

সরস্বতী-জয়ন্তী



শ্রীল ভক্তিসিদ্ধান্ত সরস্বতী গোস্বামী ঠাকুর

ঔ বিষ্ণুপাদ শ্রীল ভক্তিসিদ্ধান্ত সরস্বতী গোস্বামী-ঠাকুরের অনুকল্পিত
'গৌড়ীয়'-সম্পাদক মহামহোপদেশক শ্রীমৎ সুন্দরানন্দ বিদ্যাবিনোদ-সকলিত

Sarasvatī Jayaśrī

*The Life and Teachings of Śrīla Bhaktisiddhānta
Sarasvatī Ṭhākura*

Sundara Vidyā Vinoda

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PREFACE

It is by the sublime mercy of the spiritual master, together with the favorable service and good wishes of my godbrothers, coupled with the untold mercy of well-wishers that the first part of this *Sarasvatī Jayaśrī* came to be published. To extol the glories (*vaibhavas*) of the Ācārya is to be done after describing the *śrī*, or opulence, of the pure devotee, but we were forced to take this measure in a contrary sequence. The original plan was to publish the complete book on the advent of His Divine Grace, the Greatest Ācārya, His Divine Grace Om Viṣṇupāda Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, on the occasion of his 60th appearance day, the 6th of February 1934. Unfortunately, as the saying goes, our wishes are secondary without the authority of the immanent divine will of the Supreme Lord that rules all, along with taking into consideration our added human frailties, and thus we were unable to do so. On being averse to proper service and without the blossoming of fortune in our favor, proper contribution to the welfare of society as a whole does not manifest to fructification.

śreyāṃsi bahuvighnāni

In the manner of this world, to put it bluntly, we were encroached upon by various obstacles in our attempt to perform this divine ser-

vice. Notwithstanding the enthusiasm and mercy of my venerable god-brothers, my rather crippled heart became rejuvenated with spirit and hope, ready even to overcome the mountain of obstructions. It was due to the reminiscences of the esteemed titled great teacher, Śrīpāda Ananta Vāsudeva Vidyābhūṣaṇa, that the second section of *Jayaśrī*, consisting of the pastimes of our benevolent Ācārya, was first printed. Even though, at that time, he was in a bedridden sedentary state caused by prolonged ill health, he kindly complied with my earnest request. Even in that state he was able to impart all his recollections which, in certain places, might be prone to painting a picture of an improper sequence of the actual events. Still, however, that order was somewhat corrected in the end when he illustrated all these details with the help of some copies of Prabhupāda's unpublished manuscripts, essays from *Sajjana-toṣaṇī* and other reference books. In the first part of the book, up until the 132nd page, his different details of the pastimes of the Ācārya have been described. All these pastimes occurred during the years 1911 to 1922. From these accounts the readers may be able to get a lively picture of the early history of Gauḍīya Maṭha.

The next great practical exponent in the form of Śrīpāda Kuñjabihārī Vidyābhūṣaṇa has given his revelations in the second stage of the book. It was from the year 1914 that his recollections have been recounted at different opportune times and the bulk of the book was added to further the pages from 133 to page 147. Accordingly, due to our prayer to the other great teacher, Śrīpāda Paramānanda Brahmācārī Vidyāratna, he complied with his written account of the pastimes of Prabhupāda, which became the third section of this book. There is also the additional description of some incidents that happened before he actually came to the lotus feet of Prabhupāda that he had heard directly from the lotus lips of Prabhupāda himself. Most of these details were written by him on a day by day schedule. All these accounts of his transpired between the years 1910 and 1918, comprising additional pages to the book from 148 to 196.

The beloved disciple of Om Viṣṇupāda Śrīla Bhaktivinoda Ṭhākura, or Śrīla Bhakti Pradīpa Tīrtha Mahārāja, because of our earnest plea at that time, had kindly furnished details of his stay and preaching at London Gauḍīya Maṭha. All this various information was recorded from the year 1919 onward. These additional details increased the page numbers from 197 to 208. During the time of the publishing of *The Gauḍīya* magazine, all the conducive preaching expeditions conducted by Prabhupāda for the welfare of society were included in written form in the said book from pages 209 to 360, which became the fifth section of this book. These incidents transpired approximately between the years 1922 to 1925.

Unfortunately, all the pastimes which occurred in the earlier four stages could not be presented in the most orderly sequence. This book was previously planned to be released on the auspicious occasion of the 60th appearance function of Śrīla Prabhupāda, but because it necessitated the arduous collection of the necessary articles for this purpose from different sources, the result is a disorderly sequence since one account could not be tallied properly in order with another. Despite this quandary, in the separate accounts that were furnished there was a sensible positive attempt to preserve the orderly sequence of events that had occurred. Actually, there was initially a decision to publish the 108 opulences (*śrī*) of the Ācārya in the first volume, and then in the next two volumes the 108 glories (*vaibhavas*) of the Ācārya, in that order. I cannot say that all the materials gathered for this book have almost seen the exhaustion of all such ingredients, and perhaps a further addition to enhance this book could probably be made available. However, the running of the speedy electrical printing machines, together with the burden of the editorial task and the correcting of the proofs in my sickly condition could result in the possibility of errors, diversion from the subject matter, incompleteness, or faults in grammar appearing in different sections. In this instance, I implore with all mustered humility to the readers, to forgive me for such inadvertent faults. There could be incompleteness in the lists of names that have been added and it is

my earnest appeal that the readers please rectify accordingly and as far as possible.

For example, in any one particular occurrence or incident there could have been inattention in the divulgence of the people present at an important assembly. If the readers are aware of this in any way, I will, with the permission of the editor, try to rectify all these by adding the same in the next printing of the book. Needless to say, all incidents that are appropriate for insertion in this book have been done to the utmost and fullest measure. In attempting to do so we did not overstep our boundaries nor values in demeaning any individual, disciplic succession or organization. "One who is entrenched in his own natural conduct of action is praiseworthy."

In compliance with the above phrase, this book has been compiled in accordance with the testimony of the pure consciousness presented in the highest scripture, the *Bhāgavata*, which does not condone any kind of cheating religion. If there has been any diversion from this main goal in this presentation then my prayer is that you please be kind enough to forgive me on that score for giving such trouble to your good self. The inevitable main object of this foreword is to applaud, give thanks and exhibit one's innate feeling of gratitude. In one sense, this present edition has overcome the prevailing practice of books being printed without any proper foreword. It is important to note that Śrīpāda Navīna Kṛṣṇa Alaṅkāra, in spite of his sickly condition, was fixed and undaunted in his service and continues to be so in a way which is not possible to describe in words. With complete indifference to his sickly state and without regard for food intake and rest, he has painstakingly engaged in the service of guru with dexterity. The householders and residents of the Maṭha have all engaged in the printing of the book according to their individual abilities in terms of financial assistance, intelligence and words, together with their very consciousness which has enthused me greatly. The owner of Dhaka Madan Mohan Press, Śrī Vraja Mohana De Bhakti Bhūṣaṇa, in spite of his busy work schedule, has man-

aged to print the book in the most orderly fashion without error. The owner of Dhaka Indian Press, Śrī Dineśa Candra De, kindly contributed to furnishing the appropriate pictures for the illustrations in this book without cost and with the greatest devotional zeal.

I end the foreword of this first part of *Sarasvatī Jayaśrī* with the note that whenever there is an attempt by saintly people to present the divine pastimes of the pure devotee, whether now or in the future, I pray sincerely for their blessings and mercy while now residing in the holy birthplace of my master, which is also the renunciation pastime location of Śrīman Mahāprabhu, on this blessed appearance day of Lord Nṛsiṃhadeva.

Śrī Sundara Vidyā Vinoda Editor of *The Gauḍīya*

INTRODUCTION

The form of *Parā-vidyā* and the divine energy of Gaurāṅga-deva is Caitanya Sarasvatī who is non-different from the form of Śrī Gurudeva. Śrī can mean opulence, beauty, fame, wealth, or perfection and thus the words of the pure Sarasvatī can curtail the effects of material contamination. This book is therefore called *Sarasvatī Jayaśrī*. Descending from the divine realm, he has taught us how to distinguish between the real and the shadow form of Goddess Sarasvatī inasmuch as his words describe Śrīmatī Rādhikā, or Jayaśrī, to the fullest extent. By revealing this to the world, this book is thus named *Sarasvatī Jayaśrī*. Why *Jayaśrī*? It is because Her mood of service to Kṛṣṇa is impeccable and can be understood and realized only via the medium of the pure devotee of Śrī Guru Pada Padma. In one aspect he is non-different from Jayaśrī or Śrī Rādhikā. The description of the glories of Śrī Caitanya Sarasvatī, or the Ācārya, is the proper way *Vyāsa-pūjā* should be conducted to fulfill the desires of Śrī Vyāsa in the propagation of his divine message. It is for this reason that Bilvamaṅgala Ṭhākura pays obeisances to his spiritual mentors and by doing so glorifies Jayaśrī or Śrīmatī Rādhikā:

*cintāmaṅgir jayati somagirir gurur me śikṣā-guruś ca bhagavān śikhi-
piñcha-mauliḥ yat-pāda-kalpataru-pallava-śekhareṣu līlā-svayamvara-
rasaṁ labhate jayaśrīḥ*

“I offer my obeisance first to my guide Cintāmaṇi, then my initiating spiritual master Somagiri and finally my instructing guru in the form of Lord Kṛṣṇa whereby I will be able to get the mercy of Śrīmatī Rādhikā.”

On the day of Sarasvatī Pūjā (Śukla Pañcamī), Gauḍīya Vaiṣṇavas also perform the worship of Sarasvatī, but not the shadow form that ordinary people worship to obtain material facilities. They worship Gaura Nārāyaṇī, or Viṣṇupriyā, and on Kṛṣṇa Pañcamī they worship Śrī Caitanya Sarasvatī or Śrīla Prabhupāda. Only if we worship the divine form of Prabhupāda as Caitanya Sarasvatī will we be able to get the actual vision of the lotus toenails of Śrīmatī Rādhikā, or Jayaśrī. This book was printed by Prabhupāda’s dearest servants when he was present on this planet, on the completion of his 60th appearance day celebration. It deals with all aspects of his preaching activities along with other assorted pastimes. The importance of this book cannot be minimized as it gives a first hand account of the spiritual form of Prabhupāda together with his precepts. In this regard there is the following verse from *Caitanya-caritāmṛta* (Madhya-līlā, 24.190):

yady adbhuta-krama-parāyaṇa-śīla-śikṣās

“Women, fourth-class men, uncivilized hill tribes, hunters and many others born of low families, as well as birds and beasts, can engage in service of the Supreme Personality of Godhead who acts very wonderfully, and follow the path of the devotees, taking lessons from them. Although the ocean of nescience is vast, they can still cross over it. What, then, is the difficulty for those who are advanced in Vedic knowledge?”

So this is the importance of this book *Sarasvatī Jayaśrī* for every sincere aspirant of spiritual life. There are many vivid descriptions of the preaching expeditions that were performed at different places, together with all the names of prominent people who attended the functions, to give weight to all such occasions. It is my fervent plea that the readers be patient in the matter of actually relishing all the nectarine instructions and experiences that are contained herein. These pages

will properly portray the image of a true guru and Ācārya and this will become ingrained in our hearts in truth.

B.S. Damodar Gaura Pūrṇimā 2022

Chapter 1

The Gathering at Kāśim Bāzār for the Annual Disappearance Day of Ṭhākura Mahāśaya

“The so-called scriptural teacher did not speak about the actual conclusions of the Gosvāmīs, due to his interpretation of scriptures according to his turbulent senses. He had not in truth uttered, ‘Gaura! Gaura!’ but simply ‘Money! Money! My Money!’ In this way, there is no preaching, no devotion nor any contribution to the welfare of society but just the opposite.” – Gaura Kiśora Dāsa Bābājī, the greatest renunciate

One of the main trustees of the Maṭha is Ananta Vāsudeva Vidyābhūṣaṇa B.A. who continually fulfills the desires of the Ācārya and is beloved by him. He revels in devotional literatures in an incomparable measure and, while following strict vows, renounces all false association. As a confidential associate of his guru, he possesses a profound understanding of transcendental knowledge, and because of these attributes he has been awarded the title of Great Teacher by that very Ācārya. His reminiscences of the divine character of Śrīla Prabhupāda are hereby presented as follows:

“I was studying at Baharampur College when I once went to visit my brother at Hatkhola, Calcutta. At that time, the exalted emperor of Bhārata-varṣa was paying a visit to Calcutta. Though my earlier intention was to get a glimpse of the arrival of the royal king in his regalia, for the sake of auspiciousness I first ventured to visit the exalted devotees of the Lord who were residing there. Accompanied by my brother and father, I arrived at Bhakti-bhavana situated in Ram Nagar, Calcutta on the 30th of December 1911. That was my first glimpse of the great souls Śrīla Prabhupāda and His Divine Grace Śrīla Bhaktivinoda Ṭhākura. Śrīla Bhaktivinoda Ṭhākura was sitting on a wooden chair while Śrīla Prabhupāda was engaged in chanting with *japa* beads at his feet. At some distance on the veranda was Kṛṣṇa Dāsa Bābājī. We all offered our prostrated obeisances to Ṭhākura Mahāśaya who instantly blessed us with his compassionate smile, uttering, ‘All auspiciousness to you all.’ He then remarked to me that to see our regal ruler was proper because the fact of the matter was that, under the English regime, we are able to conduct our chanting and spiritual practices nicely without much obstruction as they are not bothered by our code of spiritual conduct, which is certainly to our advantage.

From the 20th to the 24th of March there was a gathering of the Vaiṣṇavas for their scheduled third meeting. Being curious to hear their discussions, I went there. That was the second time that I managed to get a glimpse of Śrīla Prabhupāda. He had come there due to the fervent invitation of the king, Śrī Munindra Candra Nandi Bahadur. Having not received any formal initiation at that time, I was in attendance just as a curious spectator. Many respected people such as the late Nityananda Das, Trachanda Datta and the businessman Sena were present. Śrī Gopa Chengdu Bandyopadhyay from Kalna implored Śrīla Prabhupāda to speak on the topic of the temple of the Mother Goddess in Kuliya, to which he affirmed by saying that he would certainly speak on the topics of Hari as that was his intended purpose in coming to the meeting.

I remained close to Prabhupāda for most of the time in order to hear his speeches. It was at that meeting when I observed that he would first offer obeisance to everyone and also that he was always engaged in chanting the holy name on his beads. At no time did he rest nor take a nap. Another surprising fact was that although the king would send him large assorted quantities of exotic dishes, he refrained from partaking of any of it. Instead, he merely took one *tulasī* leaf from the plates as a formal gesture. Those dishes would be later distributed freely to incoming visitors. I noticed that from the 21st to the 24th of March, the total span of the four days that he resided there, he remained completely fasting. He instructed us that eating, sleeping and the performance of one's personal hygiene should be kept away from the eyes of people in general and this in fact was his practice all throughout his life.

I questioned Śrīla Prabhupāda concerning the famous mantra concurrently chanted in those days: *bhajai nitai gaura rādhare shyāma japa hare kṛṣṇa hare rāma*. He informed me that the said mantra was against the verdict of the revealed scriptures because of its adulteration of the divine mellows and perversion of pure devotion. He went on to thoroughly explain it to me with his profuse scriptural erudition. On one of those days at a meeting he was invited to speak for only five minutes. Śrīla Prabhupāda began by quoting the verse from *Caitanya-caritāmṛta*: *brahmāṇḍa bhramite kona bhāgyavān jīva*, and then proceeded to give a simple summary. Before his allotted time of five minutes had elapsed however, he was suddenly interrupted by some adversaries in the crowd with jeers and demands for him to sit down. While relishing his words on account of their poignant significance and validity, I came to the realization that there existed a certain group of people who were not interested in hearing the absolute truth. It was then that I also realized the reason why he was not inclined to take any foodstuffs at that place. When I approached him later with that query, he affirmed my deduction by saying that if one is unable to help a contaminated person, then the taking of foodstuffs in such association would certainly be detrimental. By doing so one's mind

would become polluted. Therefore, for the surrendered devotee, it is important to avoid the six kinds of contaminating association, as per *Śrī Upadeśāmṛta*, in order for spiritual advancement to take place.

Śrīla Prabhupāda's accommodations were in the inner sanctum of the king's palace called Khas Bari. The king assigned a servant from an ayurvedic clan to take care of Prabhupāda for the entire duration of his stay there. One day that person acknowledged in front of us that Śrīla Prabhupāda was a pure devotee. According to him, those who came to that place were there simply for their own personal selfish needs without wanting to help the king in any way, but Śrīla Prabhupāda was actually able to render real welfare service. It was very unfortunate that those who were close to the king did not venture in any way to make him understand nor appreciate the indifferent pure stance and spotless Vaiṣṇava code of conduct of Śrīla Prabhupāda.

On the 22nd of March Śrīla Prabhupāda spoke at a meeting to a group of distinguished people, namely the lawyer Śrī Kṛṣṇa Sundara Majumdar B.A. from Noakhali, Śrī Rajakant Vasu, drill school master of Jubilee School of Noakhali, Śrī Bhupendranath Sen Gupta B.SC and some other gentlemen. They were inquiring about the position of a famous singer and the validity of the contorted expressions of devotion that he demonstrated during his singing. In his reply, Prabhupāda pointed out the differences between the real moods of pure ecstasy, the semblance of such moods and simply a show of hypocrisy. He also pointed out, by means of solid evidence derived from the verses of *Bhakti-rasāmṛta-sindhu*, the differences between the false rhythmic chanting of those days with that of the pure chanting propagated by Mahāprabhu. In addition, he established the necessity of dutiful chanting performed by sincere devotees in adherence to the teachings of Mahāprabhu and scripture, in comparison to concocted chanting.

On the 24th of March there was a scriptural program with Śrīla Prabhupāda that was hosted at the house of Śrī Khaṇḍa Ṭhākura, the family guru of the king of Kāśīm Bāzār. Many scholars such as Śrī Gaura

Guṇānanda Ṭhākura and Paṇḍita Śrī Rakhalanand Shastri were in attendance. Shastri Mahāśaya was attempting to establish the validity of the beliefs of the Gaura Nāgarī group from the words “gaura nāgara” as found in *Caitanya-caritāmṛta*. However, Śrīla Prabhupāda not only refuted such a so-called speculative group but illustrated the actual devotional conclusions with evidence from the writings of the Gosvāmīs. It was also possible that Gaura Guṇānanda Ṭhākura was indulging in eating fish while supporting the Gaura Nāgarī cause. Śrīla Prabhupāda, however, stressed in his speech the importance of only eating foodstuffs offered to the Lord without going into explaining the pros and cons of the eating of fish as compared to the consumption of simple vegetables. A resident of Malihati professing to be from the lineage of Śrīnivāsa Ācārya was also present at that time. He was renowned in the district of Mayama Nṛsiṃha for his composition *Jaya Jaya Mahāprabhu*.

After completely fasting during his stay at Kāśīm Bāzār, Śrīla Prabhupāda boarded the train on the 24th of March with Yajneswar Ghosh of Lohapara, Jayapur from Yasohar district and reached Bubuliya at 2 am, finally arriving at Vraja Pattana in the early morning.

I met Śrīla Prabhupāda for the third time at 5 pm on Saturday evening, the 18th of Bhadra 1915 at the establishment of Baṅga Sāhitya Pariṣad. At that time, I was staying with the teacher Amulya Caraṇa Vidyābhūṣaṇa at 34 Maniktala Street. When I heard that the first meeting was to be convened there I eagerly went to Baṅga Pariṣad. It was the appearance day of Śrīla Bhaktivinoda Ṭhākura. Upon arriving there I noticed that the chairman of the meeting was the scholar Hariprasad Shastri M.A, C.A. I also learned that the famous landowner-cum-editor of Sāhitya Pariṣad, Raya Yatindranath Chaudari M.A.B.A. was in charge of the proper coordination of the meeting. At that time, Ajitanath Nyayaratna Mahāśaya was seen explaining, in an intricate manner, different verses composed by Śrīla Bhaktivinoda Ṭhākura while the scholar Satakari Chattopadhyaya was engaged in explaining the literary accomplishments of Śrīla Ṭhākura Mahāśaya. After that the respected

presiding judge of Calcutta, Sir Gurudas Bandopadhyaya M.A, D.A.L. Ph.D, who was also the former vice-chancellor of Calcutta University, remarked that the unique one-pointed goal of Ṭhākura Bhaktivinoda was to enhance the service of the Lord through his literary accomplishments and especially to propagate the congregational chanting of the holy name. Further, in the same way that the spiritual practices of chanting and the performance of austerities of Rūpa and Sanātana reached perfection due to their immense literary devotional compositions, the unique position of Ṭhākura Mahāśaya was due to his tireless efforts to produce literary devotional compositions.

After Gurudas, Śrī Rasika Mohana Vidyābhūṣaṇa explained how he had gained a lot of valuable devotional knowledge from Śrīla Bhaktivinoda Ṭhākura, remarking that the tides of devotion caused by Śrīla Bhaktivinoda would flood the whole of Bengal and eventually contribute to the welfare of the whole world. Ṭhākura Mahāśaya's incarnation was a manifestation of the pure devotee representative of Mahāprabhu, the form of His mercy and presently the most important benefactor of the world. Then the king of Kāśīm Bāzār, Sir Munindra Candra Nandi Bahadur, continued speaking about how he had been acquainted with Ṭhākura Mahāśaya for a long time and had observed his simplicity as being the epitome of proper Vaiṣṇava behavior. After listening intently to the speeches of Ṭhākura Mahāśaya, he realized without a doubt that the teachings of Mahāprabhu had now come to take root amongst the educated class, as well as amongst the common people. He spoke further about how the venerable Ṭhākura demonstrated his innate, deep faith by his speech.

The next speaker was the professor of Sanskrit College, Dr. Satishchandra Vidyabhushan, M.A.Ph.d. He said that the actual appearance of Śrīla Bhaktivinoda Ṭhākura occurred approximately eighty years ago. Proficiency in speaking English amongst the local people at that time was even greater than at present. He had thoroughly mastered English literature without the help of any teachers or devotional scrip-

tures (such scriptures being unavailable at the time) and had propagated many devotional works in various languages motivated by his own intense experience and enthusiasm. We are seeing before our very eyes the bulk of his devotional compositions. Many others educated in English had also written on various spiritual paths other than that of pure devotion, as worldly people tend to be receptive to such teachings. Finally, he suggested that to emphasize the rarity and importance of such written devotional teachings, Sāhitya Pariṣad should definitely hold this special meeting yearly in remembrance of Śrīla Bhaktivinoda Ṭhākura.

The present astute editor of the paper *Amrita Bazar*, Matilal Ghosh Mahāśaya, spoke about Ṭhākura Mahāśaya, saying that his grandfather Shishir Babu had many a time heard topics relating to Śrī Kṛṣṇa and Mahāprabhu from Ṭhākura. In fact, having immense faith in him, he used to call Ṭhākura 'Grandpa'. If Śrīla Ṭhākura could be the grandfather of his grandfather, then certainly that was his relationship with the venerable Ṭhākura. The following speaker was the former high court judge of Calcutta, Saradacharan Mitra M.A B.A.L., P.R.S. He commented on his long-time bond of friendship with Ṭhākura Mahāśaya and that his pristine purity, together with his complete lack of hypocrisy, was the hallmark of his divinity. Kishori Lal Sarkar M.A.B.A.L., PRS, followed by standing up in the meeting and remarking how he had met Śrīla Bhaktivinoda Ṭhākura several times in his Godruma Āśrama and had become fortunate by gaining his holy association. By that association he later built his own place adjacent to Ṭhākura's Svānanda Sukhada Kuñja of Godruma. He noted Ṭhākura's genuine simplicity and that his lips were constantly engaged in chanting of the holy name. Ṭhākura's glowing face, flushed with devotional fervor, made his residence an actual place of solace and peace in the world of illusory dualities.

Then Satyacharan Chanda B.A.L. of Medinipur spoke on how four hundred years ago Mahāprabhu had announced, as in the ancient

texts, that His name would be broadcast in every town and village in the world, and how in the beginning Śrīla Ṭhākura Mahāśaya was the one who initially revealed the dazzling rays of this message of Mahāprabhu. Śrī Nalini Ranjan Mahāśaya commented that at that time, through his literary works, the uprooting of all false doctrines and religious hypocrisy was virtually due to the efforts of Śrīla Ṭhākura Mahāśaya. Lastly, the chairman, Hariprasad Shastri, delivered a two hour speech relating two actual incidents portraying the fearlessness of Ṭhākura Mahāśaya and his decisive logic in refuting opposing beliefs. Finally, he unveiled a portrait of the venerable Ṭhākura in the building of Sāhitya Pariṣad. I noticed that amongst the distinguished guests were professor Ramendrasundar Trivedi M.A. P.R.S, ancient history expert Rayamanomohan Chakravarti, Dr Ekendranath Ghosh of Medical College, M S.C. Raya Radhacharan Pal Bahadur, Śrī Radha Kumud Mukhapadhyaya M.A. Pr.S, Professor of Presidency College, Hemachandra Sarkar M.A., Raya Vaikuntha Nath Vasu Bahadur, the lawyer of Alipore Prabodh Narayan Bandhopadhyaya B.A.L. and Śrī Virachandra Bahadur. Although Śrīla Prabhupāda was also present at the meeting, he did not venture to speak.

I met Śrīla Prabhupāda for the fourth time at Calcutta University Institute on Sunday, the 18th of Bhadra 1915. A meeting was conducted quite ordinarily in the vast newly built hall of the institute to commemorate the appearance anniversary of Śrīla Bhaktivinoda Ṭhākura. Śrī Dev Prasad Sarvadhikari M.A, LLD, C.A.I. accepted the position of heading the meeting and the table in front of him was arrayed with more than 100 literary compositions of Śrīla Ṭhākura Mahāśaya bound up in about 31 sections. Sadly enough, before his arrival there, an envious person had apparently sent an anonymous letter advising that Śrī Dev Prasad not be allowed to chair the said meeting. Whatever the case, Śrī Dev Prasad ignored the letter while the rest of the respected guests understood it to be the malicious work of some envious individual.

The first speaker, Śrī Atul Kṛṣṇa Gosvāmī, glorified Śrīla Ṭhākura

Mahāśaya by saying that whatever he preached was strictly practiced by him in his daily life and that this was his unique greatness. While in his association he was always seen chanting the holy name together with speaking about topics of Lord Hari. Had he not come to this world the spiritual teachings of Mahāprabhu would have been lost forever. Śrī Shambhu Nath Bandyopadhyaya next began reading an essay while Śrī Sata Kari Chattopadhyaya brought out a short written biography of Ṭhākura Mahāśaya. The fourth speaker, Dr. Śrī Gurudas Bandopadhyaya, glorified Śrīla Ṭhākura in manifold ways that depicted his great faith in him. Next, the chief-editor of the *Amrita Bazar* paper, Matilal Ghosh, commented that the way in which Ṭhākura Mahāśaya propagated the teachings of Mahāprabhu was especially conducive to our region and that he simply did not feign some show of devotional ecstasy but instead illuminated the teachings of Mahāprabhu with reasoning and clarity. The landowner of Dakir, Yatindra Nath Chaudhary M.A. B.A.L., then spoke on how the Vaiṣṇava religion, acclaimed as the universal religion, was thoroughly represented by the efforts of Śrīla Ṭhākura in this present age. He requested all to study the books of Ṭhākura Mahāśaya such as *Śrī Kṛṣṇa Samhitā*, especially addressing the younger generation members who were there.

The next speaker, the scholar Śrī Harindranath Datta M.A B.A.L. P.R.S, extolled the greatness of Ṭhākura Mahāśaya as being one of the pure devotees who come time and again to save and maintain intact the true religion in this world. The following speaker, Vipin Chandra Pal, spoke at great length about the book *Śrī Kṛṣṇa Samhitā*, remarking how this book had greatly helped him personally after reading it and on that day implored all others to do the same. Then Panchakari Bandopadhyaya gave a fiery speech being emphatic in his words regarding how, presently, we are trying to imitate western people. He said that in order to do so we have to understand all aspects of their culture, including importing some of their own spiritual beliefs. However, by observing the English policy, our own high culture has been brought to light. It was then that Śrīla Bhaktivinoda Ṭhākura informed us what the nature

of devotion is, the realm of devotional moods, the moods of ecstasy coupled with loving mellows, and how high these teachings are in actual stature. Our time to understand these teachings has yet to come because when his books were published it was as if an astonishing strong electric current had suddenly been transmitted to us.

After that, the chairman, Śrī Dev Prasad, read out a letter sent by Ajitanath Nyayaratna. He sadly informed them that the letter stated that because of his present bed-ridden condition caused by fever, he was unable to attend the meeting. Śrī Dev Prasad spoke about the affluence of the ancestral family of Ṭhākura Mahāśaya and then about his individual exhibition of incomparable righteousness and selflessness in the preaching of devotion to the Lord, including his commendable publishing of devotional literatures in various languages. Then, after this, he presented the books of Ṭhākura Mahāśaya to the hands of the secretary of the institute. Finally, Raya Radhacharan Pal, after speaking in praise of the sublime character of Śrīla Bhaktivinoda Ṭhākura, ended the meeting by thanking the chairman.

It was the month of January in the year 1918 when Tīrtha Mahārāja, who had not yet accepted the renounced order, was residing at 30 Gauravere Lane, Calcutta. At that time, Kuñjabihārī Vidyābhūṣaṇa was staying nearby at 7 Gauravere Lane, Calcutta. In their association I met Śrīla Prabhupāda for the fifth time when he arrived at Bhaktibhavana, Rambagan. As of yet I did not have the good fortune of receiving initiation from Prabhupāda. At that meeting I questioned Śrīla Prabhupāda how it was that Raja Ram Mohana Raya, with the help of another gosvāmī, attempted to prove that the divine deity was just a destructible idol, thereby committing a grave injustice to the holy *Bhāgavatam* and Vaiṣṇava religion. Was it not possible to defeat such arguments with the help of the *Bhāgavatam* which is known as the actual commentary on the Vedas and if so would that soon be possible? At that opportune time he suddenly asked me to sing a song. I was astonished and asked how he knew that I could sing that particular song.

He replied with a simple smile. Anyway, I then began to sing the song *Kabe Ha'be Bolo Sei Dina Āmāra*, a composition of Śrīla Bhaktivinoda Ṭhākura. All those present at the Bhakti-bhavana assembly then began to stare at me, somewhat moved and attracted by the song. It was as if they had never heard that new composition of Ṭhākura being sung in that manner.

After the song Prabhupāda explained Ram Mohana Raya's verdict about how the destructibility of the holy deity was in opposition to the revealed scriptures. Furthermore, by securing the aid of a gosvāmī who was completely ignorant of pure devotion and yet was falsely claiming premature victory, he was bound to be soundly and quickly defeated by the superior commentary of the *Bhāgavatam*. The forceful manner in which Śrīla Prabhupāda spoke convinced me that, ultimately, truth will definitely prevail. Although Śrīla Prabhupāda had asked me to sing, my thoughts were actually elsewhere. There was a raging fire in my heart and I realized that only such a great soul would be able to quench that fire and I became joyous at the very thought of it. In Bengal and throughout India there were three types of devious faiths posing as pure and pristine religion. They were, however, of a speculative nature and in direct opposition to devotion to Lord Viṣṇu. Although appearing to have the semblance of pure religion, the proponents of these false ideologies simply catered to the sensuous whims of their followers. Such false and devious ideologies were like poisonous seeds which were being planted in the minds of the younger generation and keeping the puffed up so-called scholars in ignorance as well. It was necessary to find out the source of these false and devious conclusions. What was their history and how exactly did they bewilder the general populace? It behooves the sober and erudite devotee, using proper reasoning and detailed logic, along with evidence from the revealed scriptures, to enlighten the masses as to the difference between the established ancient religion and invalid speculative conclusions. Heart of hearts! I was convinced that Prabhupāda was the only empowered pure devotee of Supreme Lord Śrī Kṛṣṇa who could perform this task. Based on this

conviction, a desire to question him on this subject arose in me. After hearing the reply given by Prabhupāda on that day I departed and a few months gradually passed by.

Chapter 2

Śrīla Prabhupāda in Śrīdhāma Māyāpur

“Though Śrīla Prabhupāda was of the highest order, he took the robes of the renounced order to afford respect for those in the higher order. He also accepted the *tridaṇḍa* staff in order to give respect to the one staff accepted by Śrīman Mahāprabhu, and in that mood of great humility became the best servitor of Śrī Guru and Gaurāṅga.” - *Puṣpāñjali*

In the year 1918 Śrī Kuñjabihārī requested that I attend the Gaura Pūrṇimā celebrations occurring the night before the full moon day of March. In the previous two to three months I had the great fortune of listening to his *hari-kathā* and was completely enamored by his benign behavior and deep intelligence, along with his proper grasp and profound knowledge of pure devotional scriptures. Actually, it was due to his association and attractive narration of spiritual topics that I was able to come to Māyāpur for the first time. When I saw Śrīla Prabhupāda for the sixth time it was in the association of Kuñja Dā Prabhu. Tīrtha Mahārāja, who was a householder at that time, arrived with Yaśo-nandana on the day of Gaura Pūrṇimā.

In that year of 1918, in the morning of Gaura Pūrṇimā, I learned that Prabhupāda had accepted the ochre robes of the renounced order of life. He had previously been a full-fledged celibate student monk, wearing the simple white robes of that order. After shaving his head at 8 am on that day, Śrīla Prabhupāda walked to the Ghaggar river, or old Gaṅgā River, which was not far from Bamanpukur, to bathe. Śrī Ramgopal, Śrī Nath Adhikari (later Araṇya Mahārāja), myself and two others accompanied him from behind. While trudging along, Śrīla Prabhupāda recounted the story of Ajāmila. He explained that the *nāmābhāsa*, or shadow name, worked only when there was some recollection of Viṣṇu. At other times, in the association of his son and by calling him Nārāyaṇa, there was no question of *nāmābhāsa*. In the semblance of the holy name, or *nāmābhāsa*, there is no question of offense and in this way service to the Supreme Lord is obtained. By contrast, along with offenses to the name, there is the tendency to commit sinful activities and thereby become situated in a state of unfulfillment on the material platform.

On the appearance day of Śrīman Mahāprabhu that year, Śrīla Prabhupāda accepted the renounced order. The assembled gathering for that occasion, consisting of numerous individuals including ladies, children and the elderly, all began shedding tears. In the same way that the renounced ochre robes of Mahāprabhu caused tears of grief, the members of the assembled gathering were also moved to tears of grief. All these faithful devotees began to cry, drenching their bosoms with tears from their eyes. All exhibited mournful faces and were sad at heart. Kuñja Dā cried day and night. Who was going to pacify whom? That day, in the old building of Caitanya Maṭha, the deities of Śrī Guru Gaurāṅga Gāndharvikā Giridhārī were established. At Yogapīṭha the loud chanting of *Caitanya-caritāmṛta* was conducted and, as it was also the day of Gaura Pūrṇimā, there was the circumambulation of Antardvīpa right up to the residence of Śrīdhara from where the devotees returned by morning. It became fixed in my heart that Śrīla Prabhupāda was the expanded form of Śrī Caitanya and thus the spiritual master of

the universe.

That very day, after Gaura Pūrṇimā, Śrī Dhirendranath, Paṇḍita Haripada (later Vidyāratna M.A. B.A.L.), myself and a few others received initiation from Śrīla Prabhupāda. Śrīla Prabhupāda mercifully bestowed the *dīkṣā* mantra by speaking it in my ear. He had spoken earlier that morning regarding the meaning of initiation as well as the responsibilities and regulated behavior of an initiated devotee. It is a fact that the *sannyāsa* order introduced by Śrīla Prabhupāda was unprecedented and a breakthrough that heralded in a new age in the Vaiṣṇava world. History will furnish details concerning whether or not *sannyāsa* was actually received and practiced some three hundred years prior. However, until just a few days earlier it was only a term of use, and by saying likewise I don't think this can be deemed an exaggeration. While studying for my B.A. degree I did read the commentary of *Manu-saṁhitā* by Kullaka Bhatta regarding the *tridaṇḍa sannyāsa* order. I eagerly approached my college professors with the utmost curiosity to understand the nature of the *tridaṇḍa* order and its existence, but sadly they could not furnish any satisfactory answers. On that day, however, Śrīla Prabhupāda spoke at great length on the subject of the renounced order.

The day after Gaura Pūrṇimā at about 5 pm I received my initiation from Prabhupāda. A great assembly of Vaiṣṇavas had convened for the 24th year for the purpose of preaching the glories of Navadvīpa Dhāma. The chairman elected for the meeting was Paṇḍita Ajinath Nyayaratna and there were many other great scholars as well who attended that meeting, namely: Taranath Saptatirtha, Avinash Nyayaratna, Ramgopal Tarkatirtha, Sivanath Tarkatirtha, Sashankabhushan Tarkatirtha, Lalita Mohan Kavyatirtha, Sarachandra Kavyatirtha, Sailendranath Vidyabhushan, Kavi Pada Vyakarantirtha, Nikhilanand Goswami, Ramgopal Goswami, Krsna Dhan Kavyatirtha, Yogeshchandra Smrtitirtha, Ashutosh Tarkabhushana and Sitarama Nyayacharya. Also present were Natvara Mukhapadhyaya, Śrī Satishchandra Bandopadhyaya, Śrī

Maniklal Mukhopadhyaya, Śrī Narasingh Kumar Mukhopadhyaya, Śrī Vasant Kumar Ghosh, Śrī Haridas Nandi, Śrī Nayanabhiram Bhakti Shastri (later Bhāratī Mahārāja), Śrī Viṣṇu Dāsa Adhikārī and others were in attendance. The speeches began with that of Paṇḍita Taranath Saptatirtha, followed by Paṇḍita Sarachandra Gosvāmī. Kuñja Dā gave a loud speech on the subject of initiation and receiving the *brāhmaṇa* thread as well as *brāhmaṇa*-hood. *Sakṛt saṃskṛtā nārī sarva garbheṣu saṃskṛtā* was the verse quoted by Kuñja Dā in his dissertation. He examined the roots of opposition to actual divine *varṇāśrama* and clarified all the terminology very clearly. None of the scholars in attendance there could present any suitable arguments to refute him. This was the first time that I heard a public speech of Kuñja Dā. After staying the night there, together with Kuñja Dā, I left for Calcutta. In Māyāpur at that time many tents had been pitched for the occasion between Śrīvāsa Aṅgana and Advaita Bhavana and I used to sleep on an iron bedstead in one of those tents.

Chapter 3

Śrīla Prabhupāda's Wandering Tridaṇḍi Pastimes

mahānta-svabhāva ei tārīte pāmara nija kārya nāhi tabu yāna tāra ghara

The verse of *Caitanya-caritāmṛta* which translates as: “The nature of the great soul is to deliver the fallen, and even though it is not his duty, still he goes personally to their houses in order to do so.” - *Caitanya-caritāmṛta* (Madhya-līlā, 8.39)

In 1918, the first week of the month of Jyeṣṭha (May-June), Śrī Vanamālī Poddar hosted a pure Vaiṣṇava meeting at his house in Daulatpur. In the evening, senior devotees such as Viṣṇu Dāsa Adhikārī from Khulna arrived there daily. Śrīpada Narahari Brahma-cārī and Yaśonandana Bhāgavata Bhūṣaṇa also obtained initiation there and Śrī Ramgopal M.A. was there as well. Śrīla Prabhupāda sent a telegram to Kuñja Dā to come, but because the telegram reached him two days later he was unable to attend. Śrīla Prabhupāda was engaged in speaking spiritual topics throughout the day until late at night. He used to start in the early morning, continuing for approximately six hours until the early

afternoon and even up until late at night, the result being that he got very little rest. For our benefit Prabhupāda would comment on the *Bhāgavatam* verse below in manifold ways:

bhakti-yogena manasi samyak praṇihite 'male

This verse denotes the purificatory process of the method of devotional service through the mind. He also spoke about the particular verse of *Caitanya-caritāmṛta* which means that if one's service to Kṛṣṇa becomes thwarted by one's own self then one becomes overcome by anger. The example, as related by Prabhupāda, was of Lord Kṛṣṇa's charioteer Dāruka who, while ecstatically engaged in fanning the Lord with a whisk, and being overcome by devotional moods, let the fan slip out of his grasp which subsequently enraged Dāruka because his devotional service had been thwarted at that moment. At that time, Bhārātī Mahārāja was a householder. Śrīla Prabhupāda welcomed the singer Viṣṇu Babu to his fold but later sent him to Śrī Nayana Abhirāma. By doing so he showed that he was not interested in taking anything from his disciples but rather his mood was to simply engage them in the Lord's service without any personal attachment. It is our great misfortune if we take initiation from the Ācārya with the intention to misuse his affection and mercy.

Ramgopal had managed to completely stop smoking. Before meeting Prabhupāda he smoked so much from moment to moment and found it difficult if he was not appease from time to time. One day Śrīla Prabhupāda told him, "All the finest tobacco from places like Vishnupur, Phojadari, Lucknow, Balakhana and even other places on Earth will be arranged here for you. You should come after offering all these to the Lord about 100 hand lengths away from anywhere in the vicinity of the Maṭha. Whatever intoxicants are there should be solely for the pleasure of the Supreme Lord. If the living entity hankers for what is to be enjoyed by the Lord then it places him in a fallen intoxicated condition. If Lord Kṛṣṇa is made the enjoyer then it will completely please His transcendental senses but when the living being strives to do so,

he ends up losing his human values to becoming bestial.”

I heard all these instructions from the mouth of Prabhupāda. In that context he quoted and explained nicely the verse from the *Bhāgavatam*, *dyūtaṁ pānaṁ striyaḥ sūnā*, which describes the four illicit activities caused by the influence of Kali which include *pānam* or intoxicants. Again, for some time, he used to recapitulate the verses of scripture which depicted the loving separation pastimes of Mahāprabhu, such as when he saw a forest as Vṛndāvana Forest, a river as Yamunā or a hill as Govardhana Hill and would be convulsed with loving ecstasy. He commented on the pastimes of loving separation depicted in the verses of the *Bhāgavatam* from the 10th canto (10.35.9 and 10.30.9).

Śrīla Prabhupāda once explained the benefit of understanding oneself to be that which is to be seen by the Lord and that one should not act the part of the onlooker. Identifying ourselves as the seer is most inauspicious because it implies that, as a result of false ego, we are trying to enjoy the material world. We should instead see everything as being meant for the pleasure of the Lord and not for our own selfish interests. I considered that concept to be a kind of revolutionary thinking; certainly not commonplace in this material world. The idea that we are meant to be seen rather than thinking ourselves to be the seer, i.e., the enjoyed rather than the enjoyer, is quite contrary to ordinary thinking. Worldly people think of themselves as the enjoyer while the so-called renunciates, after bad experiences, formulate the philosophy of complete impersonalism as being higher than simply enjoying and being the seer. Finally, I heard Prabhupāda state that one who sees himself as the seer or enjoyer is inauspicious. The complete negation of such beliefs is likened to committing suicide of the self which is even more inauspicious. In short, the conclusion is that for the living entity, being seen and enjoyed by the Supreme Seer and Enjoyer is the most beneficial understanding.

In that connection Śrīla Prabhupāda spoke about Hiranyakaśipu. At first he was trying to measure Lord Viṣṇu by his inferior eyes, think-

ing himself to be the seer. He tried to visualize Him in the pillar of his palace. Alternatively, in an enjoying mood, he was thinking of Prahāda as his son to exploit him for his own gratification. The Lord, however, simultaneously appeared in His transcendental form by His inconceivable potency, killing Hiraṇyakaśipu, together with giving profuse mercy to Prahāda who, in his mind, only desired the satisfaction of the Lord. In the light of the prevailing all-is-one doctrine, I thought that the contrast between Lord Viṣṇu killing Prahāda's father right in front of him and at the same time bestowing mercy on Hiraṇyakaśipu's son was indeed revolutionary. Factually, all those who are like the demon Hiraṇyakaśipu, being attached to women and gold, will be doomed to suffer that same irrevocable fate. The greatest mercy bestowed by the Lord upon this class of people is that of bringing them from the path of independent enjoyment to the superior path of enlightenment. Afterward, when Prabhupāda was residing in Daulatpur Āśrama, we had the opportunity to constantly hear such nice spiritual discourses at all times.

From May 4th to June 13th, or Jyeṣṭha, in the year 1918, Śrīla Prabhupāda spoke at Bhaktivinoda Āsana Āśrama. At that time, he elaborated on the teachings of Rūpa-Sanātana, referring to such devotional books as *Bhakti-rasāmṛta-sindhu* and *Caitanya-caritāmṛta*. Every devotee became so intoxicated by the lectures that they would completely forget other matters. In fact, by such fortunate hearing, many people became converted in character while others were dumbstruck with wonder. Many devotees had the good fortune to hear from Prabhupāda in places like Calcutta, Yasohar, Khulna, Nadia, Barisal and Faridapur. At the time the owner of Prapanna Āśrama, Śrī Vanamālī Dāsa, notably exhibited intense enthusiasm for the service of the Lord. After the Daulatpur program we returned with Prabhupāda to Calcutta. At the time Ramgopal Babu was sporting a French-cut beard. By the mercy of Prabhupāda he had renounced tobacco and now dressed in the robes of a devotee, having embraced the philosophy of Mahāprabhu. Despite being educated and obtaining laurels with a degree from university,

he was only now beginning to understand the superiority of spiritual knowledge and wealth in respect to the material platform.

