna in Vrindavan is the same as that of Sri Goursundar in Navadwipa. However, Sri Radha - Krishna can be served by the *Siddhas* only. But Sri Goursundar is worshipped by both the *sadhakas* (novices) and the *siddhas* (those who have realised the Absolute). So Sri Goursundar with

His Associates in Nabadwip is more kindhearted than Sri Krishna in Vrindavan.

35. Sri Krishna is the God of Love. Heart is the seat of love. Sri Krishna lives for ever in our heart of hearts. So we should love God heart-ily.....
Brain is the seat of intellect. We do not say, ' I love you with all my intellect.' But we say, 'I love you with all my heart.' We cannot love with our brain. Brain leads us to endless dry reasonings. The devotees love God with all their hearts. They possess the extra - ordinary qualities of head and heart at the same time. Without the Transcendental Knowledge of God, there is no Love for Him. So *Sambandha Jnana* (the Knowledge of eternal relationship with Krishna) is a must for realising *K r i s h n a - P r e m a* (Divine Love for Krishna).
36. The three traits of pure Divine Love are – (1) eternal search for the full satisfaction of the Object of Love (Sri Krishna) , (2) eternal search for the happiness of Sri Krishna despite all obstacles and (3) to be delighted to see the unmixed delight of Sri Krishna.
37. *Sudarshan* means spiritual vision. It means to see the whole world as the object of enjoyment of Sri Krishna. All beings, sentient and insentient, are

the things of His service. To see everything in relation to Sri Krishna is *Sudarshan*. But to see things with an enjoying mood or *purushabhiman* is *kudarshan* (ugly vision). A fallen soul sees things or persons with his material eyes. He is attracted by their physical beauty. But a true Vaishnava sees things with his spiritual eyes opened by his Divine Preceptor.

38. Of the nine methods of pure devotion, hearing and chanting the Holy Names of Sri Krishna are the most important. Without hearing, no chanting is possible. He who does not hear the Names of Sri Krishna is deaf. He may have material ears, but he is really deaf. Similarly, he who does not chant His Names is really dumb.
39. What is *Maya* ? “*Meeyate anaya iti Maya.*” *Maya* is that by which we measure things or persons. In other words, *Maya* means measuring temperament. It is othewise known as empiricism or scholasticism acquired by sense - experience.
40. *Srimad Bhagavatam* (1 / 2 / 6) declares –
Sa bai pumsam Paro Dharmo yato Bhaktir Adhokshaje, Ahaitukya-pratihata yayatma suprasidati.
 Devotion or Loving Service to *Adhokshaja* Sri Krishna is the Supreme Religion. It gives eternal bliss to the soul. Sri Krishna is *Adhokshaja*. He is beyond human intellect. He reserves the right of

not being exposed to material senses. So we must take the guidance of the real Guru, if we want to serve Sri Krishna.

41. Sri Krishna is served in four *Rasas* – *Dasya*, *Sakhya*, *Vatsalya* and *Madhura*. Devotees of these *Rasas* serve Krishna under the guidance of their respective Gurus. Raktak - Patrak are Gurus of *Dasya Rasa*. Sridam and Sudam are Gurus of *Sakhya Rasa*. Nanda-Yashoda are Gurus of *Vatsalya* and Srimati Radharani is the Guru of *Madhura Rasa*. We should not pose ourselves as Radha, Nanda-Yashoda, Sridam-Sudam or Raktak-Patrak. That is a serious offence. We should eternally remain faithful servants of these Gurus.
42. By listening to and singing the glories of Sri Krishna, a spontaneous inclination of love for Him is created. It is the supreme object of attainment, the acme of what can be achieved by man. This feeling of affection (*Rati*), when intensified, is known by the name of Love. This Love is the Goal, the Repository of All Bliss. The *Bhakti* or devotion spoken of in the Gita is *Vaidhi Bhakti* or *Bhakti* as a form of discipline (Cf. Gita Ch. XII. 13-19). When this *Vaidhi Bhakti* reaches its full growth, it becomes *Shuddha-Bhakti* or pure devotion. Love grows out of this pure devotion. Love of God involves exclusive ‘*Mamata*’ or Mineness

in relation to Sri Krishna. The last verse of the *Gita* gives us a clue to this God-lovingness. "And let go these rites and writ-duties. Fly to Me alone. Make Me thy single Refuge. I will free thee from all sins. Be of good cheer, O Arjuna". "Arise! awake! and stop not till the Supreme Lord, the Highest Goal, is attained".

(*Kathopanishad*, 1.3.14).

43. The five plenary requisites in the Love-sentiments of Sri Krishna are :- (1) completeness of Transcendental Knowledge about Sri Krishna, (2) feeling of Sri Krishna as the the nearest and dearest Object of Love, (3) absolute surrender of everything, namely body, mind, soul, properties (both movable and immovable) to Sri Krishna, (4) complete renunciation of all desires for Krishna's sake and for Krishna's pleasure and (5) complete reliance on Sri Krishna for the maintenance of life and none else.
44. Sri Uddhava Maharaj spoke of the supremacy of Gopi-sentiments in the following way- "O how blessed I should be if I could live in Vrindaban as a creeper, herb, plant, or bush that comes in contact with the dust of the Feet of the Gopees ! Blessed are the Gopees who, abandoning their friends and relations and all propriety of conduct, the standard of ethics of *Aryas*, have resorted to the Lotus-Feet of Mukunda (Sri Krishna) sought after by the Vedas (but not reached by them).

Blessed are the Gopees who embrace the Lotus-Feet of the Glorious Sri Krishna, who place Those Feet on their bosom during the *Rasa*-Dance and quench their fire of separation. The Gopees serve Those Feet Which are worshipped by Sri, the Goddess of Wealth and are meditated upon by Brahma and other great Yogis in their heart of hearts (but hardly found by them). I salute again and again the dust of the Feet of the Milk-Maids of Nanda's Vraja Whose constant singing of Sri Krishna's Qualities and Deeds purifies the three worlds." (Bhag. X. 47.61-63).

45. In *Srimad Bhagavatam* the women of Mathura said- "Blessed are the Gopees whose minds are completely absorbed in Sri Krishna, who while attending to their various household duties such as milking the cows, husking the paddy, churning the curd, clearing the courtyard and smearing it with cow-dung, swinging the children, singing lullabies to them or sweeping the rooms, sing songs in praise of Sri Krishna with a heart full of love, with eyes wet with tears and in a voice choked with emotions."
- (Bhag. X. 44. 15-16).
46. When the *Madhura*-sentiment is cultivated, the devotee casts off the manly feeling or *purusha-bhimana* and becomes a spiritual *prakriti* (woman) and addressing the Lord says- "Sweeter than sweet art Thou, O Lord of my heart

;

Make me a serving-maid of Thy Feet.
I shall not ask Thee anything in return,
But shall only serve Thy Feet ;
Grant me this boon, O my Lord Sweet !”
– Kavi Krishnadas.

47. The heart of the Gopees repeats the following sentiments :—
“How are the wishes of our Beloved Sri Krishna to be satisfied ? How are our homes and possession, our body, mind, heart, soul and senses to be utilised so that they may contribute to Sri Krishna’s happiness ? Hallo ! are not these things already His ? If they are His, what is the meaning of the desire that He should accept them for His service and make Himself happy through them ? We could offer Him things which actually belonged to us. But here all the things are His. Does He not exercise undisputed sway even over us ? Then, how are we to say – You accept us and make us your slaves ? Have we any authority over ourselves ? Yes, yes, this is the truth. Now we shall no more say anything. O Lord ! You are the showman in the puppet-play and we are the puppets, we are instruments in Your Hands. Do whatever You like with us – do whatever You like.” The Gopees have cut through the eight shackles* to which men of the world are tied and so cannot

* The eight knots are – hatred, doubt, fear, bashfulness, aversion, high birth, high culture and honour.

advance towards Sri Krishna. The Gopees have freed themselves from these octopus knotty ties. That is how they have renounced everything, turning all their thoughts, words and deeds to the satisfaction of Sri Krishna, the Most Beloved of their hearts.

48. When a devotee gives up all thoughts of status and breeding, shame, fear, honour, dishonour, virtue, vice, welfare in this life or after, he shouts like one mad –”O Dearest, O Life of my life, O Enchanter of my heart, I cannot live for a minute more without Your sight; a moment now appears to me like an age.” He then begins to run in pursuit of Sri Krishna. This *Bhava* (ecstatic state of Love) is constant among the Gopees of Vraja and it reaches its climax in Sri Radha Who is the Personification of *Mahabhava* (Transcendental Trance of Supreme Love). Casting off all bonds of family, sense of decorum, modesty and fear, on hearing the soul-stirring melody of Sri Krishna’s Flute, she offers her life, her youth, her mind, senses and all to Sri Krishna and says :—
“Whether He clasps me to His bosom or tramples me under His Feet, whether He inflicts agony on me by denying His presence, let Him do whatever He likes ; nevertheless, it is certain that no other than He is the Lord of my heart”. Having given up her all to Sri Krishna, she is not yet satisfied with her self-offering and says – “O Love, in the ocean of the bliss of Your Love, my family honour, decorum and modesty, all are drowned. What else shall I give You ? I trouble my head with this question –

CHAPTER- 4

**DIVINE DISCOURSES OF OM VISHNUPAD
PARAMAHANSA 108 SRI SRIMAD BHAKTI
PRASAD PURI GOSWAMI THAKUR
(SRILA ANANTAVASUDEVA PARAVIDYABHUSAN PRABHU)**

1. I must attain Sri Goursundar, Sri Krishna. Even if it be after one hundred lives, I must have Him. Because, I have no other way — no other protector without Him. We should have such eagerness. To attain Him is our very nature — the be-all and end-all of our existence. We have no other avenue. Whether He inflicts physical and mental pain on us or not, it is He who is our only Friend, only Shelter. Without such belief we will be hypocrites.
2. Sri Gurudeva or the Preceptor never makes any disciple. Those whom we apparently see as his disciples are actually regarded and accepted by him as many *Siksha - Gurus* or Spiritual Teachers. He who cannot regard all creatures as his Guru is not entitled to be a genuine Guru himself. A real Guru is one who has realised all objects as the materials for the loving service

of his Lord of Love, Sri Krishna. All objects whether animate or inanimate in our external eyes are, in reality, materials for the Divine Sports of Sri Krishna and hence regarded as venerable objects by a bona fide servitor or devotee. All things whether apparently animate or inanimate are really Revered Gurus rendering loving service to the Supreme Lord. He who has attained such realisation is a genuine Spiritual Master. Others only show their lightness by posing to be a Guru. They cheat themselves as well as the whole world.