The 4th year anniversary of the disappearance of Śrīla Bhaktivinoda Ṭhākura arrived July 8th 1918 and Śrīla Prabhupāda fixed that occasion to be convened at the devotional residence of Śrīla Ṭhākura at Bhakti Kuti in Puri. For that very reason he selected 28 devotees to also accompany him, stationing them temporarily at Kuñja Dā's residence at Gauravere Lane. Kuñja Dā at that time was working as a clerk in the government service, earning just enough income to meet his expenses. He nevertheless arranged sumptuous food for all the guests with four different types of succulent curries and vegetables twice a day rather than just accommodating them. As a result he became greatly debt-ridden because of all the expenses. Still, he kept silent about his situation without informing anyone nor allowing anyone to find out.

Śrī Hari Pada Babu carried out the rituals for feeding the newborn son according to *Sat Kriyā Sāra Dīpikā* and in the end invited Śrīla Prabhupāda and the devotees as is customary for householders. Śrīla Prabhupāda, as the exemplary guru, was not ready to accede to his request. I heard the corresponding explanation from Śrīla Prabhupāda that visiting the houses of householders just to keep up with social norms would simply increase forgetfulness of Supreme Lord Kṛṣṇa and an increasing inclination for the expertise of householders which would not bear any auspiciousness for the renunciate. The renounced celibates and monks should rather maintain a similar strict ideal which would be proper for them. To advance in spirituality there is a need to associate with like-minded spiritual people and not mundane society.

Each evening Śrīla Prabhupāda went with all the devotees to the house of Bihari Lal Mitra at 120 Cornwallis Street for their spiritual upliftment. One evening the program was at the house of Tinkari Nandi at 13 Anthony Bagan, then the following evening Dr. Sundarimohan Das hosted the preaching program at his house at Raja Krishna Nava Street. The chanting was performed there by Viṣṇu Baba. In that house, however,

an ayurvedic doctor named Kishore Mohan Gupta M.A. persisted in singing his unique version of speculative compositions of *rasika* songs. Although Śrīla Prabhupāda advised him that all such songs with deviant mellows were in opposition to the scriptures and were thus rejected by the associates of Mahāprabhu, still Kishore Babu was adamant and persisted in singing his concocted songs. In the end we were forced to leave the place immediately on account of his utter disregard. We suspected that from that time they were not very favorable to the philosophy of Gauḍīya Maṭha. This was the specialty of Śrīla Prabhupāda, that even if all the people were to turn against him, still he would never adjust to nor contradict the pure truth just to accommodate the whimsical notions of so-called followers. Śrīla Prabhupāda personally told us, "Even if I don't have a person with me or those who had pretended to be with me were to leave one by one, still under the shelter of the feet of my spiritual master I would not be daunted to preach the unblemished truth boldly until my final moment in this world. If some fortunate person can assimilate the divine message flowing into his ears then surely the world will be benefited by such a person."

Gauḍīya Maṭha was a multi-functional organization in those days. With nicely arranged programs of constant preaching expeditions they were, in most respects, compared to other such organizations, complete as well as versatile. I often heard people say that if Śrīla Prabhupāda were to consider the current trend and opinions of people and if he were to become more flexible, then undoubtedly most of the people would definitely want to belong to his organization. Some even ventured to insist that if Śrīla Prabhupāda allowed the use of betel, pan, tobacco, tea and other such intoxicants, many more would have definitely taken initiation from him. Others suggested that if he didn't harp on the idea that anyone from any caste could become an initiated Vaiṣṇava brāhmaṇa, thus going against the trend of the caste brāhmaṇas, then thousands would have flocked to him. Yet another group opined that if he were to at least adjust his standards and outwardly accept those leaders who were attached to women, the Sakhi Bheki and Gaura Nāgarī cults, as

well as the ritualistic brāhmaṇas, or the so-called descendents of the pure devotees, then those groups with their numerous followers would consider him as their spiritual guru while outwardly accepting their guru. One very large group would often remind us that if our guru, with his dynamic preaching, would adjust and mix with all the other groups he could set up a huge and forceful preaching program for the masses and turn out to be most praiseworthy. He would even entertain the most empathy while being superior with the largest number of followers. But Prabhupāda rejected all such fancy propositions tinged with material selfishness and opposed to the service of the Supreme Lord. He was firm in his ideal that pleasing the Lord was greater than catering to the whims and fancies of ordinary people. By this principle he established himself invariably as the genuine Universal Guru. He was resolute that the message of Caitanya-deva was the panacea, or remedy, for danger emerging from every direction, including the bombardment of speculative thinking tinged with either blasphemy or mundane worship. This transcendental personality was able to humble an arrogant proud person like me in supplication at his lotus feet.

A favored recipient of the grace of Śrīla Bhaktivinoda Ṭhākura, namely Śrī Shambhunath Bandyopadhyaya, invited Prabhupāda, along with his disciples, to his house at Manohar Pukur Road and there one Madan Babu of Baharam Ganj took initiation. This Madan Babu, on seeing Śrīla Prabhupāda taking meals at the house of a seemingly aristocratic person like Shambhunath, then entertained a desire to invite Prabhupāda and his disciples to his house in the same manner. While stationed at the house of Kuñja Dā, Prabhupāda exchanged letters with a venerable scholar named Viśvambharānanda Deva from Gopivallabhapur. This gosvāmī, with great respect, invited him to visit his āśrama in Gopivallabhapur but because of the difficult pathway to reach the said destination, the proposed journey was canceled.

On the 10th of June 1918, Prabhupāda selected 30 people to accompany him for preaching at the oncoming Ratha Yātrā in Orissa. On the

day of going to Puri, myself, Kuñja Dā and a few others, after honoring sanctified foodstuffs at Bhakti-bhavana, hopped on a train in accordance with the order of Śrīla Prabhupāda. In the evening we got off the train at Contai Road Station which was about nine miles to our destination at Siuri. Since the only transportation available after that was by camel we decided to walk all the way. First we washed our hands and mouths at what appeared to be an enclosed pond by the side of the station and then trudged on while chanting with gusto devotional songs that we had learned. Śrīla Prabhupāda explained the meaning of one particular song that whatever forest we might see should be perceived as devotional Vṛndāvana. Along the path Ācārya Dāsa and Vanamālī Babu stopped at the residence of a devotee householder. Many other pilgrims were seen to be walking very slowly behind. Ācārya Dāsa fell into a slumber so his two companions left him and proceeded on to Siuri. Even though left in unknown surroundings, Ācārya Dāsa, by chanting the name of Guru Gaurāṅga, managed to reach Siuri. I was astonished by his great fortitude.

Our party reached Siuri and arrived at the āśrama of Sitanath Bhakti Tīrtha at 10 pm. When we got there we were told that he wasn't there but later learned that he actually was in fact present. Perhaps he was drowsing after some work but when he heard our voices he descended quickly from the second floor with his two young boys and welcomed Prabhupāda. He and his children were adorned with garlands and covered with anointed sandalwood. He attempted to wash the feet of Śrīla Prabhupāda as is customary but was met with reluctance. Śrīla Prabhupāda never ever accepted such treatment. On the walls of his house the following words were written in bold: "Those who commit an offense have to bear the expenses of hosting a one day festival for the Lord. Similarly for two offenses, two days of expenses and three days of expenditure for three offenses." He was the landowner of Siuri so many of his tenants later became his disciples. In the eyes of many, such an arrangement seemed like a sort of pope policy and the general opinion was that he was a worldly caste gosvāmī. He professed great

faith in the late Radhanath Gosvāmī of Shantipur as well as his disciple Krishnapad Das, viewing them as great devotees who performed perfect devotional service.

Śrīla Prabhupāda would never permit meditation on the transcendental pastimes of the Lord at the premature stage nor the performance of solitary devotions. Neither did he allow the reading of advanced books such as *Govinda-līlāmṛta* nor delving into the purports of the Vedas and Upaniṣads without first understanding the principle of devotion. Lastly, he was against simply having ignorant faith in the topics of the Supreme Lord or being averse to pure preaching in any way.

The next day, traveling from Contai Road Station, we changed trains at Rupsa Junction. We began our journey on the Mayurbhanj Rail where we bought the tickets for our destination, Vetanudi Station. On the train, while traveling from Rupsa Junction, we bought some yogurt mixed with bhangra leaves as a snack. Śrī Gaura Govinda Vidyābhūṣaṇa, hearing that all the cowherd men in that locality were sinful in character, forcefully threw away all that was bought on the assumption that these articles could not be used in the service of Kṛṣṇa. Upon hearing this, Śrīla Prabhupāda, quoting from verses in *Caitanya-caritāmṛta*, remarked that our consideration whether a thing is good or bad was simply speculation of the mind and that such comparison was mental illusion. The ordinary ritualistic workers view any substance on the basis of whether it is enjoyable to them or something to be renounced. But any such article used in the service of the Lord is above the type of conception of whether or not it is pure enough for our sense enjoyment. The impersonalists also have that very consideration of whether to accept a thing or reject it on the basis of purity of the article. In that context, he went on to extol the vast difference between the foodstuffs offered to Lord Kṛṣṇa through the offering of one's work or sanctified food offerings and offerings made to simply satisfy one's self.

From Vetanudi, the town of Kuyamara is about 10 to 12 miles distant.

The devotee who lived there called Natwar Mukhapadhyaya was a *harināma* disciple of Śrīla Bhaktivinoda Ṭhākura and headmaster of the school established in that locality. The party, headed by Prabhupāda, arrived there to stay at his school. A separate room from the main school was allocated as Prabhupāda's residence. Later, all the devotees honored sanctified food following some loud glorification. There, Śrīla Prabhupāda explained the *vāco vegam* verse, or the first verse of the *Upadeśāmṛta* of Rūpa Gosvāmī. He stressed that especially talks that were not conducive, or in opposition to, the Lord and His message would definitely bring about inauspiciousness. He further explained the impurities that crop up and how to mitigate them when one takes to the solitary devotions which he had previously explained at Siuri Village.

After staying two days at the village of Kuyamara, our party trekked about fourteen miles across hilly terrain, crossing over ponds, drains and canals to finally reach Remuna. To satiate our gnawing hunger at that time, we managed to find some black sugar which had some particles of sand in it. After cleaning it, however, we somehow mixed it with some available flat rice for our consumption. In Remuna there was a singer by the name of Vinod Caitanya who was wearing the robes of a renunciate. That night we managed to obtain sweet rice for our repast, and after that the pastimes of Mādhavendra Purī described in *Caitanya-caritāmṛta* were read and discussed. Śrī Vinod Caitanya showed us a place which he claimed was the *samādhi* location of Śrī Mādhavendra Purī. Śrī Śyāmasundara, who was the servitor of the temple and a disciple of Gopivallabhapur, showed us different places described in two printed books, which he carried along but which proved to be against the pure devotional conclusions of the Gosvāmīs. The final evening there we observed the worship of Śrī Gopīnātha following in the footsteps of Prabhupāda and partook of the delicious sweet rice offering.

On the 17th of June 1918, we went to the residence of the late Nitya Sakha Mukhopadhyaya at Baleshwar. After that the priest to the king

also welcomed Prabhupāda and his disciples when they arrived at his house. Nitya Sakha Babu was a disciple of Bankim Babu, famous in the field of literature. He attempted to point out the faulty use of the wording '*jaiva dharma*'. Correcting him, Prabhupāda informed him that whatever the Ācārya speaks is not to be contradicted as there is no question of grammatical fault in such a pure work. The evidence he quoted was from verses of *Caitanya-caritāmṛta* (Ādi-līlā, 11.104-106). One fine day at Nitya Sakha Babu's house there was a procession. He invited Prabhupāda to come and observe the procession and further ventured to request him to sing along when there was singing of religious songs. He was hoping the devotees would not mind. It was then that Śrīla Prabhupāda informed him that those who had not sincerely taken shelter of a guru by offering mind, words and body for cultivating service of the Supreme Lord, and whose conduct also was not exemplary, or if they were out to enhance their prestige or sense gratification, were definitely not qualified to sing devotional songs. Such singers are only able to please the senses of materialistic people and their singing only serves to accumulate some prestige as a famous singer. The words of the Ācārya have to be properly understood by and ingrained in the disciple. I had an inkling that Sakha Babu was not very enlightened on that score. I also did notice some touch of bogus behavior in him. For example, when eating with his best friend, the king's priest, he would hum a tune and place some rice grains into the mouth of his friend. His friend would also repeat that very bogus action during their meals twice a day.

On the 19th of June 1918, there was a grand meeting hosted on the grounds of Baleswar Hari Sabha. There, Śrīla Prabhupāda commented on a verse of *Śikṣāṣṭakam*, or the teachings of Lord Caitanya. In that connection he touched on the name and offenses to the name with an explanation of the shadow name. Some of the devotees also participated by giving devotional speeches and chanting. After the meeting was over the hosts offered our party some sweets such as *laḍḍu* to take along. Śrīla Prabhupāda humbly declined the offer, as it was not proper

to take anything back to personally enjoy after performing chanting for the Lord. Still, he ordered the devotees to accord the greatest respect to the organizers of the meeting. There were many distinguished guests amongst the assembly such as the superintendent of the Police Department, Deyan Bahadur Kṛṣṇa Mahapatra, the prince of Baleswar, Śrī Manmathanath Dev, Ray Sahab Śrī Gaurashyam Mahanti B.A, the headmaster of the Jela school, the station-postmaster and other respected people. The next day Deyan Bahadur and Ray Sahab Mahanti had the good fortune to come and hear from Śrīla Prabhupāda for quite some time. The day Prabhupāda was scheduled to travel to Cuttack they also came to the railway station to meet him accordingly with the proper respect. There, Deyan fervently appealed to Prabhupāda to visit his home by the banks of the river Katujuri in Cuttack when he arrived there.

Our traveling party reached Cuttack by the Madras Mail. Some time before it was reported that the son of Deyan Bahadur had died suddenly and prematurely so even though Deyan had been convulsed with grief still he did not fledge from exhibiting his great faith and respect, by showing courtesy to Śrīla Prabhupāda. Noting this behavior I could not help but feel amazed. After our arrival at Cuttack, he arranged for us all to stay on the second floor of his house. There we arranged for our own cooking facilities. Śrīla Prabhupāda spoke of the pastimes of Hari at the famous Gopāla Jiu temple in Cuttack at that time. He also explained the commentaries on the 1st, 2nd, 3rd and 4th verses of *Śikṣāṣṭakam*. I then engaged in some conversation with the supporters of Pagal Haranath but was unable to agree with all their convictions, which were riddled with material conceptions concerning the idea of personally enjoying with the Lord as this is something completely taboo for us.

After two to three days of discourses in Cuttack, Śrīla Prabhupāda went back to Puri. Every day we would traverse all the holy spots where Mahāprabhu had performed divine pastimes with His associates along with discussion of the glories connected with the corresponding places

in Puri. First we went to view Supreme Lord Jagannātha in the main temple. After that, we visited the *samādhi* location of Haridāsa Ṭhākura, followed by Toṭā Gopīnātha, Siddha Bakula, the Gaṅgā Mātā temple and others in that order. Following in the footsteps of Prabhupāda we performed congregational chanting and circumambulation of the holy spots while offering our prostrated obeisances. We performed our chanting according to the strict instructions from Śrīla Prabhupāda on how to chant the holy name properly and according to the instructions of the pure devotees in the matter of giving up material motives while not entertaining ideas of personal enjoyment at the places of the separation pastimes of Mahāprabhu. We followed all the instructions of Prabhupāda to the letter while performing chanting. One evening, we visited Gaura Kiśora Āśrama of the late Rādhā Vallabha Datta M.A of Kandi and there we had the opportunity to sing in the ancient *Padyāvalī* style of chanting as performed previously by the pure devotees. We heard at that time, however, that Rādhā Vallabha Datta was staying at Andare.

Śrī Yadunāth Majumdar M.A B.A.L. came to visit Śrīla Prabhupāda at Bhakti Kutī. There, Śrīla Prabhupāda, sitting near Bhakti Kutī, spoke to him for one and a half hours about Vedānta in connection with transcendental pastimes. He explained to Śrī Majumdar, with irrefutable logic, that the impersonalist philosophy was not the conclusion of the Vedas. Majumdar became speechless by hearing the fiery words and heart-rending instructions of Prabhupāda. Gradually, in all places of Puri, speculative chanting was becoming prohibited and chanting according to the pure devotees had once again become established. To hear speculative chanting in the holy place where the Nāmacārya had once dutifully performed chanting of the holy name according to the scriptures and desire of the Supreme Lord, made the devotees pained at heart. The bold preaching of Śrīla Prabhupāda made the gentle pious people very happy while those who were ignorant and ill-motivated became more aggressive in their opposition.

At the house of Hari Vallabha Babu there were some monks of the Ramakrishna Mission. One evening, Śrīla Prabhupāda spoke in that house for two hours about the personal philosophy and impersonal philosophy, after which Viṣṇu Babu, Haripada Babu and I conducted some chanting of the holy name. Actually, we had gone there uninvited. Kuñja Dā spoke there on the principle of the holy name and also pure devotion. The sub-divisional officer of Baleswar, Śrī Gaura Shyama Mahanti's father, the late Ananta Caraṇa Mahanti, was the beloved and respected disciple of Śrīla Bhaktivinoda Ṭhākura and a member of the Navadvīpa Religious Endowment Board. One afternoon, Śrīla Prabhupāda visited the Mahanti family at their house at Kundaivent Sai Village and conducted chanting of the holy name there.

At the Totā Gopīnātha temple Śrīla Prabhupāda spoke of the unalloyed service of Gadādhara Paṇḍita and related how Mahāprabhu had merged into the deity of Gopīnātha which was described by some who had witnessed it. We accompanied Śrīla Prabhupāda every day to circumambulate the *samādhi* of Haridāsa Ṭhākura, and by his order, we performed congregational chanting of the holy name in defiance of the prevailing speculative chanting of those times. The hall of the *samādhi* became resplendent with the proper chanting of the holy name. One day, Prabhupāda led us to the temple of Lord Jagannātha and, standing behind the pillar of Garuḍa, reminded us that our duty was to view the deity of the Lord from behind the pillar. He explained that Lord Jagannātha is not to be seen as He is the actual seer. Once the living entity renounces his false ego as the seer and becomes aware that he is for the sole enjoyment of the Lord, at that time, he will become entrenched in service of the Lord and by that service will be able to visualize the Supreme Lord. Ordinarily, when one attempts to view the Lord, we are only able to see the wood or stone or a historical relic for our enjoyment. However, when understanding internally that He will notice me and that we are for His enjoyment, then simply by such devotional feelings devoid of our usual selfish enjoying tendency and with the understanding that He is absolutely independent in

action, the Lord will manifest to the devotee. This is contradictory to the shallow thinking of ordinary people who fathom the idea that “I will go and view Lord Jagannātha with my fleshy eyes and attempt to enjoy the perception of His form of existence, knowledge and bliss.” This type of thinking, whether in ignorance or knowledge, is all delusional. That is why even after the pretext of seeing Lord Jagannātha, the mind becomes tormented to see sensual shapes and figures.

After our viewing of Lord Jagannātha we followed Prabhupāda to circumambulate the temple while chanting the verse: *gaura āmāra, ye saba sthāne, karala bhramaṇa raṅge se-saba sthāna, heribo āmi, praṇayi-bhakata-saṅge*. Before that we had performed circumambulation of the nearby imprinted block of the lotus footprint of Mahāprabhu with obeisances and similar chanting. The theme of that song is that it is Lord Gaurāṅga who is mercifully allowing us to be able to visualize these holy places in the association of the pure devotees. After visualizing the deities at Siddha Bakula, Śrī Rādhā Kānta Maṭha and then finally at Gaṅgā Mātā Maṭha, Prabhupāda became transfixed with emotion and began to extol all the loving separation pastimes that had occurred at those places. In all these places we performed congregational chanting with traditional instruments such as *mṛdaṅga* and *karatālas*, paying obeisances with circumambulation as per the instruction of Prabhupāda. At Gaṅgā Mātā Maṭha, we sat down to hear Śrīla Prabhupāda relate ancient historical incidents relating to Gaṅgā Mātā Gosvāminī. Another day we all went to see Sītā Āsana with Prabhupāda. There, he showed us the place where a Govardhana stone had formerly been seated, as Raghunātha Dāsa Gosvāmī had performed his devotions at that location. Years ago Śrīla Prabhupāda had stayed at these places and performed devotions. On another day he showed us the well of Paramānanda Purī.

When Lord Jagannātha feigned sickness pastimes, or the time of *Anavasara*, we all trudged to Alarnath which was about fourteen miles away. On the way there we chanted devotional verses as we had done

previously. Visualizing the four-armed form of Viṣṇu, Śrīla Prabhupāda became overcome with loving emotion and began expounding on topics related to love in separation. On the return path, by observing the fallen coarse red fruits on the grass, he became immersed in the transcendental moods of Vraja, remembering the red-tipped lotus feet of Śrīmatī Rādhikā. Somehow on this return path our party lost its way. Soon after, darkness set in and hindered our vision but we nonetheless managed to reach Bhakti Kutī by the middle of the night.

Haripada Das Adhikari, who was staying at the Maṭha at that time, was a devotee who exhibited great humility and austerity, but had the habit of mixing with the Sakhi Bheki group who engaged in the practice of adulterated chanting of the holy name. The day before Ratha Yātrā, Śrīla Prabhupāda personally performed the menial cleaning of the Gundicha temple as was the custom, thus expressing the verdict of *Caitanya-caritāmṛta* that our objective is to visualize the lotus feet of the Supreme Lord in our heart, which would be our greatest blessing. He also commented on the verse: *priyam soyam kṛṣṇa sacari kurukṣetre milita*, explaining that the awakening of such devotional mellows is the real goal of the Gauḍīya Vaiṣṇavas. On the day of the chariot festival some singers from the saḥajiyā groups were also present while Prabhupāda stood before the chariots. We then bathed in the Indradyumna lake and then returned to Bhakti Kutī. As the chariot rumbled from the main temple to Gundicha, Prabhupāda uttered the famous verses: *sei to prāṇa nātha pāinu yāhān lāge madana dhare jhui geinu*. Our party trudged on, returning to Bhakti Kutī in the late afternoon. There, Śrīla Prabhupāda spoke mostly about the loving separation of Mahāprabhu, elucidating that the actual devotions performed by the Gauḍīya Vaiṣṇavas was in that mood. He also stressed the importance of obedience to Svarūpa Dāmodara and Rūpa Gosvāmī.

Another day we accompanied Śrīla Prabhupāda to see the deity of Sākṣī Gopāla. We managed to have a snack in the form of a coconut, bananas and milk cream on our return journey. During that time some poor

beggars kept begging from our householders but they did not heed them because of not wanting to give them any money. Noticing this, Śrīla Prabhupāda, sitting in the pathway, gravely reminded the householders especially that to not give to poor people and thinking it to be some sort of fruitive work was tantamount to miserliness in respect to the misuse of money in the service of Kṛṣṇa. It showed not only that one was a miser but also cruel and completely devoid of regard for the sufferings of others. In fact, to show miserliness in the allocation of money for the service of the Lord demonstrates one's sinful nature. Mahāprabhu personally gave freely to the poor in terms of goods and money to teach that class of people. If money earned is not used in the service of the Lord but rather for living a selfish life of extravagance and luxury or, conversely, simply to live life being very stringent in spending without serving the Lord, then it is deemed to be useless. Presently, there is an attempt to view the ordinary fruitive worker or all poor, downtrodden fallen people as a form of Nārāyaṇa. Some doubt the very existence of the form of Nārāyaṇa or fail to recognize that He is omnipresent, being permeated in the midst of all the suffering people. If one decries the transcendental form of Nārāyaṇa, claiming that He is formless, or perceives all the fallen masses as an exhibition of the form of Lord Nārāyaṇa, then one should consider what it is that one has actually learned all along from the pure devotional teachings. The Vaiṣṇava householder is neither an enjoyer nor a renunciate. Similarly, there is no question of a Vaiṣṇava being an impersonalist nor a lifeless worshiper of form. In order to serve the transcendental senses of Kṛṣṇa one has to attempt to follow the example of one's beloved guru. Śrīla Prabhupāda spoke at Sākṣī Gopāla of the pastimes of the young and old brāhmaṇa as mentioned in *Caitanya-caritāmṛta* and how the Lord preserved the honor of His devotees together with demonstrating His loving reciprocation with them.

He then went to the house of the late Atal Bihari, the retired District Collector who later became Deputy Magistrate at Chakratirtha. Atal had become very attracted to Śrīla Prabhupāda due to his commentary on

the verses of *Śrī Kṛṣṇa-karṇāmṛtam* of Bilvamaṅgala Ṭhākura and later glorified Ṭhākura Mahāśaya saying, “You are more worshipable than Sarasvatī Ṭhākura so I give my obeisance millions of times to you. Yet, I have become dumbfounded seeing his astute scholarship, entrenched faith and pure Vaiṣṇava behavior.” That day, while at Atul Babu’s house, Śrīla Prabhupāda spoke on the subjective and objective existence of God.

On returning from Puri, painful convulsions in his body suddenly attacked Paramānanda Prabhu’s father. The attending railway doctor left quickly with him from the Sākṣī Gopāla station halt without our knowledge. After that there was no news whatsoever to be heard from him nor his whereabouts. Śrī Kṛṣṇa Mahāśaya did much to search for him everywhere, but to no avail. Finally we learned that he had left his body in Puri Dhāma. By leaving his body in Puri four days before the chariot festival he obtained an end desired by many.

We then all returned to Calcutta where Śrīla Bhakti Pradīpa Ṭhākura had constructed a residence at Gauravere Lane. In that year of 1918, during the months of July, August and September, a renegade in Svalpahiradiya raised twenty-nine questions that threatened the welfare work of Śrīla Bhaktivinoda Ṭhākura, Gaura Kiśora Dāsa Bābājī and Prabhupāda. Śrīla Prabhupāda, who was staying at the house of Shambhunath Bandyopadhyaya at No.3 British Indian Street, gave fitting answers that silenced the tongue of the opposing antagonist. Using the verse: *kṛṣṇa tad bhakta vidveṣa* from Rūpa Gosvāmī’s *Bhakti-rasāmṛta-sindhu* and the words of Ṭhākura Mahāśaya: “*krodha bhakta vidveṣa jane*” along with further evidence from the *Bhāgavatam*, he exhibited then what we were able to perceive as proper servitude to guru and exemplary Vaiṣṇava behavior in his actions. Being without any genuine attachment to the Lord and in the guise of magnanimity, people accept as proper the prevailing oneness or impersonalist theory which is devoid of any real attachment to Him. The Vaiṣṇavas show anger when their service to the Lord is thwarted but these same people confuse such be-

havior as simply ordinary anger tinged with the mode of passion. In fact, attachment to the Lord and His pure devotees and the anger that results when the pure devotee is offended, is a superior thing compared to the inferior mood of the impersonalists. I was able to appreciate this mood only by the mercy of Prabhupāda. Śrīman Mahāprabhu who instructed us on the verse: *tṛṇād api sunīcena*, had Himself practiced this in His life before He instructed others. He demonstrated this when He did not tolerate even the apparent mental offense of His mother toward Advaita Ācārya regardless of whether or not she had done it out of ignorance or by chance. Similarly, He punished Devānanda Paṇḍita by scolding him harshly for offending the pure devotee Śrīvāsa Paṇḍita before finally bestowing His mercy on him. He led a large procession to the house of the Muslim kazi to pressure him to relent as he had attempted to ban congregational chanting and obstruct preaching of the eternal religion. He called for His weapon, the Sudarśana Disc, on seeing Madhai repeatedly attack His beloved associate in the form of Nityānanda. He called Mukunda an idiot because of his habit of listening to impersonalist conclusions and denounced him saying that even after millions of lives he would never be liberated. The great soul, Śrīla Vṛndāvana Dāsa Ṭhākura, in his compilation of the pastimes of the Lord, has repeatedly written in his treatise titled *Caitanya Bhāgavata*, that he would readily kick the head of anyone who insults Nityānanda in order to help save such a person from indulging in blasphemy. Similarly, all the different types of conduct exhibited by Vṛndāvana Dāsa Ṭhākura have been perceived by me in the actions of Śrīla Prabhupāda. In this world, maybe 100% of people like me do not think much of devotion to Lord Kṛṣṇa. They have no clue that attachment to the devotees of the Lord actually originates from attachment to Supreme Lord Kṛṣṇa. Even after having seemingly understood the speeches that have been transmitted to them, they are still unable to apply them at the proper time. In the present age, the beliefs of the people are bent on defacing both the personality of the Lord and His pure devotees in such a way that those who maintain attachment to the Lord and His devotees are seen

from a material perspective as being improper in their somewhat apparently higher all-is-one communist ideology. The *Bhāgavatam*, however, comes as a crushing blow to their stolid preservation of such false and godless beliefs. The next blow is the pure precepts and behavior exhibited by Mahāprabhu in His life. Many have forgotten or are unable to understand these facts. From their one-sided perspective, the verse: *tṛṇād api sunīcena* in regard to Vaiṣṇava behavior, means toleration of the materialistic devotees who blaspheme the pure devotees which demonstrates their lack of a bond of love for the devotees. This further verifies their laziness and indifference. Sometimes, in order to get some respect and prestige, one becomes indifferent even when the devotees and guru are blasphemed to the point of torture. To accommodate the materialistic persons while immersed in sense gratification seems to be their conception of Vaiṣṇava behavior. Śrīla Prabhupāda has smashed this kind of hypocritical thinking by his own pure example.

The scholar Gaura Govinda had compiled a book called *Pratīpera Praśn-
era Prati Uttara* and I managed to copy it wholesale. Śrī Yaśonandana took these books in order to pacify those averse to the Vaiṣṇavas. This handwritten book of 110 pages had been compiled in demy size and consisted of evidence from pure scriptures arrayed with proper logic, together with many references and facts. These books with questions and answers were later printed again by Daulatpur Prapanna Āśrama especially for the neophyte devotees whose faith was not very strong. A respected resident of Calcutta, Śrī Bhubaneswar Mukhopadhyaya, also helped to completely crush the false notions and beliefs of the opposing groups of that time by his written essays. Kuñja Dā used to go every day to 3 British Indian Street and cook at night for Prabhupāda who was staying there. I also used to go daily. Prabhupāda came from Shambhu Babu's house to Bhakti-bhavana in Ramabhagan. Previously, before he accepted the renounced order, Śrīla Prabhupāda used to wear a shirt all day long so that nobody was able to see his limbs. He also wore a pair of slippers. However, after taking the renounced order, he did away with both his shirt and slippers, always walking with bare feet

and just covering his body with his outer apparel. Trudging with bare feet at all the holy spots caused his perfectly manicured foot soles to be tinged with blood yet he persisted in walking in that fashion without the use of slippers. We were all amazed by his great austerities. Usually, during the months of Cāturmāsya, he slept on the floor and would also eat from the floor itself without the use of any utensils. In the raging heat of summer he would close the doors and perform chanting of the holy name throughout the day and night. As he returned from Puri a so-called ascetic named Mukunda Lal, wearing only a *kaupīna* (loincloth) came to see Śrīla Prabhupāda. The lifelong celibate Narahari Brahma-cārī who was then the temple commander also came to Śrī Caitanya Maṭha in Calcutta at that time. Gayaram Ghosh of Chandrakona, Medinipur, who later settled at Bow Bazar Lane, built the *samādhi* temple for the late Kṛṣṇa Dāsa Bābājī, a beloved disciple of Śrīla Bhaktivinoda Ṭhākura. By that invaluable service, the disappearance celebrations of Sripat Kṛṣṇa Dāsa and other similar important functions were thenceforth conducted there.

Chapter 4

Remembrance Occasion of Ṭhākura Mahāśaya at the Calcutta Theosophical Society

“The followers of Caitanya-deva sometimes declare that they feel ashamed to admit that they are followers because of the fact that even after the appearance of Śrī Caitanya there are still so many newer opposing beliefs prevalent in our country. We have not learned the message of Śrī Caitanya properly and for this reason new doctrines are being created in ignorance by others.” - Prabhupāda’s written works

The 80th appearance day celebration of Śrīla Bhaktivinoda Ṭhākura was hosted with great pomp in the house of the Theosophical Society at College Square on the 4th of September 1918. The respected Ray Yatidranath Chaudary M.A.B.A.L. was elected to chair the meeting. The head of Sanskrit College, Dr. Satish Chandra M.A. PhD, who was the first to speak, glorified Śrīla Ṭhākura Mahāśaya at great length. He mentioned how Ṭhākura Mahāśaya especially rejuvenated the pure Vaiṣṇava religion that had been propagated by Caitanya-deva in this era. He managed to pinpoint the exact location of the birthplace of

Mahāprabhu after great effort. During this time he had to tolerate slander for revealing the actual location of the holy birthplace at Māyāpur instead of the originally professed Navadvīpa Dhāma. The anger and oppression that he encountered was due to the vested selfish interests of those in opposition and even now this is going on. The actual reason for their discomfort was that there would be a dwindling of gains from their temples situated at other places, hence a blow to their livelihood. As he was immersed in such work I was at that time at Krishna Nagar. However, my house had to be reached only by traveling through Swarup Ganj where he was staying. Even then I could understand the magnanimity of his mind and his elevated position. He remained fixed and determined in spite of all opposition to his right efforts and preaching. He was always steady in the preaching of truth. His important contribution was the revelation of Vaiṣṇava religion to the educated class of people and discovering the exact location of the birthplace of Lord Caitanya.

Nagendranath Babu then spoke of the genius of Ṭhākura Mahāśaya and finally informed the audience that he completely agreed with whatever the previous speaker had spoken. After that Śrī Amulcharan Vidyabhushan spoke of how Ṭhākura Mahāśaya, imbibing both the philosophy of Bharata and Europe, had written many books as a result and that whatever interest that was shown by all the educated people was entirely due to him. Śrī Saral Chandra Agnihotri spoke at length about the complete lack of hypocrisy in the character of Śrīla Bhaktivinoda Ṭhākura. We also heard from Śrī Yadindranath Babu, Chairman of the Meeting, who appealed fervently to all the educated people, students and young people present that they should attempt to read *Śrī Caitanya-śikṣāmṛta*, *Jaiva-dharma* and *Śrī Kṛṣṇa Samhitā*, saying that such books were the cream of all the ancient books of the eternal religion. He added that some forty years ago the modern thinkers of that time did not understand the magnitude and depth of the Vaiṣṇava religion. The famous scholar Raja Ram Mohana Ray, after simply speaking with a few so-called learned people about the Vaiṣṇava religion, had painted

a rather deviant picture of the Vaiṣṇava religion which was in opposition to its true nature. Before this there had never been a book like *Caitanya-caritāmṛta* published in any other language of the world. The former few editions of this book had been completely defective in a myriad of ways. In fact, I first implored Śrīla Ṭhākura to reveal this book to the masses and he began to do so with commentaries and explanations. One Ram Narayan Vidyaratna of Barahampur had already published the first edition of the same book at that time. On noticing that Śrīla Ṭhākura had already published the first two parts of the book he pleaded with Ṭhākura Mahāśaya not to continue as he would not be able to sell his own books. Therefore, Śrīla Ṭhākura stopped the project after publishing the first two parts of *Śrī Caitanya-caritāmṛta*. Nevertheless, after some time, he began to reveal the message of *Śrī Caitanya-caritāmṛta* with his *Amṛta Pravāha Bhāṣya* commentary. If he had not preached this message of Śrī Caitanya in an exact way without change and conducive to that period I would never have been able to understand the message. I have seen famous intelligent people like Shishir Kumar Ghosh become attracted to the Vaiṣṇava religion by his mercy. Next, the chairman of the meeting handed the written books of Ṭhākura Mahāśaya to the secretary of the society, Śrī Ray Priyanath Mukhapadhyaya, Deputy Inspector General of Registration. Śrī Ray thanked him with gratitude upon receiving the books on behalf of the society and then remarked on the astounding writing genius of Śrīla Bhaktivinoda Ṭhākura. Ray Radhacharan Pal expressed his gratitude to Ṭhākura Mahāśaya and also thanked the chairman of the meeting.

Chapter 5

The Beginning of Calcutta Gauḍīya Maṭha

Śrīla Prabhupāda writes that the preaching of Gauḍīya Maṭha has been so forceful and revolutionary with an impact on the materialistic society at that time and that this can be only understood by spiritually attuned people. — Śrīla Prabhupāda

At Bhakti-bhavana Śrīla Prabhupāda had an intense desire to establish a preaching center in Calcutta. He had come from Bhakti-bhavana to reside in Māyāpur, but there he continued writing letters to Kuñja Dā, expressing his idea of a preaching center to be established in Calcutta. After the spate of letters, he arrived back at Bhakti-bhavana of Calcutta in the month of November 1918. One day, Śrīla Prabhupāda, leading myself and Kuñja Dā, walked to see the desired building for a center at 1 Ultadanga Junction Road. We walked from the junction of Varnawalayis Street and Bidhan Street and then turned northward from Varnawayalis Street. There again, walking south through a footpath, there was an important company named K. C. Sedand on our left which had a large car park with a towering veranda situated above the footpath on which

we were walking. We were walking practically under the veranda of the car park, when all of a sudden the huge veranda crumbled and fell almost right on us with a deafening sound. It was due to sheer incredible luck that the veranda did not fall right on top of us, missing us by just a minute fraction of a second. If we had moved ahead slightly by four fingers, we would all have been crushed. We later learned that the cause of this was that a motor vehicle had hit one of the foundation pillars which resulted in the veranda crumbling.

On that first day of trying to establish Gauḍīya Maṭha, was this omen a premonition to signify the divine hand in mitigating later years of strife that would occur in Gauḍīya Maṭha? Who knows? On the day of the establishment of the universal center for propagating the supreme truth, in its initial stages, Śrīla Prabhupāda spoke on verses that implied that many obstacles have to be faced in the cultivation of devotional service which is like a path strewn with thorns. In this exposition of spiritual truths, Śrīla Prabhupāda expressed that in order to preach the absolute truth one has to take the burden on our head of overcoming great difficulties on the path, even to the point of giving up one's life. Just as that unfortunate incident in the morning seemed to give a hazy inkling of one's future, I think Śrīla Prabhupāda was reminding us of our future struggles and thus hinting for us to be prepared.

After the examination of the house at 1 Ultadanga Junction Road was conducted, it was selected according to the opinion of Prabhupāda as the place where our preaching would be conducted without fail. The next day Kuñja Dā assigned himself in the agreement deed as the main tenant after paying 50 rupees which was the fixed sum of money to be paid every month. Śrīla Prabhupāda named the building Bhaktivinoda Āsana as the center of spiritual learning, and it was established in the month of November 1918. During festival occasions it was decided that when Śrīla Prabhupāda would come to Calcutta he would reside there and give spiritual discourses. Yet there was no independent body to meet the expenses of the Center. It had begun solely by the mercy of

the Ācārya and his intense desire for the establishment of a preaching center and thus began with empty pockets, so to speak. There were zero accounts at that time and the only way to maintain was simply by begging. Even that seemed impossible as no celibate monk, renunciate or individual had been conducting such collection for the sake of preaching the divine message. It was for this reason that Kuñja Dā had no option amongst the householder devotees but to take the burden on his head although earning a paltry wage in the Government Service. On the one hand there was Śrīla Prabhupāda with intense spiritual desires in his individuality, and on the other hand was the unflinching mood of service to guru exhibited by Kuñja Dā, whose heart was burning with an incomparable enthusiasm for preaching the holy name. There was always an ocean of bliss and hope when they met. This was the impetus for the foundation of the establishment of Gauḍīya Maṭha, the place for conducting the greatest sacrifice by means of chanting the holy name.

In the beginning, as per the plan of Kuñja Dā, householders such as Śrī Jagdish (later named Tīrtha Mahārāja), Paṇḍita Haridasa B.A, M.A. and Yaśonandana, along with Kuñja Dā, allotted themselves specific areas on the bottom floor for staying separately with their families. It was decided that Prabhupāda would reside solely on the second floor. On the top floor was a large veranda and on all four sides were huge walls in a somewhat circular formation. The top floor of the steps was earmarked to be the place where Prabhupāda would take his meals. Some householder devotees took turns meeting the cost of rent of 50 rupees per month that had to be paid. Above the second floor where Prabhupāda was set to reside was the top floor that would be rented out to Bhagavat Press. For various reasons, the householders would sometimes be unable to pay for the expenses as promised in time so Kuñja Dā, unwittingly, had to meet the expenses. Even the rent of the floor of Śrīla Prabhupāda was sometimes given by him and for that reason he was forced to take loans from his friends and relatives to pay all these expenses; not that he was ungrateful to all those who had helped him in this way. Besides that, he would invite some of the initiated household-

ers and sannyāsis of Prabhupāda to his house for meals and even give them money as charity. To serve and fulfill his guru's wishes was Kuñja Dā's aim and with that goal in mind he became burdened with debts but still continued his service to his godbrothers irrespective. Service to his guru and the desire to preach his glories was always burning in his heart and thus all sorts of material distress, unhappiness, poverty and material wants were unable to disturb him in any way.

The third disappearance day of Gaura Kiśora Dāsa Bābājī was held in the terrain of his *samādhi* at Kuliya before Bhaktivinoda Āsana was formally established on the 27th of Kartika 1918. Many devotees from all parts of Bengal came and there was a large crowd in attendance. On the fourth day ordinary and poor people were sumptuously fed with the distribution of sanctified food. Later that year on the 10th of the month of Agrayana, Vanamālī Dāsa Adhikārī conducted the rites for his departed father in his house at 3 1/2 Ultadanga Junction Road, Calcutta. The rites were performed according to *Hari-bhakti-vilāsa* on the eleventh day after departure as per the rule, and then sanctified food was offered to all the guests. Śrī Gaura Govinda Vidyābhūṣaṇa was elected to perform the rites as the head priest by the instruction of Śrīla Prabhupāda according to the Vaiṣṇava norm. On that occasion Śrīla Prabhupāda, being present, appealed to all to lead one's life according to the Vaiṣṇava code and the prescribed devotional book *Sat Kriyā Sāra Dīpikā*. It was not that practicing these smārta rites was offensive or against Vaiṣṇavism but by performing rites in such a manner one is forced to see one's forefathers condemned to having a ghostly *preta* body which means not affording them the proper respect. To see one's departed as ghostly and to attempt to offer them flesh as meals which are relished by such ghostly entities is detrimental for the son. Factually, all such classes of scriptures were written to bewilder the atheistic class of people. The duty of mankind is to take to the scriptures in the mode of goodness and all that is defined under the divine *varṇāśrama* system.

On that day the late Vipin Bihari Gosvāmī Bagna Paraya, who settled in Kumartuli with his sons Lalita Ranjan Gosvāmī and Gaura Govinda Gosvāmī, along with Śrī Ramachandra Gosvāmī who settled in Kansari Para; Purnananda Gosvāmī; the late resident of Benchi, Nilakanta Gosvāmī and Śrī Ananta Dev Gosvāmī of Baghbazar were all in attendance at the house of Vanamālī Prabhu and somberly witnessed the Vaiṣṇava rites of honoring the sanctified foodstuffs that were served to the guests. All the devotees together performed congregational chanting of the holy name on that occasion of performing rites for the departed. The other devotees that were present were Śrī Sitanath Nanda, Śrī Hari Das Chakravarthi, the late ManiMadhav Mitra, his son the late Śrī Vipin Vihari Mitra, Śrī Haridas Nandi, Śrī Sakhicaran Raya, Śrī Gaura Hari Datta, Lalita Mohan Das, Śrī Lalita Prasad Datta AM. AR. A. AS, Śrī Paramānanda Brahmācārī Ācārya, Śrī Yaśonandana Dāsa Adhikārī, Śrī Haripada B.A., Śrī Nityānanda Dāsa Brahmācārī, et al. Other than that Śrīmad Bhakti Pradīpa Tīrtha, Kuñja Dā and I were also present.

On the occasion of the establishment of Bhaktivinoda Āsana, the English daily newspaper *Bengali* published an extract as follows, dated December 3rd 1918:

“His Holiness the celebrated Tridaṇḍi Svāmī Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura of Śrī Māyāpur (Nadia) has recently set up Calcutta Bhaktivinod Asana at No 1 Ultadanga Junction Road Gouribari (near the Paresh Nath Temple) with some devotees for the preaching of true Vaiṣṇavism and to guard credulous people against the false doctrines which for some time have been passing under the garb of the Vaiṣṇava faith due to the popular ignorance of Vaiṣṇava philosophy. His Holiness will always receive sincerely inquisitive visitors at the above address and explain to them and discuss with them what is really the most reasonable form of religion for the people of the world.”

Similarly, the following extract was published by the newspaper *Amritabazar Patrika*:

“At 1 Ultadanga Junction Road, Calcutta, Srimat Tridaṇḍi Svāmī Bhakti Siddhānta Sarasvatī Ṭhākura, successor of Srimad Bhaktivinod Thakur and founder of the Sri Mayapur temple has recently founded the Calcutta Bhaktivinod Asana. Here, ardent seekers of truth are listened to and solutions to their questions are advanced from a most reasonable and liberal shastric point of view. The day is divided into distinct periods during which the respective branches of the shastras viz meetings consisting of the Vedas, Vedāṅgas, Vedānta, Śrīmad-Bhāgavatam, Smṛtis and standard treatises on bhakti are cultured by the devotees in the constant presence of His Holiness the Swami.”

Chapter 6

Preaching in the Districts and the Visit to Maheshpur

Paramānanda Vidyāratna, Śrī Haripada Vidyāratna, Śrīmad Bhakti Pradīpa Ṭhākura, Śrī Gaura Govinda Vidyābhūṣaṇa, Śrī Niṣkiñcana Maulika, Śrī Viṣṇudāsa, Śrī Haripada Dāsa Adhikārī and Śrī Ācārya Dāsa along with others. In the late afternoon of that Monday after being invited to an esteemed English University, Śrīla Prabhupāda spoke publicly regarding the Vaiṣṇava religion as the eternal religion. Kotacandrapur is usually six miles from Maheshpur by river but traveling via the difficult land route, the distance comes to nine miles. The village of Maheshpur is about thirteen miles east of the Majdia station by rail. In the past this village was under the Nadia district but presently it is classified under Yasohar. On Tuesday, December 30th at 8 am our party reached the devotional place of Śrī Sundarānanda Ṭhākura, one of the 12 *gopālas* of Nityānanda Prabhu. Immediately upon arrival Śrīla Prabhupāda commenced to give discourses. After honoring the sanctified food distributed, we followed Prabhupāda to have a glimpse of the ancient temple cum former quarters which was now covered by jungle and totally uninhabited. One of the deities was

at Saidabad while the other deity was relocated to another location in the village. The name of that local deity was Śrī Rādhā-vallabha Jiu. In the hall of the temple a meeting was convened where Śrīla Prabhupāda spoke about pure devotion and the higher mellows of devotion.

The following day, on Wednesday, December 31st, Śrīla Prabhupāda with Śrīmad Bhakti Pradīpa Ṭhākura and Śrī Haripada Babu, went again from Kotacandrapur to the house of Śrī Priyanāth Mukhopādhyāya Vidyā Vācaspati at Mamunsiya Village where chanting of the holy name was conducted. In the evening of the same day, Prabhupāda returned by train at 7:37 with the party, reaching Yasohar at 11 pm. The next day there was chanting of the name with discourses at the house of Rai Bahadur Mahāśaya and the local doctor Śrī Vasant Kumar Bandopādhyāya L.M.S. At the program, Prabhupāda gave valuable instructions, starting at 2 pm and continuing throughout the whole day, to Dr. Dharaṇī Babu, lawyer Vijay Babu and many other respected people. Later, returning to the house of Dr. Vasant Babu, he gave instructions to his cousin Śrī Candra Bandopādhyāya, Manager of Naldanga Raja store then mercifully visited the house of Śrī Satish Candra Viśvās. On the 1st of January we returned to Calcutta by the evening train.

On Thursday, April 1st he went to Harinarayanpur-Sivapuram Village in Kushiya, about nine miles away from Calcutta, on the invitation of Mukunda Vinoda Dāsa. Accompanying him were 14 people from Calcutta and 5 others from Ranaghat. On the 2nd of April, which happened to be Good Friday, there was a spate of meetings conducted by the Viśva Vaiṣṇava assembly for a continuous three days in the village of Shivapur. Every day Śrīla Prabhupāda would speak *hari-kathā* to the people gathered there. He especially spoke about the divine *varṇāśrama* system. With him were the devotees Śrī Kuñja Dā, Paramānanda Prabhu, Bhakti Pradīpa Ṭhākura, Haripada Adhikārī and Haripada Vidyāratna, as well as distinguished devotees from Bhaktivinoda Āsana such as the high court official Śrī Satish Candra Bandyopādhyāya, Yasohar lawyer,

Satish Candra Viśvās B.A. L.L.B. and others who were present in spite of their duties. Somewhere in the year 1919-1920 Śrī Tinkari Nandi of 13 Tanti Bagan Lane, Calcutta arranged to establish the service of the Gaura-Viṣṇupriyā deities situated at the adjacent land of Yogapīṭha of Māyāpur for the pleasure of the devotees and public. Also, a deep pond was excavated nearby named Gaura Kuṇḍa. For that exceptional service he earned the title of Bhakti Surṭ as a gesture of appreciation from the Navadvīpa Dhāma Propagation Society.

Chapter 10

The Gathering at Kumilya Kāśīm Bāzār

Here is the explanation of the verses of *Upadeśāmṛta* where it states how people bewildered by Kali give instructions on impersonalism in the garb of a devotee. Trying to enjoy as a master, one who gives up devotion to Kṛṣṇa attempts to enjoy impersonating Him as a master. Under the flag of devotion to Gaura, he takes the garb of an Āula, Bāula, Neḍā, or Sahajiyā Kartābhajā indulging in material enjoyment against the precepts established by Gaurāṅga. Some may claim to be the incarnation of Gaura. Others claim to be a guru, saying that one has to worship me on my terms which are women and wealth. Hence, they completely nullify devotion to the Lord by the shallow imitation of the highest mellows of devotion, all under the influence of Kali. The Sakhi Bhekī group who claim to worship Gaura are simply immersed in gross materialism in their false exhibition and caricatures. – Commentary on verse of *Upadeśāmṛta*

A huge meeting was held from the 1st to 10th of April at Kāśīm Bāzār where all the members of the Viśva Vaiṣṇava assembly were invited to

attend. The Vaiṣṇava assembly, professing the excellence of their organization, posed several questions to the Kāśīm Bāzār group under the leadership of King Manīndra Candra Nandī. They required that the answers be supported with evidence from the revealed scriptures. The chairman of the said group elected for that year was King Manīndra Candra Nandī Bahadur. He was a person endowed with immense good qualities and he too was interested in knowing the answers to the questions. He elected a Vaiṣṇava paṇḍita from their group to answer these questions. Nevertheless, even under the pressing request of the king, the paṇḍita was unable to answer the questions. For that reason the questions were again reprinted in the newsletter *Sajjana-toṣaṇī* 23/1 and 2, mentioning that since the group was unable to answer these questions it was therefore of paramount importance for the masses to understand these points. The editor was therefore compelled to review this matter.

To the most respected Sir Manīndra Candra Nandī, King of Kāśīm Bāzār,
Bhaktivinoda Āsana, April 1st 1920

We have received your gracious invitation letter and program. Hereby, we are presenting these questions for the perusal of your scholar and other Vaiṣṇavas present and would be thankful for clear answers to our queries as quickly as possible. All these questions can be discussed with the members of our assembly.

The servant of the servant of the Gauḍīya Vaiṣṇavas Śrī Priyanāth
Mukhopādhyāya Vidyāratna Kavibhūṣaṇa Haripada Vidyāratna Kavibhūṣaṇa Editors

THE SEVEN QUESTIONS

1st question: What is the necessity of writing Śrī twice before a word? If for instance the Śrī is placed after the word 'Gauḍīya' or before the word 'Vaiṣṇava' is that possible or what is the difficulty of doing so?

2nd question: The year 438 Caitanya is written in the Christian fash-

ion. Will this practice carry on until the last end of the Bengali year of 1325? From the date of the appearance day of Śrīman Mahāprabhu is it proper to write according to the format of the usual established brahmanical method?

3rd question: If the king of Kāśīm Bāzār is an initiated Vaiṣṇava then, because the brāhmaṇa is the guru of all the castes, it is quite in order if he takes the position of chairman of the esteemed assembly in accordance with the scriptures. Otherwise how can the brāhmaṇas be members of the elevated assembly if the guru is a śūdra? My additional question is whether devotion is the sole qualification to be chairman or is there any other qualification?

4th question: There are different expressions of loving moods and pastimes from separation to final meeting. Can you give a list of the different liberated souls whom we can approach to hear the expressions of these various moods and loving pastimes which transpire? How can the Vaiṣṇavas protect the servants or ordinary devotees who may be implicated in hearing these topics from unqualified sensual individuals? Then again we have seen Ṭhākura Mahāśaya warning not to reveal their devotional expressions to anybody and everybody. Śrīla Jīva Gosvāmī in this regard has commented that until our heart becomes purified by hearing and chanting then only can remembrance of the Lord's qualities take place and enable us to realize Him. So for whom did Jīva Gosvāmī write this verse? The *apa-sampradāyas* or false successions are many such as Āula, Bāula, Kartābhajā, Devaveśa, Ativādī, Gaura Nāgarī, Sakhi Bhekī, Smārta, Nava Gaurāṅga Vādī, Saṅgaī, Prabhu Santāna, Pāgāliyā, Dādā-Mā sampradāya and many others in the fold of so-called 'Hinduism'. Are they all not termed Vaiṣṇavas? Is it not our understanding that all the living entities are Vaiṣṇavas? However, the fact is that only those who are Gauḍīya Vaiṣṇavas under the banner of Rūpa Gosvāmī can actually be termed as such and no one else. What is your opinion on that matter?

5th question: Do you consider chanting with offenses as actual chant-

ing of the name and is the shadow name also considered chanting? Do you believe the saying that unless one is freed from offenses there is no question of the wealth of pure devotion? Is it that the name chanted with offenses only gives meager results? By considering the differences between the name and the Supreme Lord and equating pious work to chanting of the name, do you know that such is an offense?

6th question: Are those who barter or profit materially from giving the name or speaking the holy Bhāgavata simply for the sake of accumulating wealth, women and prestige, to be considered Gauḍīya Vaiṣṇavas? Are those who pay money to study or teachers who collect a salary Gauḍīya Vaiṣṇavas? Does it accord with scripture to support such people by utilizing the wealth of the pure devotees while furthering one's own prestige?

7th question: Is it proper for the Gauḍīya Vaiṣṇavas to mix profusely with those who are immersed in sense gratification and who strive to accept titles in their educational exams? What benefit can be attained by the Gauḍīya Vaiṣṇavas engaged in such endeavors?

Chapter 11

The Establishment of Gauḍīya Maṭha Before and After

‘Back to God and back to home’ is the message of Śrī Gauḍīya Maṭha. To arrest the pervertedly current tide of the adverse world is the seemingly unpleasant duty of Śrī Gauḍīya Maṭha.

Kuñja Dā now became deep in debt due to the various mounting expenses of Śrī Bhaktivinoda Āsana, together with providing lodging facilities for the devoted servants of Śrīla Prabhupāda when they came to Calcutta. He also had to spend money for other timely facilities on the arrival of these Vaiṣṇavas. His meager earnings from working at the post office were hardly enough to meet all the increasing expenses incurred. There was also the possibility of being charged as a deceitful person because of not being able to repay the loans. Kuñja Dā did not reveal all his efforts in maintaining the Maṭha that led to his being debt-ridden. He did not want others to know that he was staying with the saintly devotees. One day in the month of May 1920 he left the Maṭha to earn all the money needed to repay his debts.

In that same month also, I left all my material possessions and took

complete shelter of Śrī Caitanya Maṭha. Some months before it transpired that Śrīmad Bhakti Pradīpa Ṭhākura had become a widower. At that time, Narahari Brahmācārī of Śrī Caitanya Maṭha, together with the valuable advice of Mukunda Vinoda Dāsa, had managed to construct the Rādhā Kuṇḍa there. Śrīpāda Paramānanda Prabhu Brahmācārī was able to meet the expenses of the Maṭha with the money earned from running Bhāgavata Press. On the one hand there were some persons posing as friends of Kuñja Dā, but when they observed his service mood and enthusiasm in preaching pure devotional service, and in return the affection that was bestowed on him by Śrīla Prabhupāda, made all of them intensely envious of him. Kuñja Dā ignored all of them with great tolerance. Various people used to speak many unkind words that struck his heart but, being a treasure house of tolerance, he would not speak about this to anybody. On observing all this, I became overcome by his extraordinary demonstration of forbearance.

On that Wednesday, the 19th of May, Śrīmad Bhakti Pradīpa Ṭhākura, Śrīmad Narahari, Mukunda Vinoda, the newly arrived Paramānanda Prabhu from Krishna Nagar Bhāgavata Press and I were all discussing spiritual topics with Śrīla Prabhupāda while standing in front of the newly half dug out crevice of Rādhā Kuṇḍa when a telegram for Prabhupāda arrived from Calcutta. The news was that Kuñja Dā had left for Bombay on the 18th of May without informing anybody. On hearing this news, all of us became struck as if by a thunderbolt due to its severity. That night all of us meditated on the exquisite qualities of Kuñja Dā and were overcome by emotion with tears running from our eyes. Prabhupāda, not seeing the main pillar of his pure devotional preaching efforts, was sad and there are no words to express the acute pain that he felt. At the time when Kuñja Dā was present, the owner of a warehouse at Ultadanga named Śrī Madan Mohan Dāsa arranged a program at his house through Kuñja Dā. One Lokanāth Dāsa Adhikārī who had a wood business running in Jalpaiguri made the effort to sponsor a book about *daivi-varṇāśrama* complete with all scriptural references.

After Kuñja Dā left Calcutta, our devotees, following Prabhupāda, left to go to Karimganj for preaching. On the 22nd of May Śrīla Prabhupāda went to Khulna (now in Bangladesh) to reside at the house of the official superintendent of the High Court, Śrī Satish Candra Bandyopādhyāya. Arriving there, Śrīla Prabhupāda, with Bhakti Pradīpa Ṭhākura, spoke about the eternal religion. I was of the opinion that many people could not grasp the actual content of his speech. On the 24th of May Śrīla Prabhupāda went with the devotees to the house of Madan Mohan Dāsa in Karimganj. Before the journey to Karimganj by steamer from Sindhaya Ghat Steamer Station, Vinoda Bihārī Brahmācārī and Kṣīroda Bihārī, without themselves partaking of any food, spent the whole day engaged in preparing food for the devotees. Even Madan Mohan, who was not in the least bit selfish, took the brunt of all the expenses for the travel of forty-five devotees to his residence. The chanting, coupled with spiritual discourses, continued for about a good four days in Karimganj. With Śrīla Prabhupāda delivering speeches the whole of Karimganj became transformed with discussion of the topics of Lord Hari at every moment. Śrī Yogeś Candra, alias Yogānanda Brahmācārī, the nephew of Śrī Satish Candra Mukhopādhyāya from Madhapur Village, came only once with another individual to see Śrīla Prabhupāda. Later I heard that he became a follower and worshiper of an apotheosis sect and went on to reside with his wife at the house of his uncle in Khulna.

Śrīla Prabhupāda came back to Māyāpur from Karimganj via Baradiya. While in Baradiya, Prabhupāda heard from Kuñja Dā's household that he had gone to Bombay. Śrīla Prabhupāda then returned to Calcutta after spending some time in Māyāpur. On the 19th of May, after receiving a telegram from Śrī Sanātana Brahmācārī of Lohagara, we set out for Lohagara accompanied by Śrīmad Bhakti Pradīpa Ṭhākura, Śrī Haridāsa Muni and Śrī Priyanāth Mukhopādhyāya. We followed Śrīla Prabhupāda from Karimganj by a steamer named Anka on the Khulna route. At Baradiya we had to change the boat where we took leave of our venerable Gurudeva and proceeded to Lohagara. There was a large

meeting convened there at that time but we learned that some tantric renunciates were delivering spiritual discourses there. Hearing this we were not very keen to participate because those sadhus, together with their practices, were deviant in character and completely contradictory to the pure standards of our guru and Śrīman Mahāprabhu. Further, all their teachings were false and contradictory for sincere aspirants of truth and were never able to grant auspiciousness in any way to anybody.

Mahāprabhu chastised Mukunda for his whimsical dalliances with the impersonalists and especially regarding this era where everything is viewed on an equal platform. This signaled the holy appearance of Śrīla Prabhupāda to establish the effective path of unalloyed devotion. At first I had the notion that there was a possibility that some sincere person of Mahāprabhu might perhaps take the seat of Chairman or might even be able to speak something palatable for our hearing. I perceived, however, that the speakers were of the type who considered that the name is not eternal and who kept equating the name to some kind of pious activity or thinking of it as just ordinary syllables. We promptly left for the house of Śrī Sanātana Brahmācārī. There I took the opportunity to explain spiritual topics accordingly, after mentally placing Prabhupāda as chairman of the occasion. The following day, after conducting congregational chanting in the town, we went to the house of the impersonalist professor, Dr. Mahendranāth Brahmācārī. His faith became so enhanced after hearing the recitation and detailed explanation of *Prākṛta-rasa-śata-dūṣiṇī* of Prabhupāda by Śrīpāda Bhakti Pradīpa Ṭhākura, that he vouched that he would definitely come again to Śrī Bhaktivinoda Āsana to meet Prabhupāda.

That night, on the 19th of May, we finally arrived back at Krishna Nagar Bhāgavata Press to the lotus feet of Śrīla Prabhupāda. During the months of May and June, Śrīla Prabhupāda began to finish the translations of *Bhakti-sandarbhā* while staying at Caitanya Maṭha. It was at this time also that he completed the song *Duṣṭa Mana! Tumi Kisera*

Vaiṣṇava? to illustrate how a devotee should conduct his devotions so as not to fall victim to the lures of women, wealth and false prestige. This song was later published in *Sajjana-toṣaṇī* 23, Section 2, page 37 under the name *Nirjane Anartha*.

In the year 1920, from the 2nd to 6th of Aushadha (June), the servitors of Caitanya Maṭha observed the disappearance day of Śrīla Bhaktivinoda Ṭhākura, at Svānanda Sukhada Kuñja according to the instructions of Śrīla Prabhupāda. The late Sītānāth Bhaktitīrtha from Siuri with Śrī Vasant Kumar Bhakti Ashram and others were also present. At that event we heard the news that in the afternoon of June 20th, Rajarsi Vrajendra Kumar Raya left his body in the presence of Śrīla Prabhupāda while chanting his guru's name again and again, thus warranting his mercy. Just three days after this event, Mata Ṭhākuraṇī attained the eternal world on the 23rd of June, Wednesday morning at Rama Nagar Bhakti-bhavana in the Holy Dhāma. Later, on the 5th of July the *śrāddha* ceremony was observed with the distribution of *mahā-prasāda* according to the dictates of *Hari-bhakti-vilāsa*. Devotees such as Śrīpāda Bhakti Pradīpa Ṭhākura, Haridāsa Muni, Haripada Babu and Paramānanda Prabhu attended her last rites at Bhakti-bhavana and engaged in chanting the holy name there. At that time, I was suffering from painful boils and so was unable to attend that function.

Previously, Śrī Narottam Dāsa Adhikārī worked with Yaśonandana Prabhu at the Lilaram Company of Calcutta which was dealing in the sale of ornaments. Later, he obtained a job in the commercial stores of Clive Street run by Śrī Satish Babu, a resident of Murari Pukur. The scholar Haripada Vidyāratna, after getting an M.A. degree in English Literature, completed his final exam paper in July and managed to get the post of Headmaster at the Photal school the first week of August. Śrīla Prabhupāda was on the verge of completing his book called *Brāhmaṇa o Vaiṣṇava* which was published only a long time after that. Before Kuñja Dā left for his house, Haripada Vidyāratna, Śrī Yaśonandana, Narottam Dāsa Adhikārī, Haridāsa Muni and others

were residing at Śrī Bhaktivinoda Āsana. At the time of Kuñja's leaving, Śrī Amulya Kumar Sarkar would visit Prabhupāda on and off. Later he took initiation and was given the name Adhokṣaja Dāsa. He was working as a clerk in the military engineering section while residing in Khidirpur. Upon his arrival at Bhaktivinoda Āsana during the end of July, he began to engage in the unflinching service of Śrīla Prabhupāda and Gaurāṅga with mind, body and soul.

After Kuñja Dā's departure, Sriman Samvit Brahmācārī began his education at an ordinary school on the advice of Śrīpāda Bhakti Prādīpa Ṭhākura. Śrīpāda Paramānanda Prabhu used to often buy many necessary items and send them to Kuñja Dā while he was at his house. Due to the wishes of Kuñja Dā, I too bought a copy of *Govinda-bhāṣya* and sent it to him. He used to study all these philosophical books together with the Gauḍīya Vaiṣṇava books in his house. After Kuñja Dā's leaving, all the services in the Maṭha were divided solely between Śrīpāda Paramānanda Prabhu, Yaśonandana Prabhu, Mukunda Vinoda and Srimat Samvit. Just before that, one of Prabhupāda's disciples, due to some bad action, left the Maṭha to join a group that was against the path of pure devotion. His colleague, who likewise claimed to be one of Prabhupāda's disciples, followed in his footsteps on the road to perdition. I was with the rather austere Vaiṣṇava Dāsa at that time at Krishna Nagar Bhāgavata Press.

Before the supposed grand festival, Śrīla Prabhupāda had requested Vanamālī Poddar to give his western Whyler Horse Carriage as a loan in the service of collecting alms for some time to meet the expenses that would be incurred during the festival. The adamant Vanamālī, being materially attached, was quite reluctant on that score. The astonishing part of the scene was that later a horse and carriage was donated to the Ultadanga Maṭha for the service of the Lord. In spite of Vanamālī not willing to give his carriage, a gentleman who was dealing in such carriages named Hardvar Das from Dharmatala kindly furnished a rather feeble old horse together with a carriage and a 154 rupees donation

that somehow covered our one month's rent. Actually, approaching high class people of noble ancestry in the manner of ordinary beggars only met with their disdain and resulted in our being branded as resourceless. Therefore, they would even counter our arguments on the absolute truth. Just as specially trained female elephants are used to trap wild elephants, similarly, educated proud wealthy people have to be approached with care by first nurturing their own beliefs gradually so they can be attracted to our highest philosophy. One who understands the importance of service to the Lord is always engaged in service to the Lord in all situations. In contrast, those who only want to exhibit their external renunciation in order to obtain some false prestige from the gross sense-enjoyers, their so-called mood of service adds up to only how much sense gratification can be obtained by such efforts. This is the reason that in the journal of Gauḍīya Maṭha called *The Gauḍīya*, the verses by Rūpa Gosvāmī regarding actual renunciation and false renunciation are quoted time and again, demonstrating the formula for the devotees to correctly cultivate pure devotional service.

On the 1st of August, Prabhupāda personally went out to collect alms from all classes of people irrespective of whether they were rich, poor or educated. First he approached Sir Dev Prasad, then Chief Editor of *Amrita Bazar*, the late Moti Babu and also Piyusa Babu, Paṇḍita Śrī Vaikuṅṭha Ghosala, the late Tinkari Nandi Mahāśaya with his son hailing from Enta Nivagam, and invited all of them for the oncoming anniversary of Bhaktivinoda Āsana. That day, the Sanskrit College professor Dr. Mahendranāth M.A. Ph.D., in spite of being an impersonalist in his faith, came there to the Āsana and listened to Prabhupāda for about 2 hours. At that time, landowner Śrī Satish Candra Vasu, being inspired by the enthusiasm and natural benevolence of his close friend, Amulya, came to the Maṭha to hear topics of Hari. He was a renowned businessman from Calcutta in the exalted lineage of the Vasu clan. On hearing discourses from Prabhupāda he became attracted and, astonishingly, a sudden total change in his life and character occurred. In

fact, from the very beginning, he utilized his mind, body, words, intelligence, wealth and, together with his soul, endeavored to enhance the preaching of pure devotion. Usually, when an organization is large and functional many will demonstrate empathy. In those earlier stages, however, the devotees depended completely on whatever they earned by begging, simply depending on the mercy of Śrī Guru. The way in which Satish Candra enthusiastically engaged in the favorable cultivation of devotional service at that time is a chapter worthy of description in the history of Gauḍīya Maṭha.

On Monday, the 6th of September 1920, the deity of Gaurāṅga and small deities of Gāndharvikā-Giridhārī were established at the Maṭha. This deity of Gaurāṅga had the effect of being able to transform the minds of the atheists, making them attracted to Gauḍīya Maṭha by spreading auspiciousness in all directions. At that time, there were very few devotees who were engaged in begging for the temple, yet somehow the service of Lord Gaurāṅga was managed. As usual, at the start of the yearly festival of Bhaktivinoda Āsana, there were readings of scriptures, discourses to the public and congregational chanting. The roof in front of Prabhupāda's room was specially covered for that occasion. In the second week of September, Rajababu Damodar Barman came to the Maṭha. By his kind donations others followed such as Madan Mohan Barman, Harerāma Goyānkā Bahadur, who settled in Bara Bazar, the late renowned magnate Harakiṣeṇa Bhattar who also settled in Bara Bazar and likewise other Marwari gentlemen contributed greatly to this anniversary festival of the Śrī Bhaktivinoda Āsana. As done previously, Bhakti Suṛt Mahāśaya and Banki Bihārī Poddar from Tola had also given contributions.

In Calcutta, by the desire of Prabhupāda, Paramānanda Prabhu with a few close godbrothers was helping in all respects to establish a printing press. Nevertheless, Amulya Prabhu with his family, together with Satish Prabhu, substantially helped in securing contributions by manifold means, thus becoming the object of glorification of all. Preaching,

combined with collecting funds for such ventures, gradually began to increase. For two continuous years Viṣṇu Babu from Khulna (Bangladesh) came to Calcutta for the festival of Śrī Bhaktivinoda and engaged in some six to eight hours of non-stop chanting which delighted Śrīla Prabhupāda and all the devotees who heard the melodious chanting. However, that year, due to mounting material and family commitments, he arrived during the last week of the festival with his chanting group but still managed to collect different commodities for the purpose of the festival. Śrī Haripada Vidyāratna from Ghotal came on the ordinary day of the festival. Until recently the appearance day festival of Bhaktivinoda Ṭhākura was usually celebrated with the different community leaders elected as Chairman along with different distinguished speakers from the society. That old custom was stopped that year and became inaugurated in a more pliable spiritual mood by Śrīla Prabhupāda solely at Bhaktivinoda Āsana itself. The Viśva Vaiṣṇava assembly printed its yearly description of events in English along with *Gītāvalī* in Bengali and this was distributed during the festival. Śrī Haripada Babu was put in charge of translating the periodic newsletter into English.

Chapter 12

Preaching by the Renunciates Through the Medium of Books

One who fearlessly preaches the Supreme Truth for hundreds of years, even for hundreds of *yugas*, might be able to help someone understand that Supreme Truth. Without dispensing gallons of blood in such tireless efforts, there will be no one to understand the Supreme Truth. - Śrīla Prabhupāda

On the appearance day of Śrīla Bhaktivinoda Ṭhākura, September 25th 1920, the king of Kāśīm Bāzār, Sir Manīndracandra Nandī came to No.1 Ultadanga Junction Road Gauḍīya Maṭha to hear some valuable instructions from Śrīla Prabhupāda. He pleaded incessantly for Prabhupāda to come again to his residence at Kāśīm Bāzār, saying, “The last time you came to my house you fasted for the four days you were there which I learned from my servitors. I am convinced that I have committed a great offense at your feet. Even though this was only hinted to me at the time, I have accepted my mistake. Now you should definitely come one more time to Kāśīm Bāzār.” The king went on to say that presently there was a lack of a proper spiritual encyclopedia in Vaiṣṇava soci-

ety and that if such an encyclopedia could be properly furnished by Prabhupāda with the proper details he would be ready to meet all the expenses. Prabhupāda simply replied that the next time he would go to Kāśīm Bāzār all these matters could be discussed in detail. That day, in the afternoon, Śrī Dev Prasad, Raya Rādhācaran Pal, the landowner Ray Yatīndranāth Chaudhary from Toki, who settled in Varāha Nagar, and other respectable people all listened intently to Prabhupāda for a long time.

The next day Śrīla Prabhupāda mercifully went to the house of the king on Upper Circular Road, Calcutta. He was accompanied by devotees such as Śrīmad Bhakti Pradīpa Ṭhākura, Śrī Haripada Vidyāratna, Śrī Viṣṇu Babu, Ācārya Śrīpāda Paramānanda Vidyāratna and others. The king respectfully welcomed Prabhupāda, placing him on a nice sofa while he himself humbly sat on the lower ground. The king then remarked, “The perfect singing of yore is now lost and there is a lack of qualified renunciates to preach the eternal message. Amongst your followers is the scholarly Śrīmat Jagadīśa Pradīpa Vidyāvinoda who is a renowned preacher while Śrī Viṣṇudāsa and Śrī Haripada are capable of singing properly the melodious songs sung by our Vaiṣṇava ācāryas such as Śrīnivāsa Ācārya. Firstly, they can be sent to Vṛndāvana where they can study the art of proper classical music. I am therefore ready to offer all these three individuals whatever they need to properly execute these functions.”

After hearing the king’s suggestion, Prabhupāda began to explain to him the differences between a mediocre paid reciter of the scriptures, a singer and a preacher, especially in comparison with the unalloyed devotee preachers of Gauḍīya Maṭha, and did so until the meaning of those differences began to dawn on the king. Finally, he affirmed that an actual devotee does not demand remuneration for his services and those who do are not devotees. He then requested the king to read about this subject matter which had been published in the *Sajjana-toṣaṇī* newsletter, 20th section, 7th and 8th editions. In front of Prab-

hupāda and the devotees I explained to the king that while studying at Berhampur College for a diploma I was able to stay at his retreat hostel for sometime by his mercy. At that time, I was hankering for the association of the Vaiṣṇava devotees. Materially speaking, the paid workers were very qualified and, by their sheer expertise, could probably bear the name of Vaiṣṇavas. However, frankly speaking, none of them could ever be one's benefactor or well-wisher. Nonetheless, by the mercy of Mahāprabhu and with some great fortune, I was able to attain the lotus feet of a spiritual master. Mahārāja Bahadur accepted the truth of my statements at that time. I had vigorously pronounced my words in a loud voice while reminding the king of all of this.

After the yearly festival at the Āsana in Calcutta, there was a program at Krishna Nagar Town Hall where Śrī Haripada M.A. translated a speech of Prabhupāda regarding Vaiṣṇava *darśana*, in his presence and in English. Śrīla Prabhupāda was also intent on setting up a preaching center in Dhaka to facilitate pure devotional preaching all over East Bengal. At the end of the month of Bhādra, Bhāgavata Press, consisting of Paramānanda Prabhu and Haripada Brahmācārī, was busily engaged in printing the voters list of the selection of the new law assembly in Bengal. The money earned from such publications contributed to the service of Māyāpur Temple and for the publishing of devotional literature for preaching. The following is an appeal letter written by Śrīla Prabhupāda for a generous contribution to maintain Māyāpur Yogapīṭha Temple, and this appeal letter with his name was distributed to devotees in various districts of Bengal.

Śrī Māyāpur Temple 20th of Aushadha 1327

My Sincere Appeal to All the Respected Vaiṣṇavas:

The unbroken service of Śrī Gaurasundara and Śrī Rādhā-Mādhava has been running continuously for about 28 years at the birthplace of Śrīman Mahāprabhu in Yogapīṭha. The site of the advent place of Mahāprabhu and the yearly festival are being maintained by the

present Navadvīpa Dhāma Propagation Society to enhance the propagation of this Śrīdhāma Māyāpur. For the past 20 years the king of Tripura, Mahārāja Manikya Bahadur, has contributed for the daily service by paying a stipend of 50 rupees every month. However, the articles are becoming increasingly costly and service to the deities, being transcendental, has to be maintained by the devotees no matter what. In that regard, I appeal to all devotees to contribute according to their ability every month so that the service to the Lord can be properly executed without fail. You are all the most beloved proper recipients of the mercy of the pure Vaiṣṇavas and are constantly engaged in serving others. If the proposal of this contribution is agreeable, then kindly please do inform me by the 30th of Aśvin and then the bliss of the Gaura devotees will have no limit.

Tridaṇḍī Bhikṣu Śrīmad Siddhānta Sarasvatī

On October 18th 1920, Raya Rādhikā Caraṇ Datta, the Government Pleader, left this mortal world. The appeal letter for the service of Yogapīṭha, with the stated contribution of the king of Tripura, brought about the consent of many individuals who pledged to give the sum of 50 rupees for the service as requested. There were many roguish elements also as one late gosvāmī who instigated the late Vanamālī Poddar of Nadia and, while professing lip service to the pledge, was completely against the preaching of pure devotion while nurturing other intentions in his heart. This Vanamālī Babu arranged for a grand festival in respect of the disappearance day of Bābājī Mahārāja at the newly constructed dome-tipped *samādhi* of Gaura Kiśora Dāsa Bābājī in Navadvīpa with the sole aim to make as much money as possible. On that day he printed many invitation letters and was seen distributing those letters to all.

On October 19th 1920, Śrīla Prabhupāda, accompanied by his disciples Śrī Narahari Brahmācārī, Nityānanda Brahmācārī, Vaiṣṇava Dāsa, Mukunda Vinoda and Kuñjabihārī, went to Mamagachi, or the place of Vṛndāvana Dāsa Ṭhākura. His idea was to set up shelters with provision for food on each island for the visiting pilgrims who came each

and every year. It was possible that the opposing bābājīs of Sarutiya were observing Prabhupāda's movements at that time. On that very day there was a theft at Bankyakarar Maṭha. One seemingly passionate person then made a false report accusing Śrīla Prabhupāda regarding this theft and made this false report against him at the local police station. Sub-Inspector Śrī Aśutoṣa Ghosh came the next day to take a statement from Śrīla Prabhupāda. The manager of a store in Mahesh Ganj, Śrī Rāma Gopāla Datta M.A. and the late Pañcānana Ray of Sadar Naya began to criticize the actions of the inimical bābājī and the sub-Inspector. Nonetheless, the lawyer for Prabhupāda, by proper examination of the facts at the Krishna Nagar Sessions Court, uncovered the plot of the bābājī with other high officials to defame Śrīla Prabhupāda without any basis, which they had done only out of enmity and envy. This news then enlightened all the educated servitors of the society regarding the real facts. I was at that time at Krishna Nagar Bhāgavata Press.

In the year 1920, the 15th of October, Śrīla Prabhupāda, accompanied by Śrīpāda Paramānanda, Haripada, Yaśonandana, Haripada Vanacārī, Viṣṇu Babu, Mukunda Vinoda, Satish Candra and other like devotees, came from Calcutta, stopping for some time at Bhāgavata Press and later setting off in the evening to Kāśīm Bāzār under the fervent respectful invitation of the king who was arriving there during the night. There was certainly no lack of respect and courtesy afforded by the king to Śrīla Prabhupāda. To welcome the party he sent some horse carriages together with his servants. At that time, Śrīla Prabhupāda informed the king, with great intensity, of the paramount importance of compiling *Vaiṣṇava Mañjūṣā*. All the Vaiṣṇava history, literature, philosophy, devotional mellows, sculpture and definitions attributed to the daily chores of the Vaiṣṇavas in their daily living would be compiled in that book. He added that it was because of the absence of such a Vaiṣṇava encyclopedia that the actual deep meaning of many such concepts were not being understood and had become misinterpreted, thus causing different factions and beliefs to arise with contradicting con-

clusions striking at the very root of Vaiṣṇava culture, causing chaos.

In Vaiṣṇava literature not understanding the difference between service and pastimes, the appearance and disappearance of ordinary people compared to the transcendental appearance and disappearance of pure devotees, spiritual service and ordinary work, pastimes and the ordinary enjoyment of people, spiritual and transcendental, birth and death caused by fruitive work and also the portraying of the holy appearance days as similar to that of common people. The result of equating and generalizing all these concepts to be on the same platform is a deep misinterpretation of the real Vaiṣṇava conclusions with the conception that all-is-one. So-called scholars like Raja Rāma Mohana Raya, having materially oriented beliefs and a lack of ability to evaluate Vaiṣṇava philosophy, were very vociferous regarding their deviant concepts of this high philosophy and were just like Rāvaṇa who stole the imaginary form of Sītā (Māyā-Sītā). One time, Prabhupāda, speaking emotionally to touch the core of one's heart, remarked, "If I am unable to complete *Vaiṣṇava Mañjūṣā* then I may have to take another birth to complete my vow to do so."

On the contrary, King Sir Manīndra Candra Nandī then informed Prabhupāda that he was unable to remunerate 2-3 lakhs of money at any one time. Prabhupāda simply replied, "Please give according to your ability and I will do the needful to procure the remainder of the money by begging from others." Hearing this, Mahārāja agreed to furnish a monthly sum of 300 rupees. He later conceded, saying that he was bound to give to another paṇḍita monthly so he could only afford to give 200 rupees every month. Using that opportunity, the king confided that since Prabhupāda had a small house called Bela Ashram in Puri, he demanded that the house be given to him for the paltry sum of 10,000 rupees. Although this was definitely a great loss for Prabhupāda, he agreed only for the sake of completing *Vaiṣṇava Mañjūṣā* and soon the house became the property of the king. Nevertheless, the king kept giving the sum of 200 rupees for some 7 months only, after

which he was unable to keep his pledge to Prabhupāda. Actually, his advisors were instrumental in preventing the king from giving the pledged amount to Prabhupāda. Śrīla Prabhupāda, on perceiving the fickle actions of such materialistic people and their detrimental actions against pure devotion, became completely aloof and unattached to them on this matter. Still, after that, he would sometimes glorify the simplicity and enthusiasm of the king even up to the present.

On the afternoon of October 23rd, our party, headed by Prabhupāda riding on the transport arranged by Sir Manīndra Candra, went to Saidabad to first see the deities of Sundarānanda Ṭhākura, one of the 12 Gopalas of Nityānanda Prabhu. These deities were Śrī Rādhā-vallabha in Maheshpur. We then went to see Śrī Mohana Raya established by Śrī Harirāma Bhaṭṭācārya, the youngest son of Śivānanda Bhaṭṭācārya and a disciple of Śrīla Narottama Dāsa. In another location of Saidabad were the deities of Śrī Kṛṣṇa Raya established by Rāmakṛṣṇa Bhaṭṭācārya. Then, in Nepali Para, the niece of Śrīnivāsa Ācārya, Hemalatā Ṭhākuraṇī, had established deities, namely Rādhā-Dāmodara, though they weren't being served properly. In Saidabad we managed to see the king's deities, Śrī Rādhā-Dāmodara.

The following night was the eclipse of the full moon. At the end of the night our party boarded the train at 4 am from Kāśīm Bāzār and the next morning arrived at Lalgola Ghat. Taking the steamer from there, our party, along with Śrīla Prabhupāda, arrived at Prema Tali Station and from that junction we headed to Kheturi. After visiting the deities at Kheturi that day our party returned back through Lalgola Ghat, reaching Śrī Bhāgavata Press late in the night. This is all nicely described in *Sajjana-toṣaṇī* 23rd part, 5th edition as follows: Śrī Śivānanda Bhaṭṭācārya from Simla is of high bearing and a disciple of Narottama Dāsa Ṭhākura. His youngest son Harirāma Bhaṭṭācārya established the deities of Mohana Raya. At present the deities are under the care of the descendants of Śrī Rāmakṛṣṇa Bhaṭṭācārya. Some people name the deity as Śrī Mohana Rayee whereas others claim that

this Mohana Raya deity was one of the original six deities established by Narottama in Kheturi Village and which is now existing in Saidabad. Others say that the disciple of Ṭhākura Mahāśaya called Śrī Gaṅgānārāyaṇa Cakravartī and the son of his brother named Śrī Kṛṣṇa Caraṇa and his descendants, are the real servitors of this deity. The society of Vaiṣṇavas, however, has examined the facts and found out that this deity does not match any of the original six deities that were supposed to have been established in Kheturi.

In *Sajjana-toṣaṇī* it is mentioned that in the other rural area of Saidabad there is the deity of Śrī Kṛṣṇa Raya established by Rāmakṛṣṇa Bhaṭṭācārya. It has been said that the deity established by Rāmakṛṣṇa was then served by the descendants of Harirāma and, similarly, the deity established by Harirāma was being served by the descendants of Rāmakṛṣṇa. Now the services have multiplied with numerous servitors on both sides. The servitor of the Śrī Kṛṣṇa Raya deity was a great soul and spiritual orator and he had keen enthusiasm to preach pure devotion. One of the servitors had a large bell stored in his house belonging to the king, Candra Kirti. It has been mentioned that this was given to the king together with the deity of Śrī Mohana Raya in 1205, the 28th of Paush. The devotee king had now constructed a new house for Rādhā-vallabha at Saidabad and the deities were to be installed there soon. Here in the village there are two sets of deities of Rādhā-vallabha; one set established by Sundarānanda Ṭhākura of the twelve Gopalas at Maheshpur and the other that had been established and was being served by descendants of Nityānanda Prabhu, namely, Rūpa Lāl and Kṛṣṇa Lāl. On the other side of the Bhagavati river, in Saidabad at Nepali Para, is the established deity of Hemalatā Ṭhākuraṇī, the daughter of Śrīnivāsa Ācārya Prabhu. This service was formerly in Babu Para but, because of the movements of the Gaṅgā river, was transferred to this place. Situated there are the Rādhā-vallabha deities of Śrī Ācārya Prabhu and Śrī Vaṃśīvan of Hemalatā Ṭhākuraṇī. Later on the Līlā-Govinda deities were served. The place is maintained but is not in good order.

Śrīpāda Kheturi: This devotional place of Narottama Dāsa Ṭhākura is in a bad state. Only when there is a festival, people bearing the insignia of Vaiṣṇavas gather at that place where usually there is very little talk regarding pure devotion. On November 1st 1920 there was a big gathering to mark the disappearance day of Śrī Narottama Dāsa Ṭhākura. Previously, due to the broken condition of the old building, a new room was built to house all the old deities. We heard that, due to a vicious earthquake that had occurred, all the deities suffered various broken limbs. On the last day that remained, the descendant Śrīmatī Rahasundari Chaudhery, leaving Prem Tali, upon the request of the concerned residents, transferred this responsibility to the late Gopanand Cakravartī of Murshidabad. His adopted son Sacinānanda, however, donated the deities to the two brothers Pūrṇacandra and Rakhal Candra Chattopādyaḥ who were residing at Kheturi. Later, Sacinānanda agreed to convert his house to a temple. Pūrṇacandra gave back the half that was gifted to him. On the other hand, when her husband passed away, the wife of Rakhal Candra, out of weakness of heart, sold her portion to the landowner Naresh Candra Raya for the paltry sum of 4 annas. Even up until now there is quarreling going on as to who is the rightful owner of these deities. In fact, if the deities were handed to the sincere devotees in the first place, there would never have been this problem. The dilapidated state of the ancient temple and other places attributed to Narottama Dāsa Ṭhākura can still be observed presently at the upper portion of Kheturi. In the lower section, by the side of River Padmā, there is an ancient demigod temple where worship is going on.

After that worship of Śāradā (1st November 1920) Śrīmad Jagadīśa Bhakta Pradīpa, the beloved disciple of Śrīla Bhaktivinoda Ṭhākura, accepted the renounced tridaṇḍī order from Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and became known as Tridaṇḍī Svāmī Śrīmad Bhakti Pradīpa Tīrtha. That same day, Kishoracandra Chaudhery, a resident of Kulia, accepted initiation for the first time according to the rituals enunciated in *Sat Kriyā Sāra Dīpikā*. After taking the renounced order, Śrīla Tīrtha Mahārāja, by the order of Prabhupāda,

together with Mukunda Vinoda, Yaśonandana and Vaiṣṇava Dāsa, left for Dhaka to preach the message of Śrī Gurudeva. In Dhaka he stayed for a few days at the residence of the English literature professor, the late Satish Candra Sarkar, M.A. of Jagannāth College. There, he was joined in his preaching activities by Haridāsa Muni (later Bhakti Vilāsa Parvat Mahārāja but who has left his body for the divine abode). Śrīpāda Tīrtha Mahārāja used to conduct readings from *Śrī Caitanya-caritāmṛta* at the temple of Śrī Gaura-Nitāi Śaṅkanidhi and preached painstakingly in different areas through lectures and readings.

One time, Śrīpāda Tīrtha Mahārāja, accompanied by some devotees, while wandering stumbled onto a house temple in the vicinity of the Katerpula area in the early afternoon. Seeing the holy name inscribed on the temple walls, he rested there and requested some *mahā-prasāda* from the temple. The resident guide and caretaker of the temple, Śrī Atulcandra Cakravartī, being overcome by curiosity and perceiving that these apparent beggars seemed to be both educated and proficient in scriptures, questioned their identity. In fact, this Cakravartī Mahāśaya was in close cahoots with a paid renowned professional speaker who used to come to Navadvīpa every year to deliver lectures at Dhaka. He was a faithful follower of that professional speaker and held a post as an important official at the local spiritual assembly. Previously, he had heard from his mentor about the preachers of Gauḍīya Maṭha. He requested him never to help them in any way nor to give them a morsel of rice even if they were in a hunger stricken condition. The reasons he gave were that these preachers, being businesslike, were especially prone to sell religion and their nature was to exhibit false symptoms of ecstasy while living a life full of illicit escapades with the opposite sex and all sense gratification activities in the name of the Vaiṣṇava religion. Therefore, they should not be categorized as Vaiṣṇavas nor should one associate with such pretenders.

The real reason why these imitation groups slander the preachers of Gauḍīya Maṭha is to hide their own malpractices under the external

marks of *tilaka* and apparent strictness which is regarded as genuine by the gullible public. This Cakravartī, on hearing of their identity, remarked that as a householder he was usually bound to provide lunch to visiting guests at midday but as our guru has warned me not to help you all in any way up to the point that even if you leave this place distressed and hungry, our Gosvāmī guru will not be unhappy. As this Gosvāmī is both my friend and guru, to neglect his order will mean that I will not be able to fulfill my duties in householder life. Later, Cakravartī Babu felt disconsolate and repentant for refusing the preaching party led by Śrīmad Tīrtha Mahārāja. Tīrtha Mahārāja would quote this incident many a time to illustrate the nature of those who dabble in religion for monetary gain.