3. Sri Bhagavan has a Form. He has an Eternal, Spiritual and Blissful Figure. He has no material body. His Transcendental Form or Figure is Ever-real, All-blissful and All-existent. That Divine Figure of Sri Bhagavan is beyond human thought. It is not perceivable by human senses. Sri Bhagavan is not impersonal. God is a Person. He is the Supreme Reality. He has no contact with Maya (the Deluding Potency of the Lord). In fact, He is the eternal Master of Maya. He is not such as He is conceived by human beings. He is beyond human intellect - beyond the ken of human senses. The Vedas declare that He can be realised only by dint of His grace. The Divine Name of Sri Bhagavan becomes kind enough to reveal His Form – His

peerless Beauty to the pure devotees.

4. As a mother becomes very anxious when her baby is lost, as a cow becomes restless when her calf goes a little away, so we should feel anxiety and agony for not beholding Krishna. We should feel extreme sorrow for Him. We should weep profusely for Him.
5. A man weeps sincerely when he realises deeply his worthlessness. His heart melts owing to sharp feeling of his wretchedness. A single drop of such sincere tear flowing from the eyes of even a very unworthy man can draw the affection of God. God is more attracted by such a single drop of tear than thousands of spiritual practices, austerities and pious conducts.
6. Don't see the skin or flesh of the living beings. Behold them as souls. Don't consider yourself as a combination of bones, blood and skin. Show your real identity. Weigh the anchor of your worldly attachment and start the voyage to the Blissful Land of Vraja.
7. *Akinchana Bhakti* (Unalloyed, Pure Devotion) is causeless and without any gap or screen. One who practises this devotion does not expect anything in return. He thinks – “O Krishna! to hear and chant your Names– Forms–Qualities–Entourages– Pastimes etc are your direct

services. If I listen to or sing of your Glories, Deeds etc, it is meant for your happiness – your interest. When I hear your discourses, I don't want to have any separate or personal gain. I hear your glories so that you get happiness, your interest is served.” Thus in *Akinchana Bhakti*, a devotee is always concerned with the Lord's happiness. He practises nine types of devotion like hearing, chanting, remembering etc. only to please Sri Krishna. 'I shall be happy if Krishna is happy' – thus he thinks. As soon as he hears the glories of his Lord, his heart gets absorbed in Him. There is no gap. There is no cause in such unalloyed devotion.

8. The more one gets elevated devotionally, the more one conceals one's devotional realisations. In *Sri Bhaktirasamritasindhu*, Sri Rupa Goswami has described it as the principal quality of one practising devotion. Among all religions, the Ontology of Unalloyed Devotion is extremely hard to understand and obtain. One who wishes and tries to make it easily accessible and obtainable and reveals this abstruse matter in all gatherings or in all public places, commits an offence at the feet of the Goddess of Devotion by becoming a *sarag bakta* or (speaker with mundane attachments).

9. Those who have no relish or taste for the Holy Names of Sri Hari or the Discourses about the Glories of Sri Hari, are extremely wicked – extremely contemptible. There is no such abominable sin in the world as they cannot commit.
10. If you go on chanting throughout your whole life but fail to remember the Lord at the time of your death, everything will be in vain. Again, if somebody does not practise much austerity all life but succeeds in remembering Sri Hari at the time of departure from this world, everything will be successful. We should always give attention to the result of chanting the Holy Names. What results of the chanting are appearing in my life ? If we attain Deep Reverence for the Holy Names, there will not be the least trace of pride in us. We should always beg the Divine Mercy of the Holy Names with proper humility and profuse tears.
11. The living beings are the smallest particles of Light. The Preceptor is the Divine Light. We are only the particles of pollen of the Lotus-feet of Sri Gurudeva. When a living being, who is a tiny particle of light, gets detached from the Divine Light and considers himself great and talks big, he inevitably enters into the darkness of nescience and annihilates himself.
12. Lord Goursundar is the Father, *Samkirtan*

- (Congregational Chanting) is His Son. Obligated by the chastity of the Goddess of Transcendental Learning, Lord Goursundar gets eternal delight to see the manifestation and spreading of this *Samkirtan* - Son.
13. Money brings sense - enjoyment. So people are always busy with earning money. The economists of this world regard time as 'money' and advises us not to waste time. So it is said that 'time is money'. But the sincere servitors of Truth have realised that 'time is unalloyed devotion' . They advise us not to waste a single moment for our own sense- pleasure. We should remain busy for 24 hours with the pure, loving service of the Lord.
 14. The more we feel the sharp pain of separation from our most beloved Lord Guru and Gauranga, the more we proceed towards the Blissful Braja. As one feels the pang of separation from a pure devotee every hour, every minute, every second, so one becomes able to realise the direct service of Krishna and His Associates.
 15. So long as you regard yourself as a body, you will have obstacles or inconvenience. Do the *Braja*- dwellers have any hindrance? Can anyone arrest the progress of their spontaneous service towards Krishna ? The real nature of a living being is neither someone's wife, son,

daughter, sister etc. nor the inhabitant of some limited country. In reality, he is the eternal servitor of Krishna — the eternal inhabitant of *Braja*.

16. It will never be possible to know or realise the conduct of Srila Saraswati Thakur by mundane intellect, talent or power of thinking, because He (as well as all other Preceptors) is eternally a transcendental paradox to those who are averse to the Divinity To regard Srila Saraswati Thakur as a human being is a heinous offence. We must not pretend to remain indifferent to such offence. We must vociferously and vigorously protest against this. Otherwise we shall be deviated for ever from the path of pure devotion.
17. In the third verse of His celebrated *Shikshastakam*, Lord Goursundar has taught us tolerance. But the closest associate of Sri Gouranga, who has determined the Principles of *Baidhi Bhakti* (Devotion observing scriptural mandates) at the direct command of Sri Goursundar Himself, has ascertained that to show intolerance towards condemnation of Sri Guru and Vaishnavas is an act of pure devotion. Srila Rupa Goswami has been kind enough to reveal this truth in his *Sri Bhaktirasamrita-sindhu*.

18. A conditioned *jiva* regards himself as a lord and so his body and mind are not obedient or devoted to Krishna. When a *jiva* surrenders himself to the Godhead or the Guru, his body and mind become eager to serve Their Lotus-Foot. When the will of a *jiva* agrees with the will of Krishna, when he is dovetailed with the Master, his body should no more be considered material.
19. The supremacy of the Preceptor is revealed through the service of Vaishnavas. As much as one serves the Vaishnavas, one is so much great a Vaishnava oneself. He who is the greatest servitor of Vaishnavas is himself the greatest Vaishnava or the emperor of Vaishnavas, Sri Gurudeva.
20. The sole proprietor of gold is Madhab. The monopolistic enjoyer of women is Madanmohan (Krishna Who charms even the love-god, Madan). The sole owner of all reputations is Lord Nityananda or the Divine Preceptor. To consider oneself equal to Sri Nityananda or Gurudeva is nothing but the imitation of the Preceptor. The evil desire of attaining the same abode as that of the Guru, the Preceptor's proximity, the similarity of Sri Guru's form, the same power as that of the Preceptor or identification with Sri Guru is not to be known as

Vaishnavism. It is sheer impersonalism.

21. We cannot do anything at our own sweet will. There is One Master. It is He Who guides. We have no power to do anything independently. The ladle may think that it is cooking. But really it is not possible. An animate object or cook is needed. Cooking is not possible with just cooking materials or things like ladle, frying pan etc. Similarly Krishna, the Absolute Reality full of Consciousness, is at the root of all. If we realise this truth properly, we will attain real good. And if we boast that we are doing this or we can do this, we will have trouble.
22. The devotee on whom the Divine Name showers His grace becomes mad. The acts, gestures, behaviour and nature of such a person seem to be peculiar and uncommon. People cannot understand him. What will an ordinary beggar realise about a sovereign monarch? What others understand or do not understand about him matters little to that blessed devotee. The Holy Name Himself dances in the tongue of that devotee to whom He shows His mercy. He makes that devotee dance, makes the living beings dance, makes the world dance. In a word, the Holy Name maddens the whole world. The Supreme Lord Goursundar Himself has

- made a gift of this Holy Name. He Himself is the Absolute Person identical with that Name.
23. Everything will be attained by taking refuge in the Holy Name only. Many types of sorrows, sufferings, obstacles and dangers may come. But I should not be disappointed or restless under any circumstances. If Krishna is pleased to keep me in this state, it is good. I shall regard it as my happiness. A true devotee thinks in this way and accepts all sorrows submissively. 'I shall never give up the Names of the Lord, howsoever I suffer or get pain' – such firm determination remains ever - present in the heart of a pure devotee.
24. If someone possesses material scholarship, it may be helpful for the worship and service of Sri Hari. But this does not mean that the devotional service of the Lord is not possible without mundane erudition. In fact, the knowledge of Devotional Truth is the manifestation of the grace of *Sambit Shakti* or the Potency of Divine Wisdom. That devotional knowledge does not depend on any material or wordly learning. It is attainable only by the grace of the Lotus - Feet of the Preceptor.
25. If we remain static as a stone and pretend to count silently over the beads of a rosary, we

shall not attain any real good even in a million years. The sword of Damocles is hanging on our head. We must remain extremely alert, otherwise we will be ruined. Now the only way of being saved is to take shelter of and render loving service to that Vaishnava with whom the Holy Name always plays, who never remains without the Holy Name and whom the Holy Name never leaves. If we serve a saint who is completely devoted to the Holy Name, the Name - Lord becomes happy. Again if we serve the servitor of such a saint, the Lord becomes more happy. We should have the sharp sight to observe how that saint is playing with the Holy Name, how he is making the Holy Name happy, how he is serving the Holy Name in every step.