In the year 1932, in the month of Kartik, Prabhupāda was leading many pilgrims on the banks of Rādhā Kuṇḍa while conducting the circumambulation of Vraja. The same Cakravartī Mahāśaya was seen at that time with many Vrajavāsīs and other educated people and even with a few English ladies amongst them. Being completely self-motivated he stood up in the midst of the assembly and spoke in a very soliciting way whereby he criticized the Vaiṣṇavas, saying that their conduct was suspect and that they simply indulged in business in the name of religion although, in truth, they were completely blameless.

In the first week of November the son of Dr. Kuñjabihārī, or Rama Bihārī, accepted initiation with the appropriate rituals and a few days after that, Sriman Samvid also was initiated. Amulya brought an old motor car at that time, which was mostly used to aid Prabhupāda's preaching programs. On the 1st of December, Śrīla Prabhupāda, in order to help Tīrtha Mahārāja and the others with their preaching activities, printed an appeal letter with the title *My Plea to the Residents of Dhaka*, on foolscap paper consisting of two pages for distribution. After that I left from Krishna Nagar to Bhaktivinoda Āsana in Calcutta to engage in numerous detailed works required for the compilation of *Vaiṣṇava Mañjūṣā*. For the research work involved in *Vaiṣṇava Mañjūṣā*,

the following letters were printed and distributed:

Śrī Mañjūṣā Research Department Under the distinguished support of the King of Kāśīm Bāzār Śrī Bhaktivinoda Āsana, No.1 Ultadanga Junction road Shyama Bazar P.O. Calcutta 1921

Dear Sir,

His Divine Grace Parivrājakācārya 108 Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura (of Śrī Caitanya Maṭha at Śrīdhāma Navadvīpa, Māyāpur, the birthplace of Śrī Śrī Mahāprabhu Kṛṣṇa Caitanya Deva) has graciously undertaken the editing of a religious encyclopedia *Śrī Vaiṣṇava Mañjūṣā* by name. The cooperation and assistance of every pious man and lover of literature should be offered for this holy purpose. We avail ourselves of your goodness to send you our forms number 5 and 6 enclosed herewith for the favor of you filling in the gaps with details about the particular items suggested concerning temples, deities and holy places in your locality. If the information given exceeds the limit of the forms supplied to you or if you want to send additional information about them, you will very kindly write them on separate pieces of blank paper of the same size. The writing should be distinct and may be on both sides of the paper. If no information can be supplied about a particular item then the gap should be left blank for some other gentleman to fill it in the future. Every form should bear your name and address at its end. Depending on your sympathy and readiness in furnishing the details.

I am thankfully yours, HARIPADA VIDYĀRATNA M.A. B.L. Superintendent, Śrī Mañjūṣā Collection Dept.

The rules pertaining to one in order to perform proper service for the printing of Vaiṣṇava Mañjūṣā:

1. In the printed form the required word and that stated in the reference book with similar corresponding words should all be defined separately.
2. The writing should be clear on two handwritten pages.

3. In each form extra words or more subject matter should not be written for clarity.
4. If the pages of information exceeds the two pages then the extra information should be written on additional pieces of paper which will be attached to the main form and initialed according to alphabetical order as kha, ga, etc.
5. When the meaning of a word has been ascertained it should be written accordingly. The authenticity of the reference book and the succession of teachers by which the meaning is obtained should all be written with all the different possible meanings for that word.
6. The place where the meaning was obtained, the name of the reference book, chapter, verse and number should all be mentioned in the form.
7. In any other books wherever there are similar descriptions of the subject matter in question, then all these should be mentioned wherever possible.
8. If there are some differences in opinion about the subject matter in question then all these issues have to be resolved with the original answer.
9. If one word has already been defined by the verse from the written text then other similar words written in different pages should be redefined when necessary.
10. Difficult words should have their meanings easily explained in the Bengali language.
11. The following four forms with these headings are to be used: 1. Word 2. Name of the individual concerned 3. Name of the book 4. Name of the locality
12. Only when there is the necessity to mention a particular holy spot and temple concerned, the corresponding forms will be issued, otherwise any other necessary information can be written on additional pieces of paper when there is insufficient space.
13. When there is the problem that one does not have much information to furnish on a particular subject then that place should be

left blank so that in the future some others can do the needful by writing out the proper description.

14. At the end of the form, the researcher's name and address should be clearly written.

The four forms to be used in the research appear in the following manner under the Mañjūṣā Research Department:

A) Facts regarding the word: 1. The word 2. Ordinary meaning 3. How it fits with the meaning 4. Explanation of the word 5. Synonyms 6. Different meanings 7. From the origin of the word next the formation of different such words 8. The application of the word in question

B) Facts regarding the individual: 1. Name of the person 2. His title or degree attained 3. His identity in terms of caste 4. Relation or connection with him 5. Location 6. The time span 7. His ancestral succession 8. His outstanding achievements 9. The name of the books concerned 10. History 11. Nature of the person 12. The disciplic succession and his being a disciple

C) Facts regarding the book: 1. The name of the essay or book 2. The author of said book 3. The time it was written 4. The place or location concerned 5. The language of composition 6. The method by which it was composed 7. The subject under discussion 8. The result 9. The subject to be understood 10. Critical analysis of the book according to time, place and circumstance 11. Place to be obtained and the cost 12. The actual summary of the book 13. The addition of necessary details not mentioned from the start to the end 14. Where the main information was obtained

D) Facts relating to the location: 1. Name of the place 2. Its geographical location in the world 3. History relating to it 4. Remarkable incidents that are worthy of mention regarding the place 6. Where it is mentioned in the books

The fearless preaching of the followers of Śrīla Prabhupāda began to attract many sincere aspirants to the Maṭha in Dhaka. At that time,

Sundarānanda Vidyā Vinoda had just passed his B.A. exam. He would frequent the Śāṅkhanidhi temple to eagerly hear spiritual discourses from Śrīpāda Tīrtha Mahārāja. Śrīpāda Harivinoda Dāsa Adhikārī and Atulcandra Cakravartī also used to attend the lectures of Tīrtha Mahārāja. At that time, a book called *Sādhana Patha* was published by Tīrtha Mahārāja with Harivinoda Adhikārī bearing the brunt of publishing. This was an amalgamation of a collection from the *Śikṣāṣṭaka* of Mahāprabhu, the songs of Bhaktivinoda, the *Upadeśāmṛta* of Rūpa Gosvāmī with simple explanations by Prabhupāda, along with the proper sequence of Sanskrit verses by Bhakti Pradīpa Tīrtha and the commentary of Rādhāramaṇa Dāsa Gosvāmī with explanations by Śrīla Bhaktivinoda. Also included was further digression by Śrīla Prabhupāda with the detailed translation of Ṭhākura Mahāśaya. For the same book, *Prākṛta-rasa-śata-dūṣiṇī*, the order of Mahāprabhu through the writings of the Gosvāmīs, was added. All this was in that very book published by Gaṇḍoriyā Press in Dhaka on the appearance day of Viṣṇupriyā Devī.

At that time, an essay written by Prabhupāda named *Prārthanā-rasa-vivṛti* was printed on double foolscap paper, oxford size. It was printed together with that of the yearly invitation to the Annual Navadvīpa Circumambulation by Bhāgavata Press of Krishna Nagar. Meanwhile, Śrīla Prabhupāda was undergoing severe affliction from pus-filled boils in his apparent sick pastimes with Paramānanda Prabhu engaged in obedient service, being with him at his bedstead at all times. By his instructions, we also managed to obtain some service for our Guru. Satish Candra Vasu provided much help by providing a car at the time, paying for medical expenses, fruits, milk, buttermilk and other commodities. As a devotee, he exemplified the highest mood of service with his life, intelligence, wealth and words which earned him affection and faith from all the devotees. One day in mid January, Śrī Śambhu Bandyopādhyāya and Śrī Nṛsiṃha Kumāra Bandyopādhyāya came over in a fine car and informed Prabhupāda that the *Amrita Bazar* newspaper had been brought over and that they were intending to elect M.M.R.C.

Dāsa Mahāśaya as the new editor. On January 20th 1921, Śrī Haripada Prabhu took over as the headmaster of the Devi Prasad school whereby he announced through leaflets that he was chosen as the new superintendent of the school.

In February of 1921 the chairman of the Hari Sabhā Assembly, Śrī Nīlakaṇṭha Miśra from Asikoti Village near Candanpur district, Tripura, along with the fervent expectation of Atulacandra Cakravartī, invited Prabhupāda to a program there so Prabhupāda then did the needful. This same Nīlakaṇṭha Mahāśaya was engaged in the research of *Vaiṣṇava Mañjūṣā*. Seeing the enthusiasm of this great scholar to preach pure devotion, Śrīla Prabhupāda then went to reside in his house, honoring food there. Those who preach desiring remuneration in return or perform business in the name of religion, are never actually able to help the masses. There is no possibility of such people speaking fearlessly as their actions are contrary to pure devotion. This was realized by Miśra Babu who therefore endeavored to preach the doctrine of pure devotion.

On the morning of February 13th, Prabhupāda, accompanied by Paramānanda Prabhu, Yaśonandana and Samvit Prabhu, headed for the village of Ashikoti in Tripura. I was at that time at Śrī Bhāgavata Press in Calcutta but managed to join Prabhupāda at Śrī Ranaghat Station. Our party reached Goyalanda Ghat and, by means of the steamer *Beluti*, crossed the river headed for Candanpur, which we reached at 9 in the night. At the station there was a chanting party specially waiting to greet Prabhupāda led by Tīrtha Mahārāja who had come from Dhaka. From there upon reaching Sahakeli there was yet another chanting party to greet Prabhupāda including many respected people such as Govinda Vasāk, who were all eager to welcome him.

Upon reaching Ashikoti on February 17th there was Nīlakaṇṭha Miśra, local secretary of the Hari Sabhā, Nakuleśvara Cakravartī and other respected people such as Śrī Sitānāth Cakravartī to greet him. On the 6th of Phalgunā, Tīrtha Mahārāja gave a fiery speech which moved the

hearts of all, including the many tutors and students who were also present. At the end of the speech the scholar Nīla Kaṇṭha spoke about many interesting factual topics. On the 19th of February there was the annual convention of Hari Sabhā which began in the early afternoon and where Prabhupāda was elected to chair the meeting. He in turn read from the *Bhāgavatam* and in that connection spoke about Lord Hari. Many people came to see him and hear his discourses. That day also there was fasting from grains, due to it being Ekādaśī. Śrīla Prabhupāda was supposed to leave on the 20th of February but, in accordance with the plea of the local devotees, agreed to stay a few days more. That day was hectic with people coming at all times to visit Prabhupāda and hear his nectarine words. In the evening, first Tīrtha Mahārāja spoke after which Prabhupāda spoke until 10 pm. That day at 11 in the night we returned with Prabhupāda to Candanpur Ghat.

On the 21st February our party reached Nārāyaṇagañj at 10 in the morning and from there left for Dhaka. There, the respected Purī Dāsa, the shop owner Śrī Vraja Gopāla and others welcomed Prabhupāda warmly, bringing him to the Śaṅkanidhi temple of the late Lalita Mohan Shah. Many people from different parts of Dhaka had arrived to meet him. Śrī Vraja Gopāla brought Śrīla Prabhupāda to his shop and also took him to visit the Mahāprabhu temple at Rahmat Gañj. On the 23rd of February 1921, the English *Daily Herald* announced the arrival of Prabhupāda in Dhaka. That evening Śrīla Prabhupāda gave a lecture at the house temple of Śrī Hṛṣīkeśa where many scholars were in attendance. The scholar of the Ayurvedic school, Rāmeścandra Caturtīrtha, upon hearing the speeches of Prabhupāda, exhibited great joy and expressed his desire to hear more such speeches. That day Tīrtha Mahārāja gave a lecture at the Madan Mohan temple at Rahmatgañj.

On Thursday, the 24th of February 1921, many of the local people such as local court lawyer Śrī Anaṅga Mohan Lahari, Nārāyaṇagañj lawyer, Śrī Madhusūdana Raya, police head clerk Vṛndāvana Candra Vasāk all

came and listened to the discourses of Prabhupāda. That night from 6 to 9 pm Prabhupāda spoke on the subject of Gauḍīya Vaiṣṇava *darśana* at the Dhaka Bar Library. The local lawyer and other respectable people greatly appreciated his speech. In favor of the Bar Library the late Govinda Candra glorified Prabhupāda with great faith. On the morning of the 25th of February, Candranāth Raya and Śrī Madhusūdana Raya, the brother of the Nadia Settlement officer Surendranāth Raya, came to hear the discourses of Prabhupāda at the Śānkanidhi temple. Due to the fervent petition of Ray Saheb Devendra Babu, Śrīla Prabhupāda went to his house at Gaṇḍoriyā and lectured from 8 to 11 am that morning. That same evening he went to the house of the relatives of the late Lal Mohan Śānkanidhi at their earnest behest and spoke for an hour. Next, Śrīla Prabhupāda went once again to the house of the lawyer Madhu Babu and spoke from 9 until 11 at night. Many respectable people gathered there such as the retired district judge Sharad Prasad Sen, five sub-judges, some lawyers, an executive engineer and others.

On the 23rd of February, Prabhupāda went by steamer to Dhaka and on the steamer from Goyalanda Ghat became engaged in correcting the proofs of *Sajjana-toṣaṇī*. The next day he reached Krishna Nagar at 7 am. After the occasion of the customary Śāradā deity worship Tīrtha Mahārāja began preaching vigorously from house to house and location to location and then preaching at Coronation Park with congregational chanting as well as lectures at devotee assembly meetings. The educated people began to be attracted by the unbiased lectures presented by Tīrtha Mahārāja, while the professional speakers began to consider such as detrimental to their own unscrupulous endeavors. It was then that Tīrtha Mahārāja fervently petitioned Prabhupāda to come again to Dhaka. Due to the plea of Tīrtha Mahārāja, Śrīla Prabhupāda came from Ashikoti for the second time to Dhaka. One sincere individual from South Missandei, a businessman in his youth, was very eager to hear the discourses of Prabhupāda. It was also his desire to free himself from the influence of the paid speakers and to stop their malpractices, which became ingrained in him so much that he became a recipient of

the mercy of Prabhupāda. How much Vraja Babu was successful in his efforts I do not know but I believe he had great faith in the sublime and truthful preaching of Śrī Mādhva Gauḍīya Maṭha. After that time, Dr. Śāracandra Dāsa, the younger brother of the renowned engineer Aśvinī Kumāra of Dhaka, used to come to hear spiritual topics from Śrīla Tīrtha Mahārāja. Gradually, he completely surrendered to Caitanya Maṭha and became known as Śrī Śyāma Sevaka Brahmaçārī. He became fully acknowledged and praised in Vaiṣṇava circles. He served at Ultadanga Junction Gauḍīya Maṭha, Krishna Nagar Bhāgavata Press and also at Puruṣottama Maṭha in Puri. He is then said to have left his mortal coil in Bengal in 1935.

The first part of the *Vaiṣṇava Mañjūṣā* amalgamation was published in January 1921. In that first part, in the introduction, Śrīla Prabhupāda explains and summarizes the significance of *Vaiṣṇava Mañjūṣā*. At first, the idea was to make small books part by part and in the end to amalgamate all into a huge voluminous book. Unfortunately, up until now only the fourth part has been published, with the fifth about the life histories of the Vaiṣṇava ācāryas still remaining, being printed only in paper form. In the book a lot of research was done regarding origins with other valuable information derived from the various Vaiṣṇava *sampradāyas*. In that winter of 1921, Śrīla Prabhupāda began work on the encyclopedia in an orderly way. Śrī Kanailal Pañcatīrtha from Bhatta Palli was petitioned to do this job with a wage of 30 rupees a month. In that connection an appeal letter was published in *Sajjana-toṣaṇī* 23/7/185. Haripada Babu from Barakpur conducted some research by scouring the Upaniṣads while Śrī Nayanābhirāma from Khulna collected necessary data from *Bhakti-rasāmṛta-sindhu*. All this data for the *Mañjūṣā* was duly sent back to Bhaktivinoda Āsana.

At that time, Śrī Satish Candra arranged for electricity with fan and light facilities for both the two-story building of Prabhupāda as well as Śrī Bhaktivinoda Āsana, from the salary he earned. Śrī Vinoda Bihārī Brahmaçārī also gave up his material education and, after coming to

the Āsana, became completely engaged in service of the Ācārya. Śrīla Prabhupāda instructed me, Yaśonandana Prabhu and Tīrtha Mahārāja to stay in Dhaka to collect funds for the upcoming Navadvīpa Circumambulation. By the endeavor of once lame Kavinārāyaṇa Dāsa from Khulna, other devotees like Viṣṇudāsa, Śrī Yajñeśvara Dāsa and Śrī Akīñcana Dāsa, all came to Dhaka to help with the collection. So we all joined our efforts together and began to send invitation letters to collect funds for the annual Navadvīpa Circumambulation in places such as Nārāyaṇagañj, Bhagwan Gañj, Madan Gañj and other similar places.

One late gosvāmī of Naldi forbade his disciples from joining the circumambulation. Actually, two months before, the Bankyakar bābājīs completely opposed to pure devotion had already denounced the upcoming circumambulation as show and imitation and were preaching against it in a very significant way. In the month of March, after our appeal in the Sessions Court to the district judge of Nadia, Raya Bahadur Mukherjee, seeing that Molla Mohamed of Baman Pukur had been involved with illegal dealings, we successfully won the case. His son Molla Hasim then became opposed to Śrī Caitanya Maṭha.

The three ācāryas of previous times under the leadership of Śrī Jīva Gosvāmī, the president of the Viśva Vaiṣṇava Assembly, first began to conduct the Navadvīpa Circumambulation, or the visitation of the places of the pastimes of Mahāprabhu. After that, other pure devotees of similar disposition jointly performed this circumambulation. Śrī Kṛṣṇa Miśra Prabhu, Jagat Bandhu and Vīracandra, under the tutelage of the son of Advaita Prabhu and accepting the renounced order, established the Śrīman Mahāprabhu deity at Katwa. They were named as Chota Prabhu and Bada Prabhu, respectively. We have heard that they are the two persons who revived the Navadvīpa Dhāma Circumambulation. By the order of Śrī Gaurasundara, Śrīla Bhaktivinoda Ṭhākura, the beloved of Mahāprabhu, began the intense propagation of the Holy Dhāma of Mahāprabhu together with the circumambulation of Navadvīpa Dhāma. Henceforth, Śrīla Bhaktisiddhānta Sarasvatī, in obedi-

ence, established circumambulation of the Dhāma as it was done previously. This was begun in the year prior and only for a period of four days, from Daśamī onward until before Gaura Pūrṇimā (1325). The invitation letter for all to participate was written personally by Śrīla Prabhupāda and a copy of that letter from Śrī Yajñeśvara Dāsa of Bel Phuliya Khulna was procured and read as follows:

Śrī Guru Gaurāṅga Jayataḥ! Bhaktivinoda Āsana, Calcutta

Dear Devotees, On the coming 23rd of February, Sunday, a grand procession, namely the Annual Navadvīpa Circumambulation, will begin together with congregational chanting. The days of Sunday, Monday, Tuesday and Wednesday will see the completion of the said Navadvīpa Circumambulation. There will be a total of 5,000 devotees with a total of 100 *mṛdaṅgas* in this procession. Please invite all your friends and relatives who are similarly religiously inclined to participate in this procession. Only if they all can be present on the 16th of Phalgunā can the circumambulation begin as scheduled on time the next day, the 17th. Please do not make a mistake by not making the effort to bring the required *mṛdaṅgas*, *karatālas*, bugles and banners, together with other interested people. Please inform me of your arrival before the 17th of Phalgunā at the contact address below:

Śrī Caitanya Maṭha, Baman Pukur Post. Please understand that the Caitanya Maṭha Festival will begin on the 17th of Phalgunā. Kindly attempt to collect whatever possible in kind from the magnanimous members of your locality such as money and goods for this festival of congregational chanting of the holy name.

Eternal well-wisher Siddhānta Sarasvatī

That previous year, the circumambulation could not be performed in proper detail due to a lack of coordination. Śrīla Prabhupāda was then inspired to carry out the total circumambulation of the nine islands in nine days. Also, in that previous year, Prabhupāda had expressed his wish to conduct both the Navadvīpa and Vraja circumambulations

(about 252 km). However, in that year, the Gaura Maṇḍala Circumambulation proved impossible.

Chapter 13

The Navadvīpa Circumambulation and the Preaching at the Maṭha

According to the order of Śrīla Prabhupāda, Śrīla Bhakti Pradīpa Tīrtha Mahārāja and our party returned back from Dhaka to Śrī Caitanya Maṭha. On March 15th 1921, Tuesday, the grand and total circumambulation of the nine islands in nine days was inaugurated. At exactly 7 am, the flag of Gauḍīya Maṭha was hoisted to the chanting of the holy name. Then the circumambulation of Antardvīpa commenced with the chanting of holy names. There were more than ten groups of chanting parties present. After arriving at Yogapīṭha, Śrīla Prabhupāda gave a wonderful discourse to the assembly. On the following day, March 16th, the second day of the circumambulation, or the island of Sīmantadvīpa, was performed. Chanting our way to Chand Kazi's *samādhi*, the large procession arrived at Śrīdhara Āṅgana. After honoring the *mahā-prasāda* at exactly 2 pm, we went to see the different holy spots in the island of Sīmantadvīpa. After our arrival at the deity of Jagannātha in Sīmantadvīpa, Śrīla Prabhupāda gave a wonderful discourse.

On March 17th, the third day of the circumambulation of Godrumadvīpa was performed. We arrived at Svānanda Sukhada Kuñja and from there went to see the other holy spots of Godrumadvīpa. After having the audience of the deity of Gautama Muni, we went to Surabhi Kuñja. On reaching Surabhi Kuñja, we heard a wonderful discourse on pure devotion from Śrīla Prabhupāda. That afternoon, on our way back, we had the audience of Śrī Hari-hara in the village of Amghat and later arrived at Śrī Madhyadvīpa to visit the different holy spots. That night we rested at the temple of the seven ṛṣis. On March 18th, the fourth day of the circumambulation of Madhyadvīpa, after the audience of Hamsavāhana, we went to see the other holy spots of Madhyadvīpa. In that afternoon we crossed the River Padmā and arrived at the forest of Śrī Koladvīpa. That night we rested at the house of the late Chota Bābājī Mahārāja.

On March 19th, the fifth day of the circumambulation of Koladvīpa, we went to see the other holy spots of Koladvīpa. In that afternoon we crossed the River Padmā and arrived at the forest of Śrī Ṛtudvīpa. After the audience of the deity of Rādhā-Gopinātha at the temple of Campahaṭṭī, we arrived at the island of Vidyanagar. On reaching Vidyanagar, Śrīla Prabhupāda gave a discourse to the assembly of pilgrims and then we rested for the night. On March 20th, the sixth day of the circumambulation of Jahnudvīpa and Modadrumadvīpa, we visited the different holy spots of those two islands. On reaching Modadrumadvīpa, we visited the deities of Śrī Rādhā-Mādhava established by the king of Burdwan. That night we rested at the house of a local resident.

On March 21st, the seventh day of the circumambulation of Rudradvīpa, we visited the different holy spots of Rudradvīpa and later arrived at Śrī Bharadvāja-ṭilā. That afternoon we arrived at the forest of Śrī Caitanya Maṭha. On March 22nd, the eighth day of the circumambulation, there was the audience of the deities of Śrī Caitanya Maṭha. That afternoon there was a grand festival of congregational chanting at Śrī Caitanya Maṭha. On March 23rd, the ninth day of the circumambulation, or the

day of Gaura Pūrṇimā, there was a grand festival at Śrī Caitanya Maṭha. In the afternoon of that day, there was a wonderful discourse given by Śrīla Prabhupāda. On the following day, March 24th, the day after Gaura Pūrṇimā, after honoring the *mahā-prasāda*, the party of pilgrims began to leave for their different destinations.

During the period of the circumambulation, Śrīla Prabhupāda would give discourses every day to the assembly of pilgrims. These discourses were filled with the nectar of pure devotion and moved the hearts of all who heard them. One day, a local resident of Navadvīpa, who was a follower of a professional speaker, came to meet Śrīla Prabhupāda and asked him why he was conducting this circumambulation in such a grand manner. Śrīla Prabhupāda replied that this circumambulation was not for show or imitation but was for the purification of the heart and the propagation of the holy name. He further added that the holy places of Navadvīpa were transcendental and that by visiting them one could attain the mercy of Śrīman Mahāprabhu.

On March 25th, the day after the circumambulation was completed, Śrīla Prabhupāda, accompanied by some devotees, went to see the deities at the temple of Śrī Gaura-Nitāi in Navadvīpa. After the audience of the deities, Śrīla Prabhupāda spoke about the importance of the holy name and the necessity of pure devotion. He said that in this age of Kali, the only way to attain the mercy of the Lord is by the congregational chanting of the holy name. He further added that the Gauḍīya Maṭha was established for the sole purpose of propagating this message of the holy name to every town and village.

On March 26th, Śrīla Prabhupāda, accompanied by some devotees, returned to Calcutta. After his arrival at the Bhaktivinoda Āsana, he resumed his work on the *Vaiṣṇava Mañjūṣā* and other preaching activities. At that time, many new devotees began to join the Maṭha and the preaching of pure devotion began to spread rapidly. Śrī Satish Candra and Amulya Prabhu continued to provide their unflinching service to the Maṭha and became the main pillars of the preaching efforts in Cal-

cutta. In this way, the message of Śrī Gauḍīya Maṭha began to reach the hearts of many sincere seekers of truth.

Chapter 14

Establishment of Puruṣottama Maṭha and Preaching of the Name in Utkala

“The religion of this age is chanting of the holy name. It is only possible by the power of Kṛṣṇa. You have established it, so there is that evidence. You have that power of Kṛṣṇa.” (*Cc. Antya* 7.11-12)

Though the glories of Puruṣottama are known to all, I managed to understand many new facts by the mercy of Prabhupāda, which will be revealed when appropriate. On Friday, June 9th 1922, in order to correlate this message of Vyāsa with that of Lord Caitanya, Puruṣottama Gauḍīya Maṭha was established at the original Bhakti Kuṭīra near the *samādhi* of Haridāsa Ṭhākura on the auspicious day of the bathing ceremony of Lord Jagannātha and in the wake of tumultuous chanting of the holy name. The form of Lord Gaurasundara in the mood of separation was established as the main deity. That day is specially remembered in the annals of Gauḍīya history and will be illuminated for a long time.

One day before the actual establishment of the Maṭha, Śrīla Prabhupāda, with fifty devotees, arrived there and performed continuous

congregational chanting in the town of Purī in an intense way. At that time, the scene was such that River Gaṅgā and the ocean were as if in harmony. Every day many people who came to visit Purī Dhāma also came to receive instructions and advice from Prabhupāda. At that time, Raj Babu from the Vallabha line, accompanied by some paṇḍitas and the late Damodar Lal, came to hear Prabhupāda speak at Bhakti Kuṭīra, Purī. Following Śrīla Prabhupāda, there was usually the circumambulation of the holy dhāma with chanting and, especially on that day, the opportunity to view the opening of the eyes of Lord Jagannātha (Netrotsava). Then, in accordance with the pastimes of Lord Caitanya, the cleaning of Guṇḍicā Temple, followed later by dancing in front of the chariot of Lord Jagannātha, took place. Consequently, all present at the chanting festival began the cultivation of devotion as a daily rule.

Following the pastimes of Lord Caitanya, Śrīla Prabhupāda, with a broom in his hand, demonstrated the cleaning of Guṇḍicā Temple. Everybody became entrenched in attaining practical devotional service by hearing the explanation of the cleaning of Guṇḍicā Temple. The explanation of the cleaning is mentioned in part and readers can study the further details in *Caitanya-caritāmṛta*, *Madhya-līlā*, Chapter 12. Sriman Mahāprabhu gave this instruction by using the pastime of the cleaning of Guṇḍicā Temple. If a fortunate person desires to place Kṛṣṇa in his heart then it is best that all the dirt in the heart be washed off, leaving the heart clean, peaceful and shining with devotion. If, in the recesses of the heart, weeds, thorns, dust and gravel are present then there is no question of seating the Lord there. All refuse present in the form of desires other than attainment of the Supreme such as fruitive work, speculative knowledge and attempts at yoga practices, needs to be removed.

Śrīla Rūpa Gosvāmī has defined pure devotion in the following way: *anyābhilāṣitā-sūnyam jñāna-karmādy-anāvṛtam ānukūlyena kṛṣṇānu-sīlanam bhaktir uttamā*. The meaning of this verse is: that which is

not connected to pure devotion, such as illegitimate desires, work, knowledge, yoga practices and austerities not conducive to pure devotion, should be rejected. Without pure devotion there is no question of placing the Lord in the heart. Usually, a commoner thinks that as long as I live in this world I will try to enjoy my senses, which is not in the context of proper desires. This is like grassy thorns in the heart which will only bifurcate pure devotion. The striving for work means I will perform worship, sacrifice, charity and austerities for being elevated to the heavenly planets. The desire to enjoy in that way constitutes the dust in the heart. We have performed good and bad works by our desires and, as such, dust has contaminated the heart birth after birth yet we see there is no stopping the impulse for further works in this way. One who is not devoted to the Lord thinks that he can escape the bondage of such work but that is a mistake for he is just cheating himself. Just as after an elephant bathes it rolls in the dust, similarly the desire for work does not diminish.

Solely by the process of pure devotion will all the obstacles of the living entities vanish thus enabling the Lord to rest in the pure recesses of the heart. As Śrīla Bhaktivinoda Ṭhākura has mentioned, *“tomāra hṛdaye sadā govinda viśrāma”*, or the Lord resides in the heart of the devotee. To strive to seek knowledge in the impersonal aspect of the Lord is considered to be like coarse gravel or sand. Such an attempt would be a far cry from pleasing the Lord, even more so than piercing His body with a sharp stone. In the preliminary stages of impersonal knowledge, the name of the Lord is accepted in a secondary manner but in the Brahman stage of egoism there is no acceptance of the independent existence of the holy name. Therefore, the Lord does not appear in the heart of such an egoistic unfortunate so-called liberated person.

It is for this reason that Lord Gaurasundara did not allow such weeds, dust and gravel-like refuse, even in the boundary of the four corners of the temple area. He threw them all outside with his outer garment so that there was no chance that the wind would blow the dirt back

inside the temple compound again. Many times, even after *karma* and *jñāna* have been curtailed, some traces of it still remain in the heart. These take the form of *kuṭīnāṭi*, *pratiṣṭhā*, *lābha*, *pūjā* and *niṣiddha ācāraṇa*. *Kuṭīnāṭi* means hypocrisy and *pratiṣṭhā āśā* are connected with performing devotions alone in the hope that ignorant people will respect one as a great sādhu or mahant, or the pining for such materially-oriented respect. Sometimes this takes the form of exhibiting a false mode of devotion as an attempt to pose as a saint while enjoying the senses but instead results only in a hardening of the heart. *Jīva-hiṃsā* means to be selfish by neglecting propagation of the path of pure devotion while instead endeavoring to support and advocate the mindset of the impersonalists, fruitive workers and those motivated with unfavorable desires. *Lābha pūjā* means to deceive ignorant people for the purpose of accumulating money from holy relics such as the holy Bhāgavata and holy name. *Niṣiddha ācāraṇa* means to associate with woman hunters, fruitive workers, ordinary knowledge seekers and those warped by desires, as is the case with the non-devotees of Lord Kṛṣṇa. In this way, after throwing away the gravel, dust and grassy thorns that had been accumulated over a long time, Lord Gaurasundara, after cleaning two times with water all the surroundings of the temple to ensure there were not any dark spots left, would take his own upper dry cloth and wipe such spots properly, especially the sitting place of the Lord and the temple area. By the process of sprinkling water and cleaning and wiping nicely, there were no more dark spots existent which resulted in the temple becoming crystal clean, so to speak. Similarly, the heart of the aspirant, which is like a dry hot desert, becomes devoid of heat, meaning that such a person is not distressed by the burning of the three types of material afflictions. In actuality, his heart becomes free from other desires, knowledge, striving for the results of yoga and enjoyment and liberation. In fact, his nature attains a tendency toward pure devotion by which his heart becomes peaceful and cool.

Sometimes, even when all lusty desires have evaporated in the recesses

of the heart, there is still the existence of some slight traces remaining which an ignorant person fails to understand. Among such traces is the desire for liberation or *sāyujya-mukti*, mergence into the impersonal Brahman, which is the most formidable of desires. Śrīman Mahāprabhu rejected all the four types of liberation by wiping, with his cloth, such faint spots remaining. How will the living entity transform his heart into Vṛndāvana, the playground of the Lord? In the form of the Universal Guru, Śrīman Mahāprabhu instructed us to utter the name of the Lord loudly and to clean our heart in this way. The message of devotion propagated by Lord Gaurāṅga is primarily the chanting of the holy name, and all the other limbs have to be combined together with the primary limb of chanting the holy name. In that pastime, he went to each devotee and, holding his hand, taught him how to clean the temple. Those who performed well were praised and those not up to standard were scolded and then instructed how to perform the service properly. Further, in obtaining such knowledge from the Lord and attaining perfection with a pure heart, Lord Gaurasundara inspires them to take up the work of an ācārya to help the fallen souls. The more an ācārya helps such souls in order to purify them, proportionate to that, he becomes pleasing to the Lord. But for those who are still contaminated, their duty is to serve Guru, Vaiṣṇavas and the Supreme Lord.

By hearing instructions like these from Prabhupāda, many thousands of people achieved good fortune. During the time that Lord Jagannātha was in the Guṇḍicā temple, Tīrtha Mahārāja, along with other stalwart devotees, was sent there to preach to visitors. During the period after the bathing of Lord Jagannātha for a span of 15 days through to the opening of His eyes, the deity remained concealed from the public. During that time of Anavasara, Śrīman Mahāprabhu, not being able to view Lord Jagannātha, used to go to Alānātha to mitigate His loving separation as mentioned in the verses of *Caitanya-caritāmṛta*, (*Madhya-līlā*, 1.122-125, 12.62-63). In pursuance of that mood, Śrīla Prabhupāda walked fourteen miles from Purī to Alānātha and spoke about how Mahāprabhu, while seeing the four-handed form

of Nārāyaṇa, exhibited twice greater intensity in the mood of loving separation from Lord Kṛṣṇa. Śrīla Prabhupāda related all these topics while we were viewing the Nārāyaṇa deity at Alānātha. He also had the idea to establish a maṭha there.

Our party returned from Alānātha on Sunday, June 25th 1922 for the disappearance day of Gadādhara Paṇḍita and Śrīla Bhaktivinoda Ṭhākura, whereby a grand festival was conducted at Puruṣottama Maṭha. This festival was conducted in a huge building adjoining Bhakti Kuṭīra named Patharrudi, which was taken for the convenience of the devotees. All the Maṭha residents and Vaiṣṇavas from the four disciplic successions were invited to the festival and all came from their respective maṭhas to this Puruṣottama Maṭha to glorify Lord Gaurasundara and to honor the holy sanctified food or *mahā-prasādam*. Other than that, respectable people, the ordinary, the young, old and women, all participated in the festival. On that disappearance day of Śrīla Bhaktivinoda Ṭhākura, Śrīla Prabhupāda spoke to the audience about the separation pastimes of Mahāprabhu and the special significance of the devotion of the Gauḍīya Vaiṣṇavas.

After that festival in Purī, Prabhupāda returned with a few devotees to Calcutta Gauḍīya Maṭha, leaving the preaching in Orissa in the capable hands of stalwart devotees like Tīrtha Mahārāja. For that reason, Tīrtha Mahārāja came to Cuttack and began to reside in the Gopāla Jiu temple, which belonged to the Nimbārka disciplic line. Actually, before coming to the festival at Puruṣottama Maṭha, he had come to Cuttack for some days and preached at various places. In the town hall there he preached in such a way as to attract the educated class of people to the excellence of pure devotion. Then, Tīrtha Mahārāja, both at the house of the high court lawyer, Śrī Subodh Candra Caṭṭopādhyāya M.A B.L and that of Rebansa College literature professor Ray Bahadur Gopāla Cauderi M.A., delivered discourses with chanting, and enlightened the educated people about the cult of devotion.

On the order of Prabhupāda, Tīrtha Mahārāja traveled to Varipradaya,

the kingship of the most famous capital of Mayurbhanj, for preaching. Because of the fervent enthusiasm of the late king Pūrṇacandra Bangade Bahadur, both Śrīpāda Tīrtha Mahārāja and Śrīpāda Sunderānanda Prabhu spoke about the eternal religion at the local municipal hall. Many dignitaries were in attendance such as the younger brother of the king (now King Pratap Candra Bangade), his uncle Śrīdām Candra Bangade, the police superintendent Janaki Vallabh Das, all of whom listened intently to the discourses of the Gauḍīya Maṭha preachers, as it was their first time hearing about pure devotion. Later, one day at the local English College, by the initiative of Raya Janaki Babu, Tīrtha Mahārāja spoke about the highest welfare of the living entity. The deafening appreciation of those in attendance was proven by the resounding repeated chanting which made the whole building shake.

After that, at the king's palace, by the eagerness of the Rahutra Saheb, there were readings from *Śrīmad-Bhāgavatam* and *Caitanya-caritāmṛta* for two days. Śrīpāda Tīrtha Mahārāja blessed the Rahutra's eldest son saying, "May your kingship and marriage be obtained quickly." The fruit of that blessing was that later, the son, Prafulla Kumar, married the daughter of the King of Busta, or Prafulla Kumari, and also attained the kingship. From there, the preachers left Varapada and, via Sutanuti Station, arrived at Kuyamara Village, approximately twenty-one km distant. A beloved disciple of Śrīla Bhaktivinoda Ṭhākura named Nadwar Mukhpadhyaya resided there at the branch of Bhaktivinoda Āsana. Tīrtha Mahārāja gave a lecture there at the local English College. From there, the devotees went to Udala Town about twenty-one km away. The sub-district chief Śrī Vṛndāvana Candra Panda, and local attorney Yogendranath Ghosh (Yaśodā Dulal Adhikārī), gave invaluable help by which Tīrtha Mahārāja was able to speak at the Pre-University Complex and attract many aspirants to the path of pure devotion. From Udala about five miles away is the kingdom of Katipada where, by the ruler Bhujangamandhatta Sahab's invitation and together with the eagerness of Bhaktiratna Mahāśaya and Yogendra Babu, Tīrtha Mahārāja spoke at the king's palace and made all understand the instructions

of Prabhupāda. The chief dignitaries, all of high social standing, under the Raya Saheb in attendance, obtained a chance to hear the discourses. From Katipada the preachers traveled about twenty-four km to the kingdom of Nilgiri in Orissa due to the appeal and enthusiasm of the king of that locality called Harischandan Saheb. There, Tīrtha Mahārāja was able to speak about devotion to Lord Hari for a span of three days. By seeing all this enthusiasm and endeavor for preaching, the pious people became filled with joy. The office-superintendent of Varapad, the stalwart devotee Raghunāth Mahāpātra, along with his son, made all types of proper arrangements for the convenience of the preachers.

Chapter 15

Accord Given to the Ācārya by Gauḍīya Maṭha

“Those stalwart devotees are spreading the divine message of Lord Gauṛāṅga and are inspiring the materially conditioned souls and faithless section of the people of Calcutta to adopt the divine service of Rādhā-Kṛṣṇa. Such devotees are very rare and such servitors of Gauḍīya Maṭha will be able to participate in the divine dalliances of Rādhā-Kṛṣṇa in the forest groves.” - Śrīla Prabhupāda

Kuñjabihārī Vidyābhūṣaṇa was one of the main trustees of Caitanya Maṭha and was the pillar of the preaching mission. He was also a scholar and at the time in charge of Gauḍīya Maṭha. The reminiscences from his first meeting with Prabhupāda onward are narrated personally by him herewith. Though it may not seem to be so systemic, still there are many things one can learn from them. He writes as follows:

“One time, a keen desire to learn about spiritual matters arose in my mind, which prompted me to visit all the renowned sādhus at the time, such as Pahari Baba, Belur Ramakrishna Mission renunciates and others who were glorified by the public. However, I was unable to find

anything conducive although my heart burned with a need for a spiritual guide. With a sort of desperate restlessness I prayed fervently to the Lord at that time. It was then that one of my relatives reminded me that, since our family had been initiated into the Vaiṣṇava line, it would be best not to venture elsewhere in my search.

At first, I was not ready to accept his instruction in the least as I had the idea that, after all, it was only an inferior or restrictive disciplic line. This thinking was due to me not having any faith at all in those professing to follow the Vaiṣṇava religion. Still, he advised me to go and visit Navadvīpa at least one time. So, taking his suggestion, I took the opportunity to go and visit Navadvīpa Dhāma. Some time earlier I had spoken to my friend Sakhi Caraṇa Raya regarding this. So, traveling by the Eastern Railway line I reached Navadvīpa and went directly to the house of a gosvāmī known to Sakhi Caraṇa. This gosvāmī offered me some fish with other food at his reception. Being a vegetarian and seeing the fish with the offered food, I was unable to partake of the food, deeming it obnoxious. However, after the fish was removed by the host, I somehow managed to eat something.

Later that day, I went with Sakhi Caraṇa to take darśana of the lotus feet of Om Viṣṇupāda Gaura Kiśora Dāsa Gosvāmī. He was at that time staying at Kuliya, Navadvīpa. That was in the year 1914. I heard from his lotus lips the fact that the devotees of Kṛṣṇa are without desires and peaceful, but those aspiring for sense pleasure, liberation and perfection are all restless. He then began to explain a corresponding verse from the scriptures for us. After taking the blessing of Bābājī Mahārāja that year on Phālgunī Pūrṇimā, I arrived in the evening for the appearance day celebrations of Lord Gaurāṅga. There, I met Vanamali Poddar and Ananta Poddar. They took me directly to see Prabhupāda who spoke the following verse: *brahmāṇḍa bhramite kona bhāgyavān jīva guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja* (Cc. Madhya 19.151).

Hearing the scholarly explanation from Śrīla Prabhupāda on this verse, I was quite stunned. That there was such a scholar in Gauḍīya Maṭha

was something I was never aware of since this was the first time that I had heard and seen such a scholar. Actually, before seeing the form of Prabhupāda, I was quite averse to the Vaiṣṇava religion. The fact that in the Vaiṣṇava religion there were sincere, pure spotless individuals versed in scripture and that I had actually met such a person, awakened in me an inclination to know more. I thus began to frequently meet up with the resident of Naldi and the late Gosvāmī resident of Lohapara, Ananta Poddar Gosvāmī, for a span of quite some time. Gradually, I began to notice that he was in fact quite oblivious to the spiritual conclusions and scriptures. He pretended to be in touch with Śrīla Bhaktivinoda Ṭhākura more as a formality so as to keep up with the times.

In the year 1915, on that disappearance day of Gaura Kiśora Dāsa Bābājī, I reached Śravānanda Sukhad Kuñja in the night, deciding to stay there, and in the early morning went to Kuliya, Navadvīpa and found that Bābājī Mahārāja had entered the eternal pastimes. Along with me at that time was Harilal Gosvāmī, Śrī Vanamali Poddar, Śrī Nishkanth Mallik, Śrī Nivaran Datta and others. There was a commotion going on at that time as to who would perform the *samādhi* rituals, and different arguments were perforating the air. Harilal and others then called for the presence of Prabhupāda and sent Padmanabha Brahmācārī to call him, telling me also to accompany him. After crossing over to Māyāpur, I saw Prabhupāda walking with bare feet and wearing a thick green shawl accompanied by Paramānanda Brahmācārī. It was the time of Cāturmāsya and the face of Prabhupāda was covered with a thick growth of beard and mustache. Immediately I offered my obeisance, falling down, and then related in detail all the incidents happening in Kuliya.

Taking a boat across the river, Prabhupāda thereby came to Rani Lodging House where Bābājī Mahārāja sometimes used to stay. There were various babajis from different maṭhas leading the transcendental body of Śrīla Bābājī Mahārāja who were loudly engaged in arguing with each other, claiming the right to individually perform the *samādhi* rites. Ac-

tually, their main motive was that, by doing so, it would be the perfect opportunity for them to accumulate large amounts of money in the near future by being the caretaker of the *samādhi*. Arriving there, Śrīla Prabhupāda cast a dent in their nefarious motives and efforts. There was a police inspector stationed there to observe the peace. He was Śrī Yatindranāth Singh, the Department Assistant Commissioner and also Chief Inspector of Navadvīpa.

After a tirade of arguments, the babajis complained that Śrīla Sarasvatī Thākura was not a renunciate monk and therefore did not possess the qualification necessary to perform the *samādhi* rites of a renunciate. In reply, and in a voice like thunder, Śrīla Prabhupāda replied, 'I am the only disciple of Bābājī Mahārāja! Even though I have not taken the vow of renunciation, I am not a false renunciate indulging secretly in illegal sinful activities. If there is one person amongst you with a spotless character, only then will he be able to perform the *samādhi* rites of Bābājī Mahārāja and I will not have any objection to that score. If, for the previous year, or six months, three months, or even one month, or at least three days, those who have not indulged in illicit sex - only they will be qualified to touch the transcendental body of Bābājī Mahārāja. Otherwise, he will be devastated for good.'