26. I should sincerely open my heart to a pure devotee of the Holy Name. I must tell him nakedly all about my problems. I must learn from him the remedy of those evils. If a patient wants to treat himself, he is not benefited. So I must describe all the symptoms of my disease to the physician. I should properly take the medicine and diet as prescribed by the doctor. I should specially watch my own condition. I must inform my doctor of the result of taking the medicine and diet and follow his further advice and prescription. If I thus associate with a genuine devotee (who is a veritable doctor of the dis-

ease of worldly evils), and practise the hearing and chanting of the Names, Forms, Attributes and Sports of Krishna constantly under his tutelage, the devotee will show mercy to me. He will not deceive me. He will save me sincerely. Then by his grace, the Name Who is identical with the Named One (i.e. the Lord Himself), will kindly appear in my tongue. There is no other way of attaining the supreme good.

27. The most important matter is *Sharanagati* (taking shelter or protection). Many persons put this question, ‘How are we to attain *Sharanagati*?’ This question is meaningless. *Sharanagati* cannot be newly created. It is already there. If water asks this question, “How shall I get my liquid state?”, or if fire says, “I have been covered with ashes. How shall I give heat or burn now?” – all these questions are meaningless. Only he who has not taken spiritual shelter asks, “How shall I seek shelter or protection?” It appears from this question that the person is trying to be *Sharanagata* (seeking shelter) by maintaining independence. Practically this is not possible.
28. In Vaishnavism, there is no place for idolatry. Vaishnavas serve and adore *Sri Murti* (the Divine Image). They do not worship idols. *Sri Murti* must be the Divine Image of God. An imaginary figure conceived by anyone cannot be called *Sri Murti* for worship. The Divine

Figure of the Deity Which appears in the pure, absorbed heart of a *Siddha* devotee (who has attained God by Divine Love) in a state of devotional trance, is manifested in the outer world after that devotee infuses inspiration into a sculptor, painter, artist or potter. Thus the Transcendental Figure realised in trance by a Great Vaishnava (a perfect devotee of the supreme stage) is the proper Sri Murti to be worshipped. Besides this, what can be bought from the market is a mere idol. It is not 'Archa' or the Divine Image for worship.

29. "Sri Chaitanyadev appeared in Bengal. So He is the object of worship by the Bengalees only. He cannot be the object of worship of the inhabitants of Bihar, the Punjab, or other places of India or other countries of the world."— such provincialism is a great hindrance to a seeker of the knowledge of the Divine Truth. One who wants to practise pure devotion should always shun such thought in all sorts of ways. Don't the natives of the Punjab accept the same sun as rises in Bengal? Will we or the citizens of other countries of the world reject the sun as it is first seen in the far east Japan ? Such expressions as the Japanese sun, the Indian sun, the British sun etc. are not applicable even for the material sun. So how can we apply such provincialism in the case of the Divine Sun, Sri Chaitanyadev? If we do so, we will be deprived of the service

of the Supreme Truth and court extreme misfortune. Sri Goursundar was kind enough to appear in Bengal at His own sweet will. This does not mean that He is a Bengalee. He appeared in a Brahmin family. He renounced the word 'Vaishnavism' and became a *normal*. The real character of His devotion is not the characteristic of the individual but the relation to the Absolute. The Supreme is worshipped, served and bowed by all creatures of all times and all places. A regrettable sense has been attributed to the word as to naturally make one understand by the word 'Vaishnava' (literally a pure and selfless worshipper of Vishnu) a human form with twelve peculiar signs (*lak*) and dress on, worshipping many gods under the garb of a particular God and hating another human form who marks himself with different signs, puts on a different dress and worships a different God in a different way as is the case with the words 'Shaiva', 'Shakta', 'Ganapatya', 'Jaina', 'Buddhist', 'Mahomedan', 'Christian' etc. This is the most unnatural, unpleasant and regrettable sense of the word, 'Vaishnava', which literally and naturally means one who worships Vishnu out of pure love expecting nothing from Him in return.

-Vaishnavism : Real & Apparent

by Sri Narayan Das Bhaktisudhakar
Prabhu

CHAPTER- 5

DIVINE DISCOURSES OF OM VISHNUPAD PARAMAHANSA 108 SRI SRIMAD BHAKTI SIDDHANTA SARASWATI GOSWAMI THAKUR

1. Direct communion with Guru is the first step on the path of Divine Service. Guru is to be served in every entity. If Guru is not served, no one can be really served. I must not hear anything till I am authorised to hear by my Divine Master, Sri Gurudev.
2. Our senses should be directed to His service. All objects are really and essentially properties of the Godhead. These are never meant for the enjoyment of conditioned *jivas*. It is wrong to think that the things are created for us. Nothing is for our sensuous enjoyment. Everything should be properly adjusted for the service of the Godhead.
3. A pure devotee considers that no object of this world is meant for his enjoyment. All things are for the service of the Lord. All animate and inanimate objects are meant for the service of Sri Krishna. All our activities should tend to

His unalloyed service. It is said in the scripture that the service of Sri Krishna, the Lord of senses, with our senses is called devotion. All our services must be directed to Him only. All our senses should be used for serving Him. All are servitors of Krishna. Therefore we shall not deprive them of their service. Let all of them offer their services to Krishna. Let all of us pray humbly to Him to kindly accept our services.

4. Final goal must be settled first. All happiness should lead to the Absolute Fountainhead. Many persons regard the endeavour of the *Karma Kandis* (those who are engaged in fruitive work) as Indianism. But we don't subscribe to such Indianism. We should not subscribe to non-Indianism also, that will go to the happiness of mankind. We take all for the happiness of Krishna. We do not admire black skin or white skin. We only say and will always say that the Absolute should be served. The words uttered by my Gurudev Sri Rupa Goswami are perfect. I pray to all that they will help me in the service of my Sri Gurudev Sri Rupa. My Gurudev has no other idea but to s e r v e the Fountainhead. The very treasure of *Satchidananda Vighraha*, the very treasure of *Satchidananda Rasa* is with my Gurudev . So

we must not consider that Rupa Goswami was a fool as he had no chance of knowing modern scientific development, astronomy and geography.

I must not be deprived of the divine dust of the lotus - feet of Sri Rupa. That is the most valuable treasure I always long for. The praise or the blame of the whole world is of little value to me. How can I get rid of time and space, how can I get rid of empiricism or impersonalism? It is possible only by becoming the dust of Sri Rupa's divine feet. I want to be a humble follower of Sri Rupa. I want to become the eternal dust of his lotus - feet. I don't aspire to be a British lion, a Russian bear or anything of the world. Holding a blade of grass in my teeth, I pray to all — 'Kindly help me in becoming a particle of pollen of the lotus - feet of Sri Rupa. By doing this, you will also be eternally benefited.'

5. Iconoclasts and iconographers should be discouraged. Both of them have misunderstood the principle of *Archan* (worship). A true devotee finds not only similarity but identity also of the Supreme Lord with *Sribigraha* (the Divine Image). Unless a man is fully initiated, he is not expected to visualize wholly and rightly.

Idolatry and hero - worship should be avoided.

6. God is the sole Proprietor of all things. A devotee thinks, I am a petty servant – an unworthy caretaker of the Lord – a humble custodian of the great Proprietor. So I must preserve God's property not for any ulterior motive but for God's service only. If I do not offer God's objects for God's service, I shall be fallen from my duty for which I must suffer.

If the Master thinks it proper that I should accept some portion as His Grace, then I should do that. If the Proprietor is denied the privilege of a particular thing, I am not then serving Him. When the master of the house takes his share, the rest is distributed among others. Similarly this world belongs to my Eternal Master. I should first offer my things to my Master, then I shall humbly accept the share allotted for me as *Mahaprasad*. So I must offer everything to Him first of all and then accept most humbly as His Grace whatever I require for His service. The best of the devotees think that whatever is given by Him is the only thing which they should accept by doing justice to that as a bit of Grace coming down from God. The grossness of the things need not be considered when once offered and sent down as Grace by God.

7. Both animate and inanimate objects should be engaged in the service of the Supreme Lord. Our senses should be directed to His service. We should resist all our nasty temptations without applying the mundane objects for our sensuous enjoyment. All objects are really and essentially properties of the Godhead. These are never meant for the enjoyment of the conditioned creatures. It is wrong and mistaken to think that the things are created for us. Nothing is for our sensuous enjoyment. Everything should be properly adjusted for the service of the Godhead.

All things are meant for His service. Let them be directed for His service. They are meant to be offered to the Lord through our real serving aptitude. Entities with souls or without souls, it matters little, must be applied to His service unconditionally for the gratification of His Transcendental Senses.

8. We all pay obeisance to the Supreme Lord Sri Chaitanya, uttering the following verse of Sri Rupa Goswami—
Namo mahabadanyaya Krishnaprema - pradaya te,
Krishnaya Krishnachaitanyanamne Gourtwishe namah.

I submit to You Who are *mahabadanya*, that is,

Who are the Great Benefactor showering blessings on all. I submit to You Who are the Transcendental Authority. I bow down to Sri Chaitanyadeva Who is Krishna Himself and is my All in all. Nothing can exist without Him. His name is Krishna - Chaitanya. He is Krishna Himself — because He dictates us one and all to serve Krishna only. He knew Himself to be Krishna in full. So He was advising everyone to serve none but Krishna..... As long as we think ourselves to be within this bone and skin, there is no chance of serving Him. We cannot anthropomorphize or zoomorphize Him. Sri Rupa Prabhu, the Lord of the Gaudiyas, prostrated before the Supreme Lord at the confluence of the Ganges and the Jamuna with this verse of invocation – “*Namo mahabadanyaya.*” Those who sincerely follow Sri Rupa Goswami Prabhu will get the Divine Grace of Sri Chaitanyadeva and attain Krishna - prema.