On hearing this, the good inspector protested, saying, 'How will we ever get evidence of such matters?' To that Śrīla Prabhupāda merely replied, 'I will trust their words as they speak.' On hearing those words uttered by Prabhupāda, one by one the babajis turned their backs and left, which completely astounded the inspector. Then, by the instruction of Śrīla Prabhupāda, I managed to get an opportunity to carry the divine body of Bābājī Mahārāja. Some people began to advise us that Bābājī Mahārāja had always expressed his wish that his body be dragged around Navadvīpa so that it might be bathed by the divine dust of Navadvīpa. Therefore, to follow that instruction was most proper.

In reply, Prabhupāda emphatically remarked, 'Śrīla Gurudeva is non-different from Kṛṣṇa and I feel fortunate carrying him on my shoulder

and head.’ Such statements were made by him to crush the pride of the materialistic people. ‘Although I am a fool and an illiterate and offensive person, still I can understand why my Gurudeva made that statement in such a way. After the passing of Haridāsa Ṭhākura, Lord Gaurasundara placed Haridāsa’s divine body on His bosom and danced, illustrating the gravity of such an event. Therefore, in this way also, following the lotus feet of Mahāprabhu, I will place the transcendental body of Bābājī Mahārāja on my head.’

On hearing that instruction of Śrīla Prabhupāda, we began carrying the divine body of Bābājī Mahārāja and moved along. Some newly formed land rising from the Gaṅgā riverbed which belonged to Ananta Poddar was chosen to be the *samādhi* spot of Bābājī Mahārāja. This spot was donated by Poddar with the assurance that it was given with no strings attached. Then, Prabhupāda performed the last rites for Bābājī Mahārāja according to the rituals of Gopāla Bhaṭṭa Gosvāmī as depicted in the book and then returned to Māyāpur in the late afternoon. I stayed at the piece of land but then the intensity rose to meet Prabhupāda again.

After two days, Śrī Vanamali Poddar, deciding to hold a feast at the Māyāpur Mahāprabhu temple, sent me to invite Śrīla Prabhupāda. On reaching Māyāpur and informing Prabhupāda of the invitation, he spoke in Sanskrit, ‘*akrtasya paśu yathā*’, which means, ‘I am the sold animal of Śrī Gurudeva and I do not possess independence. I don’t know where I will take my food. Wherever Kṛṣṇa makes arrangements to give me his remnants, then to that place I will go to partake of those remnants.’

After that, for almost over two hours, Prabhupāda gave me many nice instructions. Actually, I had been pining for a long time to hear such nectarine talk and had not been able to hear the same but, today, suddenly without my request, I was able to hear such nectar and this made me most fortunate and purified. I also had intense personal conversations with Paramānanda Brahmācārī. He showed me the press situated at Vraja Pattana. At that time, the second edition of *Caitanya-caritāmṛta*

with commentary was in print. After that, I returned to Kuliya in the afternoon.

The next day I had an urge to go again to Māyāpur. That day also there was a festival being held there to which we were all invited. I stood in front of Prabhupāda before all others at Vraja Pattana, going there specially in anticipation of hearing the sweet topics of Lord Hari loudly from Prabhupāda's mouth. After hearing such nectar, my eagerness to hear simply increased. It was then that I proposed to Paramānanda Brahmācārī as to whether I could come to Māyāpur and stay for one month or more, for if I could stay, there would be more opportunities for me to hear the transcendental topics of Lord Hari. To that Paramānanda assented, replying, 'If you come I will make all arrangements. Don't worry.'

The next day I returned to Calcutta and applied for two months leave from my job. I made all the arrangements to go to Śrīdhāma Māyāpur but, during that time, Harilal Gosvāmī arrived in Calcutta. I was then residing at 30 Gaurivere Lane with Sakhi Babu when Harilal Gosvāmī suddenly came to my residence. His main intention for coming was to warn me not to go and see Śrīla Prabhupāda. He advised me in the following manner, 'Sarasvatī Ṭhākura is a highly elevated devotee and you will never be able to grasp his message and therefore it is best for you not to go.' But I did not have much faith in his words nor did I heed them. As he went back through Calcutta, on that very day, I also left for Māyāpur by steamer. That night I stayed at Svarūpa Gañja and arrived in the morning at Vraja Pattana, Māyāpur. At that time, Śrī Viṣṇu Pal and Śrī Paramānanda Brahmācārī were staying with Prabhupāda. In Vraja Pattana all arrangements were made for my stay there.

My spiritual position then was that I had no real idea of the Vaiṣṇava religion, nor did I know the difference between a false devotee and a genuine one. I maintained my faith in Harilal Gosvāmī though and kept up the hearing of discourses by Prabhupāda also. Every day Prabhupāda read from *Jaiva Dharma* and gave me instructions that were

complete with devotional facts. Gradually, after hearing in this way for a few days, I began to understand that Harilal Gosvāmī, in whom I had placed my faith, was not even in the class of a devotee of Lord Hari. On the other hand, hearing continuously from Prabhupāda made me realize that Vaiṣṇava religion, devotion to the Lord, is superior to all because of concrete evidence supporting that premise. On the other hand, the person whom I had termed as religious and a devotee, was in fact very far away from any form of genuine religion.

Chapter 16

The Establishment of Bhaktivinoda Āsana and Preaching

Śrīla Viśvanātha writes in a verse translated as follows: ‘A person may be adept in scripture with good conduct and chanting the holy name in a good quantity but if he commits offenses he will be implicated by material desires.’

Śrīla Prabhupāda would frequently come to preach in Calcutta and at that time would stay at Bhakti Bhavan, Ramabhagan of Calcutta for two to four days. The retired city architect of Calcutta Corporation, Śrī Shachandra Raya Chaudhari, came a few times and listened to the discourses. I noticed that, on hearing the discourses of Prabhupāda, Śrī Shababu’s eyes would begin to drip with flowing tears. It was then that I proposed to Śrīla Prabhupāda that since people from different parts of the world would come to visit Calcutta and leave, then, for that reason, if he could possibly stay in this city the propagation of the divine message would be greatly facilitated. In fact, Śrīla Prabhupāda did agree and accepted my proposal.

On November 18th, Bhaktivinoda Āsana came to be established at No 1 Ultadanga Junction Road with the help of well-wishers such as Śrī Shachandra Raya and others who were ready to contribute the monthly rent of 50 rupees to fulfill the desire of Śrīla Prabhupāda. After the establishment of Śrī Bhaktivinoda Āsana the following year, Prabhupāda became vociferous, saying that on the appearance day of Bhaktivinoda Ṭhākura there should be a festival, together with congregational chanting, at that place.

At that time, Paṇḍita Haripad Vidyāratna, Śrī Yaśonandan Bhāgavata Bhūṣaṇa, Ananta Vāsudeva Brahmaçārī, Śrīpāda Jagadīśa Bhakti Pradīpa Ṭhākura and I were all together at Bhaktivinoda Āsana. As that day was approaching, there was consternation and thought about how this festival could be carried out properly. By divine mercy, Yaśonandan Prabhu brought the landowner, the late Vrajendra Kumar Raya Chaudhary of Faridapur district, to meet Prabhupāda. In outward appearance he was gentle in character and, after hearing the divine message from Prabhupāda, he announced that he was prepared to give 30 maunds (1000kg) of rice for the festival. Upon hearing this, I became very enlivened and began to make preparations for the festival. This same person also gave a cash donation together with his donation of rice. At that time, there was continuous preaching of the divine message while people received the sacred remnants of the holy food being distributed.

Since that time, Śrī Caudeṛi Mahāśaya would frequently come to visit Prabhupāda at Bhaktivinoda Āsana. After some days of hearing about offenses to the name, he became overcome by surprise, querying how there could be offenses in chanting of the name, since the holy name is completely pure and liberated. Furthermore, his guru Pran Gopal Gosvāmī never ever told him about that matter. Prabhupāda then proceeded to explain to him that although offenses cannot touch the name as it is eternally liberated and complete, being the form of the highest consciousness, nevertheless, if the chanter commits offenses in prac-

tice, the results are that the form of the name does not manifest its actual identity.

Scriptural books such as *Padma Purāṇa*, *Bhakti Sandarbha* and *Caitanya-caritāmṛta* all testify, in writing, to the truth of this verdict. The guru who imparts the name actually informs the would-be disciple about this. In the name itself there is no offense, but in the process of cultivating the name, obstacles in the form of offenses incurred, pose as a stumbling block to one's devotions. There is a dire necessity of freeing oneself from such offenses. In that connection, Śrīla Prabhupāda has provided proof from *Caitanya-caritāmṛta* (*Antya-līlā* Ch. 8) which states that, although the holy name vanquishes all offenses and can even cause ecstatic changes in the limbs, culminating in the highest devotion, still sometimes even after chanting for a long time there is neither any transformation nor devotion. Therefore, we can understand that our offenses are very severe, so much so that the *nāma* does not take root in our heart.

The actual method of chanting the name was depicted by Prabhupāda when he quoted the following verse from *Bhakti-rasāmṛta-sindhu* (2.1.109): *ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*. The meaning is that the name is not understood by our material senses, but by serving the transcendental senses of the Lord, it becomes manifest. Quoting the verse: *satāṃ nindā nāmnaḥ* found in *Padma Purāṇa*, Prabhupāda informed us that committing offenses to the pure devotee who is preaching the holy name is not tolerated by the holy name.

Also, citing the commentary of Śrīla Viśvanātha and Śrī Jīva on the verse: *tad aśma-sāram hṛdayam batedam* (2.3.24), he pointed out that an outward show of tears and ecstasy is not indicative of an actual transformation of the heart. As explained in the *Sārārtha Darśinī* commentary of Śrī Jīva, "The *kaniṣṭha* devotee may be attempting to chant a great number of rounds, but because his heart is not transformed, such a show of devotion is condemned as his heart is stone-like at that stage.

However, by the cultivation of proper association, with the clearing of contamination, his heart may melt and then the opportunity to relish the name becomes possible.”

Although Śrīla Prabhupāda explained all these topics to him, Śrīśa Raya Cauderi could not grasp it at all and, for some reason, was unable to accept all of it. Previously, Tīrtha Mahārāja, when he was a teacher at the Town School, had informed Śrīśa Babu’s son that if money is accepted in exchange for the name or reading the *Bhāgavata*, then the so-called awarding of the name is simply pretense and an offense to the name. To hear the holy name and discourses from the pure devotees solely will award us our highest welfare. One fine day soon after that, Śrīśa Babu, with tears in his eyes, came to Prabhupāda complaining, “Your Pradīpa Ṭhākura has told my son that those who give the name or initiation in exchange for money for that matter, are all chanting with offenses to the name and are not at the stage of being a guru. In fact, he has said this specifically to my wife.” Patiently explaining the conclusions of the scriptures and the topics of Hari, Prabhupāda finally sent him away. After that, whatever empathy I had for Śrīśa Babu dwindled.

Harilal Gosvāmī outwardly demonstrated great reverence and devotion to Prabhupāda by repeatedly exclaiming in my presence that there was no soul more greatly proficient in scripture than Prabhupāda. But the fact that people like myself had taken shelter of Prabhupāda was not much to his liking. Ananta Poddar and others would profess to be in obedience to Bhaktivinoda Ṭhākura, but they had no understanding of the basic teachings of Ṭhākura Mahāśaya which was exemplified by their conduct. In fact, they were all avaricious to enjoy the senses at all times and to the fullest extent.

As is customary every year, Śrīla Prabhupāda would properly observe the disappearance festival of Gaura Kiśora Dāsa at Kuliya, Navadvīpa. The fact that Prabhupāda’s preaching was spreading nicely in all parts of Yasohar District was not much to the liking of Harilal Gosvāmī. In-

stead, he became very sad at heart. The fact that the *samādhi* temple of Śrīla Gaura Kiśora was on the land of Ananta Poddar made him combine forces with Ananta Poddar to start quarreling with us. Because of this dispute, Sakhi Babu left my association and began to unflinchingly follow Harilal Gosvāmī.

Many devotees were in attendance at the festival of Bābājī Mahārāja. At that time, Prabhupāda would talk of pure devotion to all present. With the intention of forming a separate group, Harilal Gosvāmī, Ananta Poddar and the like began to create disturbances against us at the festival of Bābājī Mahārāja. Their main purpose was that nobody should ever go to or participate in the festival under us, rather they should be conducting it under their charge instead. Their mood of speaking on the topics of Hari was simply to increase their wealth for the sake of enjoyment, which was their goal. Being blinded by attachment to sense objects, they could not understand that the real truth can only be propagated by the force of pure character.

During this time of the disappearance festival of Gaura Kiśora Dāsa Bābājī, Ananta Poddar and the like tried many times to change the pure instructions of Bābājī Mahārāja with the help of other unscrupulous people. Seeing this offensive behavior, Śrīla Prabhupāda, with great sorrow, exclaimed, “You are seeing this transcendental *samādhi* place as being material, thereby with the pride of possessing material wealth, impure conduct, illicit connections and by causing distress to others, you are practically demonstrating your perverse nature. For you to attain your welfare is very difficult.”

From then on, Śrīla Prabhupāda stopped going to the Kuliya annual festival. However, by the desire of Bābājī Mahārāja, the place of the *samādhi* began to be overrun by the waters of River Gaṅgā and gradually vanished. As the *samādhi* area became overrun by the Gaṅgā, the transcendental *samādhi* somehow came into the hands of Prabhupāda. Presently, Śrīla Prabhupāda has brought the *samādhi* right to the banks of the existing Rādhā Kuṇḍa in Vraja Pattana and

re-established it there. The beloved disciple of Prabhupāda, a simple meek devotee named Śrī Vivarañcandra Bara, constructed a beautiful temple for that *samādhi*. On the other hand, due to his act of calumny against Prabhupāda, Ananta Poddar lost all his wealth and opulence in a short time. In fact, all his wealth became nil and he was doomed to wander as a poor beggar, grieving and suffering all types of material unhappiness.

Gradually, all the activities at Bhaktivinoda Āsana began to take a turn due to their increased intensity. Many people came to hear the message of Śrīla Prabhupāda. In that year and very month of 1920, I left for Mesopotamia (Iraq). Śrī Gauḍīya Maṭha had become established at Bhaktivinoda Āsana. Śrīla Prabhupāda then began preaching in different parts of East Bengal and established Śrī Madhva Gauḍīya Maṭha in Dhaka. On the completion of the various explanations of the verse *janmādy asya yataḥ* at the house of Śrī Maṅgalamaya Datta named Jhulan Bari, a grand festival was held with chanting of the name. On that very day, returning from Mesopotamia to Calcutta, I reached Dhaka and was able to pay my obeisance to the lotus feet of Śrīla Prabhupāda.

The late Bhupendranāth Vasu, the former vice-chancellor of Calcutta, after meeting personally with Prabhupāda, listened to his discourses for a long time. Previously, there was a professional reciter of *Bhāgavatam* who had spoken at his house. After hearing about the innate speciality of the Vaiṣṇava religion as preached by the six Gosvāmīs from Prabhupāda, he began to understand the real difference between the adulterated version spoken by professional speakers and the spotless religion of the six Gosvāmīs. Consequently, he began to develop a special attraction for Śrīla Prabhupāda. In order to understand all the messages of Prabhupāda thoroughly, he requested again and again that a disciple be sent to inspire him by speaking to him in greater detail.

Śrī Madan Mohan (Bhakti Madhukar) of Karam Ganj, after taking shelter of Prabhupāda and hearing his discourses, then decided to bear the expenses for the construction of the temple of Śrī Caitanya Maṭha. It

was also my desire that the main maṭha, or Śrī Caitanya Maṭha, be in Māyāpur and that the main branch in Calcutta should have residential facilities for the devotees to stay there. Śrī Madan Babu did in fact spend a lot of money and constructed the temple of Śrī Caitanya Maṭha.

One Śrī Jagabandhu Datta used to come to Gauḍīya Maṭha. Like all other prudent materialistic people he used to note all the activities going on in the Maṭha. At least he informed me that by observing the discrepancies of illegal activities and accumulating money in the name of the Vaiṣṇava religion in many places, had made him lose his faith in that religion. He said, “For the last three years I strived to note whether Gauḍīya Maṭha was also of that category. On the contrary, on observing the strict conduct of the devotees with their unalloyed devotion to guru, pure conduct, great enthusiasm for preaching the messages of the Lord and dedicated service in surrender, it came to my mind that until and unless one takes shelter of the Ācārya of Gauḍīya Maṭha, one will be misguided by so many falsities and be simply endowed with a deviant conception of the Vaiṣṇava religion.”

Bhakti Rañjan Jagabandhu, after surrendering mind, body and words to Śrīla Prabhupāda, was able to understand the special impact of Śrīla Prabhupāda’s preaching. By the causeless mercy of Prabhupāda, I managed to get the association of Bhakti Rañjan Jagabandhu who was one of the main pillars of the preaching of Prabhupāda. Bagh Bazar Gauḍīya Maṭha, by the banks of the Gaṅgā, and the quarters of the devotees, were all constructed by him. He also helped with the preaching of Viśva Vaiṣṇava Rāja Sabhā.

The late Sakshi Gopal Badral, a millionaire of Calcutta, used to come many a time to listen to Prabhupāda at Gauḍīya Maṭha. Once, Śrīla Prabhupāda was sitting in the printing office when Sakhi Gopal Babu came and during their conversation began to relate the so-called astounding commentary of a known professional reciter of the *Bhāgavatam* with enthusiasm while glorifying his extraordinary talent. In reply, Śrīla Prabhupāda informed Badral Mahāśaya that the *Bhāgavatam*

describes in truth the religion of the highest devotees. Simply hearing from materially tainted devotees, irrespective of their literary talent or factual knowledge, will not warrant the welfare of the living entity. After hearing *Śrīmad-Bhāgavatam*, there will be no more relish for ordinary material matters. Only those who have transcended the material dimension can hear and relish the divine pastimes of Lord Kṛṣṇa.

To my thinking, this type of talk seemed novel to Badral Mahāśaya. Hearing that, Badral Mahāśaya queried, “Many people have been overcome by the discourses of that speaker. I personally have noticed tears falling from his eyes. Can not such a person help the welfare of people?” Prabhupāda replied by saying, “If so many tears were shed, why is there so much attachment to sense enjoyment after that?” Badral Mahāśaya was not pleased to hear these remarks. His demeanor and speech was like that of any other puffed-up millionaire. I never did see Prabhupāda dealing with him any other way other than expressing the absolute truth.

In the personal character of Prabhupāda there are thousands of such instances and examples. Irrespective of whether one may be materially opulent, whether one possesses scholarship or holds the top management position of some joint corporation, Śrīla Prabhupāda would never deviate from the absolute truth in order to please such an individual. Similarly, even if a prestigious person or those very powerful when viewed from the material perspective, were to be dead set against the preaching of Śrīla Prabhupāda and try individually or collectively to hamper his preaching efforts, Prabhupāda would never waver from the truth to please the senses of such ordinary people. That was the exceptional strength of his character.

After Harilal Gosvāmī left his body, Śrī Sakhi Babu again soon began to frequent Gauḍīya Maṭha. In fact, the potent words for one’s welfare that he had heard from Prabhupāda had somewhat been confined within his heart. For some period the effect lay dormant but, at an opportune time, those words again began to take root. Because of

my request, he began to follow Prabhupāda in his travels to the southern parts of India. He also began to understand that until and unless he took shelter of Śrīla Prabhupāda and cultivated devotional service, there would be no question of his spiritual welfare. He had been observing in detail how Śrīla Prabhupāda renounced all sorts of false association while being completely entrenched in devotional service. After becoming convinced, he accepted initiation from Śrīla Prabhupāda and the life mandate of following his instructions. Although outwardly there seemed to be very little change after initiation, his mentality had changed considerably and his inclination for sense enjoyment had decreased considerably. His life was a testimony in the way he utilized everything for the service of the Supreme Lord.

Even before he had taken to Kṛṣṇa consciousness, having not understood the concepts of pure devotion, I had been smitten by his good looks and attracted by his mood of equanimity, compassion and proper conduct. Sakhi Babu had a son named Pramath Nath who, in his boyhood, was fortunate to listen to the discourses of Tīrtha Mahārāja and Prabhupāda from time to time. Consequently, he became attracted to the cult of pure devotion just like his Vaiṣṇava father, due to the special impact of the potent preaching of Prabhupāda. Before the 60th appearance day of Śrīla Prabhupāda, Sriman was attacked by a terrible terminal disease. There seemed to be no hope for his uncertain life. Through the via-media of a devotee preacher named Śrī Sakhi Caraṇa, Bhakti Vijay related this news to Śrīla Prabhupāda, whose instant blessings completely freed him from the disease. By the desire of his Vaiṣṇava father, he took shelter of Prabhupāda on the day of Vyāsa Pūjā.

At first, when preaching was conducted by the Maṭha, it did not have the backing of solid financial support but took place solely because of chanting of the holy name and the attributes of sincerity and a positive approach. Śrīla Prabhupāda always used to say that just because one has wealth, it does not mean that service to the Lord is guaranteed,

but rather, the determined effort for service to Lord Hari and the mood of sincere dedication to preaching the holy name of Lord Hari, are the most essential factors. Do not contemplate gaining wealth, since simply by wealth the Maṭha can never be maintained. The nature of the sense objects is that they implicate the striving aspirant in the mood of enjoying the senses. I have seen this practically in my life. Many great works have been achieved, yet sometimes a mere ten rupees is not put into a reserve fund to start a project. Solely by the motivation of Śrīla Prabhupāda, together with his instruction, mercy and inspiration, even impossible tasks became possible.

A distinct trait in the pure character of Śrīla Prabhupāda is that those dedicated followers of his who made some mistake would be unhesitatingly reprimanded by him in a fiery manner in order to correct them. He would not waver from being exacting to remove their faults simply because some disciple would be unhappy or displeased. In actuality, I have personally witnessed that if some devotee's actions, behavior or words were not in line and in accordance with the tenets of pure devotion, Śrīla Prabhupāda would scold and chastise such a person as if with a million tongues. His message was that all should combine and strive to please the transcendental senses of Lord Kṛṣṇa. Individual or collective material sense gratification will neither help the welfare of the individual nor society at large.

Chapter 17

The Mercy of Guru and Many Instructions

brahmāṇḍa bhramite kona bhāgyavān jīva guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja (Cc. Madhya 19.151)

One of the trustees of Śrī Caitanya Maṭha who was expert in many arts with scriptural knowledge was Ācārya Śrī Paramānanda Brahmācārī Vidyāratna. From his childhood he had been staying with Prabhupāda and was able to obtain his special mercy and affection. Here he mercifully agreed to write in his own language about his experiences with Śrīla Prabhupāda:

In the years 1878-79, Śrīla Bhaktivinoda Ṭhākura was the deputy-magistrate of Naral. My father was studying in the Naral High School first form together with the first son of Ṭhākura Mahāśaya, the late Anand Prasad Ṭhākura. He would often go to the bungalow of Śrīla Bhaktivinoda Ṭhākura and had the good fortune to personally meet him. My father would say, “Śrīla Bhaktivinoda Ṭhākura, while residing in Naral, would often go by boat to places like Kaliya, Lohagara and Lakshmi Pazhaya and there would set up educational camps to under-

stand and review the opinions of the locality, together with inspection.” At that time, many aspiring individuals, being able to hear the pure devotional conclusions from his lotus mouth, became fortunate. Once, Śrīla Ṭhākura Mahāśaya, by the plea of the local people, came to inspect the drainage condition at Kanyadan. The boat he was traveling in was placed by our village and from there he traveled by horseback to inspect the canal. I heard that my spiritual master, who was young at the time, also went by boat to that place, so we sent by boat some milk, coconut and milk sweets for his partaking as refreshment at that time.

As soon as he came of age, my father, by his saintly association, managed to become unalloyed and surrendered to the lotus feet of the Lord. During that time, Naldir Harilal Gosvāmī, Nivaran Candra Datta, a doctor of Lohagara and Maheshwar Ghosh of Jayapur and like individuals would come frequently and discuss the Vaiṣṇava religion with my father. During the Holi festival, they would go and visit Navadvīpa for the appearance celebrations of Mahāprabhu and upon returning would inform us of the wondrous activities that took place there. In the way that the six Gosvāmīs under Rūpa and Sanātana revealed all the holy pastime spots of Kṛṣṇa, similarly, Bhaktivinoda Ṭhākura revealed the actual birthplace of Srīman Mahāprabhu in Māyāpur, which is one facet of his astounding life history.

The great mahā-bhāgavata Śrīla Gaura Kīśora Dāsa Gosvāmī lived in extreme renunciation in an upturned boat on the embankment of the Gaṅgā river during that period. Bābājī Mahārāja had one disciple, a celibate from birth by the name of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura who had a vast knowledge of the revealed scriptures. He performed the chanting of a billion names of the Lord at the birthplace of Mahāprabhu together with engagement in discussion of the scriptures with like-minded saintly people. Śrī Kumudkant Bhautik from Lohagara, Śrī Indukumar from Chata Ra (who afterward became Kṛṣṇa Dāsa Bābājī) and others used to take shelter of Bhaktivinoda Ṭhākura

and perform devotional service at that time. I myself managed to get some idea of the topics by being present at such discussions of the foremost devotees such as Harilal Gosvāmī. I used to go and visit Dr. Nivaran Candra and, in the association of his son Rāmakṛṣṇa, used to sit in his dispensary while he read to us *Harināma Cintāmaṇi*, a compilation by Śrīla Bhaktivinoda Ṭhākura.

In the month of Caitra 1327, I left my house at 3 in the morning, fixed in my purpose to visit the birthplace of Mahāprabhu and after that to go to Hṛṣīkeśa. After walking for fifteen miles and having to cross by boat in some places, I finally reached Singhia Station. That was my first experience traveling by railway line. One gentleman bought my ticket and placed me on the train. After changing trains at Bangha and Ranaghat I reached Krishna Nagar in the middle of the night. After that, by horse carriage and crossing by boat, I reached the city of Navadvīpa in the early morning. As the intensity of the sunlight increased, I began to search for Mahāprabhu Mandir in Navadvīpa and finally arrived at the door of the said temple. I had heard before that this was one of the most prominent temples of Navadvīpa. On entering the temple, a coarse rough voice exclaimed, “You have to pay a fee of 3 annas first.” I was surprised and taken aback when I heard this so I returned to the Paramatala area, sat down on the veranda of a ramshackle Śiva temple and began to ponder what would be my next step. I kept thinking how Mahāprabhu would go from door to door to preach to the materially conditioned souls for their deliverance, but the condition now is that one is unable even to get his present audience. Although a mere boy, I became disturbed thinking in this way.

Suddenly, two gentlemen, right after their bath in the nearby river, were walking and speaking within hearing range about the appearance place of Mahāprabhu near that temple. Hearing their discussions about Māyāpur reinforced whatever I had heard before so I decided to go and visit Māyāpur. After inquiring, I managed to come to Gaṅgā Ghāt from where I crossed the river. In that Mahāprabhu temple in Māyāpur

there was a priest by the name of Rajaram Tewari, the storekeeper Padmanābha Brahmācārī and a devotee called Satya Ram, engaged in collecting alms. The Brahmācārī informed me, “Our gurudeva, Śrī Siddhānta Sarasvatī Ṭhākura, residing in Vraja Pattana, is a lifelong celibate who chants three lakhs of names a day and is very proficient in the scriptures. After honoring the sanctified food you can go and get his audience.” He added, “Why not stay here a few days and not only will you become more healthy but you will also have the opportunity to hear blissful spiritual topics.”

After some time of going to take my meals I chanced to meet with the mother of Śrīla Prabhupāda, the most venerable Śrī Māta Ṭhākurāṇī. She placed me by her side and served me with the sanctified food that had been offered to the deity and, after my meal, sent me to Vraja Pattana together with Padmanābha Brahmācārī. I first met my spiritual master at Vraja Pattana. He was at that time writing an essay on the differences between the stature of a brāhmaṇa and a Vaiṣṇava. On observing his benign smiling face and beloved form, together with the nectarine discourses flowing from his mouth, all the encumbrances and toils experienced in reaching that place were dispersed. It was as if a new world had suddenly appeared before my eyes.

I began to stay at Yogapīṭh and would perform some small service, and every afternoon at 3 pm I went to Vraja Pattana to hear Śrīla Prabhupāda who read out some parts of his essay on Brāhmaṇa and Vaiṣṇava together with his reading of *Caitanya-caritāmṛta*. In the month of Jyeṣṭha 1328 I returned home but came back to Yogapīṭh after a short time. After a few days at Yogapīṭh, I began to stay at Vraja Pattana with Śrīla Prabhupāda.

I wish to relate an incident that I had heard not only from the devotees who had witnessed it personally but also from Śrīla Prabhupāda himself. Previously, Śrīla Prabhupāda would reside in a small hut in Vraja Pattana, Māyāpur and, closing the door, would immerse himself in chanting of the holy name. One time, before the birth anniversary of

Lord Kṛṣṇa, he noticed there was no milk for offering to the Lord. He then began to think, “If I had some milk I could have offered that to Śrīman Mahāprabhu”, but after that flickering moment he began to rebuke himself by thinking, “Just because tomorrow is Ekādaśī, a day of fasting even without water, this type of deviant intelligence has crept into my mind. This is a great offense on my part.”

During the rainy season, usually all the four directions would be submerged by water in Māyāpur. Without a boat there was no way of traveling anywhere. In that situation, in the evening, a cowherd man, pushing away the water which was up to his throat, came with huge amounts of milk, sweet rice, butter, cheese and cream-like articles to Yogapīṭh. The cowherd man then informed them that Harinath Chakravarti had sent all this from his land for the services of Mahāprabhu. After offering all these articles at Yogapīṭh, the pūjārī then brought all the offered articles to Vraja Pattana. Usually, Śrīla Prabhupāda forbade all the devotees from bringing dainty or sumptuous offered articles of Yogapīṭh to Vraja Pattana but, that day, on observing that the priest had broken the golden rule which he had set up, Śrīla Prabhupāda then remarked to Śrīman Mahāprabhu, “How much trouble I have given You because of my warped intelligence. You have made people send me all these articles by inspiring their hearts.”

There is another incident that I heard that inspired me after coming to the lotus feet of Śrīla Prabhupāda, which happened before I came to Śrīdhāma Māyāpur. The nephew of the renowned High Court judge, Chandra Madhav Ghosh was Rohini Kumar Ghosh from Bholā, Barishal, who had come to Navadvīpa aspiring for spiritual enlightenment and, by providence, took shelter of a Baul posing as a great Vaiṣṇava in the town of Majadiya, Brahman Nagar. The Baul had a lady servitor and was involved in illegal activities, but the aspirant was oblivious to all this and in his innocence thought they were advanced adepts. He began to address them as mother and father, becoming completely under their influence.

By a stroke of good fortune, he chanced to come to Māyāpur for some festival where, eager to visit the appearance place of Śrīman Mahāprabhu, he met up with Śrīla Prabhupāda. Śrīla Prabhupāda was engaged in giving discourses in the hall of the temple. Rohini Babu listened intently for quite a while and, on the approach of dusk again, returned to the house of his guru at Magadiya. At the time of returning and reaching his destination, his heart was palpitating, having been impregnated with the words of Prabhupāda. That night he excused himself saying he was sick and went to bed without eating anything. He kept remembering the great soul who had spoken about self-realization and who crushed all types of illegal behavior in spiritual practice. He drifted to sleep while remembering all the words of the great saint.

At the end of the night, he perceived in a dream that his Baul guru in the form of a male tiger and his servitor in the form of a female tiger were attacking him ferociously. Seeing no hope for his life, he then called out to the Supreme Lord to help him. Immediately, the great soul whom he had previously heard the fiery discourse from, appeared while assuming a divine form. That divine personality then chased away both of the tigers and extended his arm to guarantee him freedom from fear and then brought him to Māyāpur. After that dream, Rohini suddenly woke up seeing the faint light rays of the sun from the morning twilight seeping into his room. He hurriedly left for Māyāpur and on reaching his destination related to Śrīla Prabhupāda his dream about taking shelter of his lotus feet. After taking shelter, he remained listening to the discourses of his guru in Māyāpur.

After that one day, his close kin, the late Rani Binduvasini Chaudhari, happened to visit Yogapīṭh. He then left with her and began to practice devotional service there in his house. In the year 1920, the time when Śrīla Bhaktivinoda Ṭhākura was writing the book *Sva-niyama Dvādaśa Aṣṭakam* in Svānanda Sukhada Kuñja, he apparently became afflicted with a fever attributed to an imbalance of air. On hearing this news,

the atheistic class of people began to compare this great soul to one who helplessly suffers the fruits of his actions and began to speculate and speak in a very critical manner. This is the natural mood of a conditioned soul imprisoned in the house of the illusory goddess who punishes him with the three forms of distress, not only covering his knowledge but scattering it away such that he begins to visualize a great soul as an ordinary personality.

One day, Śrīla Prabhupāda, in a pleading manner, implored him by saying, “Please tarry in this material world a little longer to preach the divine message of Mahāprabhu so that the welfare of the worldly people can be ensured, even including the salvation of the atheistic groups.” After hearing this plea of Śrīla Prabhupāda, Śrīla Bhaktivinoda Ṭhākura immediately regained his full health. All those atheists who had once slandered him quickly came and took shelter of him in a mood of repentance. Śrīla Prabhupāda informed them that this particular pastime performed by Śrīla Bhaktivinoda Ṭhākura was just to save those of weak faith from their offensive mentality. He has explained this pastime at the end of Rūpa Gosvāmī’s *Upadeśāmṛta* in the following way: “The devotees are not bewildered by the influence of Kali and understand that the teachings of Mahāprabhu are on par with Rūpa Gosvāmī.”

Śrīla Bhaktivinoda Ṭhākura has pointed out that those who are averse to Gaura are devoid of devotion to Rādhā-Kṛṣṇa. He feigned a sickness pastime on seeing the people devoid of devotion to Kṛṣṇa. He always expresses the fact that only by renouncing material propensities can one have the ability to perceive divine Vraja. Upon seeing the world bereft of devotion, he feigns himself as diseased, though in actuality he is always blissful in divine contemplation. Enveloped by their false pride and ego, the materialistic devotees are unable to understand this so they commit offenses against the feet of the Vaiṣṇavas. Some people in their low stature want to measure the Vaiṣṇava according to their own yardstick and in this way become implicated by offenses. The pure devotee is compassionate and tearful on seeing the conditioned state of

the struggling souls, so he has given us the order to act by performing divine service to Lord Gaura Hari.”

At the time when Śrīla Bhaktivinoda Ṭhākura was feigning sickness at Bhakti Bhavan, Calcutta, a society Gosvāmī came to visit Om Viṣṇupāda Śrī Paramahāṁsa Bābājī Mahārāja. In order to cheat the Gosvāmī, the worshipable Bābājī Mahārāja instructed him, saying that he should go to Calcutta and take Śrīla Bhaktivinoda on his head and bring him from the illusory realm of Calcutta to the holy dhāma here. The said Gosvāmī was immersed in the ordinary material conception of a Vaiṣṇava and was unaware of the characteristics of eternally liberated souls. He did not understand that Lord Govinda is always resting in the heart of a Vaiṣṇava and that the place where the Vaiṣṇavas are present is Vṛndāvana. That place becomes transcendental because they will immediately manifest other paraphernalia of Goloka automatically to serve the Divine Couple in each of the eight parts of the day.

The verse: *grhete goloka bhaya* in the song of Ṭhākura Mahāśaya is exemplified in the devotional lives of all the pure devotees of Gaura, where they convert their environment into a devotional one by the strength of their devotional service. Only those who have forgone the error of visualizing them with their fleshy eyes are able to perceive their innate divinity. This foolish Gosvāmī did indeed go to Calcutta and plead with Śrīla Bhaktivinoda Ṭhākura to come to Navadvīpa dhāma as per the request of Bābājī Mahārāja. In reply, Ṭhākura Mahāśaya informed the Gosvāmī to convey personally his own blessings for Bābājī Mahārāja’s devotional service. Later, Śrīla Prabhupāda explained thoroughly to the Gosvāmī who was feeling somewhat confused, that the pure Vaiṣṇavas, understanding the wicked intentions of our mind according to the verse: *ye yathā mām prapadyante*, try to cheat us by that principle. For that reason, in the way we present our mind, they will please us with the sort of words that we relish while being entrenched in their own devotional service. In that way, many materialistic people who would go to meet Gaura Kiśora Dāsa Bābājī would only be re-

warded with the inferior boons relished by them, which would be far removed from the actual message. He would tell them short stories involving rice, sesame seeds, betel, potato, pointed gourd and the like while making them more entrenched in material matters.

The association of pure devotees is obtained not by an insincere mentality, avaricious for sense gratification, but by complete surrender to a saintly person. Only then will a saintly person reveal his divinity to those who are motivated by service in the mood of surrender. In the year 1328, by the instruction of Prabhupāda, I brought some green chillies and went to get the audience of Om Viṣṇupāda Śrīla Gaura Kiśora Dāsa Bābājī Mahārāja who was residing on an embankment of the Gaṅgā. He was the epitome of renunciation in separation from Lord Kṛṣṇa. He would simply soak rice or peas in water and chew them for seven days with the addition of some green chillies. On hearing that I had come from Māyāpur, he inquired, “How is my Prabhu? Please convey my obeisance to him. Please tell him to stop other works but, instead, simply preach the topics of *Sat Sandarbha*.” At that time, I also saw Vanamālī Poddar with him. In the evening, many visitors came to visit Bābājī Mahārāja and I heard that it was customary for people to see his lotus feet in this way. He was sitting in front of his upturned boat residence and giving everyone ample opportunity to meet with him. I observed that he was engaged in chanting for some time using the knots of a string in the likeness of beads with broken counting beads to keep his count. He chanted very loudly and bade all others present there to repeat after him. By his order, all of us began to chant the holy name in repetition. Glorifying his lotus feet, before dusk I returned back to Māyāpur.

In 1325, during the month of Aushadh, Śrīla Prabhupāda chanted on a set of beads and bestowed on me the holy name along with instructing me about the offenses to the name and the efficacy of the shadow name.

Chapter 18

Before and After the Debate at Bali Ghat

“There will come a person established in truth who will again revive the proper religion regarding caste and order in reality for this age.” – Śrīla Bhaktivinoda Ṭhākura

In the year 1911, during the month of August, the fruitive ritualistic groups of Balighai-Udhampur began to join forces with people professing to be from a distinguished Vaiṣṇava lineage with the hope of gaining prestige from the masses. These people began to combine and slander the Vaiṣṇava religion in many ways. All this was reported to Śrīla Bhaktivinoda Ṭhākura by one Śrī Sita Nath Das Adhikari from Medinipur, who wrote all this in detail and sent it to him via a letter. On receiving the letter, in the midst of his sickness and aging pastimes, he began to reflect on what steps could be taken to avert this problem in such troublesome times.

Śrīla Prabhupāda was then engaged in the service of Śrīla Bhaktivinoda Ṭhākura. He had advised Bhakti Tīrtha, the servitor, not to disturb Śrīla Bhaktivinoda Ṭhākura with petty matters that always cropped up,

as it was not proper. One day, Śrīla Bhaktivinoda Ṭhākura, with great emotion, said as follows: “In these trying times of Vaiṣṇava religion is there not a single person preaching the philosophy of Mahāprabhu as enunciated by the Gosvāmīs, who is able to defeat and silence the hedonistic beliefs of these opposing groups?”

Falling at the feet of Śrīla Bhaktivinoda with great humility, Śrīla Prabhupāda then made the plea, “If you will empower me with your blessings then I, your unworthy servant, will agree to take the full responsibility of that small task.” On hearing these words emanating from Prabhupāda, Śrīla Bhaktivinoda Ṭhākura, affectionately embracing him with tears of joy and blessing him hundreds of times, told him, “You can easily hold up the victory flag for the Gauḍīya Vaiṣṇavas in these troubled times at the oncoming debate to be held in the vicinity of Balighai-Udhampur. You will emerge victorious in the debate regarding the Vaiṣṇava devotional conclusions. In the preaching of the unblemished truth, even if all the opposing groups join forces by their selfishness to stand before you, they will never be able to dampen your fearless voice. There will be no form of regret or going back that will avail you in your propagation of the absolute truth.”

A few days later in that year of 1911, on September 6th, Śrīla Prabhupāda, accompanied by the beloved follower of Ṭhākura Mahāśaya, Śrī Suresh Candra Mukhopādhyāya, went to attend the meeting at Balighai-Udhampur in Calcutta. That evening at 4 pm they reached Kandahar Road Station and from there managed to reach Sauri Prapanna Āśrama by 10 pm. There, the great scholar from the prestigious Rādhā-Ramaṇa temple of Gopāla Bhaṭṭa ancestry named Madhusūdana Gosvāmī and the scholar Viśvambharānanda Dev Gosvāmī of the Śyāmānanda family line from Gopīvallabhapur, were waiting for Prabhupāda at Sauri Prapanna Āśrama. Upon his arrival, they greeted him warmly with great respect. At 3 am Śrīla Prabhupāda left with them to Balighai, reaching Balighai Bazar at 9 in the morning, where the local devotees welcomed them fittingly and took them to the

destination earmarked for the program.

After honoring some sanctified food in the form of refreshment, Śrīla Prabhupāda began to assess and inspect the huge sitting arrangements for the crowd as well as the hall of the assembly, taking note of the village and market environment. The next day was marked as the start of the meeting (6th of September). The scholars Madhusūdana Gosvāmī and Viśvambharānanda Dev began to plan the itinerary for that day while consulting Prabhupāda. Many scholars from different parts of Bengal had arrived with the majority on the side of the opposing motion. They began wandering around in a bragging exultation on seeing the lesser number of able scholars in the Vaiṣṇava group.

On the 8th of September 1911, Friday at 3 in the afternoon, the huge meeting-cum-debate began with the scholar of the Vaiṣṇava scriptures, Śrī Viśvambharānanda Dev Gosvāmī being elected as Chairman of the Meeting. Under the earnest request of the chairman, Dev Gosvāmī Mahāśaya and scholar Sārvabhauma Gosvāmī, Śrīla Prabhupāda, in a loud voice, began first to speak about his essay regarding the concepts of Brāhmaṇa and Vaiṣṇava. While reading from that written essay, the scholars present became amazed at Śrīla Prabhupāda's extraordinary brilliance and scholarship and also the way he delineated the subject with the greatest of clarity, together with the importance accorded by him to that subject. In all directions, the sincere devotees in attendance began to glorify him in unison, with the greatest joy.

On the other hand, those in opposition harboring selfish motives began to start causing disturbances at the meeting. The scholar Madhusūdana Gosvāmī then stood up and, addressing all of them to be quiet, remarked: "Please listen to the speech of Sarasvatī to the end. After that you can speak whatever you feel is necessary." The meeting continued for another two days after that speech. The opposing party, consisting mostly of the ritualistic fruitive brāhmaṇas together with those claiming links to pure Vaiṣṇava lineage, were trying to verify their own entrenched doctrines. Firstly, if a person is born a śūdra but has man-

aged to be initiated by the Pāñcarātrika rites, still he will not possess the qualification to perform Śālagrāma worship. Secondly, until and unless one is born in a brāhmaṇa family there will be no possibility or eligibility of anyone to perform any of the Vaiṣṇava duties. Even if one is thought to be an elevated devotee, still such a person cannot perform the work of an ācārya, such as giving initiation.

After hearing that false rhetoric, the scholar Madhusūdana Gosvāmī, Rāmānanda Dās Bābājī, Bhakti Tīrtha Mahāśaya, in their speeches, all established, by means of evidence quoted from the scriptures, the eligibility of Vaiṣṇavas to perform worship of Śālagrāma with their reading of the Vedas. On the final day of the convened meeting, Śrīla Prabhupāda spoke for about two hours about the differences between a brāhmaṇa and a Vaiṣṇava, supporting his discourse with proper evidence from the revealed scriptures. The opposition party certainly tried to object at the start but, by the final day, ended up without any counter arguments and slowly were forced to leave the assembly hall. In fact, nobody had the potency to present any further opposition. Finally, there was a chorus of victory cries to the Vaiṣṇavas from the thousands of onlookers in attendance at the assembly.

After the meeting, there was another extraordinary scene worth mentioning. All those who were present to see this sight were most fortunate. All the faithful people in the audience became frantic in their eagerness to touch the lotus feet of Śrīla Prabhupāda. In order to ensure that Śrīla Prabhupāda would not be hurt accidentally in any way by the multitude of people present, a few people brought out a huge basin by some arrangement and, placing the lotus feet of Prabhupāda in it, poured approximately ten huge pots of water into the basin and only after that was Prabhupāda allowed to leave the place free from any sort of danger. Usually, Prabhupāda would never agree to give the dust of his feet to anyone and would become very displeased by that sort of executed action. However, the course of action was decided by a few in order to save Prabhupāda from the onslaught of grasping

hands of the multitude of gathered people. The other astonishing fact we observed was that although people from the huge gathering took only a few drops of water each, in a matter of minutes the basin became completely empty of water.

The next day, Śrīla Prabhupāda returned to Bhakti Bhavan. After paying obeisance to Śrīla Bhaktivinoda Ṭhākura, he related to him the success of the presentation at the assembly. Śrīla Bhaktivinoda Ṭhākura became flushed with joy on hearing this and his voice at that moment expressed his extreme bliss which can only be related by someone personally present who observed it and not otherwise. In December of the year 1911, I went with Prabhupāda to Bhakti Bhavan at Ram Nagar, Calcutta. At that time, I was fortunate to get the service of Śrīla Bhaktivinoda Ṭhākura. During that month of Pauṣa (Dec-Jan), the five principal judges came with their associates to Calcutta.