9. We should not approach any so-called learned and famous person. Rather we should approach a true devotee. We should select a cent percent devotee or preceptor. We are wanderers, because this world is a place for our wandering. Our real self (soul) is the proprietor of the gross and astral body. The proprietor is to be singled out from the external structure. The

soul is not a combination of the material molecules, atoms or electrons. The soul is the proprietor of the above two properties. Now -a-days two theories prevail in physical science – viz. the molecule - theory and the electron - theory. We should be quite aloof from those theories. Mind conducts the mundane body. Mind is the proxy or the viceroy of the bound *jiva*-soul. He is deputed to be mixed up with the world. To hanker after and think of wife and children, parents, brothers and sisters, men, money and pleasures are all troublesome and worthless theories. We must cease to hanker after all these mundane pleasures.

10. Considering our eternal existence we need not hanker after anything of this world. Even when God Himself comes to give us the five kinds of *mukti* (salvation), we must decline or reject them. We should simply kick them out. Even when the Supreme Lord comes and tells us – “Accept *salokya*, *sarshti*, *samipyra*, *sarupyra* and *sayujya*”, we should say – “ We don’t require anyone of these boons.[*Salokya* is residence in the **Chit* -region of the Deity. *Sarshti* is attainment of powers similar to those of God. *Samipyra* is residence close by the Deity. *Sarupyra* is attainment of spiritual form like that of God Himself. *Sayujya* is total absorption of the individual soul in God.] We want simply You and none else. We require Your sub-
Chit-cognitive, spiritual

lime service,” If this sort of submission is put to a real Preceptor, we are equally benefited in toto. The trees of Braja, sands of the Jamuna, the flute and all objects of Braja desire His service only. We should say– “O Lord ! please engage us in Your eternal service. We have come here to have your service and for nothing else.” The dearest objects of Krishna are His consorts, parents, friends, servants, the Jamuna, flute, chastising rod etc. We shall serve them also.

11. Though some aspects of goodness may be apparently found in Godless people, still the wise should not admire them. How can he, who serves only atheism or limited things of phenomenal Nature, possess any really good quality at all ? *Haribhakta* is eternal. He is full of all good qualities in full quantity.
12. There are two sorts of functions of the energy of the Godhead. *Bahiranga Shakti* or the Energy Improper (*Maya*) has created this delusive world - prison and *Antaranga Shakti* or the Energy Proper has manifested the Eternal All - Blissful Region *Vaikuntha* (of fourth to infinite dimension) The Absolute Person Whose existence cannot be traced in the factor of time and space or in the laboratory of human logic is *Adhokshaja* or Transcendental.
13. Now we are associating ourselves with

phenomenal objects, but time will come when we shall have association under Sri Rupa Prabhu and we shall be able to hear the Transcendental Absolute Sounds and Objects. The phenomenal objects are liable to transformation, but not the Transcendental.

14. A *Sadhu* is he who will relieve me from all puzzling doubts. I do not want any worldly wrong knowledge. A *Sadhu* will give me the highest good. I should make friends with such a Vaishnava who is really wishing my highest good. We should be ever ready to give up all mundane connections to attain the highest benefit of *Sadhusanga*. If perchance we meet a *Sadhu* or true devotee, then we shall be saved, relieved and shown the right path to reach our Goal. He will always supply and enrich us with transcendental knowledge and service.
15. The word God or Theos has got a very limited idea. We find the perfect and highest conception of theism in Krishna only. The word 'Allah' means the greatest i.e. possessor of a partial quality. It is an adjective. But Krishna is the source of all powers. He is the proper noun. The inculcators of Vishnu, the Absolute Truth, are perfectly sanguine of their full conception. *Vaikuntha* must not be measured.

16. The Supreme Lord Sree Krishna - Chaitanya has neither encouraged the enjoying elevationists nor the renouncing salvationists. He has prescribed the pure theistic thought of spiritual devotion to the Personality of All-love by the loving function of the unalloyed souls instead of plunging into the ocean of miseries which offer extreme trouble to elevationists and to persons who, having bitter worldly experience, desire to terminate their animation by the process of annihilation.
17. If we have a sincere heart to associate ourselves with the Absolute, we must not be considering Him to be our servitor but we should pose ourselves in the position of a servitor to suit one of His relationships. Our entities will then be different ingredients of the service - holders of the Absolute. But as we are in the habit of securing enjoyments as lords, we have got a quite different determination of self as to lord it over other existences besides our own. In order to set right this awkward taste, we should approach a true serving friend who can regulate our evil propensities which are the bars of the true functions of the unalloyed soul. We cannot make profit by the association of the people who are very busy to culture their wrong habits as enjoyers of this world instead of

eliminating the un-desirable inculcations of associating with temporal things. The company of non-devotees and the counsels of apathetic disposition towards the Absolute should by all means be avoided. If we fail to get rid of such intoxicants, we are liable to miss the devotional functions of the unalloyed soul, without making any progress towards the march for our eternal welfare.

18. In verse No. 30 of *Sri Brahmasamhita* (Chapter V) , the matchless Beauty of Krishna, the Supreme Lord of Goloka, is being described. Krishna, the All-pervading Cognition, has a Spiritual Form of His Own. The Form of Krishna is not a fanciful creation of imagination formed after visualising the beautiful things of the world. What Brahma saw in his ecstatic trance of pure devotion, is being described. Krishna is engaged in playing upon His Flute. That Flute by His enchanting musical Sound attracts the hearts of all living beings. Just as a lotus petal produces a pleasant sight, so the two beautiful Eyes of Krishna Who causes the manifestation of our spiritual vision, display the unlimited Splendour and Beauty of His moonlike Face. The loveliness that adorns His Head with peacock-feather figures the corresponding feature of the Spiritual Beauty of Krishna. Just as a mass of blue clouds offers a specifically

soothing, pleasant view, the Complexion of Krishna is analogously tinged with a spiritual dark blue colour. The Beauty and Loveliness of Krishna is far more enchanting than that of Cupid multiplied a million-fold.

19. The Glory of Radha's Love for Krishna, tasty quality (*rasa*) of Krishna that is realised by Radha and the Bliss of which Radha is conscious in the process of such realisation, all these three-fold *Bhavas* (emotional entities) becoming available for Enjoyment by Krishna, He attains His Personality of Shree Goursundar. It is also this that constitutes the Transcendental Bliss of the delicious loving service manifested by Shree Goursundar.
20. All the variegatedness of this mundane world and much more variety over and above the mundane, are to be found in Goloka. The variety in the Transcendental World is fully centralised where as in the mundane world it is not so and hence productive of weal and woe. The centralised variety of Goloka is unalloyed and full of transcendental cognitive joy.
21. The devotees attain Goloka, the Transcendental Region above *Vaikuntha*, according to the quality of *Rasa* (Delicious Love) of the respective services. In reality that Region is no other than *Sweta - dwipa* or 'the White Is-

land', being exceedingly pure. Those, who attain the highest *Rasa* in the shape of the realisation of pure devotion in this world, viewing the reality of *Sweta - dwipa* in Gokula, Vrindabana and Nabadwipa within this mundane world, designate the same as 'Goloka'.

22. In verse No. 56 of *Sri Brahma Samhita*, Brahma says – I worship That Transcendental Seat, known as *Sweta-dwipa*, where as loving consorts the Lakshmis in their unalloyed spiritual essence practise the amorous service of the Supreme Lord Krishna as their only Lover ; where every tree is a transcendental purpose-tree; where the soil is the purpose-gem, all water is nectar, every word is a song, every gait is a dance, the flute is the favourite attendant, effulgence is full of transcendental bliss and the supreme spiritual entities are all enjoyable and tasty, where numberless milch-cows always emit transcendental oceans of milk; where there is eternal existence of transcendental time, who is ever present and without past or future and hence is not subject to the quality of passing away even for the space of half a moment. That Realm is known as Goloka only to a very few self-realised souls in this world.
23. The Divine Preceptor first speaks of the Holy Names of Sri Krishna. When the evils (the impediments) of the disciple are gone, the

Preceptor speaks of Krishna's Beautiful Figure. When more evils are removed, he speaks of the Divine Qualities of the Lord. Even more evils having disappeared, the Preceptor discourses on the speciality of His Pastimes and Associates. Thus he attracts the disciple fully to the Lotus - Feet of Lord Krishna. It is then that the disciple becomes able to enter the Divine Sports of Krishna and render delicious loving services to the Son of Nanda, the Peerless Playful Hero of Vrindaban.

24. 'I can see the Lord' — this is sheer stupidity, arrogance, measuring temperament or enjoying attitude. 'The Lord is seeing me' — this is the proper attitude — the serving temperament of a devotee. When a devotee pays a visit to the Divine Image in a temple, he goes there with humble eagerness for the happiness of the Deity—for attaining the compassionate glance of the Lord. Such a devotee serves the Lord and attains eternal real good. If we attempt to see the Lord with our eyes we will be deceived. So the scriptures have advised us to visit the Lord and His Associates with our submissive ears. We should first listen to the devotional discourses from the lips of a genuine devotee and in that light we should visit the Lord with a loving and serving temperament.

25. If we properly serve the Lord, we are blessed with such a bliss that we cannot resist its magnitude and motion. Man foolishly commits all sorts of sins in order to get fleeting worldly pleasures. But man forgets that worldly joys are nothing but the temporary cessation of sorrows.
26. What is the worst offence against the Holy Name ? To regard the Preceptor as a human being is a serious offence, dangerous offence against the Holy Name. If we look upon our Gurudeva as a mortal man, we will not be able to attain any good even in crores of lives. Then various types of obstacles will crop up and endanger us by throwing us into the ocean of desires. None but the Preceptor can save us from the clutches of bad company. We cannot surrender ourselves to the Lotus - Feet of the Preceptor only because we look upon him as a man. In fact, the Preceptor is the giver of my infinite Divine Life, the physician of my disease of earthly life, my saviour, protector, benefactor and my selfless friend by all means.
27. It is not possible to become a Vaishnava or make others Vaishnavas. The real nature of everybody in this world is a Vaishnava i.e. the servitor of Lord Vishnu, the All-pervading One. If we associate with a genuine saint or devotee, we can realise this real identity of every creature

- of this world.
28. The Supreme Lord Sri Chaitanyadeva and His Associates are the greatest benefactors of all *jivas*. Others have pretended to do good to us, but actually they have done great harm. But Sri Chaitanya and His Devotees have really given the highest good – eternal good to one and all. It is not temporary. It does not usher in harm after some time. In this mundane world, one's benefit causes other's mischief. The good of one country ushers in the evil of another country. Mahaprabhu and His Associates have not deceived us by speaking of such ephemeral, so-called good. They have given such an object – they have spoken of such a benefit – as has done the greatest good to all at all times in all places under all circumstances. This is not the benefit of a particular country. This is the eternal benefit of all universes. Mahaprabhu and His Devotees have never wanted to do any narrow, sectarian or perishable good to us. Mahaprabhu's gift never causes any harm or mischief to anybody. His mercy is such a mercy as never gives birth to any evil. So Mahaprabhu is called *Maha-badanya* or the Lord of Great Munificence. And His Devotees are famous as the Persons of Greater Munificence. These are not matters of poetry or fiction. These are the noblest facts.
29. These eyes are seeing the external sights of Maya and thus preventing me from serving the wonderful, matchless Beauty of the Son of

CHAPTER- 6

DIVINE DISCOURSES OF OM VISHNUPAD PARAMAHANSA 108 SRI SRIMAD GOURKISHORE DAS BABAJI MAHARAJ

1. If we can fast and chant the Names of Sri Hari day and night, if we can always weep for attaining the service of Srimati Radharani, the Beloved Daughter of King Brishabhanu, then Sri Krishna, the Eternal Sweetheart of Sri Radhika, will be automatically caught.
2. Those houses which are always resonant with words of eating and drinking only and where the deeds of sense-gratification only take place, are not the abodes of real saints or devotees even if those houses apparently look like temples. The sensual may pretend to dwell in a temple apparently. But actually they dwell in the stool-pit of worldly enjoyments. On the other hand, those who sincerely serve the Transcendental Servitor or Devotee may live in any place they like, but their dwelling places are to be regarded as sacred as *Sri Radhakunda* (the Divine Lake of Srimati Radharani) Itself.

3. A living being is the eternal servitor of Sri Krishna. But what a bound soul looks upon as wife or son is nothing but seeing Maya or the deluding external potency of the Lord. Unless one possesses eyes of devotion, one cannot see the real identity of the eternal servitor of Sri Krishna. A bound soul has always an enjoying attitude towards wife and children. Nowadays bound souls do not associate with devotees of Sri Hari. They do not listen to discourses about Sri Hari. Without attaining the power of *Sri Harinama* (the Holy Name of the Lord), some of them are getting attached to wife and children and some other persons are becoming pseudo - Vaishnava anchorites by pretending to renounce the world. The renunciation of those who are pseudo - anchorites is nothing but acting in a play. Those who are real Vaishnavas do not have any type of enjoying attitude towards their wives. They regard their wives as the esteemed servants of Sri Krishna and respect them as their preceptors. Again, there are some persons who want to serve Sri Hari sincerely but cannot shun the weakness of their hearts. Such persons are not fully free from enjoying attitude towards wives and children. They too will become able to give up soon that enjoying attitude by associating with a Great Vaishnava and hearing as

well as singing the glories of Sri Hari continuously.

4. Mahaprabhu (Sri Chaitanyadeva) does not accept any food offered to Him by such a person as has no attachment to a real Vaishnava, as cannot discriminate between a Vaishnava and a non - Vaishnava. But if a favourite thing of a Great Vaishnava is offered to him, Mahaprabhu Himself accepts it. Krishna Himself tastes in the mouth of His pure devotee. If you partake of food from a worldly-minded man, your mind will be polluted and your devotional life will be disturbed and hindered.
5. Those who come to serve Sri Hari but seek comfort and rest are never saved from the clutches of nescience. Rather they fall into the abyss of greater evils. Deceitfulness is the monopoly of Krishna. If a living being be deceitful, it becomes the imitation of Krishna or the way of a '*Baul*' (pseudo - Vaishnava). It is simplicity which is real Vaishnavism.
6. He who is desirous of serving Sri Hari, must not fall in evil company. Greater become the evils of those who think, 'We shall keep up bad company and at the same time pretend to associate with good persons or we shall secretly associate with impostors.' If we can put up with much trouble, if we can take great pains to keep up

hearing and singing devotional discourses in the continuous company of pure devotees, we will be able to preserve the purity of the service of Sri Harinama.

7. Real association with a saint is not possible without unconditional and causeless self-surrender at the lotus - feet of a genuine saint for ever. The real meaning of '*Sadhu - sanga*' is to follow for ever the ideals of a saint with obeisance, honest enquiry and desire to serve after surrendering one's all at the lotus - feet of a bona fide saint. '*Sanga*' means to follow properly. If you pretend to keep company with a saint, you are not doing proper '*sadhu - sanga*'. Again, if you shun the company of a saint before it produces fruit, you will be deprived of that result.
8. He who attains genuine Love for Krishna never reveals it to anybody. He keeps it concealed very carefully. A chaste lady always keeps her body covered with proper clothes and feels extremely ashamed if, by chance, a little portion of her body gets revealed. Similarly, a real loving devotee hides his Divine Love very secretly and feels abashed if some symptom of his devotion is manifested before others.
9. Some persons pretend to offer food to Mahaprabhu with some ulterior motive. Mahaprabhu does not accept that offering and

THE CALL OF THE FLUTE

so it never becomes 'prasad' (leavings of food tasted by the Lord) Sometimes a man wants to satisfy his own greed to taste a mixed dish of plantain flower and pretends to offer the same to Mahaprabhu (The Supreme Lord Sri Chaitanyadeva). Such an offering is never accepted by the Supreme Lord. Such a person commits an offence by attempting to offer indirectly the remains of his own meal to the Lord.

10. If someone has sincere love for Sri Krishna, the Lord Himself comes to that loving devotee automatically and frequently. A man who does not sincerely possess even the least love for the Lord and whose heart is full of worldly attachment, is often found to wear various types of external dresses and decorations. The more he does so, the more he is deceived by Krishna. On the other hand, a devotee with genuine love for the Divine Lord may apparently

have leprosy in his body, and yet Krishna is enchanted by the fragrance of his transcendental body, ever engaged in His loving service. When this Name enters my ears, I yearn for having a hundred million ears. When this Name appears as a beloved friend in the courtyard of my heart, the sweetness of His company overpowers the functions of all my senses.

– Sri Bidagdha Madhab (1/15)

by Sita Rupa Goswami

CHAPTER-7

DIVINE DISCOURSES OF OM VISHNUPAD
PARAMAHANSA 108 SRI SRIMAT
SACHCHIDANANDA BHAKTIVINODE THAKUR

1. A worldly - minded man is rather better than a hypocrite or impostor. The company of the impostors is the worst company in the world. The hypocrites put on religious marks in order to cheat the world. Again, with a view to realising their own evil motives they deceive ignorant people and instigate them to do wrong deeds. Some of these impostors become self-styled 'gurus'. They make disciples and collect material objects, fame, women and money by hypocrisy in this world. A spiritual aspirant will be able to practise devotion with simple - hearted sincerity, if he first gives up the bad company of such crooked hypocrites.
2. The Holy Place of Sri Krishna is full of Bliss. Though there is full majesty in that Place, there is no influence of it. Everything is full of sweetness. Everything is fraught with eternal joy. Fruits, flowers and leaves are the property of that Place. Cows are subjects, cowherds friends. Milkmaids are companions. Butter, card and milk are food-

stuff. All forests and groves are full of Love for Krishna. The Jamuna is lovingly devoted to the service of Krishna. The entire Nature of Vrindaban is the divine attendant of Sri Krishna. The Absolute Person Who accepts the worship and honour of all elsewhere as the Supreme Reality is the only darling of everyone's heart in Vrindaban. Sometimes He is known to play the role of a worshipper, sometimes He is known to act even in an inferior role.

3. There are four classes of thoughts, viz., atheistic, pantheistic, indifferent and theistic. Chaitanya's religion rejects the first three as inimical to religion. He preaches pure theism alone, and advises men to avoid the three others.
4. *Bhakti* is thus defined :- *Bhakti* is cultivation of a friendly sentiment for Krishna, free from all desires other than those for its own improvements, unalloyed by such other ingredients as *Karma* and *Jnan* etc. It will be seen that *Bhakti* is itself both a feeling and an action. *Bhakti* has three stages viz., *Sadhan Bhakti*, *Bhav Bhakti* and *Prem Bhakti*. *Sadhan Bhakti* is that of culture where the feeling has not yet been roused. In *Bhav Bhakti* the feeling awakes and in *Prem Bhakti* the feeling is fully set to action. *Bhakti* is a spiritual feeling towards the spiritual Object of Love.
5. *Sadhan Bhakti* is of two sorts, one is called the

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Vaidhi Sadhan Bhakti and the other is *Raganuga Sadhan Bhakti*. The word *Vaidhi* is from *Vidhi* or rule. Where *Bhakti* is to be roused by the rule of the *Shastras* (scriptures), there the *Vaidhi Bhakti* works as long as the feeling is not roused. Where one, out of natural tendency, loves Krishna, there is a principle called *Rag* which is no other than a strong desire to serve the Lord of the heart. One who is tempted by the beauty of this process to follow Him, has a tendency to cultivate his feeling for Krishna. This is *Raganuga Sadhan Bhakti*. This latter class of *sadhan* is stronger than the *Vaidhi sadhan*.