On the 1st of January 1912, Śrī Madhusūdana Mahāśaya from Ailidir, accompanied by two people from Balighai-Udhampur, came to Bhakti Bhavan and met personally with Prabhupāda. They engaged in much discussion regarding the Balighai assembly debate. That day, in the evening, the landowner from Mahesh Ganj, Śrī Nafar Candra Pal Chaudhary, came to see Śrīla Prabhupāda and also went to visit Śrīla Bhaktivinoda Ṭhākura. Ramsharan Singha, who was interested in seeing the great dignitaries who were coming to Calcutta, came from Tripura to reside at Bhakti Bhavan. At that time, he would always engage in discussion with Śrīla Prabhupāda about different subject matters.

The next day, on the 2nd of January, Śrīla Prabhupāda crossed the Gaṅgā by boat and went to the house of Śrī Madhusūdana Gosvāmī in Salakiya. I also noticed that Madhusūdana Adhikārī Mahāśaya of Altair was present. At that place, there was much discussion about the opposing groups that were trying to stir up trouble regarding all their deviant beliefs, along with the appropriate steps that needed to be taken to curtail their behavior. I took note that Śrīla Madhusūdana Gosvāmī had a copy of *Jaiva Dharma* written by Ṭhākura Mahāśaya. He

remarked that these two books, *Caitanya-caritāmṛta* and *Jaiva Dharma*, were always in his possession when speaking about the Vaiṣṇava religion. Wherever he went, he would carry these books with him and would strive to preach the essence of devotional service contained in these books.

In the year 1909 the Vṛndāvana scholar Vanamālī Gosvāmī depicted in a letter that, by reading *Caitanya-caritāmṛta* and *Jaiva Dharma*, he was able to understand the essence of the Vaiṣṇava religion as preached earlier by the Gosvāmīs. After an intense discussion with Śrīla Madhusūdana Gosvāmī for some length of time, Śrīla Prabhupāda returned to Bhakti Bhavan at 9 pm. After the Balighai assembly debate, Prabhupāda, in the association of Śrī Vaikunthanath Goyal, met with Dr. Rasik Mohan Cakravartī. Rasik Mohan informed him that Madhusūdana Gosvāmī had inquired from him “Why have you sent me a letter asking about the meaning of Vedic mantras when close by to your house is the residence of Śrī Siddhānta Sarasvatī, who can easily decipher those Vedic mantras for you?”

On the 3rd of January, Gosvāmī Mahāśaya went to Bhakti Bhavan to get the audience of Śrīla Bhaktivinoda Ṭhākura. Beginning to speak in reverential terms as befitting a Vaiṣṇava, Ṭhākura Mahāśaya, even though he was in convalescence due to sickness, embraced him warmly with joy, saying, “Amongst the descendants of the Gosvāmīs you are the only one on the side of Mahāprabhu. The way that you have strived to preserve the message of Mahāprabhu as noted, has made me very joyful. In the Balighai assembly you spoke fearlessly on the side of the true Vaiṣṇava religion in the face of the disturbances caused by the smārta fruitive workers and so-called high ancestry groups.”

Śrīla Bhaktivinoda Ṭhākura exuded joy while explaining in this way. To the joy-filled reply Gosvāmī Mahāśaya remarked, “You are the one who placed Śrīla Bhaktisiddhānta Sarasvatī as the main scholar and he was virtually the one person able to save the Gauḍīya Vaiṣṇavas and Vaiṣṇava religion. In that large meeting at Balighai-Udhampur, he

solely presented a wonderful lecture that was fully adorned with revelations from the revealed scriptures. In that respect, I don't think there is anybody who can defeat and oppose that lecture." Gosvāmī Mahāśaya proceeded to glorify, in manifold ways, Prabhupāda's fearlessness in preaching the supreme truth, together with his incomparable one-pointedness and untiring efforts.

Chapter 19

Conduct of the Divine Acharya

“In actuality, only the person who is surrendered to Lord Krishna is able to help oneself and others. The pure devotee is not motivated by unfavorable desires and rejects the association of fruitive workers as well as those enamored by speculative knowledge. Furthermore, he always has the strong desire in his heart to give up the association of false devotees.” - Śrīla Prabhupāda.

A painter called Damodar Datta Chaudhary from Andul was able to paint a portrait of Śrīla Prabhupāda in oil paint. I stayed at that time for some days in Calcutta accompanying Prabhupāda. We went to Svānanda Sukhada Kuñja on the 7th of January 1912. On the 8th of January, we reached Vraja Pattana in Māyāpur. The 8th of January was the day when the prominent five judges of the Empire of India left Calcutta.

One month before the Phālguna Pūrṇimā festival, a devout lady named Vidyulata Devi came to Vraja Pattana from Banagram. She used to view Śrīla Prabhupāda in the mood of seeing him with affection as her younger brother and was fortunate to engage in the service of a great renunciate of the highest order according to her understanding. She

used to cook and prepare different types of soups and vegetable preparations. I was fortunate to be able to practically learn cooking and many types of delicious dishes from her. Both this devout sister and Prabhupāda used to affectionately address me as Paramānanda instead of my original name and this is how that name somehow stuck to me.

That year, the Gaura Pūrṇimā festival was conducted very successfully. Śrīla Bhaktivinoda Ṭhākura was unable to come due to his apparent ill health and Śrīla Prabhupāda took charge of handling all the affairs of the month at that time. The most worshipable mother of Prabhupāda, Śrī Mātā Ṭhākuraṇī, came from Calcutta with a troupe of ladies some eight days before the actual festival. The Gaṅgā was flowing up to near Baruidangha Ghāṭa and all those coming from Navadvīpa had to cross by boat until they were able to alight at Baruidangha Ghāṭa.

I had heard from Prabhupāda that many years ago a descendant of the renowned Śrī Gopāla Bhaṭṭa family had come from Rādhā-Ramaṇa Gherā in Vṛndāvana to visit Māyāpur. He was the scholar Śrī Vanamālī Lāl Gosvāmī and, along with his wife, had come to stay a few days at the appearance place of Śrīman Mahāprabhu. He came with a servitor, a brāhmaṇa by the name of Prabhunāth Miśra. He was a simple devoted person with unflinching devotion to Śrīman Mahāprabhu. Śrī Vanamālī Gosvāmī was a great devotee and a sincere friend of Śrīla Prabhupāda. Gosvāmī Mahāśaya returned back to Vṛndāvana but Prabhunāth, while staying with Śrīla Prabhupāda at Yogapīṭha, begged for the service of worship of the Mahāprabhu deity there.

By the order of Prabhupāda, from then on Prabhunāth began to stay in the deity quarters and engage in the service of the deity. Śrīla Bhaktivinoda was also very affectionate toward Prabhunāth. Due to his great affection for Prabhunāth, Śrīla Bhaktivinoda Ṭhākura mentioned him in his commentary and explanation of *Upadeśāmṛta*. In the final ending of that commentary it has been written:

ānanda-vṛddhaye śrīmad-gosvāmī vanamālīḥ tathā prabhunāthasya

sukhāya ātma-nivedanam

The meaning is that this commentary was also written for the pleasure of Prabhunāth by his earnest request. Śrīla Prabhunāth was unflinching in his dedicated service in the temple of Mahāprabhu. One day, he was reputed to have fallen unconscious after having obtained a glimpse of the transcendental form of Mahāprabhu. Prabhunāth was a very simple devotee and had great faith in Śrīla Prabhupāda.

In 1319 (Bengali Era), one Gopāla Sāi, a brāhmaṇa from the Ganjam district, came to Yogapīṭha and began to perform worship of the deity. This priest had a severe colic disease and sometimes, due to the pain of the disease, would cry out in a most distressing manner by calling out the name of Mahāprabhu. Seeing his sick condition, Śrīla Prabhupāda was saddened. One day, Gopāla, in the pain of that disease, was lying on the veranda of the temple. Suddenly, he saw an extraordinarily beautiful light emanating from the birthplace of Śrīman Mahāprabhu which he had never seen before. After that incident, the colic cramps subsided and he regained his health.

At the end of the year 1319, by the order of Prabhupāda, an Orissan priest by the name of Śrī Kṛṣṇa Pujari began to perform the service of Mahāprabhu. One day, in the month of Māgha, the following year, somewhere at the start of the Spring Festival, Śrī Kṛṣṇa Pujari came at 2 am to Vraja Pattana crying in a loud voice as he came running. On the puzzled query of others, he claimed to have seen the form of Mahāprabhu as the half-man and half-lion incarnation, Nṛsimha Deva, who, sitting on his chest, had rebuked him angrily, saying, “You are stealing the money of this temple, therefore get out of this temple otherwise I will destroy you.” Mentioning this, the priest began to roll over in the dust crying. Even after onlookers tried to make him patiently understand, he seemed unable to understand anything at all. Although there was about two months’ salary yet to be reimbursed to him, he refused to take anything at all. That very night he began walking back to his own state.

In 1317, the 20th of Jyeṣṭha, Śrīla Bhaktivinoda Ṭhākura left Bhakti Bhavan and returned to Svānanda Sukhada Kuñja in Godruma. Hearing this news, Śrīla Prabhupāda sent me there from Vraja Pattana. The next day Śrīla Prabhupāda also arrived there. At that time, Śrīla Prabhupāda went to Kṛṣṇa Nagara via Jurar. After returning on the day itself, the 26th of Jyeshtha, we went again by means of boat to Kṛṣṇa Nagara. There, Śrīla Prabhupāda had the duty to act as the head of the jury in a sessions court regarding a case of theft. The court proceedings ran for about 3-4 days. I returned back to Māyāpur between those days.

After staying a few months at Godruma, Śrīla Bhaktivinoda Ṭhākura came back to Calcutta. Śrīla Ṭhākura Mahāśaya warned people to always be ready before the time they were supposed to leave by train and he himself followed this to the letter. In that connection he used to advise us that when performing Hari-bhajana it is best to be ready beforehand by quoting the following verse:

*kaumāra ācaret prājño dharmān bhāgavatān iha durlabham mānuṣaṁ
janma tad apy adhruvam arthadam (SB 7.6.1)*

For those who leave the performance of devotion to the Lord until the last stage of life, Ṭhākura Mahāśaya has composed this song whose meaning is as follows: “When my life is about to be finished I will perform devotion. Now I will enjoy the pleasures of family life. These words are not spoken by the verse as this body is going to fail at any moment. Today or after a hundred years we have to die so don’t be carefree, brother. As quickly as possible accept devotion to the Lord in this life, for everything is uncertain.”

In the end of that song, Ṭhākura Mahāśaya, to cut away the hypocrisy of worldly minded people, began to sing in this way: “If I go to Vṛndāvana just to execute worldly life and duties and strive to repay my three debts as is usual in household life, then this type of ambition has no importance. In the end, when my life force is under the subjugation of improper hankerings and hence not engaged in the service of the

Supreme Lord, then who is the friend of the fallen? If one aspires for auspiciousness, always chant the name of Kṛṣṇa whether in the house or the forest and there can be no argument on this point.”

On the 2nd of Bhādra 1319, Śrīla Prabhupāda left with Śrīla Bhaktivinoda Ṭhākura in the morning by train to Calcutta. Sitting in the train compartment room, Śrīla Prabhupāda was with the renowned landowner Śrī Devendranath Sinha Raya who was accompanied by his two young sons Śivendra and Sacīndra, all going to Calcutta. At that time, Prabhupāda was fanning Ṭhākura Mahāśaya. Devendra Babu appealed to Prabhupāda to give him the fan, saying, “Please give me a chance to serve this great soul.” Prabhupāda then handed him the fan by which he kept fanning all the way until the train arrived at Sealdah.

In the year 1319, the 9th of Kārtika, the late Premananda Brahmācārī from Kālī Ghāṭa, Śrī Shambhu Nath Bandyopadhyaya, Śrī Nakuleswar Raya, Śrī Narasingh Mukhopadhyaya, Śrī Prabodh, Narayan Bandopadhyaya and Śrī Mṛgāl Babu, a teacher of Bengali who had returned to Bengal from the West, all came from Calcutta to visit the holy dhāma of Māyāpur. They stayed for 2 to 3 days at Vraja Pattana listening to discourses from Śrīla Prabhupāda and performing chanting according to his instructions. Śrī Shambhu Babu had recently married so he approached Prabhupāda as to how one could perform devotional service in married life. I observed that Shambhu Babu became distressed when Prabhupāda replied that in his married life there would be great obstacles in the performance of devotion.

On the 12th of Kārtika, Shambhu Babu and a few others accompanied Prabhupāda on his visit to His Divine Grace Gaura Kiśora Dāsa Gosvāmī at Kuliya by means of our own boat. After discussion with Bābājī Mahārāja on many matters, the topic of Shambhu Babu’s recent marriage cropped up, prompting Bābājī Mahārāja to advise in this manner: “The fact that Shambhu Babu has married is very nice. So now he has to cook with his own hands the foodstuffs to be offered to Viṣṇu, and after offering to Lord Viṣṇu he should serve his wife, first visualiz-

ing her as a true Vaiṣṇava, and after that proceed to eat. As soon as the mood to enjoy is replaced with thinking of her as his guru, then Shambhu Babu's spiritual welfare will be ensured. Everything in this world such as wealth, ornaments, women and so on, are all for the enjoyment of Kṛṣṇa alone. One should offer all articles for the service of Kṛṣṇa and one's wife should not be accepted as one's servitor but should be respected as the servitor of Kṛṣṇa."

On the other hand, Shambhu Babu, after receiving all these instructions from Bābājī Mahārāja, while coming back on the path exclaimed with a mixture of despair and grief, "What type of instruction has Bābājī Mahārāja given me?" He and the others left from Godruma to Calcutta and I returned to Vraja Pattana with Śrīla Prabhupāda.

Another time, I, along with Śrīla Prabhupāda, Prabodh Babu, Nakul Babu and a few others went to see the lotus feet of Bābājī Mahārāja. I introduced Śrī Prabodh Candra Bandyopadhyaya M.A. B.L. to Śrīla Bābājī Mahārāja. Bābājī Mahārāja then remarked, "All right it's good that you have come. Now stay here and perform devotional service to Lord Hari." Prabodh Babu's house was in Calcutta so he remarked, "Actually I have come after buying a return ticket home." At this, Bābājī Mahārāja, with an expression of astonishment, asked him, "If you have bought a return ticket then what was the point of coming to see me? If you have planned to go home there is no point in coming to see me. As I know, those who will permanently perform devotional service are the ones who come to the dhāma."

By these words Śrīla Bābājī Mahārāja had given us a valuable instruction that actual association of the saintly is never attained by simply going to see a saintly person out of curiosity, or with some other desire, and that the fruit of visiting the dhāma is never attained by simply visiting a holy place of pilgrimage. The actual fruit of visiting the dhāma is to take the association of the holy saints residing there. Nonetheless, without causeless surrender to the lotus feet of a saintly person, one will not be able to actually obtain the fruit of real association. To approach

the lotus feet of a genuine devotee, and in all respects to surrender to him by paying obeisance, along with inquiry and service and the following of his instructions, is the meaning of the association of devotees. Association means ‘with the proper approach’. To buy a return ticket and then go to visit a saintly person means one’s intention is to enjoy one’s senses as before, therefore, there is no question of surrender to the saintly person and the sincere mood to practice devotional service does not take place for it has not entered our ears.

Even now, I often hear Śrīla Prabhupāda repeating these words of instruction of Bābājī Mahārāja to all in the audience. Prabhupāda remarked that those who pretend to take initiation after buying their return ticket have not properly heard with their ears that devotion to Lord Hari is devoid of any hypocrisy. Śrīla Bhaktivinoda Ṭhākura has given us a similar instruction in his work *Śaraṇāgati*. For this reason, we can understand that Śrīla Bhaktivinoda Ṭhākura, Śrīla Gaura Kīśora Dāsa Bābājī and Śrīla Prabhupāda have all expressed the same point in their instructions. In this way, there is no question of differentiation in non-duality and also there is virtually no difference between the instructions of Śrīla Bhaktivinoda Ṭhākura, Śrīla Prabhupāda and Śrīla Gaura Kīśora Dāsa Bābājī. Rather simply, these are very wonderful expressions in their own right. In actual fact, the essence of the instructions of these three great personalities is to perform the causeless service of Vraja Nandana, Lord Kṛṣṇa.

The *Śaraṇāgati* song of Ṭhākura Mahāśaya is as follows:

*sarvasva tomāra, caraṇe sampiyā, paḍechi tomāra ghare tumi to’
ṭhākura, tomāra kukkura, boliyā jānaho more*

The meaning of the song is as follows: “Everything is yours. I have offered all to your lotus feet and I am staying in your house. You are my master and I am your dog in my identification with You. I am bonded to You and You are looking after me by providing my sustenance. I stand guard at your doorway. I will not allow in the house those who oppose

You or are averse to You. After your associates have taken their meals only then will I go to take their remnants. That will be my food every day and I will become blissful on that account. I will either sleep or sit at your feet thinking of You and will dance in ecstasy and approach You when you call me. I will never think of supporting myself and will always be immersed in blissful thoughts of devotion. Bhaktivinoda is your servant and You are sustaining him. I accept this wholeheartedly.”

Chapter 20

Preaching the Absolute and the Establishment of Printing, Wandering in Radhadesh

“The Lord desires that His words be preached to all living beings. A day will come when His words will be preached all over the world through the medium of all languages, including even the language of the animals and plants when practicable. Gaurasundar will, in the fullness of time, raise up preachers in every part of the world and in numbers amply sufficient for His purpose.” – Śrīla Prabhupāda.

I accompanied Prabhupāda to the meeting of the Viśva Vaiṣṇava Assembly at the Kuliya-Navadvīpa embankment in 1319 where the venerable King Manindra Chandra Nandi had been invited. Actually, it was by the request of the venerable king that Prabhupāda went there. When he arrived, he was warmly welcomed by the king who offered him prostrated obeisances on sight. Many who had arrived there came to Prabhupāda with an overpowering mood of faith in him.

While there, Prabhupāda had conversations with many people but I noticed Atul Krishna Goswami speaking at length with him. Some years

before, Atul Krishna had become afflicted with disease and thinking his time was up had decided that Prabhupāda was the most able savior-cum-scholar in the Vaiṣṇava world. He donated some valuable books from his library with some important transcripts of certain books.

Upon returning from the meeting, some scholars from the college also accompanied us back to Māyāpur. One of them was Śrī Satyendra Chandra Mitra M.A. While sitting with him by the banks of the Gaṅgā, Śrīla Prabhupāda gave spiritual instructions to him until late in the night. In reply to his query, Prabhupāda elucidated on the genuine festival of chanting as compared to the present non-bona fide disciplic lines with their concocted fanciful festivals and distribution of sweet flour dumplings.

Presently, in the name of Śrīman Mahāprabhu and religion, all the illegal activities and speculative concepts taking place have to be uprooted by a Vaiṣṇava who is spotless in character. If this is not done there will be no possibility of the positive welfare of the people at any time. After hearing this talk from Śrīla Prabhupāda, Śrī Satyendra Babu emotionally retorted, “If you will charge me with energy then I will strive to eradicate all this chaos happening in the Vaiṣṇava world and bring about a new chapter of change. By the mercy of a great Vaiṣṇava like you all impossible things become possible.”

I was then staying in the house at 4 Sanagar Lane and in that year the same Satyendra Babu came two or three times to hear instructions from Prabhupāda. However, after some time, he came to the conclusion that to serve the country was more important than devotion and was duly elected later as a political leader.

I had heard that some four years ago, in Calcutta at the Akshaya Navadvīpa, Śrīla Prabhupāda had delivered a lecture in which he pointed out the differences between novice, middle and top-class Vaiṣṇavas. In the audience there was a renowned professional speaker. Actually, that was the first time he had ever heard that in the *Bhāgavatam* there were

differences between types of devotees. He became astounded upon hearing the explanation regarding a 'show-bottle' devotee. In that connection Prabhupāda spoke about the shadow devotee, novice devotee, pretender devotee as well as the simple and honest devotee.

Also, at that time, some ignorant people started a sect which claimed that there was no trace of Lord Gaura and His holy name in the scriptures. To refute their claim, an opposition meeting was set up by the stalwart devotees of Navadvīpa. The late Madhusūdana Gosvāmī from Vṛndāvana was one scholar who came with many others. Śrīla Prabhupāda came from Māyāpur to attend this meeting. By the order of Śrīla Prabhupāda, I secured copies of *Śrī Caitanya-candrāmṛta* with the Sanskrit commentary of Pandit Madhusūdana Dāsa of Sambalpur as well as the edition of *Śrī Caitanya Upaniṣad* published by Śrīla Bhaktivinoda Ṭhākura. I then accompanied him to the said assembly.

In the meeting Śrīla Prabhupāda especially explained to the great scholar Madhusūdana Gosvāmī many subject matters from the *Atharva Veda* found in *Caitanya Upaniṣad* and revealed all the areas in the scripture where the Gaura-mantra is mentioned. This is still very clear in my memory even to this day. The following day, Madhusūdana Gosvāmī came with his son along with the owner of Sahajī Mandir of Vṛndāvana and Shahji Rani to visit the holy dhāma of Māyāpur.

In the previous year, after the onslaught of the rainy season, River Gaṅgā, leaving the crevice of Baruidangha, began to flow away in a tumultuous stream along Kalidaha. It seemed that the Gaṅgā now seemed to flow far away from Śrīdhāma Māyāpur. In the previous year, the stream was flowing sometimes to Baruidangha and some streams along Kuliadaha. This year, however, the stream that flowed along Kuliadaha made bathing on the usual Uttarāya Sankrānti day only possible at Hukur Ghāṭa in Māyāpur. The previous year, the same bathing place was at Baruidangha. At that time, and on those very auspicious bathing days, many pilgrims traveled to Māyāpur and some very fortunate individuals were able to get a glimpse of Śrīla

Prabhupāda.

Śrīla Prabhupāda then went to Calcutta to set up a printing press to facilitate preaching. In that year of 1319, the 18th of Kārtika, Prabhupāda, delivering a lecture at Yogapīṭha and returning to Vraja Patana, instructed me about the necessity of a printing press where books like *Śrī Caitanya-caritāmṛta*, *Sat-sandarbha* and *Śrīmad-Bhāgavatam*, along with pictures, could be published so that, by reading these books, worldly people might have the good fortune to strive for their highest welfare. He discussed the matter with me until late in the night. His desire took root as the first inspiration of the preaching of the divine message.

On that very night, Śrī Manmatha Nath Bhakti Prakash from Yasohar and Śrī Vasant Kumar Bhaktya Ashram from Calcutta reached Māyāpur. The next day on the 8th of November 1912, our party, consisting of Manmatha Babu, Vasant Babu, Ananta Kumar Poddar and I prepared for our holy tour to Rādhadeśa in obedience to the wish of Prabhupāda. At that time, the Bandel-Howrah line had just been opened. The trains during those times usually did not travel in accordance with the proper date or time so we went to Katwa by the E.I.R. Railway Line from Navadvīpa and from there trudged to Śrī Khaṇḍa.

This Śrī Khaṇḍa is the place of the devotions of Śrī Narahari Sarakāra. Though, even before, they used to accept the brāhmaṇa thread in the medical profession, in Śrī Khaṇḍa this was common practice as in the case of Narahari Sarakāra. In the temple of Śrī Khaṇḍa there was a venerable elderly devotee by the name of Rādhikānanda Ṭhākura who demonstrated his strong faith in Śrīla Bhaktivinoda Ṭhākura to Śrīla Prabhupāda and announced repeatedly that Prabhupāda would be the next ideal person to lead the Vaiṣṇava world at present. This elderly devotee made arrangements of nice food offerings consisting of all types of tastes and which were made available for our party together with the proper quarters for our residence which demonstrated his munificence. This is set firmly in my memory even today.

The next day, Ekādaśī, was spent visiting the main temples of Śrī Khaṇḍa such as Śrī Madana Gopāla, Śrī Madana Mohana, the deity of Mahāprabhu and the place of devotions of Narahari known as Baradanga where Mahāprabhu was reputed to have arrived once. After that, our party returned to Katwa and on the way was fortunate to visit Yajigram or the place of Śrīnivāsa Ācārya's preaching programs. During the time of Śrīnivāsa Ācārya, the lake had been used for a huge festival. We also heard that, at the time of the festival, the consort of Nityānanda Prabhu, Jāhnavā Mātā, came to this festival.

At Yajigram we also observed that Śrī Rasabihari Sāṅkhya-tīrtha was staying at that holy place with his wife. We returned to Katwa in the afternoon and, after bathing in the Gaṅgā, arrived at the spot where Mahāprabhu accepted the renounced order and then via boat traveled north a distance of five miles to the place called Nalepur, reaching there in the evening. There, by the ghāṭa, was an inn that was two stories tall so we rented a nice brick-built room on the top floor, paying two paise to spend the night there.

The next day our party traveled along the tiny ridge of earth separating the grains along the marshy farm lands following Prabhupāda to the birthplace of Kavirāja Gosvāmī named Jhamatpur. Vasant Babu fell ill during the journey so an impoverished palanquin was arranged for him. I noticed that the temple at Jhamatpur was very ancient and in a broken down condition. Our party with Prabhupāda, after visiting Jhamatpur, again returned to Nalepur. We went by small boat to Angkai Hat which was the devotional place of Kṛṣṇa Dāsa on the south of Katwa. We arrived there with the evening dusk setting in.

From Angkai Hat on our journey to Chaukhandi, we had to spend the night on the boat traveling on the Gaṅgā. It was bitterly cold at that time of the year during the month of Kārtika. All five of us had to adjust that night in the makeshift covering on the boat and the discomfort we experienced cannot be described in words. We reached Chaukhandi in the early morning. The appearance and final resting place of Śrīnivāsa

Ācārya was in that village of Chaukhandi. This was in the district of Nadia and located across the Gaṅgā to the east. Due to the overflow of the Gaṅgā river, the village with the samādhi came to be located at the western part of the Gaṅgā river which now came under the district of Bardhaman.

After visiting Chaukhandi, we went by boat to Danghahi Hat. From there, travel was by means of a newly built railway line to Navadvīpa Station which was a distance of about 14 miles only. However, it took us some 1 1/2 hours by rail to reach Navadvīpa from Danghahi Hat. Both Vasant Babu and Manmatha went to Kalna from there. Ananta Babu stayed in Kuliya. I accompanied Prabhupāda and reached Vraja Pattana in the evening.

On the 6th of December 1912, Śrīla Prabhupāda, in order to establish the printing press, went to Calcutta accompanied by Paik Pijaruddhi Sek. On the 5th of Māgha, Prabhupāda returned to Vraja Pattana. It was difficult to establish a press in those times as the rules for establishing such a press were very stringent. Prabhupāda remarked that, although we had sent an application to measure the land for the would-be press, a police check would take another 8 to 10 days. Prabhupāda therefore waited for 8 to 10 days at Vraja Pattana before returning to Calcutta.

Hearing of the arrival of Śrīla Bhaktivinoda Ṭhākura at Godruma on the 20th of Māgha, I went the next day to meet him, after which I returned to Bhakti Bhavan, Calcutta. As our printing press was to be established at Kalighat in Calcutta, after striving hard we finally managed to get a large house at 4 Sanagar Lane which proved to be affordable at 36 rupees a month. It was rumored that a ghost existed in the building and for that reason the owner agreed to take a lower rent for the said building. On the 23rd of Māgha we occupied the house. The house was uniform on all sides and consisted of four portions, being a double-storey house. There was also an encircled pad with a fountain outside and a marked area for playing tennis along with huts for deer and peacocks

to stay. There were also three or four jackfruit trees there.

On the 27th of Māgha I returned to Māyāpur to attend the appearance day celebrations of Viṣṇupriyā (12th of February 1913). Śrī Lalita Lāl Ghosh (later known as Lalita Lāl Bhaktivilās) came with his son, daughter, wife and sister. He had been instructed in a dream to perform proper service at Śrīvāsa Angan. Although he promised us that he would leave his family at home and return to Māyāpur he instead went back home with his family after four days. Nevertheless, before leaving, he entrusted the task of donating a fence for Śrīvāsa Angan to me.

At that time, when I was staying at Kalighat, Śrī Vasant Babu, Shambhu Babu, Nakul Babu, Nṛsimha Babu, Vipin Babu, Prabodh Babu and Mṛgāl Babu and so on, mostly used to visit Prabhupāda on and off. In the evening, after the chanting of the holy name, Śrīla Prabhupāda would speak on the topics of Lord Hari. At that time, I was very young and my guardian at home was stirring up a lot of fuss. So, because of that, to please him, I enrolled in a school in Kalighat.

Madhusūdana Dāsa, an eighth-class student, Kuñjabihārī Dāsa of Nakul Babu's studio, a railway employee Rasabihari Dāsa (later initiated as Rasabihari Brahmācārī), Bhakti Jyotish, Amerandranath Vasu (later known as Advaitānanda Dāsa Adhikārī), the compositor of the press Dvijapad Sarakāra, Vaiṣṇava Dāsa and I were all living with Śrīla Prabhupāda in the Sanagar house. Two people with their disciples came and stayed at the house for some days. They were Sitanath Mahapatra from Sauri and Śrī Pramod Guha Ṭhākura from Banaripar, Barisal.

On the 4th of August 1913, Madhusūdana, Pramod Babu and Vaiṣṇava Dāsa and I were given formal initiation by Śrīla Prabhupāda. After many days, the estimate of the land was declared and a new hand-press was brought from the shop of Ashutosh Adyer and Śrī Bhāgavata Press was established by Śrīla Prabhupāda in the year 1320, the month of Vaiśākha, at 4 Sanagar Lane. The first document was printed on the

19th of May 1914. After that, while staying at the house, the printing of certain sections of *Caitanya-caritāmṛta* (2nd edition), *The Gita of Śrī Cakravartī*, together with commentary, the Sanskrit edition of *Śrī Gaura Kṛṣṇa Dayā* and similar books became printed.

In that same house, Śrī Gaura Govinda Vidyābhūṣaṇa (later Tridaṇḍī Svāmī Bhakti Vilās Gabheshtenami) used to come frequently to see Prabhupāda while working there although he was then staying at some relative's house. Amongst those devotees visiting the house, a singer, during a chanting session, sang the words *bhuvana-mohinī rādhe*. Immediately, Śrīla Prabhupāda announced this as being against the devotional conclusions. In actual fact, Śrīmatī Rādhikā is also the attraction of the most attractive transcendental Lord, Śrī Kṛṣṇa. So, simply to term Her as the attractor of the world is not exact to the letter. Rather, the actual fact is that She should be described as She who attracts the mind of Lord Kṛṣṇa who in turn attracts the whole world.

In this connection Śrīla Prabhupāda compared the conclusions of the followers of Śrī Rūpa to those of the materialistic devotees who, by dint of their speculative concoctions, fall under the influence of their unrefined thinking in their conception of Śrī Rādhikā. Therefore, by dispersing all such false notions, he established the pure devotional conclusions. The press machine was kept for one year at Sanagar in Calcutta and later in the year 1320, during the month of Māgha, it was transferred to Vraja Pattana.

Chapter 21

Disappearance of Śrīla Bhaktivinoda Ṭhākura, Sajjana Toṣaṇī by Ṭrabhupāda

Śrīla Bhaktivinoda Ṭhākura is the non-differentiated form of the poet Śrī Rūpa Gosvāmī. The ordinary poet having the mood of an enjoyer is under the influence of the material energy, but our Ṭhākura was completely engaged in the service of the Supreme Lord, Vraja Nandana, with His manifold energies. The ordinary poet is usually overcome by the Universal Form of the Lord but Ṭhākura Mahāśaya was serving the Lord with his eyes tinged with the salve of devotion. In his words and writings, he expressed how to strive to perform devotion and in this way make others do the same. He remained indifferent to all subject matters relating to sense gratification.

In the year 1320 (1913), during the month of Māgha, I managed to obtain a transfer certificate from my school in Calcutta to Māyāpur and enrolled in a local Hindu school. I rented a room in Kuliya, Navadvīpa and stayed there sometimes. Otherwise, I would travel to and fro from Māyāpur. The brother of Vasant Babu, or Ashu Babu (the late Prem-

ananda Brahmācārī), used to study Sanskrit grammar together with me under the tutelage of the scholar Śrī Narayan Shivomani.

In that spring festival after the Māgha month there was a sudden wave of an epidemic that swept Navadvīpa in the form of the dreaded cholera disease. I stopped going to school at that time and returned to the town of Navadvīpa after staying a few days with Śrīla Prabhupāda in Māyāpur. The cholera disease was not very predominant at that time in Navadvīpa. I was panic-stricken when I became afflicted with the disease and fell unconscious. An experienced doctor from Navadvīpa, Dr. Prafulla Kumar Mukhapadhyaya M.D, stayed awake the whole night and strived hard to keep me together.

Somehow the news of my affliction with cholera became known to Śrīla Prabhupāda in Māyāpur. That night there was such a heavy wind cyclone that nobody dared to walk on the pathway. Even in that dire situation Śrīla Prabhupāda sent Paika Pijarudi and Pandit Gaura Govinda Vidyābhūṣaṇa to find out my actual condition and to provide help and solace. Both of them managed with great difficulty to cross the Gaṅgā and reached my habitat at 3 in the morning. At that time, my awareness revived and I was immediately relieved on hearing the message of blessings from Prabhupāda.

Amazingly, the next day I became healthy and pined to see the lotus feet of Śrīla Prabhupāda but the doctor and others did not allow me to go out. Before sundown, however, I somehow fearfully managed to arrive at the lotus feet of Śrīla Prabhupāda. Śrīla Prabhupāda became very happy by seeing me in my normal condition, as he had been very worried previously because of my unconscious lapse. I then understood that by the mercy of the guru any fearsome disease could be easily dispersed. By only a small token of his mercy, I was relieved of the disease in an amazing and unprecedented way and able to stand in the presence of Śrīla Prabhupāda.

By his merciful glance, Lord Gaurasundar had relieved many people

instantly from their diseased condition and material influences so that they could ultimately obtain devotion to Lord Kṛṣṇa. Therefore, for an unalloyed devotee of Gaura such as Śrīla Prabhupāda to give me such mercy, what reason could there be to be astonished? Even after hearing hundreds of explanations with his divine messages, I never really understood that it was his causeless mercy that engaged me in the service of Śrī Hari and that this was actually his sincere blessing.

At that time, following Śrīla Prabhupāda, one fine day (some day before his appearance day) we went to visit Vamśīdāsa Bābājī, the faithful follower of His Divine Grace Gaura Kīśora Dāsa Bābājī. Śrīla Vamśīdāsa generally would not speak to anybody. He would always sing the Prārthanā song of Narottama Dāsa in a mood of intense devotion for the sake of the deities. On seeing Śrīla Prabhupāda, Śrīla Vamśīdāsa became flushed with joy and with great emotion exclaimed, "My Gaura's confidential devotee has arrived!" He made a seating arrangement with great respect for Prabhupāda and then began to sing the full version of the song Prārthanā of Narottama Dāsa.

I have heard that Bābājī Mahārāja, by some means, would daily offer a garland of campaka flowers to Śrī Gaura-Nityānanda. Noticing this service of Śrīla Vamśīdāsa, Śrīla Prabhupāda explained many matters relating to his high service with mellows and that he performed such divine service in obedience to Śrīla Narottama dāsa Ṭhākura. Prabhupāda also said that he would behave in a deviant fashion in order to cheat the materialistic people, something which they could never understand. The extraordinary life of a perfected person can never be understood by a sense enjoyer, dry renunciate or false devotee.

Prabhupāda continued to remain in Māyāpur after the festival at the end of the month of Caitra. At that time, Śrīla Bhaktivinoda Ṭhākura expressed his desire to go to Godruma and sent a letter to Śrīla Prabhupāda. In that letter Śrīla Bhaktivinoda wrote, "There is a lack of Vaiṣṇavas here. I have heard that there are many with you. It would be good if you could send two such Vaiṣṇava persons." By the dictates of

that letter Śrīla Prabhupāda sent Pandit Gaura Govinda Vidyābhūṣaṇa and the resident of Lohapara-Jayapur Village, Śrī Yajneswar Dāsa Adhikārī. However, Yajneswar Dāsa sent Vidyābhūṣaṇa elsewhere while engaging in the service of Śrīla Bhaktivinoda Ṭhākura at Bhakti Bhavan.

After that, Śrīla Bhaktivinoda Ṭhākura sent another letter to Prabhupāda saying, “You are my only Vaiṣṇava son. Please relieve me of all these devotees and quickly arrange for me to go to Godruma.” On receiving the letter Prabhupāda came to Calcutta to take Ṭhākura Mahāśaya to Godruma. Seeing the sick condition of Śrīla Bhaktivinoda Ṭhākura many people began to protest and create obstacles to prevent him from going. Nevertheless, on seeing the determined desire of Śrīla Ṭhākura Mahāśaya, the very people who opposed his going arranged for a motor car to drop him at the railway station. Śrīla Ṭhākura Mahāśaya then informed Prabhupāda that there was no need to be unhappy, for whatever was willed had been arranged by Śrīmatī Rādhikā.

After Gaura Pūrṇimā in that year of 1320, I stayed with H.D.G. Ṭhākura and engaged in his service for some time. Then the servitor of Ṭhākura Mahāśaya became sick and came to Śrīla Prabhupāda in Māyāpur. Three weeks before the disappearance of Śrīla Ṭhākura Mahāśaya, I got his order to go to Śrīla Prabhupāda and, taking along Kṛṣṇa Dāsa Bābājī, I went to Calcutta. Before my leaving he gave me some valuable instructions which are set firmly in my memory. He remarked, “Paramanand I do not see any use for your striving for material knowledge. Instead of searching for material knowledge you should go to Māyāpur and serve Śrī Sarasvatī Ṭhākura. By that you will attain the greatest welfare. You should not come to Calcutta with me but you should go to Māyāpur. As long as your master is there you should serve him with body, mind and words as you have tirelessly served me. Mahāprabhu will definitely bless you.”

He also mentioned to me that the time had come for him to leave the

world and it would be very soon. He did also afford me other spiritual instructions. Then I accompanied Ṭhākura Mahāśaya to Kṛṣṇa Nagar Station where he boarded the train to Calcutta while I left for Māyāpur. On the 13th of June 1914 there was urgent news that Prabhupāda had to be in Calcutta. After receiving the news Prabhupāda and I boarded the train to Calcutta. The heavy rains during that period had caused the path and neighboring ghāṭa to be filled with water. Shiva Dhoba was flooded, with the water level reaching a very high level. Even though we moved quickly we were unable to catch the first train.

After reaching Bhakti Bhavan at last in the evening by train, we received the news that Śrīla Bhaktivinoda Ṭhākura had entered his eternal pastimes in Svānanda Sukhada Kuñja which is the place where Śrī Kṛṣṇa sports on the banks of Rādhā Kuṇḍa. The thought of not seeing him forever pierced my heart. That day, Śrī Shambhu Nāth Bandyopadhyaya and Śrī Nakuleswar and other stalwart devotees informed Prabhupāda that he was their shelter after the disappearance of Ṭhākura Mahāśaya.

Śrīla Bhaktivinoda Ṭhākura was a renunciate of the highest order. Because of this fact all the family members had to agree to follow Śrīla Prabhupāda obediently and to not perform the customary ceremony for 11 days continuously or *Preta Śrāddha* (to view the deceased as ghostly) but instead to donate money and goods in kind to the brāhmaṇas and Vaiṣṇavas. After offering to Śrī Giridhārī Jiu, the remnants of the offering were distributed to all in attendance. There were about 50 to 60 scholars who attended the śrāddha ceremony at Bhakti Bhavan, including MM Chandi Charan Smṛti Bhūṣaṇa. I also had a conversation with Sir Dev Prasad Sarva Adhikari who came with his wife. That was the first time I actually conversed with him. He too looked at me with an affectionate glance.

In that year of 1321, by the order of Prabhupāda, the beloved disciple of Śrīla Bhaktivinoda Ṭhākura, Śrīla Kṛṣṇa Dāsa Bābājī, performed the *puṣpa-samādhī* ceremony of Śrīla Bhaktivinoda Ṭhākura according to

the tenets of *Samskāra Dīpikā*. On that occasion I was with Prabhupāda and was fortunate to help in the services with Bābājī Mahārāja. This remembrance festival was conducted for three long days. In the meeting held in connection with this occasion Prabhupāda spoke at length about the pure character of Ṭhākura Mahāśaya.

His divine simplicity, humility, mood of treating others hospitably, divine resolve to renounce false association, universal brotherhood, giving up all sorts of false prestige, always engaging in helping the devotees of the Lord, fixed in proper reasoning, genuine entrenchment in truth - all the unlimited qualities seen in a Vaiṣṇava were established in the character of Śrīla Bhaktivinoda Ṭhākura. In his actual life he was always preaching the message of Mahāprabhu through the six Gosvāmīs via books in all the four directions, and he earnestly desired that all the pure devotional conclusions be propagated.

Śrīla Prabhupāda had strived with the fullest surrender to fulfill that desire. On seeing the leaps and bounds of the progress of the preaching endeavors, Ṭhākura Mahāśaya's joy knew no bounds, which even worldly literature is unable to express. Prabhupāda showed the commentary of *Śrī Caitanya-caritāmṛta* to Ṭhākura Mahāśaya regarding how the Gauḍīya devotees have brought the stature of the three main deities of Gauḍīya to their highest pinnacle.

e tina ṭhākura gauḍīyāke kariyāchena ātmasāta

Upon seeing the original perfect conclusion in that verse, Ṭhākura Mahāśaya was overjoyed in a way that even words cannot describe. On the 7th of September 1913, while Śrīla Prabhupāda was stationed at 4 Sanagar Lane, Kalighat, he began writing his commentary for *Śrī Caitanya-caritāmṛta*, and on the 14th of June 1914, completed it at Vraja Pattana, Māyāpur. In the first glorification verse of the commentary, he also included the *guru-paramparā* as in the format below:

Firstly stands Śrīman Mahāprabhu who is non-different from Rādhā-

Kṛṣṇa, the life of the followers of Śrī Rūpa Gosvāmī. The dearmost of Viśvambhara is Śrī Svarūpa Dāmodara who was His friend. A devotee beloved by Śrī Rūpa was Raghunātha who was the wealth of devotion and whose most beloved was Kavi Kṛṣṇa Dāsa. The dearmost of Kavi Kṛṣṇa Dāsa was Narottama Dāsa Ṭhākura who was the guru of Śrī Viśvanātha. The topmost devotee was Viśvanātha in whom Jagannātha Dāsa had the greatest faith. Of all the perfected souls was Gaura Kiśora Dāsa Bābājī who was always immersed in devotion to the Supreme Lord. All these Vaiṣṇavas are confidential associates of Mahāprabhu and always aspire for His remnants. Dayita Dāsa always engages in the service of Śrī Vārṣabhānavī Devī and in his attempt to serve the devotees of Lord Hari together with the desire to enforce devotion, obediently has written this commentary. This commentary was written in obedience to them after examining the scriptural conclusions established by the dearmost devotees of Gaura.

During Cāturmāsya, or the four rainy months, I saw Prabhupāda wearing only one piece of cloth. He had rejected all luxuries and was sleeping on the floor. He used to cook some handfuls of rice and some plain vegetables and then throw them on the floor. He would partake of it just to maintain his body and life force. By means of such austerity, his body had become very thin, yet his countenance had a glow which seemed to radiate a divine aura. Every day he would chant 3 lakhs of the name without fail. Actually, after Bhaktivinoda Ṭhākura had chanted 1 billion names, he gave those beads to Prabhupāda. It was with these beads that Prabhupāda chanted his one billion names and he continues to chant those names presently. Śrīla Prabhupāda never approved of those who change to new beads in haste.

As the printing machine was now in Vraja Pattana by the endeavor of Prabhupāda, *Sajjana Toṣaṇī* was again printed at the end of the year 1321. After 17 sections, the last two end sections of *Sat Kriyā Sāra Dīpikā* and *Samskāra Dīpikā*, which were remaining, were printed. In the year 1322, *Sajjana Toṣaṇī*, in eighteen parts, was published under

the editorship of Śrīla Prabhupāda. The first edition had the following write-up:

By the desire of Śrī Gaurasundara, the magazine written by Śrīla Bhaktivinoda has come again to be circulated. The pure Vaiṣṇavas have been questioning why this magazine has been out of print for some time. An earnest desire to hear discussions about pure devotion on the part of the great Vaiṣṇavas resulted in this journal being written by the hands of the pure devotees. Just as materialistically inclined people are always attuned to reading and discussing the newspaper to facilitate their sense enjoyment, in the same way the intelligent devotees of Lord Hari hear and chant about pure devotional topics while performing devotion to Lord Hari. Previously, the practice of mutual support and proper discussion amongst the devotees, together with the hearing about and chanting of devotional topics, the path to the service of Lord Hari came to be properly executed.

To enhance this very great facility for the benefit of all, Śrīla Bhaktivinoda Ṭhākura, from thirty years as before, had begun preaching in the form of the periodical *Sajjana Toṣaṇī*. Gradually, the devotees began to understand that the magazine circulated by the confidential devotees of Lord Hari was instrumental in facilitating the chanting and hearing of the topics of Lord Hari. Nowadays in Bengal we see some imitations of the same journal by various groups with their adulterated version of pure devotion, but this has not brought any joy to the minds of the pure devotees. In these magazines ordinary subject matter riddled with their deviant spiritual conclusions in the guise of spirituality, only leads the reader further away from the path of pure devotion and does not afford bliss in the hearts of the devotees.