6. *Rati* is the unit of principle of pure spiritual love for Krishna. Mixed up with *ullas* (zeal) it becomes *priti*. *Priti* creates exclusive love in Krishna, and repulsion for things and persons other than Krishna and His connections. When the idea that Krishna is my own is added to *priti*, it becomes *Prem*. Here commences the idea that God is my own Lord and I am His servant. Add confidence to *Prem* and it becomes *pranaya*. Here arises the relation of friendship with Krishna. In *pranaya* the idea of respect loses its hold. Add to *pranaya* the idea that Krishna is my exclusive and dearest object of love, and it curiously turns out into *mana*. Krishna with all His greatness and power exhibits a sort of submission to it. Excessive melting of the heart being added, *prem* turns out to be *sneha*.

Here ensues the relation of a son and parents, between Krishna and the worshipper. In this stage, too, much weeping for Krishna, want of satiety with communion and desire to watch the interest of Krishna naturally occur. Desire added to *sneha* is *rag*. In this stage, a moment's separation is unbearable. Here commences the relation of husband and wife between Krishna and the worshipper. Distress attending upon want of mutual interview is happiness. *Rag* again, seeing its object as new at every moment and being itself new at every moment, converts itself into *anurag*. In this stage, reciprocal subjection and a strong desire to accompany the lover everywhere are the principal features. *Anurag*, infinitely rising in an astonishing state amounting, as if, to madness, becomes *mahabhav*. This is indescribable !

7. One who studies the Names, Forms, Attributes and the *Leela** of Krishna as described in *Srimad Bhagavatam* with a sincere heart, mind and strength, in the company of one who has realised the spirit is expected to know it by the influence of *Bhakti*. One who is apt to rationalise everything closely, does scarcely acquire the truth in matters of Spirits, as by law of God, reason in its present state can never reach the sphere of the Spirit.
8. The *Bhagavatam* teaches us that God gives us

**Leela* – Divine Activities, Pastimes.

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truth when we earnestly seek for it. Truth is eternal and unexhausted. The soul receives a revelation when it is anxious for it.

9. For thee thy Sire on High has kept
A store of bliss above,
To end of time, thou art Oh ! His
Who wants but purest love.
10. Maintain thy post in spirit world
As firmly as you can,
Let never matter push thee down,
O stand heroic man !
11. The *Bhagvatam* is pre - eminently the Book in India. Once enter into it, and you are transplanted, as it were, into the spiritual world where gross matter has no existence. The true follower of the *Bhagvatam* is a spiritual man who has already cut his temporary connection with phenomenal nature and has made himself the inhabitant of that region where God eternally exists and loves. This mighty work is founded upon inspiration and its superstructure is upon reflection. To the common reader it has no charms and is full of difficulty. We are, therefore, obliged to study it deeply through the assistance of such great commentators as Shreedhar Swami and the Divine Chaitanya and His contemporary followers.
12. The whole of this incomparable work (*Srimad Bhagavatam*) teaches us, according to our Great

Chaitanya, the three great truths which compose the absolute religion of man. Our Nadia Preacher calls them — *Sambandha*, *Abhidheya* and *Prayojana* i.e. the relation between the Creator and the created, the duty of man to God and the prospects of humanity. In these three words is summed up the whole ocean of human knowledge as far as it has been explored up to this era of human progress. These are the cardinal points of religion and the whole *Bhagavatam* is, as we are taught by Lord Chaitanya, an explanation both by precepts and examples, of these three great points.

13. The superiority of the *Bhagavatam* consists in the uniting of all sorts of theistical worship into one excellent principle in human nature which passes by the name of *Bhakti*. This word has no equivalent in the English language. Piety, devotion, resignation and spiritual love unalloyed with any sort of petition except in the way of repentance compose the highest principle of *Bhakti*. The *Bhagavatam* tells us to worship God in that great and invaluable principle which is infinitely superior to human knowledge and the principle of yoga.
14. It will be seen that Mahaprabhu showed in His character and preached to the world, the purest morality as an accompaniment of spiritual

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improvement. Morality, as a matter of course, will grace the character of a *Bhakta*. If it is not seen in the character of one who presents himself as a Krishna-*bhakta*, his sincerity may be doubted.

15. Though there are many types of offences, they can be divided into three main types — 1) *Vaishnava - aparadh* (or offences against a Vaishnava), 2) *Seva - aparadh* (or offences pertaining to service) and 3) *Nama - aparadh* (or offences against the Holy Names of the Lord). It has been mentioned in the *Skanda* (an ancient scripture) that there are six types of *Vaishnava - aparadha*. These are – 1) to kill a Vaishnava, 2) to speak ill of a Vaishnava, 3) to envy a Vaishnava, 4) not to welcome a Vaishnava, 5) to be angry with a Vaishnava and 6) not to be glad at the sight of a Vaishnava. These six types of *Vaishnava - aparadha* cause the great fall of a creature. One who aspires to serve the Lord must not commit any such offence. *Seva - aparadh* should be considered in connection with the worship of *Sri Murti* (the Divine Image). There are ten types of *Namaparadh* which should be shunned at the time of chanting the Divine Names.
16. We know for certain that religion promises to give eternal felicity to man and it is impossible to conceive of any religion which has not at its bot-

tom self-interest. This view, however, smells of utilitarianism and can never claim to be Theistic. We must love God for God's sake, however unreasonable our action may be. Our love must be without any object whatever that concerns ourselves. This love must be a natural emotion to the Deity as our Lover without inference or experience. Salvation, dear as it is, should not be the object of this love ; what then about other shapes of felicity ? "Love to God" is its own reward. Salvation as a concomitant consequence, must be a handmaid of Love, but we must not look on it as its main object. If the rationalist be prepared to believe this, he becomes a Theist of the Vaishnava class.

17. If one wants to make one's tongue favourable to *Bhakti* or Devotion, one must sincerely partake of *prasad* or the food offered to Sri Krishna and the remains of food taken by a pure devotee. This is the only way. At the time of taking *prasad* we should not think of our own enjoyment, we should meditate only on the pleasure of eating enjoyed by Sri Krishna, the sweet Lord of our heart. If one thinks of one's own sense-gratification at the time of taking *prasad*, one's tongue no more remains favourable to *Bhakti*.
18. One who desires to attain the real result of the

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practice of serving the Holy Name, must be careful about three things — 1) the association of pure devotees, 2) solitude (to dissociate oneself from worldly matters) and 3) one's determination or firmness of purpose. This is called '*nirbandha*'.

19. There are three types of *rasa* or delight — 1) Transcendental Bliss, 2) heavenly joy and 3) worldly pleasure. The worldly pleasure (sweet taste etc.) is of six types. That taste can be derived from worldly fruits like dates, sugarcane etc. Heavenly joy is seen in mental feeling and emotions. In that one *jiva* (as hero) loves another *jiva* (as heroine) and a sort of joy is derived. Transcendental Bliss is to be found only in the soul.
20. When the soul is inundated by Bliss, its wave reaches to the mind. The wave crosses the mind and spreads in the body of a devotional aspirant. It is then that the ecstasy of mutual love is seen. In Transcendental Bliss Sri Krishna Chandra alone is the Hero. The one Transcendental Bliss gets reflected and comes to be known as heavenly joy of the mind. It is reflected once again and becomes worldly pleasure. Therefore the law, process and nature of these three types of *rasa* are the same. It is the Transcendental Bliss which is the very life of a Vaishnava. The other two types

of *rasa* are extremely despicable and disrespected, if they do not aim at the Transcendental Bliss. Only persons of low disposition are enchanted by heavenly and worldly pleasure. The Vaishnavas give up these two types of *rasa* with great caution and always discuss about the Transcendental Bliss.

21. The principle of *Kirtan* invites, as the future church of the world, all classes of men without distinction of caste or clan to the highest cultivation of the spirit. This church, it appears, will extend all over the world and take the place of all sectarian churches, which exclude outsiders from the precincts of the mosque, church or temple.
22. *Smaran* (Remembrance) means to remember Krishna's Names, Form, Qualities, Pastimes etc. This *Smaran* is of five types — 1) *Smaran* (Thought), 2) *Dharana* (Rapt thought), 3) *Dhyan* (Meditation), 4) *Dhrubanusmriti* (Continuous meditation) and 5) *Samadhi* (Trance) . The first stage refers to a little thinking or searching. The second stage refers to a little retention (in mind) after drawing the mind away from some previous worldly matter. The third stage refers to the act of meditating minutely on Krishna's Form etc. The fourth stage refers to uninterrupted meditation like an endless stream of nectar. The fifth and final stage refers to transcendental revelation of the

Supreme Object of meditation.

23. Give up the slackness of matter slowly. Cultivate your spirit inwards. Be humble in yourself and learn to respect those who move towards devotional progress. Do these with your heart, mind and strength in the company of pure devotees only, and you will be blessed by the vision of Krishna soon.
24. See how universal is the Religion of the *Bhagavatam*. It is not intended for a class of the Hindus only, but it is a gift to men at large irrespective of caste, creed, colour, culture, community or country. In short, Vaishnavism is the Universal Religion of Divine Love on the plane of soul. It embraces all creatures as progeny of the Creator and engages all in the loving service of the Absolute Person Krishna – which is the eternal function of the real nature of all *jivas*.
25. When a devotee crosses the successive stages of *Sadhan Bhakti* and attains *Bhab Bhakti*, he proceeds even further and ultimately steps into the divine life of *Prema Bhakti*, the summum bonum of life. At that final stage, God, the Lord of All Sweetness and All Majesty, opens His store of Divine Bliss before that blessed devotee and says, 'Friend ! I have kept this store-house with

great care only for you. You alone are entitled to this property of mine. You quit me and fell a prey to my *Mayashakti* (the Deluding Potency). I have taken much care of you day and night. You have reached to this by dint of your own endeavour. I am extremely happy at this. Now serve my eternally new Form of Love. Play with me in the endless Ocean of Bliss. You have no more fear, no more grief, you have attained the Transcendental Nectar. You have cut all fetters asunder for me. I shall not be able to pay back the loan of your love. Be satisfied yourself by your own deed.”

26. The flesh is not our own alas !
The mortal frame a chain ;
The soul confined for former wrongs
Should try to rise again.
27. Our ideas are constrained by the idea of space and time, but God is above that constraint. By dint of His transcendental power, God can remain All-pervading and possessing a Spiritual Form simultaneously. It is impossible for any object other than God..... The physical law is this that if a rope measuring one-hand is added to another rope of the same length, the total length will be two cubits. It will never be three cubits. But the Supreme Lord is not governed by such laws. He is the Creator and Controller of all rules

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and regulations. So He is not bound by laws which He has made Himself.

28. According to Sri Chaitanya, the Vedas and scriptures like *Srimad Bhagavatam*, which are loyal to the Vedas, are the supreme authority. The Vedas teach us nine Principal Doctrines. These are— 1) Sri Krishna (Hari) is the Supreme Truth. He is one and without a second. 2) He is Omnipotent or Almighty. 3) He is the Nectar-Ocean of all kinds of Divine Blisses. 4) The soul is His separated part. 5) Certain souls are engrossed by Maya, His deluding potency or illusory energy. 6) Certain souls are released from the grasp of Maya. 7) All spiritual and material phenomena are simultaneously distinct and non-distinct from Krishna. This is an inconceivable truth to human intellect. 8) *Bhakti* (Pure Devotion to Krishna) is the only Means of attaining the Final Object or the Highest Good. 9) *Prema* (Divine Love for Krishna) is the Final Object or the Supreme End or the summum bonum of spiritual life.

29. The conditioned *jiva* considers himself to be the subtle body made of mind, intellect and ego. He honours psychology and physics and is thus misled or deluded. Again, he identifies himself with his gross body made of five elements and merrily regards himself as 'this Bhattacharya' or 'that sahib'. Sometime he is born, sometime he is

dead. Sometime he is puffed up with joy, sometime he is withered with sorrow. How funny this play of Maya is ! A *jiva* is considering himself to be a male and marrying a female. Again, someone is considering herself to be a female and marrying a male and setting a huge household. One is serving one's superiors or elders, bringing up the young ones, fearing the king and hating the enemy. Again, somebody is looking upon herself as a coy woman of a respectable family and fearing public scandal. Thus a *jiva* has entangled himself with false relationships in this world which is as illusory as a magic-show. Alas, how great this fall from his eternal identity is ! How miserable the condition of a *jiva* staying in this ephemeral world imposed on him is ! Alas, he has regarded some imposed laws of this world as his master and completely forgotten Krishna, his Eternal Master !

30. The Vaishnava meekly and humbly says, "Father, Master, God, Friend and Husband of my soul ! Hallowed be Thy Name. I do not approach You for anything which You have already given me. I have sinned against You and I now repent and solicit Your pardon. Let Thy Holiness touch my soul and make me free from grossness. Let my spirit be devoted meekly to Your holy service in absolute love towards Thee. I have called You my God, and let my soul be wrapped up in admiration at Your Greatness ! I have addressed You as my Master and let my soul be strongly devoted to Your service. I have called You my Friend and let my soul be in reverential love towards You and

— Krishna is the Absolute Truth. He wears such yellow clothes as are more lustrous than the ornament. The bottoms of His Lotus-Feet are as beautiful and red as the lovely China rose. He is of the complexion of a beautiful face. He is Supreme Felicity Personified. May this Eternal Blissful Person appear in my heart !
 — Sri Hamsadutam (1) by Srila Rupa Goswami

CHAPTER- 8

**DIVINE DISCOURSES OF OM VISHNUPAD
PARAMAHANSA 108 SRI SRIMAT JAGANNATH
DAS BABAJI MAHARAJ**

1. Dwelling in Vraja (Vrindaban) becomes possible by the grace of the 'Dham' (Holy Place) of Sri Gouranga. Consider worldly calamity or misfortune as the grace of God. Never take food from a worldly-minded man. If you do so, you will become worldly-minded like him. Never endeavour to blow your own trumpet even within your mind thinking 'I have rendered this service.' If you do so, that service cannot be considered as real service.
2. Cultivating the land and watering the plants for the sake of serving the Vaishnavas is by far better and more beneficial than telling one's beads lakhs of times carelessly. Real taste for the Holy Name comes as a result of serving the Vaishnavas. Don't imitate a Vaishnava ; if you do so, you will be burnt to death. Always pray for serving him sincerely. If you misappropriate the money meant for the service of the Lord, you become the most heinous offender. An ordinary thief

may someday attain good after rectification. But one who grabs the money of Sri Guru and Vaishnavas never attains any good. Don't indulge in idleness by pretending to pray and worship in a solitary place.

3. If somebody serves Sri Guru and Vaishnavas with some ulterior motive, They leave the so-called servitor after giving him worldly acquisitions, honour and fame. It is mandatory for every householder to worship Lord Giridhari (Krishna) after taking spiritual shelter at the lotus - feet of his Preceptor. We should observe the 'Haribasar' (i.e. the Day of Hari – the day of *Ekadashi*-fasting) by spending a sleepless night in the holy company of pure devotees. We should examine ourselves at the time of every *Haribasar*. We should notice carefully what is happening within us. Is our eagerness for the sincere service of the Lord gradually increasing ? Or are our ulterior motives increasing day after day ? After this self-introspection, we ought to surrender ourselves to the lotus - feet of Sri Guru and Vaishnavas.
4. If you want to serve Sri Hari, you must be tolerant, humble and ready to honour others. You must remain unperturbed and enthusiastic despite hundreds of impediments. You should not spend a single moment without hearing and singing the glories of Sri Hari and serving '*shuddha*'

(pure) Vaishnavas. Otherwise you will fall victim to Maya, the Deluding (External) Potency of the Lord. You should remain ever-alert in serving Lord Krishna and His devotees by all objects and all incidents. If there be a slight disagreement with the principles of pure devotion or if there be a little defect due to admixture of opposite sentiments in your heart, you are obviously far away from becoming a genuine Vaishnava. Always try to remove your own defects instead of seeking other's faults.

5. Allegiance is the best conduct enjoined by scriptures. It is disobedience which is an immoral practice. If there be sense of duty and satisfaction in serving Sri Hari, it is clear that real serving temperament has not revealed itself in the heart of such a servitor. Proper serving temperament is manifested in that case where the servitor feels discontent despite serving the Lord always and in all sorts of ways. Real hearing and chanting are not possible without taking shelter at His lotus - feet. The net of *Maya*, the deluding potency of the Lord, is not torn asunder without accepting a Great Preceptor lovingly and serving him sincerely. The process of artificial remembrance is not the path of those pure devotees who follow Srila Rupa Goswamipad. Spontaneous remembrance comes as a result of proper chanting of pure Nama. This is the basic truth of Gaudiya

Vaishnava philosophy.

6. Among all *Avatars* or Descents of the Lord, Sri Krishna, the Supreme Lord and the Fountainhead of all *Avatars*, is the greatest deceiver. Similarly among all Vaishnavas, the Vaishnavas who follow Srila Rupa Goswamipad are most deceitful.
7. One who has not developed an attachment for the sweet service of Sri Krishna and who just wears the external dress dyed with red ochre, cannot be called a real '*Sannyasi*' or religious mendicant.
8. Sometimes painful diseases appear in the bodies of those who sincerely seek to serve Sri Hari. But those who do not get good Krishna stuff there are a sure death, fly away. However, those who take shelter in the shelter of that Padma Acharya, the happiness of their of a fully engaged soul the same. Nevertheless, my heart pines for such solitary groves on the shore of the Jamuna as are inundated by indescribable bliss at the loud note of the playful nectared flute of Krishna.

— *Padyavali (383)* by Srila Rupa Goswami



ALL GLORY TO LORD GURU AND GOURANGA

PREFACE

In the beginning, I fall prostrate on the ground and pay obeisances to the Lovely and Loving Lotus-Feet of all the World-Gurus in the bona fide Preceptorial line of succession. Holding a blade of grass in my teeth, I pray repetitively that I may become a particle of dust of the holy Lotus-Feet of my *Siksha* Guru (Spiritual Teacher), Om Vishnupad Paramahansa 108 Sri Srimad Bhakti Bhusan Bharati Goswami Thakur and my *Diksha* Guru (Divine Master or Initiator) Om Vishnupad Paramahansa 108 Sri Srimad Bhakti Keval Audulomi Goswami Thakur.

Sri Krishna, the Absolute Truth, is the Supreme Attractor. He is eternally young and ravishingly sweet. His beauty beggars description. Sri Bilwamangal thus writes in *Sri Krishnakarnamritam* (92) –

*Madhuram madhuram bapurasya Bibhor-
Madhuram madhuram badanam madhuram,
Madhugandhi mridusmita- metadaho
Madhuram Madhuram madhuram madhuram.*

[The Divine Body of Lord Sri Krishna is extremely sweet. His Face is even sweeter. His fragrant smile is the sweetest of all.]

When the Lord plays on His Divine Flute resonant with the Divine Sound in His smiling Lotus-Mouth [*Sabda-Brahmamayam Benum badayantam mukhambuje – Sri Brahmasamhita* (5/26)], the indescribable and unimaginable sweetness of that transcendental music attracts all and makes all spell-bound.

Srila Rupa Goswami Thakur has mentioned in *Sri Bhaktirasamritasindhu* (2/1/41-42) the four special Qualities

THE CALL OF THE FLUTE

(THUS SPAKE THE WORLD-PRECEPTORS)

**A Collection of Devotional Discourses
Delivered by the Divine World-Teachers in the
Preceptorial Line of Succession**

*Edited & Translated
by*

Prof. R. P. Sasmal M.A.