All these newspapers simply carry the whiff of sense enjoyment in the guise of devotional journals but in actuality are completely against the crux of pure devotion, which often results either in quarreling or appearing to be in cahoots. The fact of the matter is that these people distance themselves completely from pure devotion and fail to give hap-

piness to the hearts of the devotees. Others are there who, by following the materialists, simply jeopardize the path of pure devotion while thinking they have enhanced it. Others who take refuge in such bogus disciplic successions minimize the beauty of the genuine succession. I do not wish to elaborate further on these bogus disciplic lines nor waste the time of the readers. Still, if genuine devotion by chance becomes adulterated with deviant mellows and moods, then it may be possible that the service of the devotees becomes stifled.

This danger of being contaminated by such illusory influences will always be announced from time to time in *Sajjana Toṣaṇī*. Those who are always bent on unfavorable devotional service will be cheated and made blind to the actual bliss of devotion. Therefore, the beauty of devotion will not be their actual aspiration and for that reason *Sajjana Toṣaṇī* might not be able to bring bliss to their minds. This *Sajjana Toṣaṇī* has emerged from the pen of Ṭhākura Mahāśaya and thus it has been nourished and has grown as time goes on. The steadfast devotees are able to fathom the actual measure of *Sajjana Toṣaṇī* which has been able to promote the welfare of the people. Even if the actual grave content of *Sajjana Toṣaṇī* has not been imbibed, I can safely claim that the debt which is owed to *Sajjana Toṣaṇī* is incomparable in its service to others.

The aim of *Sajjana Toṣaṇī* is the same as before. By the mercy of divine Ṭhākura Mahāśaya who has entered the divine pastimes, let this magazine fill the minds of the saintly with topics of Lord Hari as before. The living entity, being confused by so many combinations of sayings presented by the illusory energy as the genuine truth in this differential world, is unable to grasp that devotion is the only path to follow. If the living entity understands that this devotion is his real wealth then he becomes attracted to the service of the Lord. There is no difference in belief between the pure devotees. It is because of a lack of devotion that apparent differences arise.

By surrender to the Supreme Lord, the living entity becomes free from

the material energy and is able to uncover his actual pure identity. This *Sajjana Toṣaṇī* represents surrender to Lord Hari, which is pleasing to the devotees of Hari and pleasing to Lord Gaura Hari. Therefore, until and unless one transforms one's identity to that of a divine servant of Lord Hari, only then can one be an eternal participant in the topics of this transcendental magazine.

At the time of the printing of these eighteen parts of *Sajjana Toṣaṇī*, the book *Caitanya-caritāmṛta*, with commentary by Prabhupāda and the remaining second part, became printed. At that time, being absorbed in many types of scripture and holy books, Prabhupāda used to write *Sajjana Toṣaṇī* by hand and also the *Caitanya-caritāmṛta* and *Sajjana Toṣaṇī* proofs were read by him. By the order of Prabhupāda, I used to write the essays of *Sajjana Toṣaṇī* and *Śrī Bhāgavata Maṇimālā*, or verses from the *Bhāgavata* in simple form, together with an index for *Caitanya-caritāmṛta* which was placed in *Śrī Sajjana Toṣaṇī*. I have mentioned before that in 1915 the commentary of Prabhupāda was completed.

A poetical composition by Prabhupāda was also written at the end of the commentary:

*śrī-vraja-pattane thāki' 'gaurahari' bali' ḍāki' dayita-dāsiyā narādhama
navadvīpa māyāpure prabhu-gṛha-nātidūre anubhāṣya kailā samāpana*

Chapter 22

Disappearance of Gaura Kīśora, Bhāgavata Press at Kṛṣṇa Nagar

*dāmodarotthāna-dine pradhāne kṣetre pavitre kuliyābhidhāne
prapañca-līlā-parihāravantaṁ vande prabhuṁ gaura-kīśora-saṁjñam*

(Tribute verse to Gaura Kīśora Dāsa Bābājī)

On the evening of the 16th of November 1914, when I returned from Calcutta and upon reaching Vraja Pattana I happened to see Śrīla Prabhupāda sitting in a very distressed mood. On seeing me he remarked, “Paramanand I have heard news from Kuliya that Śrīla Bābājī Mahārāja is very sick at present. It is imperative that someone should go there quickly.” At that time, there was no third person in Vraja Pattana. For that reason, the steward, Yogendra Haladar, was sent to stay there for the time being. I became frantic to hear further news of Bābājī’s condition at that time.

Then, in the night about 11 pm, Śrī Kṛṣṇa Caitanya Dāsa came to me and asked me to go urgently with him to Kuliya. At that late hour we set

forth on our journey to Kuliya. In the morning, after reaching the ghāṭa of Navadvīpa town, we heard that His Divine Grace Bābājī Mahārāja had entered into his eternal pastimes. While standing there with Śrīla Prabhupāda we observed many bābājīs engaged in an argument as to who would be able to conduct the last rites or place the great soul in samādhi.

After completing their continued chanting of eight sessions all day long in Daulatpur, the late Harilal Goswami, Śrī Vanamali Dāsa and a few others, arrived there. In their association was Kuñja Babu Dāsa. After silencing all the arguments of the contenders, Śrīla Prabhupāda himself personally performed all the rites of the samādhi according to the verdict of *Samskāra Dīpikā* on the day of Uttānā Ekādaśī on the 16th of November 1915. I returned to Vraja Pattana that evening with Śrīla Prabhupāda.

The next morning Śrīla Prabhupāda sent me to check on all aspects of the works at the samādhi. I chanced to meet Kuñja Babu and Nishkant Maullik (Narottama Dāsa Adhikārī). After describing the divine qualities of Śrīla Prabhupāda to them they both came to Śrīdhāma Māyāpur to hear Śrīla Prabhupāda speak on transcendental topics. Nisi Babu immediately took shelter of Prabhupāda while Kuñja Babu gradually became attracted to the lotus feet of Prabhupāda. I began to develop a strong friendship with Kuñja Babu, so he would come to Māyāpur every week or otherwise I would go to Calcutta to meet him.

In the Aushadh month of 1323, after the establishment of Kṛṣṇa Nagar Bhāgavata Press, Kuñja Babu would come every week to the press to hear spiritual discourses from Prabhupāda. In the year 1322, when the devotional books came to be propagated from Vraja Pattana, usually in the evening Śrīla Prabhupāda would speak daily from *Caitanya-caritāmṛta*, *Śrī Stavāvalī*, *Stavamālā* and also other various texts of the Gosvāmīs with commentaries that I relished to hear.

In 1322, on the birthday of Lord Gaurāṅga, by the order of Prabhupāda,

I sat for a test on the importance of the disciplic succession by which I obtained first place or the highest laurels. There were ten others with me who sat for the test. At that time also, by the command of Prabhupāda, I knew many prayers by rote from *Stavamālā* and *Stavāvalī* along with many important verses of *Śrīmad-Bhāgavatam*.

Previously, at the time of Gaura Pūrṇimā, there used to be circumambulation of Antardvīpa at the very end. The devotees would set forth from Yogapīṭha in the morning and tour all the important holy sites of Antardvīpa, returning to Yogapīṭha in the afternoon. That year also, the same procedure was followed without fail. After the festival Śrīla Prabhupāda commented, “If the circumambulation of the nine islands can be done prior to the appearance day of Śrīman Mahāprabhu, then many individuals by the holy association of the saintly devotees assembled there can become very fortunate by practicing the nine limbs of devotion where each limb is particular for each of the nine islands. The next year, 1916, there should be all such facilities for the pilgrims.”

For some reason Śrī Bhāgavata Press in Vraja Pattana came to a standstill during the month of Bhādra to Māgha. However, on the 22nd of January 1915, the press works resumed printing. The first version of Navadvīpa Pañjikā from then on came to be printed during the time of Prabhupāda. However, due to a lack of funds from 1322 to 1323 Vaiśākha month, the printing frequency of devotional books was reduced in measure. I desired to collect some funds so that the printing of devotional books with the preaching might not be diminished in any way, and that the work could continue.

Śrīla Prabhupāda then transferred the press to Kṛṣṇa Nagar and, by performing some work for outside sources, all the gains from such works were instructed by him to be used for the preaching of devotional books and the divine messages of Mahāprabhu. At the end of Jyeṣṭha month in the year 1323, by the order of Prabhupāda, a house was rented at 17 rupees per month at Gayatri Kṛṣṇa Nagar High Street and the press was re-established there with all the proper furnishing.

In the month of Aushadha the printing machine arrived and soon the press became known as Śrī Bhāgavata Press.

The renowned local, Hariprasad Chattopadhyaya, the scholar-cum-lawyer Lalita Kumar Chattopadhyaya, the late Raya Satishchandra Chattopadhyaya Bahadur, the king of Kṛṣṇa Nagar and the late Sachi Chandra Bahadur, all helped with the running and proper functioning of the press in many ways. Gradually, by the mercy of Prabhupāda, the monthly *Sajjana Toṣaṇī*, the 16 volumes of *Caitanya-caritāmṛta*, together with a list of contents and abbreviations, *Jaiva Dharma*, *Śrī Harināma Cintāmaṇi* and all such books, began to be printed. At the same time, all the old structures of the Maṭha began to be rebuilt accordingly, taking a new shape with allotted names such as Tirtha Kutir, Bharati Kutir, etc. and in this way the service of Śrī Caitanya Maṭha began to expand in a splendid way.

The old temple at Champahati became renovated nicely with the bricks produced at Caitanya Maṭha. In 1327, by utilizing the profit of Bhāgavata Press, Rādhā Kuṇḍa of Śrī Caitanya Maṭha was constructed. It was noted that a known cheater named Abbar, who had usurped the property of others illegally, had been contributing to many of the works that were going on.

While Prabhupāda was staying at Bhāgavata Press, many faithful aspirants from different places used to come and hear from him. These included scholars such as Śrī Ram Gopal Vidyābhūṣaṇa, Kishori Mohan, Kuñjabihārī, Śrī Upendra Bhaumik and many other faithful aspirants. In this way, many people came to Kṛṣṇa Nagar Bhāgavata Press to sit at the feet of Śrīla Prabhupāda and hear spiritual discourses from him. Śrī Jagadish Bhakti Pradip Ṭhākura (who later became Śrī Bhakti Pradip Tirtha Mahārāja) came to Bhāgavata Press and heard many valuable instructions from Śrīla Prabhupāda.

The postal-superintendent of Nadia, Pran Gopal Mukhopadhyaya, studied the *Bhāgavata* from Prabhupāda for some days. The S.D.O of Na-

dia, Śrī Manmathanath Mukhopadhyaya also used to go to the house of Pran Gopal to hear the *Bhāgavata* lectures of Śrīla Prabhupāda. Śrī Kashi Bhushan Sena, the late Viśvambhara Raya Bahadur M.B.I and other distinguished people would go to Bhāgavata Press to hear Śrīla Prabhupāda speak.

At the end of the year 1323, one Śrī Vraja Mohan, wearing the robes of a renunciate, came to Śrī Bhāgavata Press. In carrying out research on the ancient history of Navadvīpa he claimed to have written a book on his research and requested that we print the book free of charge. He would hand over the rights of the book to Śrīdhāma Māyāpur. Unfortunately, at that time, I told him that it was not possible to print the book free of cost. On hearing this, he left in anger and later he twice met me again warning me that if the book was not published, it would not only be bad for me now but also in the future.

Śrīla Prabhupāda accepted the renounced order on the 27th of March 1918 and also on that day the Guru Gaura Gāndharvikā-Giridhārī deity became established at Śrī Caitanya Maṭha. The service of Śrī Caitanya Maṭha was being borne by profit from Śrī Bhāgavata Press. An Orissan individual named Dharma Sai, a menial employee from Puri, returned with Prabhupāda and worked with him for many days. At first, when I came to Māyāpur, Dharma used to help with all the work of Prabhupāda at Vraja Pattana but deviated into sinful activities and was driven from the Maṭha.

At the end of the year 1918 he again came to the Maṭha from Gaura Dan-gha, afflicted with a serious disease and almost in an unconscious state. He began to cry in a very pitiful manner. Being '*para-duḥkha-duḥkhī*' or most compassionate to the distressed, Śrīla Prabhupāda, upon hearing his pleading cries, mercifully ordered me to give him shelter. I spent a lot of money to cure his virulent disease. After being freed from that disease he pledged that he would live the remaining years of his life at the lotus feet of his savior while performing service along with chanting of the holy name.

After staying for a few days in Māyāpur he happened to meet a fellow villager and, by the influence of his bad association, took to drinking liquor. At the time, I was staying at Kṛṣṇa Nagar, therefore he could mix with his wicked friends in Māyāpur any time he wanted. Furthermore, by the influence of that associate of his not being a Hindu, Dharma suddenly left the temple of Mahāprabhu and began to live with his non-Hindu associate.

In the middle of the year 1917 this same individual filed a false report in court accusing me of assaulting him. Lawyers of Kṛṣṇa Nagar such as Karuna Babu and others were on my side to defend me. In fact, even after not hearing properly all the evidence attributed to the charge of Dharma, the sly judge hearing the case, pretending to shed one or two crocodile tears, gave me a guilty verdict. The government pleader, Viśvambhara Raya, begged the court for the report because of a total lack of evidence, but the judge was adamant, even after the final innocent plea and stuck to the former guilty judgment.

The day the decree was pronounced I became flabbergasted at the extreme injustice and I experienced great sorrow with the shedding of tears. The fact that Śrīla Prabhupāda was not in court to testify to my innocence convinced the judge that some kind of calumny had been conducted by me against Dharma. But the small forfeiture I suffered was nothing compared to that which was exacted by providence in the form of the Lord of all judges who was yet to be met with, upon all those who had unjustly accused me.

It is not that I desired that anyone should suffer on my behalf, but it is opportune to say at this juncture that the non-Hindu person who instigated Dharma in all his misdoings learned in the court that his son had suddenly passed away on that day. Afterward, Dharma Sai embraced the non-Hindu religion and became afflicted with a stomach disease that led him to convalescence and being bedridden for six months in agonizing pain. Before he left his body he was seen lying under a tree, admitting all his heinous crimes including his offenses against me. He

was seen crying and announcing it aloud to all the passers by.

The judge who passed the sentence was declared unfit to perform the service as the very next day his beloved brother passed away due to cholera, so much so that he became crazy on that account.

In the old *Sajjana Toṣaṇī* the composition *Śaraṇāgati* of Ṭhākura Mahāśaya was published. When I was staying with Ṭhākura Mahāśaya I used to sing these songs by the order of Prabhupāda and by the desire of and for the listening pleasure of Ṭhākura Mahāśaya. One night in the month of Vaiśākha 1324, I saw in a dream that Ṭhākura Mahāśaya was ordering me, “Paramanand, you should quickly extract the song *Śaraṇāgati* from the journal and publish it separately as a book. If that book is printed, then many devotees, by reading, hearing and chanting it, will gain great benefit.”

Due to this order of Ṭhākura from *Sajjana Toṣaṇī* that was under Prabhupāda, I wrote a poem called *The Merciful Order* and printed this together with the extracted complete song of *Śaraṇāgati*. The expense for this was kindly furnished by the saintly daughter of Ṭhākura Mahāśaya, Śrī Saudamini Devi. The book *Śaraṇāgati* was printed and distributed in the year 1918. At that time, the book *Tattva Sūtra* was also published together with it. It has to be mentioned that the many editions and volumes of this publication of *Śaraṇāgati* were so many that other than *Prārthanā* and *Premabhakti-candrikā* there was no other such numerous publication of books in this manner. Especially nowadays, it is not only in the Bengali language but in Utkal, Hindi, English and other languages, and many with the proper receptive mood are attracted to this devotional treatise.

Chapter 23

Events After the Disappearance Pastimes of Gaura Kiśora and Bhaktivinoda Ṭhākura

As the pastimes that had occurred in Vṛndāvana were in danger of being lost, Rūpa and Sanātana became empowered by showers of mercy and began the description of the Lord in the form of His beloved and dearest taking the form of pure devotion and combining with His actual form. All these were to be described. — Caitanya-candrodaya Nāṭakam

While staying in Vraja Pattana after the disappearance of Om̐ Viṣṇupāda Śrī Gaura Kiśora Dāsa Bābājī and Śrīla Bhaktivinoda Ṭhākura, Śrīla Prabhupāda was feeling very aggrieved at heart. He reflected, “How will I preach the desires of my predecessor ācāryas? I do not have any followers nor wealth nor material education to attract people, nor do I have worldly wealth or opulence at all. How will this enormous task be accomplished by me even though I understand the desires of my predecessor gurus but am unable to execute them?”

In this way Śrīla Prabhupāda was exhibiting the mood of apparently

feeling lost in his pastime of thinking he was unable to preach. At that time, he was writing explanations of the *Upadeśāmṛta* of Rūpa Gosvāmī but halted abruptly after the eighth verse. One time, during the night, Śrīla Prabhupāda saw in a dream that Lord Gaurāṅga in five features with a chanting party was ascending from east of the Yogapīṭha hall of the Māyāpur temple and together with Him were the six Gosvāmīs with Śrī Jagannātha Sārvabhauma, Śrīla Bhaktivinoda Ṭhākura and Śrīla Gaura Kīśora. All these forms were emanating effulgence.

They were personally consoling Prabhupāda saying, “Why are you thinking in this way? Establish the principle of pure devotion, preach the message of Lord Gaurāṅga and especially preach about the holy place of Gaura, the name of Gaura and the teachings of Lord Caitanya as best as you can. We are all eternally present here to help you whenever possible. Your attempt at preaching will always supplicate our help. Later, numerous people will join you, wealth will pour in from all quarters and there will be an increase of many scholars in your midst. Whatever is necessary will all be provided and serve your preaching of devotion. You should have complete confidence. Be always enthusiastic in preaching the spotless pure devotional message of Mahāprabhu. We are always with you so that worldly obstacles will never cause any setbacks to your preaching efforts.”

After perceiving that dream, Śrīla Prabhupāda, with the greatest joy, informed some of the devotees about the dream the following morning. Now, with determination, enthusiasm and intensity multiplied a million times, Śrīla Prabhupāda began to engage in preaching the message of Mahāprabhu. He then completed all the explanations in the book he was writing and began in a major way to publish devotional books and increase his preaching of the divine message.

Presently, the flood of preaching has enmeshed the heart of each and every one of the faithful devotees across Bhārata as well as the western countries. I understand now that Śrīla Prabhupāda always expressed Mahāprabhu in the light of *Caitanya-caritāmṛta*: “Whoever you see, in-

struct him about Lord Kṛṣṇa. By My order act as Guru and liberate this land. By this you will not be disturbed by the material energy and will be able to attain My association.” (*C.C. Madhya-līlā* 7.128)

In the beginning of the year 1917, a boy by the name of Narayana Dāsa came to Bhāgavata Press and conversed with me. The boy was lame but, seeing his fluency in writing poetry, I let him read the *Kalyāṇa Kalpataru* and *Śaraṇāgati* poems of Ṭhākura Mahāśaya. Actually, giving him a chance to hear Śrīla Prabhupāda’s discourses endeared him to composing and writing more spiritual poetry for every upcoming edition of *Sajjana Toṣaṇī*. Whenever Prabhupāda came to Kṛṣṇa Nagar, Narayana Dāsa obtained the opportunity to hear the topics of Hari from him.

However, after Prabhupāda accepted the renounced order and then took to preaching in Calcutta and other places as a wandering mendicant, Narayana Dāsa, because of staying with materially motivated persons, became enamored and adopted their worldly traits, thus turning into a materialistic poet simply interested in name and fame which he considered to be more important than his prior interest. After some time he left this world.

In the year 1917, in the months of June and July (Jyeṣṭha), Śrīla Prabhupāda had the desire to publish the *Bhāgavata* with the Gauḍīya Vinoda commentary. This was expressed in the present 20th edition of *Sajjana Toṣaṇī*. Śrīla Prabhupāda had derived twenty different explanations of the *janmādy asya* verses and, writing it on paper, had placed it on top of a shelf, but some of it was eaten by mice and the other missing parts were never recovered even after much searching. Due to having to miss out on further clauses in his writing, he commented that in this way Kṛṣṇa had enlightened him and that, given the present context, this would no longer occur.

In that year of 1917 many people dedicated to Prabhupāda came to Bhāgavata Press to ask about spiritual topics and engage in discussion.

They were Śrī Gaura Govinda Vidyābhūṣaṇa, Śrī Kṛṣṇa Dāsa Bhakti Sindhu, Śrī Kuñjabihārī Vidyābhūṣaṇa, Śrī Ram Gopal Vidyābhūṣaṇa M.A., as well as the high ranking official of the top-notch English University, Kashi Bhushan Sena B.A., Official of the Court Śrī Kuñjabihārī Sena with many other devotees and respected people in attendance. The reading of scripture was conducted at the home of the teacher Hema Chandra Sarkar, together with spiritual discourses delivered at other homes as well. The congregational chanting by the devotees in different areas immersed the town with a flood of the holy name.

In the year 1918, the 7th of June, about eight to ten devotees came to Kṛṣṇa Nagar Bhāgavata Press in the association of Prabhupāda who was en route to Dhaka for preaching purposes. We left with Prabhupāda headed to Calcutta from Kṛṣṇa Nagar by the afternoon train. After reaching Bhakti Bhavan in Ram Bhagan in the evening, a few devotees accompanied Prabhupāda to No. 7 Gaurabari Lane, the residence of Kuñjabihārī, while others took residence at Bhakti Bhavan. That evening, about thirty people, together with Prabhupāda, went to Antony Garden where Nandi Mahāśaya lived. There, Śrīla Prabhupāda spoke about spiritual topics.

The next evening Prabhupāda spoke in the house of Dr. Sundari Mohan Das located at Raja Nava Kishore Street. At that time, one Śrī Kishori Mohan Gupta engaged in some deviant speculative chanting during the program and refused to heed the devotees whose protests were based on the grounds of his impure chanting. This was so much so that the preaching party had to leave the place. We took our meal at the house of Kuñjabihārī Dāsa that day. In the night, except for Prabhupāda, others took their meals at the house of Śrī Haripada Vidyāratna.

The next day, on the 9th of June, we went to the house of Shambhu Nāth Bandyopadhyāya because of his fervent plea. He was the proprietor of the Band Aid Company at 24 Manohar Pukur. There, Prabhupāda spoke about spiritual topics, after which we took our sanctified food meal. That night there was a chanting festival at Bhakti Bhavan. A

gentleman, by the name of Hema Chandra Sai, came one day to Bhakti Bhavan to hear from Prabhupāda.

The next day, the 10th of June, after taking our meal at Bhakti Bhavan, we left by the 10:25 train and headed to Orissa. We reached Kanthalia Road Station by sundown and finally reached Sauri Prapanna Āśrama later that night. There were twenty-three devotees in the association of Prabhupāda including Kuñjabihārī, Śrī Gaura Govinda, Śrī Ananta Vāsudeva, Śrī Haripada Vidyāratna, Śrī Viṣṇu Bhakti Sindhu, Śrī Parameśvarī Prasāda, Śrī Sanātana Brahmācārī, Śrīnātha Dāsa Adhikārī, Śrī Haridāsa, Śrī Taranicharan Śrāddha, Śrī Lalita Priya Dāsa Bābājī, Śrī Rādhā Ramaṇa Dāsa, Śrī Kuñjabihārī Chaudhary, Śrī Kalpa Bihārī Dāsa, Śrī Raghunātha Dāsa, Śrī Nakuleśvara Raya, Śrī Atula Candra Dāsa, Śrī Rāma Caraṇa Sāhā, Śrī Gurudāsa Modaka, Śrī Ācārya Dāsa Pañcarātra, Śrī Pramathanātha Ghosa and myself (Paramānanda).

There, Śrīla Prabhupāda spoke about spiritual topics for two nights consecutively at Prapanna Āśrama, i.e., from the 11th to the 12th of June. On the 12th we left Sauri Prapanna Āśrama at 3 pm and at dusk reached Beldar Market coming to reside in the Gangadhar Lodge. The next day, in the early morning, leaving from Rupsa Junction we reached Vetanuti Train Station at 10 am. By the introduction of the late Nadavar Mukhopādhyāya, we took our meals at Sharata Babu's place and then by ox cart and trudging for a good thirteen miles, we reached Kumaraya before dusk.

Bhakti Ratna Mahāśaya, with a chanting procession of more than hundred devotees, came to especially meet and welcome our party accompanying Prabhupāda, about one mile before Kumaraya. He then stayed there for three nights conducting continuous chanting and discourses. On the morning of June 15th we accompanied Prabhupāda on his walk to Remuna from Kumaraya. At the time of parting, Bhakti Ratna Mahāśaya's face became flooded with tears.

We walked through water, ditches and flowing springs and also had to

scale a number of hills. Nonetheless, with great difficulty, we trekked about 14 miles of rough terrain, reaching Remuna at 1 pm. The Remuna temple had already arranged all the necessary facilities for our party. We managed to tour this spiritual site with Prabhupāda including the spot where Mādhavendra Purī came by the sweet rice offerings while chanting the holy name. We also visited the samādhi temple of Rasikānanda Prabhu and his place of devotion.

That day, at the Remuna Gopinātha temple, the sub-divisional magistrate of Baleswar, Śrī Gaura Shyam Mahanti Mahāśaya, had an audience with Prabhupāda. We also saw a pond by the temple which had been excavated previously by the king of Asta Durga. The next morning we walked to Baleswar which is about six miles from Remuna, finally reaching the Gaura Kiśora Āśrama of Nitya Sakhi Mukhopādhyāya. He was a scholar of literature and there were many essays of his in the old editions of *Sajjana Toṣaṇī*. We then went to reside at the temple-cum-lodging place of Lakshmi Kant Mishra who was devoted to Nitya Sakha Babu. The eleven year old nephew of Lakshmi Kant Misra, when appointed to serve Śrīla Prabhupāda, accepted this with joy.

The next day, on the 15th of June, Śrīla Prabhupāda gave discourses to Nitya Sakha Babu who had remarked that the writings of Narottama Dāsa such as *Śepasūdurācāra* and the words of Vṛndāvana Dāsa Ṭhākura which state: “*lathi marer tahara sire upar*”, contradict the humble mood of the Vaiṣṇavas as exemplified by the verse *tṛṇād api sunīcena*. Explaining thoroughly while using proper logic and evidence, Śrīla Prabhupāda proved it to be otherwise.

In the afternoon, Police Superintendent Dewan Bahadur Śrī Kṛṣṇa Mahāśaya arrived to hear Prabhupāda with great reverence. He then requested that Prabhupāda tarry for a few days longer so that by means of an arranged program all could be fortunate to hear his spiritual discourses. That night one of the plays called *Līlā-vilāsa* was re-enacted by the young boys.

On the request of Dewan Bahadur, the next day, while staying at Baleswar, Prabhupāda spoke in his house in the morning and in the evening at a large meeting of the Hari Bhakti Pradāyinī Society. Many local dignitaries attended the meeting. Śrīla Prabhupāda lectured on the *Śikṣāṣṭakam* of Caitanya Mahāprabhu for two hours in front of an audience of 500 to 600 people, which moved the hearts of many.

One time, on seeing a small young boy, Prabhupāda exhibited a mood similar to Mahāprabhu in loving separation from Śrī Kṛṣṇa. In remembrance of the Lord with the pangs of separation, Mahāprabhu had uttered some choice words. In that connection Prabhupāda began explaining the verses of *Caitanya-caritāmṛta (Madhya-līlā, 12.58-61)*: *sundara rājāra putra śyāmala-varaṇa kiśora vayasa dīrgha kamala-nayana*, etc. The meaning of this is that the son of the king was young and handsome and resembled a deep blue cloud and his eyes were long like a lotus. He had a yellow dress adorned with ornaments. Just by seeing the boy, Mahāprabhu began to remember Śrī Kṛṣṇa, and under the pangs of separation asked to be able to meet the boy. Mahāprabhu remarked, “Here is a great soul, for by his sight all become awakened to the remembrance of Lord Kṛṣṇa.”

On walking from Baleswar to Cuttack we happened to see so many calves wandering on the Nilgiri Hills. Viewing this, Prabhupāda began to remember the same scene in Vṛndāvana and then spoke at length to the devotees regarding these lines in *Caitanya-caritāmṛta (Madhya-līlā, Chapter 17. 55-56)*:

vana dekhi' bhrama haya-ei 'vṛndāvana' śaila dekhi' mane haya-ei 'govardhana' yāhān nadī dekhe tāhān mānaye-'kālindī' mahā-premāveśe nāce prabhu paḍe kāndī'

Mahāprabhu, seeing the forested area, mistook it to be holy Vṛndāvana. Upon observing a raised hill, He construed it to be Govardhana, and any river was seen as the Yamunā. All this was executed in the high pangs of loving separation as Mahāprabhu danced and fell while crying. Describ-

ing the symptoms of a *mahā-bhāgavata*, Prabhupāda also mentioned that wherever the great devotees go all things become connected with Śrī Kṛṣṇa exactly as in the previous example where all things become ingredients for the remembrance of Lord Kṛṣṇa. Just as Mahāprabhu, on seeing the river Godāvarī, immediately began to remember the Yamunā river, he practically showed that every object within sight only increased His remembrance of Lord Kṛṣṇa. The normal mood of enjoying when visualizing any object was absent, rather He personally chose to be seen and to view all other objects as being simply for the pleasure of Kṛṣṇa.

On the 20th of June, Śrīla Prabhupāda, accompanied by the devotees, left Baleswar by train to Cuttack in the morning. Many respected people such as Dewan Bahadur Kṛṣṇa Mahāśaya and the sub-divisional officer Śrī Gaura Shyam Mahanti all came to glorify Śrīla Prabhupāda and our party at Baleswar Station. Dewan Bahadur then requested Prabhupāda to visit his new house by the Katajuri river which was then agreed upon. Many people assembled the next day to hear Prabhupāda speak at the house of Dewan Bahadur. Among them was the fourth year student of Rembhasa College, Śrī Surendranātha Mahanti, the first year student Śrī Revativallabh Mitra, Police Inspector Śrī Aghoshnath Mukhopādhyāya, Śrī Hemachandra Nath De and others who, with great reverence and earnestness, listened to the discourses.

On the 22nd of June our party left Cuttack and reached the bhajan place of Śrīla Bhaktivinoda Ṭhākura at Bhakti Kuṭira in the evening. That night, the late Satishchandra Chattopadhyaya from Kṛṣṇa Nagar arrived at Bhakti Kuṭira. He was residing with his family at the adjacent house to Bhakti Kuṭira called Patharkuti.

On the 30th of June, after taking our bath Sunday morning, we formed a chanting party under Śrīla Prabhupāda. First we visited the samādhi of Śrīla Haridāsa Ṭhākura. Next we went to Siddha Bakula and then to Rādhā Kānta Maṭha. We finally arrived at the entrance of the Jagannātha temple. Here, Prabhupāda explained the verse of the *Bhāga-*

vata: āhuś ca te nalina-nābha padāravindaṃ yogeśvarair hr̥di vicintyam agādha-bodhaiḥ. In obedience to Prabhupāda uttering this verse with others from *Caitanya-caritāmṛta*, our party began to circumambulate the temple together with mṛdaṅga drums and karatālas.

This verse is the crying plea of the gopīs to their beloved Śrī Kṛṣṇa to free their bonds to household life although in fact they were all liberated souls. The other verses are translated as follows: Vṛndāvana is the place where Kṛṣṇa will manifest to the pure-hearted devotees whose mind and body are engaged in serving Kṛṣṇa with loving devotion. In the mood of serving Kṛṣṇa there is a complete lack of knowledge of opulence in any way. In unalloyed devotion to Kṛṣṇa, there is no question of the lingering effects or thoughts of material influences. The gopīs become flustered due to the effects of knowledge or yoga in their devotions as they are only bonded by love to the Lord.

The gopīs, being agonized by loving pangs of separation from Kṛṣṇa, try to mitigate it somewhat, but they have no desire in them to be freed from the material nature. The gopīs censure Kṛṣṇa because of His forgetfulness of the pastimes in Vraja (Yamunā and Govardhana) and also because of their forgetfulness of their beloved kin such as father, mother and friends. That Kṛṣṇa, replete with all divine qualities, was not thinking about them in Vraja pastimes was not the fault of their beloved but their own unfortunate mood or disposition. They inform Kṛṣṇa about the agonizing separation of Mother Yaśodā in an attempt to arouse His compassion. Although the Vrajavāsīs are completely unconcerned with the opulence pastimes of Kṛṣṇa, they nonetheless prefer death rather than loving separation from Him. Finally, there is the crying petition of the gopīs for Kṛṣṇa to come and reside always in Vraja as He is their life.

We circumambulated the temple and, after seeing the footprints of Mahāprabhu nearby, again went to view Lord Jagannātha with Prabhupāda who remained standing behind the pillar of Garuḍa. There, Śrīla Prabhupāda spoke at length about the way Mahāprabhu used to

view the deity of Jagannātha in this manner.

The next day, the 24th of June, was the day of the bathing of Jagannātha with the other deities which is called Snāna-yātrā. In the evening, the famous Raya Yadunāth Majumdar C.A.I, a famous person from Yasohar, came to Bhakti Kuṭira to hear the discourses. On the 25th of June we went to perform congregational chanting at the place of devotion of Haridāsa Ṭhākura known as Siddha Bakula Maṭha. The next day the son of the late Harish Chandra Ghosh, Śrī Shachandra Ghosh, came to Bhakti Kuṭira to hear the topics of Hari from Prabhupāda. On the 27th of June we went to Haridāsa Ṭhākura Samādhi Maṭha and Sītā-āsana Maṭha while on the 28th of June we chanted at Gaṅgā Mātā Maṭha.

On the 29th of June we followed Prabhupāda to the house of the retired District Magistrate Atul Bihari Maitri. Previously, Atul Babu had studied *Caitanya-caritāmṛta* and *Śrī Bhāgavata* to some degree from Prabhupāda in Puri. Prabhupāda lectured on that day, speaking continuously, and by his order I performed chanting also. The next morning the first proof of the book *Tattva Sūtra* arrived from Bhāgavata Press and was examined thoroughly by Prabhupāda and then sent back. At that time, *Tattva Sūtra* was printed at Bhāgavata Press.

On the 1st of July we performed chanting while trudging to the Ṭoṭā Gopinātha temple. On the 2nd of July a large program was held at Śaśī Niketana, the house of the late Hari Vallabh Vasu Niketana which was in front of the Puri post office. The meeting was conducted together with chanting demonstrations by local groups. Śrīla Prabhupāda delivered a lecture there while Śrīla Vāsudeva Prabhu sang *Kabe ha'be bolo se-dina āmāra* while we helped by chanting the encore of the song. Later, Bhakti Sindhu Viṣṇu danced ecstatically during the chanting which pleased and attracted all the people who were present.

On the morning of July 3rd we went with Prabhupāda to the place where Mahāprabhu conducted His separation pastimes from Jagannātha in the place called Alānātha. After trudging a good 15 miles we reached

Alānātha at 12 pm. While walking on that path, Prabhupāda spoke about the narrations of Lord Hari. He spoke about the separation mood of Mahāprabhu as in His visualization of all the forests as Vṛndāvana. Then we sang *rāma rāghava rāma rāghava rakṣā mām, kṛṣṇa keśava kṛṣṇa keśava pāhi mām*. Śrīla Prabhupāda then gave us many instructions on how to perform devotional service to Lord Hari and how to clear the mind of material enjoyment. The sanctified food at Alānātha such as the kanikā and sweet porridge served there was partaken of by us and we left that place at 4 pm, managing to reach Bhakti Kuṭīra in Puri at 11 pm.

Chapter 24

The Previous History of Bhakti Pradīpa Tīrtha Mahārāja and How He Met Prabhupāda

Explanation of the 11.2.28-30 verses of the Bhāgavata: He is the confidential associate of Lord Viṣṇu and, by wandering around, He purifies all the living beings. This human body is very rare though temporary and prone to destruction, however, to obtain a sight of the devotees of Lord Viṣṇu is even more rare. O sinless one! I am asking about the greatest welfare in the temporary world and the verdict is the association of the saintly, even if only for a flickering moment.

Śrīla Bhakti Pradīpa Tīrtha Mahārāja was the beloved of Śrīla Bhaktivinoda Ṭhākura, the first sannyāsī and devoted follower of Śrīla Prabhupāda. He was a fearless preacher of the divine message of Lord Caitanya. Here, Śrīla Bhakti Pradīpa Tīrtha Mahārāja narrates his reminiscences:

“In the year 1910, the 25th of March, the day of Phālgunī Pūrṇimā, I came from Bulbuliya Station by walking to visit the place of Māyāpur. I was accompanied by the paṇḍita of the king of Tripura,

Śrī Vaikunṭhanātha Ghoṣāla Bhakti-tīrtha Vācaspati. I had my first conversation with him in Chandanpur where he professed himself to be a follower of Śrīla Bhaktivinoda Ṭhākura and had glorified Śrīla Prabhupāda and Śrīla Bhaktivinoda Ṭhākura to me.

I came with this scholar to Māyāpur Yogapīṭha on the appearance day ceremony of Mahāprabhu. I noticed Om̐ Viṣṇupāda Śrīla Bhaktivinoda Ṭhākura was sitting near the Mahāprabhu temple at Yogapīṭha. In front of him was Śrīla Prabhupāda with many respectable people such as the rich landowner, Raya Yatrīnath Chaudhri of Jhyatnama M.A. All of them were listening to the divine words of Ṭhākura Mahāśaya. The paṇḍita Vaikunṭhanātha Ghoṣāla kindly introduced me to Śrīla Ṭhākura Mahāśaya.

At that time, both Śrīla Bhaktivinoda and Prabhupāda gave me a compassionate gaze filled with affection. Prabhupāda was wearing the white effulgent dress of a lifelong celibate. I was overcome by the sheer divinity of his influence and sight, together with a strong attraction to the lotus feet of Ṭhākura Mahāśaya. I immediately fell at the feet of Ṭhākura Mahāśaya and piteously begged him for his mercy. Śrīla Ṭhākura consoled me saying, “You are an educated and respected person, therefore, if you preach the message of Mahāprabhu many people will be attracted to you. Please speak about some spiritual topics on the appearance day of Mahāprabhu.”

Then I spoke on the topic of celibacy. I mentioned also that Prabhupāda was a divine lifelong celibate and that while chanting the holy name day and night in the footsteps of Haridāsa Ṭhākura, he was also preaching the glories of the holy name. Together, I added the verse as impelled by some mercy of Mahāprabhu, that Antardvīpa stands for complete surrender of the self and that Śrīman Mahāprabhu had stated, “In every village and town of the world, all will come to hear of My name.” Mahāprabhu’s words will definitely be proven true without a doubt.

After hearing this from me, Śrīla Prabhupāda, looking at me com-

passionately, told me, “Please request the permission of Ṭhākura Mahāśaya to go tomorrow and meet a great saint by the name of Om̐ Viṣṇupāda Śrī Śrīla Gaura Kiśora Dāsa Bābājī Mahārāja who is of a divine character.” I complied thereon with the advice of Prabhupāda and, taking permission of Ṭhākura Mahāśaya, I was ready to go across to Navadvīpa. Ṭhākura reminded me to come the following day to Svananda-sukhada-kuñja.

To visit this great soul, I brought a watermelon as a gift. After crossing the river to the said place, which was at the embankment of the Gaṅgā, I saw the great soul sitting in an upturned old boat. I immediately gave prostrated obeisance to him and placed the watermelon near him. Although Bābājī Mahārāja never used to take anything, on hearing that I had come from Ṭhākura Mahāśaya, he accepted the watermelon while giving me a merciful look. Hearing that I had come due to the instruction of Prabhupāda, Bābājī Mahārāja asked me to sing a song from Narottama Dāsa Ṭhākura’s *Prārthanā*. I then commenced to sing the song *gaurāṅga’ bolite ha’be pulaka-śarīra ‘hari hari’ bolite nayane ba’be nīra*.

After hearing my song, Bābājī Mahārāja began to instruct me in the following way: “Be faithful to the words of Guru and Vaiṣṇavas. Always be humbler than straw in the street and chant the holy name. With your body, mind and words, reject bad association.” Then I interrupted him saying that I had not taken shelter of the lotus feet of a spiritual master yet. Bābājī merely replied, “You have seen Śrīla Bhaktivinoda Ṭhākura in Māyāpur. Māyāpur is a place for self-surrender. The fact is that you have already surrendered to him there so how is it that you have not taken a guru? Śrīla Ṭhākura Mahāśaya is waiting for you. Go immediately and receive his mercy!”

On hearing these words from Bābājī Mahārāja, I became so enthusiastic that words cannot express my feelings. I then took leave of Bābājī Mahārāja and, after shaving my head there in Kuliya and taking my bath in the nearby Gaṅgā, immediately went to Godruma to meet Śrīla Bhak-

tivinoda Ṭhākura. One thing which I have forgotten to mention is that, after seeing me, Bābājī Mahārāja told me that one day I would accept the renounced order and would preach the holy name of Mahāprabhu in every village and country and that he had blessed me profusely. I had even touched his lotus feet at which he did not make any objection. Usually, if anybody dared to do likewise, he would curse them in anger saying, “You will be destroyed!” in very strong terms.

In Godruma I managed to get the mercy of Śrīla Ṭhākura Mahāśaya. There was also a disciple of Ṭhākura Mahāśaya in Godruma-kuñja called Kalyāṇa Kalpataru Dāsa (Śrī Kumud Kānta Bhaumik). At that time, he gave me some remnants from Ṭhākura Mahāśaya. After that, the landowner Yatīndranātha Caudhurī Bābū came to see Śrīla Ṭhākura Mahāśaya. At about 2 pm Ṭhākura Mahāśaya usually spoke about Mahāprabhu’s *Śikṣāṣṭakam*. In the evening, the devoted disciple, Śrīpāda Kṛṣṇa Dāsa Bābājī, by the order of Ṭhākura Mahāśaya, began to read from *Caitanya-caritāmṛta* the teachings of Sanātana Gosvāmī verse by verse. Ṭhākura Mahāśaya then began to explain those verses.

After a few days, I met Ṭhākura Mahāśaya for the second time at Calcutta Bhakti Bhavan and then accompanied him back to Godruma. At that time, Ṭhākura Mahāśaya taught us a song to sing in the morning and to sing all around the dhāma, as well as to beg while instructing others about the topics of Lord Hari:

*nadīyā-godrume nityānanda mahājana patiyāche nām-haṭṭa jībera
kāraṇa śraddhāvān jān he, śraddhāvān jān he prabhur ājñāya, bhāi,
māgi ei bhikhā bolo kṛṣṇa, bhājo kṛṣṇa, koro kṛṣṇa śikha aparādha-
śūnya ha’ye loha kṛṣṇa-nāma kṛṣṇa mātā, kṛṣṇa pitā, kṛṣṇa dhana-
prāṇa kṛṣṇera saṁsāra koro chāḍī’ anācāra jībe dayā, kṛṣṇa-nām —
sarva-dharma-sāra*

This verse mentions how Nityānanda Prabhu went from door to door with a humble plea for all to take the name of Kṛṣṇa, to worship Kṛṣṇa, to instruct others accordingly about the science of Kṛṣṇa and to chant

the holy name, while striving to free oneself from offenses. Kṛṣṇa is also the father, mother and wealth of life. So, giving up bad association while living in the material world, bestowing compassion upon all and chanting the name is the summum-bonum of religious life.

Every day from 2 pm to 6 pm there used to be a class on *Caitanya-caritāmṛta*, followed by chanting of Pañca-tattva as in *śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. Śrīla Ṭhākura Mahāśaya used to clap his hands and whirl around dancing, with his usual manner somewhat transformed upon becoming ecstatic with trembling sobs. This chanting and dancing used to take place on the top floor of Godruma Maṭha. Om Viṣṇupāda Śrīla Sarasvatī Ṭhākura used to come there and give me his mercy in the form of many instructions. I used to be in awe of the incomparable scholarship he possessed at that time while I was staying in Godruma.

I observed that, on the bottom floor, if anybody were to succumb to speaking about frivolous matters, Ṭhākura Mahāśaya would, with a strong cutting demeanor, silence us by saying, “Give up your prajalpa (frivolous talk), discuss Kṛṣṇa and all the time let there be the deafening chanting of the holy name.” He would never tolerate loose talk of any sort at all. He used to reiterate that the religion of the age was chanting of the holy name and that, with bad association, there could be no question of the sprouting of the name in the manner of that which was spoken by Jaganānda Paṇḍita: *asādhu-saṅge bhāi kṛṣṇa nāhi laya nāma / akṣara bāhir haya nāma kabhu naya*.

In fact, Ṭhākura Mahāśaya, citing the proper example of Prabhupāda, would remark to me saying, “See how Sarasvatī, giving up all forms of bad association while staying in Māyāpur, is chanting the holy name continuously, being free from the ten offenses.” Further, he added, “Without giving up offenses there is no question of devotion to Kṛṣṇa. The committing of offenses while chanting the name indicates piety, wealth, lusty desires or else irreligion, material contamination and be-

ing unsatiated by lusty desires. Sarasvatī has not only understood but has overcome all these. That is how he is completely unalloyed in the cultivation of the name in accordance with the scriptures following Rūpa Gosvāmī. All of you should follow his pure example and engage in service to the holy name and the dhāma.”