[Head of the Department of English, Bajkul Govt. Sponsored College, Midnapore (East), Ex-Lecturer, Baharagora College, Singhbhum & R. K. Mission College, Narendrapur, Kolkata]

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H.D.J. U.K.
10. Mr. Asok Ghosh.
6223, Spring Hill Court
301, Green Belt,
Maryland.
M D – 20770
U.S.A.

hands I pray to the revered readers to overlook the inadequacy of language and dive deep into the nectarean ocean of these blissful discourses of Love Eternal – Love Divine.

I am grateful to Sripad Nikunja Madhab Das Brahmachari, the most respected Secretary of **Srimad BKAS Sevashram**, for always inspiring me to serve the *Vani* (The Holy Words) of Sri Sri Guru-Gouranga. I am specially indebted to Sripad Banshibadan Das, a loving Vaishnava of a very high order and venerable member of the Governing Body of the Sevashram, for all sorts of practical help in the publication of this book. I should mention the name of Sri Krishnayan Sasmal, M.A (CIEFL), a disciple of Sri Srila Guru Thakur, who rendered valuable service in proof-reading. My thanks are also due to Monalisa D.T.P. Centre, Bajkul and Unik Colour Printers, Kolkata but for whose help the publication of this book would not have been possible.

If this humble endeavour on our part be able to propitiate our most beloved Preceptors, we shall deem all our labour amply rewarded. May the Beautiful and Blissful Lotus- Feet of the Divine Masters in the Preceptorial Line of Succession appear in our hearts ! May we ever listen to the loving call of the Flute of Their Divine Discourses ! May we respond to the Eternal Call of Krishna's Flute following in the graceful Footsteps of the Divine Love-mad Milkmaids of Vrjaja !

The Holy Advent
Anniversary of Sri
Srila Acharyadeva
Sept.18, 2007

Robininandan das
alias Radhapada Sasmal
Bajkul (Govt. Spon.) College
P.O.: Kismat Bajkul
Dist.- Purba Medinipur
Pin.- 721655, W.B. India
E- mail : das.rohininandan@gmail.com

of the Supreme Lord Krishna in which He excels even Lord Narayana. These are the unparalleled sweetness of Krishna's Pastimes, that of His Love, that of His Flute and that of His Beauty. It is said about His Flute– "*Trijagan-manasakarshi-Murali-kalakujitah*". The nectareous music of Krishna's Flute captivates the hearts of the denizens of the three worlds.

But alas! we, ordinary mortals, cannot listen to the notes of the Flute by our material ears in our conditioned state. In order to deliver us from our fallen state Krishna, the Ocean of Kindness, sends His eternal Associates of Golok (the Highest Transcendental Realm of the Absolute) to this mundane world. They are the World-Preceptors Whose divine discourses are identical with the divine music of Krishna's Flute. Their *Vani* (Message) is as attractive, ambrosial and beneficial as Krishna's *Venu* (Flute). The Flute-Player of Vrindavan eternally plays on His Nectar-Flute in order to enrapture the hearts of His devotees who cannot but rush forth to His Lotus-Feet and surrender their all to Him for the entire satisfaction of His Divine Senses. Similarly, those who listen to the soul-stirring messages of the World-Preceptors with hearty obeisances, honest inquisitiveness and serving temperament cannot but surrender to Them and engage in Their loving service forever. In fact, those fortunate souls who sincerely respond to the call of the Flute or Divine Discourses become God-mad owing to the intoxicating sweetness of Krishna-Prema (Divine Love for the Absolute Person, Krishna) Which is the summum bonum of human life.

In this book we have tried to collect some immortal messages of the Divine World-Teachers Who were kind enough to appear in the Preceptorial Line of Succession or

*Amnaya Dhara** in the 19th and 20th century. In the Preceptorial Line, the Supreme Wisdom descends to and dawns upon the submissive heart of a sincere seeker of Truth. This channel is known as the *Abaroha* or *Shrouta Pantha*. The Supreme Lord Sri Krishna Himself is at the Head of this Preceptorial Line. He, out of His causeless and unbounded mercy, revealed the Transcendental Knowledge first to Brahma. In the Preceptorial Line of succession, the legacy of Transcendental Knowledge of Godhead (i.e. the Vedas) Which originally emanated from the Supreme Lord Sri Krishna Himself, is preserved perfectly and uninterrupted through the long, unbroken, undivided chain or line of accredited Gurus from time immemorial down to the present day. This is an eternal and transcendental line of succession.

The present book entitled *The Call of the Flute* presents some of the precious discourses of Om Vishnupad Paramahansa 108 Sri Srimad Bhakti Bhusan Bharati Goswami Thakur, Om Vishnupad Paramahansa 108 Sri Srimad Bhakti Keval Audulomi Goswami Thakur, Om Vishnupad Paramahansa 108 Sri Srimad Bhakti Pradip Tirtha Goswami Thakur, Om Vishnupad Paramahansa 108 Sri Srimad Bhakti Prasad Puri Goswami Thakur, Om Vishnupad Paramahansa 108 Sri Srimad Bhakti Siddhanta Saraswati Goswami Thakur, Om Vishnupad Paramahansa 108 Sri Srimad Gourkishore Das Babaji Maharaj, Om Vishnupad Paramahansa 108 Sri Srimat Sachchidananda Bhaktivinode Thakur and Om Vishnupad Paramahansa 108 Sri Srimat Jagannath Das Babaji Maharaj. “These

*Interested readers may read the book entitled “Preceptorial Line of Succession and Srila Acharyadeva” published by Srimad BKAS Sevashram, P.O.- Swarupgang, Dist.- Nadia, W.B., India or visit us at www.shuddhabhakti.com for detailed information regarding the genuine Line of Preceptors.

Personages belong to the category of the Divine World-Teachers. They are the Living Source from Whom Transcendental Truth can be learnt by the method of unconditional submissive listening to Their inspired utterances.” (Srila Narayan Das Bhaktisudhakar Prabhu).

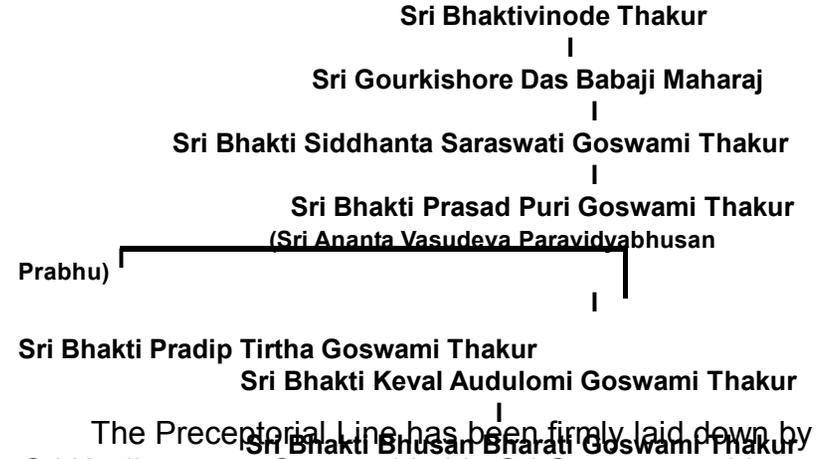
In the modern age, the Supreme Lord Sri Sri Goursundar (Who is no other than Sri Sri Krishna Himself) has been kind enough to send these eternal best- beloved Associates of His into this World for the redemption of fallen humanity and preservation of the Preceptorial Line of *Rupanuga Bhakti* (the Path of Pure Devotion following Sri Rupa Goswami, the most intimate Associate of Sri Sri Gour-Krishna).

My most adorable *Shiksha* Guru Nityaleela-prabista Om Vishnupad Paramahansa 108 Sri Srimad Bhakti Bhusan Bharati Goswami Thakur asked me to translate the teachings of the World-Preceptors into simple and lucid English. I have tried to do so but the standard has not been consistently maintained. Somewhere the language of translation has been quite simple, again somewhere it has been a little ornate.

This is due to two factors. First, to translate some technical terms of Vaishnava Philosophy into modern English is extremely difficult, if not quite impossible. Secondly, I don’t have a good command of the English language as it is used in the modern world. However, in some cases I have not translated, but just collected the discourses delivered in original English by the Great Preceptors.

I humbly apologize to my Divine Masters for all my shortcomings and for the abnormal delay in publishing this book which is due to my incorrigible dilatoriness. With folded

THE PRECEPTORIAL LINE OF SUCCESSION



The Preceptorial Line has been firmly laid down by Sri Kavikarnapur Goswami in his *Sri Gaura-ganoddesa-dipika*. The author of the commentary on the *Vedanta Sutra*, Sri Baladeva Vidyabhushan, has also adopted the same succession. Srimad B.S. Saraswati Thakur has accepted it and it has been mentioned in the book *Gaudiya-kanthahar*. Interested readers may go through 'Sri Gaudiya Amnaya', an illuminating article written by Srila Saraswati Thakur and published in the reputed devotional journal, the *Gaudiya* (Vol. 21, Issue 33-35). One may read 'Bhagabat Paramparya' published in the book *Saraswati Jayasri* (Page 361) edited by Sri Sundarananda Vidyavinode and see 'the Guru Parampara' in the *Gaudiya* (Vol. 17, Issue 29, Page 492). Srila Narayan Das Bhaktisudhakar Prabhu has appended *Sri Gaudiya Guru-Parampara* to his preface to *Srila Saraswati Thakur* by Srimad B.P. Tirtha Goswami.

Even a slight deviation from the Preceptorial Line will not lead us to the Goal. Even a slight offence at the Lotus-feet of a single Preceptor in this Divine Line will send us to eternal hell. ____ o ____

THE CALL OF THE FLUTE

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SRIMAD BKAS SEVASHRAM (Regd.)
SWARUPGANJ (NAVADWIP), NADIA,
W.B. INDIA

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