Śrī Gaura Kiśora Bābājī was staying in an upturned boat in a temple of a religious community. While I was staying in Godruma, taking the permission of Ṭhākura Mahāśaya, Kṛṣṇa Dāsa Bābājī and I went to Kuliya, Navadvīpa to visit Śrī Gaura Kiśora Dāsa Gosvāmī. On hearing that I had obtained the mercy of Śrīla Bhaktivinoda Ṭhākura, Śrīla Bābājī Mahārāja expressed joy and advised me saying, “You should always stay in the association of Sarasvatī Ṭhākura. He is like my mentor and a perfect example of a Vaiṣṇava. Although of aristocratic upbringing, observe how he practices extreme renunciation in his life. He has given up all bad association and has taken shelter of Śrīdhāma Māyāpur by engaging unflinchingly in the chanting of the name. His renunciation is incomparable. He is the confidential associate of Rūpa-Sanātana and the personal associate of our Mahāprabhu. You should always, with mind, body and words, serve the Vaiṣṇavas and practice chanting of the holy name. Please chant the name loudly.”

After a few days, accompanying Ṭhākura Mahāśaya, I came from Godruma to Bhakti Bhavan in Calcutta. There, I happened to meet the disciples of Ṭhākura Mahāśaya, Śrī Vasant Kumar Ghosh, and the scholar of literature Śrī Manmathanāth Raya. They were both my fellow students. I related this fact to Ṭhākura Mahāśaya and he became very glad on hearing it. On coming to Calcutta with Ṭhākura Mahāśaya, he called Prabhupāda one time and told him to award me the brāhmaṇa thread. In obedience to His Divine Grace Ṭhākura Mahāśaya, Śrīla Prabhupāda awarded me the brāhmaṇa thread according to the rules of *Sat-kriyā-sāra-dīpikā* with the Brahma-gāyatrī, Guru-gāyatrī and Gaurāṅga-gāyatrī. Previously, my fellow students Śrī Vasant Bābū and Manmatha Bābū had already obtained the brāhmaṇa thread from

Prabhupāda by the instruction of Ṭhākura Mahāśaya.

His Divine Grace Ṭhākura Mahāśaya told me many times that Prabhupāda had come to this Earth to establish the divine varṇāśrama system by the establishment of the pure Vaiṣṇava society and that he performs all these activities by the mercy of Gaurasundara. At that time, I was unable to understand the impact of his words. I had studied *Caitanya-caritāmṛta* many times, so it seems that I had heard the concept of daiva-varṇāśrama from Ṭhākura Mahāśaya's lips but was never able to understand all the facts properly.

Some time later, after seeing the wonderful effects of his pure preaching of the divine message, along with his outstanding character and conduct, the words of the Guru and holy books such as *Caitanya Śikṣāṣṭakam* began to take a strong hold on my heart. Other than Vasant Bābū, Manmatha Bābū and myself, Ṭhākura Mahāśaya had also suggested that Bhakti-tīrtha Mahāśaya from Sauri should undergo the Pāñcarātriḱa initiation from Prabhupāda, however, not understanding the high stature of Ṭhākura Mahāśaya, he did not appear on that day.

Bhaktivinoda Ṭhākura gave me instructions on following the divine varṇāśrama religion. In that connection he reminded me to accept all of Śrīla Prabhupāda's instructions in the future. At Bhakti Bhavan I read from *Caitanya-caritāmṛta* for quite some days. Śrīla Ṭhākura would explain the same in detail. While immersed in the study of *Caitanya-caritāmṛta*, an astonishing transformation would overcome Śrīla Bhaktivinoda. Sometimes overcome by an ecstatic mood he would cry in a loud manner. Sometimes he would call out compassionately, indifferent to all those around who were within hearing range. Sometimes he would sing, then begin laughing in a loud manner and sometimes he would dance vigorously. Immersed in these moods, one time he embraced a fallen soul like me with great mercy. We could notice then all the highest manifestations of ecstasy in him (aṣṭa-sāttvika-vikāra).

In contrast, he would never give allowance to the bogus expressions feigned by imposter devotees. Most of the time, he preferred to stay at Godruma and if someone were to advise other than that or not agree, he would become very angry. In Bhakti Bhavan, as I had observed him from 5 in the evening to 8 in the night, he would chant the holy name with a loud voice. Similarly, in Godruma also I observed the way he carried out that practice strictly. Daily, Ṭhākura Mahāśaya would go to the roof of the Svananda-sukhada-kuñja building and offer obeisance while viewing Śrīdhāma Māyāpur, telling us to do the same.

Likewise, in Purī Dhāma, while residing on the second floor of the tiny room of Bhakti Kuṭīra, he would chant in a loud voice during the night from 11 pm to 4 am, gazing at the samādhi mandira of Śrī Haridāsa Ṭhākura. All types of mixed Vaiṣṇava groups, on hearing of the glories of Ṭhākura Mahāśaya, would come to take his audience. However, Ṭhākura Mahāśaya would not speak any spiritual topics to them but would treat them with great respect, sitting them on lofty seats and honoring them until they left. I used to hear him say that the character of a Vaiṣṇava is always spotless and that he would never speak to those who blaspheme the Vaiṣṇavas but instead stay in silence near them.

Ṭhākura Mahāśaya used to advise all, whether one was a brahmacārī or householder, to be wary and renounce pride and arrogance and to regard people as servants of Kṛṣṇa, viewing them with reverence as though they were one's mentors. In that connection he would tell us that Siddhānta Sarasvatī is the perfect example and to please examine his conduct. Ṭhākura Mahāśaya had always instructed us not to indulge in false solitary devotions at all. He had stated that the rejection of false association and the sincere performance of Hari bhajan in the association of saintly persons constitutes genuine solitary devotions.

He personally always instructed us about chanting the holy name loudly along with the writing of devotional books and explanations of such books. He offered advice on setting up nāma-haṭṭa centers everywhere to propagate the name to all. He would always glorify Prabhupāda as

the perfect example of one who chants the pure name in an unalloyed manner and advised us to always live in his association while giving up the association of the Bāuls, Āuls, and all the thirteen non-bonafide groups. Further, he advised us that one should keep far away from those people who are actually averse to Kṛṣṇa. The fact is, if one becomes infected with their diseased mentality then it will be very difficult to return to a normal state.

He would endear us to hear the meaning of *Daśa-mūla-tattva* saying that to relish the loving mellows of Hari with the transcendental devotees is the duty of the living entity. He did not entertain the mood where Govinda is not present with Śrīmatī Rādhikā. He would give us instructions from the verses of *Sva-niyama-dvādaśakam*. He would begin to cry in a loud voice on hearing talk about Śrīmatī Rādhikā. Just like Śrīla Prabhupāda, Ṭhākura Mahāśaya demonstrated to us that the wealth of confidential service to Śrī Rādhā was carefully hidden in his heart and that it should be carefully preserved and hidden in this way. No one could chant the name of Rādhā carelessly in his presence.

One day, he told me that if one can actually understand the instructions of the verse *āmi to' svānanda-sukhada-bāsī* from the song *Śaraṇāgati* then one's greatest welfare is assured. In our presence, I never saw him accept or agree that there was the slightest material tinge in the character of Prabhupāda. Similarly, Śrīla Prabhupāda would never accept or agree with any remark regarding Ṭhākura Mahāśaya's mind, body and words, in fact, all aspects, being like those of an ordinary person. Whenever I met Ṭhākura Mahāśaya he would vouchsafe many a time that a pure Vaiṣṇava like Śrīla Prabhupāda is very rare on this Earth because here in this world he would make many Vaiṣṇavas.

Chapter 25

The Tridandi Order and Preaching Conducted by Bhakti Pradīpa Tīrtha Mahārāja by the Mercy of Guru

I take shelter of my lord and master Śrī Sanātana Gosvāmī who is an ocean of compassion and who feels sorry for the suffering of others. Although I was unworthy and blinded by ignorance he diligently made me drink of the nectar of devotion laced with renunciation. This is the prayer of Raghunātha Gosvāmī to Sanātana Gosvāmī in Vilāpa-kusumāñjali.

Śrīla Tīrtha Mahārāja sent a letter to Śrīla Sundarānanda Vidyāvinoda when he was in London as follows:

“Before I met Śrīla Prabhupāda there were always the diverse forms of the confidential associates of Mahāprabhu in my mind as I read *Caitanya-caritāmṛta* and *Caitanya Bhāgavata*, but only after actually meeting Prabhupāda in his lifelong celibate dress did that visualiza-

tion reach its perfection. Every year from 1910 to 1914 I used to visit Bhakti Bhavan on the eve of the worship of Goddess Sarasvatī, during the spring season. Although my purpose was to meet Bhaktivinoda Ṭhākura, I managed at that time to meet Śrīla Prabhupāda.

At the great assembly at Bali-Ghai there were some people who were critical of the predecessor ācāryas like Raghunātha Dāsa Gosvāmī, depreciating them in the context of their lower caste and, as such, were being very blasphemous in that light. At that time, Prabhupāda, manifesting his powerful divine form, was able to crush and silence all those people who were engaged in the mad elephant offense at the lotus feet of the pure devotees. On observing all those actions of his I became stunned with wonder. Śrīla Bhaktivinoda Ṭhākura had always commented in that regard that Śrī Sarasvatī (Prabhupāda) would be able to save the Vaiṣṇava religion preached by Mahāprabhu.

When I was staying at Bhakti Bhavan, Ṭhākura Mahāśaya would always advise me to never indulge in bad association nor to participate in frivolous conversation. Next, to always remember the verses of *Upadeśāmṛta* and, in the association of devotees, to chant the holy name loudly. When Ṭhākura Mahāśaya was staying at Bhakti Bhavan, I would hear him speak about Sarasvatī Ṭhākura from time to time. Generally, Sarasvatī Ṭhākura, at that time, stayed at Vraja Pattana. Śrīla Ṭhākura Mahāśaya would never show any form of attachment to any other person but would always be eager to see Śrīla Bhaktisiddhānta Sarasvatī. He would often tell me to write him a letter and to bring him there.

On the 23rd of June 1914, on the disappearance day of Śrīla Bhaktivinoda Ṭhākura, I met Prabhupāda after sundown as he had arrived at Bhakti Bhavan, Calcutta from Māyāpur. That day, he spoke about the glories of Ṭhākura Mahāśaya until late in the night. Also, on that day, he refuted the practices of the ritualistic devotees such as their inclination to decry some utilities meant for service, viewing them in an impure light, and also their practice of seeing their deceased members

as ghostly (preta) together with their illicit behavior which opposed the Vaiṣṇava religion. He would then discuss the pure scriptures or the etiquette and codes defined in *Hari-bhakti-vilāsa* and *Sat-kriyā-sāra-dīpikā*.

In the years from 1914-1917 I was engaged in work elsewhere but would go every year for the appearance day celebrations of Mahāprabhu and in Vraja Pattana, Māyāpur, would go to see Prabhupāda and hear his discourses. I managed to get the transcendental association of Bhaktivinoda Ṭhākura after hearing such discourses from him. Because of the growing spiritual affection of Śrīla Prabhupāda I began to be known as Bhakti Pradīpa. One time, unable to cut the shackles of my material life with many obstacles standing in the way of my devotional service, Śrīla Prabhupāda would then sing to me the song *gaurā pahu nā bhajiyā mainu* to pacify me.

In the year 1917 I managed to find an excuse to leave my village home because of various disturbances. I then came to Vraja Pattana to stay in the dhāma in obedience to Śrīla Prabhupāda. By the mercy of Prabhupāda, I met Kuñja Dā at Gaurabari Lane in the Ulaḍāṅgā vicinity. In his association I managed to get a golden opportunity to increase my devotions to Lord Hari. After that I became fortunate in obedience to Prabhupāda to stay at No. 1 Ulaḍāṅgā Junction Road or Śrī Bhaktivinoda Āsana in the association of devotees. Then I had an intense desire to publish all the transcendental literature composed by Prabhupāda such as *Māyāvāda-śatadūṣaṇī*, *Bhāi Sahajiyā* and *Kathāvalī*. I used to lament thinking that I was old and unable to accomplish such a task. I used to curse my body which ultimately was the food of dogs and jackals and cry with tears streaming from my cheeks.

In the year 1919, by the desire of Kṛṣṇa, I managed to escape from the bondage of household life and, wearing the vānaprastha dress in obedience to Prabhupāda and the devotees, began to preach in various places the divine message of Mahāprabhu. In the year 1920, the 1st of November, Prabhupāda awarded me the triple staff order as a renunci-

ate to use my words, body and mind in the service of Guru, Vaiṣṇavas and the Lord at Caitanya Maṭha, Māyāpur. Many of the confidential associates of Prabhupāda were also present at that time. That very month, receiving the order of Prabhupāda, I went to Dhaka in my mendicant robes. I carried out lectures on *Caitanya-caritāmṛta* and the *Bhāgavata* at many places along with chanting and commentaries.

In Dhaka I used to stay at the late Lal Mohan Shaha Sankha Nidhi temple where Prabhupāda and the devotees used to visit, which later became the establishment of Madhva Gauḍīya Maṭha. Meeting with devotees like Giri Mahārāja and your good self (Sundara Vidyāvinoda) for one month, Prabhupāda commented on the *janmādy asya* verse of the *Bhāgavatam* while stationed in Dhaka, which you may not be aware of. Then, later on, by the order of Prabhupāda, *The Gauḍīya* was published to enhance the preaching of the message of Lord Caitanya throughout Bhārata-varṣa. I was by nature not so expert at singing devotional songs, but Prabhupāda would inspire me by vanquishing my enjoying mentality to taste sanctified food by singing different pad-yāvalī songs that glorified the holy remnants (mahā-prasādam). I used to like hearing the song *nārada muni bājāy viṇā*.

The confidential devotees of Śrīla Prabhupāda who were invaluable in assisting me in my devotion were especially Kuñja Dā, Śrī Vāsudeva Prabhu and other stalwart devotees. Then Prabhupāda sent this old unworthy servant to the vibrant city of London where, in different places, I spoke on the topics of Lord Hari to a few interested people, especially the message of Lord Caitanya. Other than that, many translations into English such as prayers to the spiritual master, prayers to Lord Caitanya, prayers to the name, the teachings of Śrī Caitanya, *Manah-sikṣā*, *Upadeśāmṛta* of Rūpa Gosvāmī, Śrī Daśa-mūla of Bhaktivinoda Ṭhākura, *Guru-vandanā*, *Prārthanā*, *Prema-bhakti-candrikā* and the whole of the *Gītā*. About 500 essays [theses] were also managed to be written.

By having received the mercy of Prabhupāda and the devotees, I managed to write in simple English about the life and activities of Śrī Kṛṣṇa

Caitanya and his teachings based on *Śrī Caitanya Bhāgavata*. Previously, Prabhupāda had, through many merciful letters, given me proper instructions and the proper method of propagating the message. I managed to get those letters when I was at London Gauḍīya Maṭha. Here are some of those letters for your kind perusal with the mentioned date and year on each letter sent by Prabhupāda:

“The Lord is all-encompassing. To simply engage only in one particular type of work will mean that service to Lord Kṛṣṇa will fade away and be replaced by worship of Nārāyaṇa or Garbhodakaśāyī Viṣṇu. To worship Kṛṣṇa is different from the worship of Nārāyaṇa. If I were to give you the advice to be one-sided in outlook in that country then all the types of necessary services that are incumbent will not be accomplished but instead only some portion. A lack of versatility, or not being able to serve in all aspects, will make one like a frog in a well and one will fail in complete service to Vārṣabhānavī Devī. This one-sided action will not please the majority. Remember, Lord Kṛṣṇa is all-encompassing. The wealth of Vārṣabhānavī is obtained by being completely surrendered to Vārṣabhānavī.” (Śrīdhāma Māyāpur 8/6/32)

I think that instruction will be valuable to those who think that a particular service was never for me but for someone else alone. Why is that service being transferred to me? Here, Prabhupāda clarifies that by complete obedience to the will of Śrī Vārṣabhānavī, one will be able to attain the proper service attitude.

“Śrīla Gurudeva is he who is engaged in dovetailing all his wealth wherever he is able for the service of the proprietor of the three worlds. He who engages all that he has and whatever might be possible in the service of guru is the servant of guru and hence more dear to Kṛṣṇa.” (23/7/31)

“Your conversation with the cultured people of the West, following the words of the Divine Lord, will surely be appreciated by all sincere souls amidst their busy life. I do not know anyone who is more dedicated

than myself to hear that a Gauḍīya Maṭha branch has been opened in the British Isles.” (21/4/33)

“By repeatedly speaking about spiritual topics to many people, I have the sincere belief that two or more respectable people will become favorable and interested.” (25/5/33)

*Because of that letter, Dr. Herr Ernest Schulze of Berlin & Mrs. Hilda Korbel of London became favorable on 19/3/34.

“The esoteric representation need not be placed on the table at the sacrifice of exoteric code and exposition, as people are found to be very hasty to judge a person by his external appearance.” (27/6/33).

“Please understand the fact that the way you are helping the two novice devotees in their devotion has proved the worth of your selection for this purpose. Even if you suffer a lack of facilities in your different works, by your instructions a wise person like you will definitely be able to help these new converts without doubt.” (7/7/33)

“We are not meditators but are, on the other hand, solicitors of congregational meetings. So, shifting from the center of London is now out of the question. I am very happy to learn that the senior Tridaṇḍi Swami has been honored and received by Her Majesty the Queen of England. This unforeseen chance is really a very rare opportunity that hardly falls to the lot of a monk with his triple staff and a bowl in his hand.” (21/8/33)

“We take pride that you are acting as our proxy in a distant land where our crippled movements have not yet approached.” (21/8/33)

“I learn with great delight that the city of London has found you keeping fast on Janmāṣṭamī Day and am glad that you could make a parayan of *Śrī Caitanya-caritāmṛta* on that day.” (28/8/33)

“The service of cooking is meant for Supreme Lord Śrī Kṛṣṇa and His devotees like the Vraja gopīs who uttered ‘gehaṁ juṣām’. That cooking should be done as far as possible by dīkṣita (initiated) devotees inas-

much as it forms a part of arcana (worship). A devotee is a co-sharer of the remnants of Kṛṣṇa's dishes while the worldly affairs of His devotees are isolated for His service." (19/10/33)

"The pastimes of Gaura and Kṛṣṇa have been the focus of our discussion these few days. We have to think of serving Gaura-Kṛṣṇa in our present consciousness. Bereft of that consciousness we are unable to think of serving Gaura-Kṛṣṇa. You should humbly, with a straw in your mouth, go house to house and spread the message of Mahāprabhu. You are a person who is very accomplished and will certainly get the mercy of Kṛṣṇa." (2/1/34)

"You should always be submissive and courteous to all you meet, however unpleasant the situations they may create. You should know that you are, after all, poor Indians. You are always to crave sympathy from the people there left and right. Especially as you are a true Vaiṣṇava, you should endure all sorts of sufferings and should prove to be fully submissive to all you meet in a foreign country." (16/1/34)

"May Śrī Kṛṣṇa bless you in your noblest endeavors to carry the message of Supreme Lord Śrī Caitanya to a land where such transcendental news had not reached until you graced the banks of the Thames." (13/2/34)

"Though we are distinctly placed by the will of Providence, still the symbolic sounds in letters will not keep us at a distance. We cannot receive any mail from the Supreme Lord. We are only able to obtain news about Him from His most beloved associates and our situation is conveyed to Him by those beloved devotees.

First the telegram, then airmail and then wireless is the communication situation. The benign hand of Śrī Kṛṣṇa is a better judge than our silly selves. We should ever be in the service of Supreme Lord Kṛṣṇa, whatever troubles we may meet on our journey of life." (23/2/34)

Chapter 26

The Yearly Festival of Gauḍīya Maṭha and The Gauḍīya Newsletter

“The gallons of blood and toil from sincere and expert individuals makes them the proper recipients who symbolize Gauḍīya Maṭha.” (from a speech of Prabhupāda)

In the year 1329, the month of Śrāvaṇa, at the yearly anniversary of Gauḍīya Maṭha, there was the usual torrent of tumultuous congregational chanting conducted by Śrīla Prabhupāda. Many eminent and scholarly people from Calcutta were in attendance at the festival. At that year’s festival there was a special announcement of new publications of the weekly *Gauḍīya* magazine, which added to the joy.

The devotee son of the late Raja Kashi Nath or Varsiyān king, Dāmodara Dāsa Barman of the Vallabha lineage, came to Śrī Gauḍīya Maṭha accompanied by some scholars. Amongst them was Ananta Ācārya of the Gadādhara Paṇḍita Gosvāmī branch, a great scholar of the scriptures, originally from Villanati, Andhra, but who now resides in Vṛndāvana. He repeatedly expressed great joy on hearing Prabhupāda speak about

the roots and history of Vaiṣṇava religion, together with devotional conclusions.

On the 11th of Bhādra 1329, many speakers from Govinda Bhavan, Bagh Bazar and many other receptive speakers came to Gauḍīya Maṭha to listen to the message of Prabhupāda. That day, the late paṇḍita Hari Mohan Shiromani from Ardriyal village, Vikrampur came to hear the discourses of Prabhupāda. He was a descendent of Jagannātha Dāsa of Kasta Kata and from the branch of Gadādhara Paṇḍita.

By the order of Prabhupāda, all the renunciates went to preach in different parts of East Bengal before the annual festival. After preaching in many places such as Dhaka, Kala Kopa, Nawab Ganj, Bagmar and Ganjirhat the main preachers under Tīrtha Mahārāja came for the festival at Gauḍīya Maṭha. Other than that, all the preachers of Puruṣottama Maṭha in Purī who were preaching the divine message in places like Baleswar, the sub-district of Bhadrak, the Nīlagiri area, nearby to Kati-pada, Udala, Kuyamana, Mayurbhanj or the capital Baripada, all came and attended the festival.

The festival commenced from the appearance day of Śrī Balarāma on the 12th of September (23rd of Śrāvaṇa). The daily paper *Servant* had the editorial written in this way:

“We are glad to express our high appreciation of the activities of Śrī Viśva Vaiṣṇava Rāja Sabhā for some years. The other day we visited the Maṭha at 1 Ultaḍāngā Junction Road, Calcutta and were gratified with what we had occasion to view and learn. We all know that the Earth moves round the Sun and that the hanging lamp of heaven burns night and day to emit light from this burning globe. With this popular belief, we do not wink for a moment to say that the said glowing ball rises on the eastern horizon and goes down in the west. This poor similarity may help us understand to some extent that the eternal sevakas, or devotees of Śrī Bhagavān, who are eternally associated parts and parcels of His nitya-līlā (eternal pastimes), seem to appear before us

on the horizon and go down in this order like so many nitya-baddhas (conditioned souls), or beings putting on coats such as this visible perceptible body and the invisible subtle mind.

We must not commit this sad error when we learn that the 84th advent anniversary of Śrī Bhaktivinoda was performed with great éclat on Monday the 4th instant at Śrī Gauḍīya Maṭha, where thousands of poor people and ladies and gentlemen of various castes and ranks were treated sumptuously with Śrī Mahā-prasāda. Ṭhākura appeared in this stage of life in the year 1838 and was known to us as a competent civil officer as well as a religious devotee. But very few of us can shake off the prevalent notion of birth and death and understand that these eternal devotees of Śrī Bhagavān do not open their mortal eyes to see the earthly light and close them after a period like us. Ṭhākura Bhaktivinoda is one of Śrī Mahāprabhu's dearest devotees. His life displayed before us was full of activities of propagating śuddha-bhakti or ātma-dharma, himself following strictly the path of Śrī Mahāprabhu and the six Gosvāmīs and publishing numerous works in English, Sanskrit and Bengali on the subject of bhāgavata-dharma.

People running after money, enjoyment and fame shivered at his appearance as he laid the ax at the tree whose forbidden fruit had been tasted for the last two centuries or so by so-called preachers in the garb of spiritual guides. He pumped out the stagnant waters and filled the channel of bhakti with a stream of sweet invigorating liquid. We cannot see him with fleshy eyes nor can we know him with a passionate mind. The devotees of Bhagavān can only see him distinctly by means of their ātma-jñāna. The readers will kindly note that it is far from our mind to ignore the benefits of society. Nay, our country will desire much from such purely devotional institutions of the most genuine type."

After the disappearance of Śrīla Bhaktivinoda Ṭhākura, the monthly journal *Sajjana Toṣaṇī* was renewed with the editorial of Śrīla Prabhupāda from the 189th part. Śrīla Prabhupāda was never in agreement with the idea that the living entity should even rest for a moment from

the hearing and chanting of the topics of Lord Hari. He used to say that the merciful incarnation of this age, Mahāprabhu, had instructed us to always chant the holy name of the Lord. By having a single momentary lapse in remembering Kṛṣṇa, the result for mankind will be that, in that very moment, the illusory energy, finding a place, will lead one to forgetfulness, which will invariably create so many types of deviant thoughts in the individual.

Prabhupāda would comment that people who do intensive work in the material world finally succumb to a desire for rest but continuous hearing and chanting brings greater joy at every step because it is transcendental. The Christian tradition of resting completely on Sunday from all works done on the previous six days is definitely not in connection with service to the Lord. Service to Lord Hari is performed every day and has to be done at all times. The common Christian saying, 'Do not take the name of the Lord in vain' does not mean it is not proper to take the name of the Lord at every moment. Sometimes the ritualistic performers claim that to call on the Lord during Caturmāsya (when the Lord takes rest during the 4 rainy months) is not proper.

Before Vallabha obtained the mercy of Gadādhara Paṇḍita, he mentioned that the living entities are mata and that the Lord, being their master in that sense, can be termed husband. Usually, a good wife will never chant the name of her husband loudly within the hearing range of others. The Ativādī group member, Jagannātha Dāsa, was also in that type of mood. I used to hear that he would bind his mouth tightly with a cloth when within the hearing of others in case people might hear the name accidentally chanted from his mouth.

Lord Gaurasundara broke the peace of the denizens of Navadvīpa by his loud chanting. Time to time, such loud chanting did indeed break the peace of their slumber. For that reason, they approached the Muslim Kazi to complain about the actions of Śrīman Mahāprabhu. Many of those ritualistic brāhmaṇas had the notion that chanting the name of Hari constantly would cause a diminution of agriculture with fewer

crops being able to be grown along with a consequent decrease in exports and imports which would result in famine with an associated increase of the price of essential commodities. Mahāprabhu and His associates, rising above such mental fallacies, silenced all these deviant beliefs.

The Śruti has solely glorified transcendental sound (śabda-brahman) and stated that praṇava om̐ is the seed of the Vedas and the higher word. Śrī Caitanya Dev has explained that the hearing and chanting of transcendental sound is the highest religion for humanity. In the unblemished commentary of the Vedas it is written: *etāvān eva loke 'smin puṁsaḥ svārthaḥ paraḥ smṛtaḥ bhavati tannamagrahanadibhih*. This verse states that continuous chanting of the holy name in the service of the Lord is the highest religion. In the same way, Prabhupāda, commenting on this important verse from Vedānta-sūtra, has mentioned this: *anāvṛttiḥ śabdāt anāvṛttiḥ śabdāt*. Repetition of the holy sound will definitely culminate in release from wandering in the universe and will transport one to the spiritual world when one has attained pure devotion.

Śrīla Prabhupāda has stressed, by evidence of the scriptures, that hearing is of the greatest importance to the cultivation of devotional service. He has also taught us that the five knowledge gathering senses with the five working senses, together with the mind, are unable to perceive the Supreme Lord. Transcendence can only be understood by eager, receptive ears and by one who is engaged in proper favorable service to the Supreme Lord. The proper inclination toward service with faithful hearing will grant one success in perceiving the Transcendental Supreme Object. This is the reason why we say in the eternal religion that the words of the Śruti are the main evidence. Knowledge of the Śruti is termed as knowledge of Brahman.

The merciful incarnation of Śrīla Prabhupāda enabled the descent of this knowledge of śabda-brahman. In this age, the material influence on the environment has become overwhelming because in all aspects

there is a famine in the chanting of the holy name of Lord Hari. The material influence is like a pandemic spreading its triumphant infection expeditions everywhere. In this connection, the *Bhāgavata* has termed such a person as Śrīla Prabhupāda as bhūri-da or magnanimous, for he has transmitted the wealth of the holy name to the masses. In this fallen age he has broadcasted the merciful incarnation of the holy sound to the ears of the populace. This is not limited to the ears of those in Bengal nor Bhārata-varṣa, as he has exhibited an extraordinary effort to reveal the holy name to the whole world.

Śrīla Prabhupāda has inundated everywhere with the name including coal mines, caves, hills, in the midst of the oceans, deep lonely forests, overpopulated cities, poor famished areas, kings' palaces, crowded capitals, steamships, trains and airplanes and in the midst of people with heavy work schedules. This is his special contribution to the role of an ācārya. In this machine age, by the intelligence of individuals with their mental efforts, things have been produced which have later proved to be detrimental. Nonetheless, this transcendental Ācārya has converted this machine age into the age of the holy name by utilizing the invented machines for preaching the weapon of the holy name to transform humanity.

Śrīla Prabhupāda has termed the printing press as the great mṛdaṅga drum and those tridaṇḍī renunciates who are constantly engaged in devotion are the living mṛdaṅgas of Lord Caitanya, or in actual terms the spiritual consciousness or cid-ānanda. Those whose body, mind and senses are strictly controlled and engaged in the service of Kṛṣṇa, and for whom chanting of the holy name is their only work, then definitely from new lips the message of Caitanya will manifest and transform the world with the holy sound (śabda-brahman). The apotheosis groups that try to demonstrate their apparent deceptive Vāsudeva incarnations cannot be considered to be the same at all as the incarnations of God or Lord Caitanya.

After Mahāprabhu accepted the renounced order, He expressed His

two different forms of incarnations to Mother Śacī in Bhārata-varṣa and especially in Bengal. In view of the above statement of Mahāprabhu, many different incarnations are appearing constantly. Gaurasundara simply said that His name and His deity form would advent to placate his lamenting mother while consoling the saintly people. Unflinching service to Lord Hari in separation will enable real peace in the world. Though this has been mentioned in *Caitanya Bhāgavata*, most of us who are bewildered by our previous bad deeds are unable to understand this at all. At present, this has become revealed by the Ācārya.

For this reason, we can perceive the incarnation of Śrī Caitanya with His divine message and divine form in Śrī Caitanya Maṭha. We can perceive the mercy of His beloved associates through the divine deity form and are able to worship them by delivering the message of Lord Caitanya. We can perceive how all this distribution of the Ācārya's message is going on in the way the renunciates engage constantly in glorification of the name and spreading this name all over the world, using the facilities of the machine age. The mercy of the Ācārya is demonstrated by using all types of printing tools to preach the message of Lord Caitanya and to unlock the secrets of the pure devotional conclusions.

Those like us who are subject to frail human defects such as imperfect senses and feeble intelligence, may not be able to hear the sound of the usual devotional drum or mṛdaṅga from afar. Nonetheless, one who is able to implement obedience to the Ācārya by using the printing press as a means of propagation can certainly understand that the printing press is definitely a huge mṛdaṅga whose sound can be heard everywhere. The reason is that it does not only traverse one or two miles but can be distributed throughout the world.

Therefore, presently, the contribution of the Ācārya in the guise of this big mṛdaṅga sometimes takes the form of the message of *The Gauḍīya* magazine, the touching chords of *Sajjana Toṣaṇī*, the sweet prose written in *Nadiyā Prakāśa*, lectures on the *Bhāgavata* or in the form of nec-

tarine higher talks found in *Paramārthī* and, lastly, in the medium of the holy chanting which is perforating the world. *Sajjana Toṣaṇī*, formerly edited by Ṭhākura Mahāśaya, was taken over by Prabhupāda and printed every month. Still, however, the hopes of Prabhupāda were unmitigated and his desires in that respect were not satiated.

Mankind are generally short lived and if they were able to hear the topics of Hari only once a month then their welfare would not be ensured. Therefore, to accomplish this, the human species would always have to hear the pastimes of the Lord. In short, if every week the ears of those under the influence of the illusory energy were to become saturated with the higher devotional topics, then for the seven days they would be able to hear all these devotional topics and after hearing would be obliged to speak of the same to others. In this way, there would be automatic remembrance of such devotional matters. Prabhupāda then desired to set up a printing press for this type of remembrance for all those who would read these transcendental literatures.

In Kṛṣṇa Nagar, Bhāgavata Press became established. The *Sajjana Toṣaṇī* newsletter began to be printed there. However, for the printing of *The Gauḍīya* a different printing machine was scheduled to operate at the Gauḍīya Printing Works in Calcutta. After the proposal to print *The Gauḍīya* and the publication of the first edition of the newsletter, a house next to the main Gauḍīya Maṭha at No. 1 Ultaḍāṅgā Junction Road was selected and the printing press was established there.

The first periodical of *The Gauḍīya* on the yearly anniversary of Gauḍīya Maṭha was printed at Kṛṣṇa Nagar Bhāgavata Press on Saturday, the 2nd of Bhādra 1329. To print the first edition of *The Gauḍīya*, Śrīla Prabhupāda himself, and the scholar Śrīpāda Ananta Vāsudeva Brahmācārī, went to Bhāgavata Press in Kṛṣṇa Nagar. Śrīla Prabhupāda, Ananta Vāsudeva and colleague Śrīpāda Vinoda Bihārī Brahmācārī had toiled all the previous day (Friday) while keeping awake the entire night in order to painstakingly produce the first magazine.

In this connection one aspect of Prabhupāda's knowledge and mercy manifested as in the first printing. The last line of the second column had to be adjusted on the eighth page and somehow this went on in the opposite direction up until the first column of the first page where it became adjusted to the normal proper setup. The editor for the first year of this spiritual *Gauḍīya* was Mahaupadeśaka Śrīpāda Atula Candra Bandyopadhyāya Bhakti Sāraṅga, while Śrī Vinoda Bihārī Brahmācārī was in charge of the printing with the checking of the entire magazine performed by Śrīpāda Ananta Vāsudeva Vidyābhūṣaṇa.

On the first page of *The Gauḍīya*, two important verses from *Bhakti-rasāmṛta-sindhu* with a simple explanation in Bengali were translated on both sides of the same paper by Prabhupāda as follows:

prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ mumukṣubhiḥ parityāgo vairāgyam phalgu kathyate

“For a person eager for liberation, whatever utility is favorable for the service of Lord Hari, if renounced ignorantly, then such renunciation will be false and incomplete.”

anāsaktasya viṣayān yathārham upayuñjataḥ nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate

“Everything has to be done without attachment to the results. The results of work should be offered to Kṛṣṇa and that is termed as real renunciation.”

The works exemplified in *The Gauḍīya* magazine deal with the duties compulsory for all devotees and were written by Śrīla Prabhupāda by his own hand as follows:

1. The performance of the vow on the holy Ekādaśī day.
2. To mark the Vaiṣṇava symbols (tilaka) on the forehead along with the same markings on the various limbs.
3. The cold (non-branded) insignia or symbols on the limbs of the Vaiṣṇava devotees along with the acceptance of a spiritual name

on initiation.

4. The acceptance of the holy name and proper cultivation of the chanting of the holy name.
5. Preparation of foodstuffs for the deity in connection with deity worship.
6. To take the holy name with a fixed count.
7. The ten types of injunctions that are to be followed.
8. The ten types of prohibitions that are to be maintained.
9. To give up the five dwelling places of Kali.
10. To serve the Lord at all times.
11. To engage in all types of service of the Lord using all one's senses and whatever articles possible.
12. To maintain vows during the four rainy months of the year.
13. To reject dualities of both extremes together with insufficiency.
14. To give up bad association with mind, body and words.
15. To perform works according to one's stature, usually in consideration of ability whether one is novice or middling.
16. To accept and associate with the holy and saintly.
17. To practice favorable devotional service while giving up unfavorable fruitive works, mundane knowledge, yoga, austerities, etc.
18. To perform duties according to the varṇāśrama system.
19. To perform rites for the forefathers accordingly.
20. To perform all types of purificatory rituals, external and internal.

There are those who think that the preaching of devotional topics and the printing of spiritual journals are in the same context as the preaching of mundane goals and the striving for sensuous goals. Furthermore, there are those who desist from preaching but, in the guise of solitary devotions performed with false renunciation, think such activity to be more spiritual than and consonant with following the precepts of Lord Caitanya. However, to correct the defective mentality of such people, Rūpa Gosvāmī has stated explicitly in the previous verses the fact that all matters must be related to the service of Lord Kṛṣṇa. That is therefore the main principle of Śrī Gauḍīya Maṭha and the real mood of ser-

vice exemplified in the preaching.

Many people became attracted to the preaching of *The Gauḍīya*. From various places, many sent their acknowledgement letters of praise of *The Gauḍīya* periodical. The first periodical was named 'Why Again?'. Then the periodicals called 'Sweet Text' and 'Deviances in the Spiritual Tradition' were some of the essays which won praise because they gave joy to the sincere souls. On the other hand, after the first edition of *The Gauḍīya* was printed some belonging to the deviant groups were thinking that such writings were disastrous to their welfare. One of them sent an opposing essay entitled 'Desert' to *The Gauḍīya* office with the best quality paper from Chattogram Sadar Ghat, Kohinoor Press.

The reply entitled 'Showering of the Desert' came in the 1st year, 6th periodical which was complete with proper arguments backed by logic. Transcendental preaching, when it causes a revolution in spiritual thought, can be understood to mean that some decisive step has more or less been accomplished. By the preaching of divine subjects, there emerged a revolution in thought along with a consequent incumbent opposition to those lacking pure consciousness due to living in an imaginary world. Generally, to revolt is an undesirable thing, but a transcendental revolution in thought will eradicate insincere revolt, that of revolt against one's true self.

The concept of revolt, or upheaval in the material world, occurs if the world is without actual consciousness. It may be the shadow of consciousness or its reflection. An ācārya brings about transcendental upheaval by a radical change of consciousness which becomes transformed in purity. That is accomplished by the re-establishment of proper consciousness and not by any form of ritualistic purification. In the performance of rituals there are makes and breaks, amendments or adjustments because of faults and compromise by introducing something to eradicate an existing fault which simply serves to increase the fault in some other way by that process. In other words, to counter a belief only to introduce yet another one automatically

creates significant inconvenience because of the previous rejection.

In that sense, there is no question of ritualistic performance. For the Gauḍīya aspirant it is simply the re-establishment of one's actual nature by the practice of the Gauḍīya vow. The accomplishment of the vow is acceptance of the initiation ceremony, or dīkṣā, which, when revealed in *The Gauḍīya* magazine, caused a revolution of thought in not only the Vaiṣṇava world but also in all those spiritually inclined in the world. *The Gauḍīya* had boldly announced that, with the expression of this divine message, even if all were to combine to denounce this philosophy or vary in belief, still those of the Gauḍīya lineage would not deviate a hair-length from their stance, as they are following the path of the great souls.

Śrīmad-Bhāgavatam has mentioned the twelve mahājanas, and all those who accept the authority of those great souls are automatically accepted by the Gauḍīya members as the best judges. However, there are those who equivocally pronounce ten other individuals who may be accepted by the majority of the people contrary to the former verdict. *The Gauḍīya* extols the sincere aspirants of truth rather than those who are favored by the ordinary. In the 1st year, 7th edition of *The Gauḍīya*, an article entitled 'The Court of Judgement', depicted all this in its true light.

The Court of Judgement

The judges: 1. Svayambhū 2. Nārada 3. Śambhu 4. Sanat-kumāra 5. Kapila 6. Manu 7. Prahlāda 8. Janaka 9. Bhīṣma 10. Bali 11. Vaiśyaki 12. Yama

The Ordinary People Versus the Gauḍīya

The reason for their criticism: The Gauḍīya devotees in their arbitration on their explanation of the transcendental object with their mind, body and words definitely differ from the material projects done similarly by these people with their resources.

The list of the barristers: 1. Vasiṣṭha 2. Śakti 3. Parāśara 4. Dattātreyā 5. Aṣṭāvakra 6. Durvāsā

The lawyers list: 1. Īśvara Kṛṣṇa 2. Gorapara 3. Govinda 4. Śaṅkarācārya 5. Vidyāraṇya 6. Sadānanda Yogīndra 7. Ānanda Giri 8. Madhusūdana Sarasvatī 9. Svalpeśvara 10. Vijñānabhikṣu 11. Śeṣanāga 12. Vācaspati Miśra.

The attorneys list: 1. Kallūka Bhaṭṭa 2. Udayana 3. Simhalan Mishra 4. Kumārilla Bhaṭṭa 5. Raghunandana 6. Kamalākara 7. Halāyudha.

Barristers list of those contesting: 1. Ṛṣabha 2. Navayogendra 3. Prac-
etagaṇa 4. Dhruva 5. Pṛthu 6. Maitreya 7. Uddhava

Lawyers list of those contesting: 1. Rāmānuja 2. Madhvācārya 3. Nim-
bāditya 4. Viṣṇusvāmī 5. Vedāntika Kārya 6. Jayatīrtha 7. Śrīnivāsa
8. Śrīdhara Svāmī 9. Bilvamaṅgala 10. Jayadeva 11. Vallabhācārya 12.
Śrī Jīva 13. Baladeva Vidyābhūṣaṇa

Attorney's list of those contesting: 1. Kṛṣṇa Deva 2. Gopāla Bhaṭṭa 3.
Dhyāna Candra 4. Kṛṣṇadāsa 5. Gopinātha Dāsa

The list of both sides of both the plaintiffs and defendants will be sub-
mitted for consideration and, accordingly, the individual sides should
select, increase or replace the acting barristers, attorneys and lawyers
consecutively according to their right to do so. At present, the plain-
tiffs have about 900 complaints against the defendants which have to
be specified.

The disciple of Śrīla Prabhupāda, Lalita Priya Dāsa, left his body on the
32nd of Śrāvaṇa 1329. This great soul performed the service of Śrīla
Gaura Kiśora Dāsa Bābājī Mahārāja and after his disappearance went
to live in proximity to his guru, His Divine Grace Śrīla Prabhupāda. Af-
ter Prabhupāda accepted the renounced order, Lalita Priya Dāsa, by his
gurudeva's permission, accepted the renounced order as a bābājī. He
had wandered previously around Vraja-maṅḍala for two years of his life
and then had come to Navadvīpa where he served Śrīla Gaura Kiśora

Dāsa Bābājī for a while. After that, he served at Śrīvāsa Aṅgana in Śrīdhāma Māyāpur, Surabhi Kuñja in Godruma and also Madhva Gauḍīya Maṭha in Dhaka. He was placed in samādhi on the south side of the entrance gate of Śrī Caitanya Maṭha, according to Śrī Gopāla Bhaṭṭa Gosvāmī's *Samskāra-dīpikā*.

After the festival at Gauḍīya Maṭha, by the permission of Prabhupāda, Śrīpāda Bhakti Pradīpa Tīrtha Mahārāja began to preach in Medinipur from the 23rd to 30th of Bhādra. Similarly, another preaching party left for Dhanbad. At that time also, Śrīpāda Paramānanda Brahmācārī and other stalwart devotees of Caitanya Maṭha strived hard to renovate the broken down temple of Gaura-Gadādhara at Champahati.

Chapter 27

Śrīla Prabhupāda in Vraja-maṇḍala

The Gauḍīya devotees should be regarded as Vrajavāsīs without differentiation. One whose eyes can visualize the real identity of the dhāma can become the servant of Śrī Rādhikā. In gazing at the holy dhāma there is the possibility of forgetting our bodily identity. Śrīla Bhaktivinoda Ṭhākura says, "Then my eyes feast on the innate beauty of Vraja which is always full of spiritual bliss."

After the yearly anniversary of Calcutta Gauḍīya Maṭha and right before the worship of the goddess Śāradā, Śrīla Prabhupāda arrived at Vṛndāvana by train on the morning of the 30th of September 1922, after leaving from Calcutta on the 28th, the appearance day of Śrī Madhvācārya. Accompanying him were Śrīpāda Kuñja Dā, Śrīpāda Paramānanda Prabhu, Śrīman Samvit and Madana Bābū.

By the kind help of Dr. Balahari Dāsa of Vṛndāvana, a place was arranged for the stay of Prabhupāda and the devotees at Ghosa Bābū's house in front of Lala Bābū Ṭhākura Temple. That day, in Vṛndāvana, Śrīla Prabhupāda clarified the differences between the Madhva sect

and the speciality of the Śrī Madhva Gauḍīya devotees, in front of many devotees. Accordingly, we all followed Prabhupāda the next day to bathe in the Yamunā and only managed to take our meal at about 1 pm.

The next day, on the 1st of October, Śrīla Prabhupāda went to see the temple of Sethji. The devotees Śrī Adhokṣaja Seva Kovida from Ranikhet and Śrī Atindriya Bhakti Guṇākara from Dhanbad also came to the lotus feet of Śrīla Prabhupāda at Vṛndāvana. On the morning of the 3rd of October, Śrīla Prabhupāda went to see Śrī Rādhā-Govinda Jiu, the deity of the Gauḍīya devotees. This deity of Rūpa Gosvāmī had actually been transferred to Jaipur. After viewing the Śrī Gaura-Nityānanda and Śrī Rādhā-Kṛṣṇa deities in the old broken down temple, our party went from there to see the new Rādhā-Govinda deities in the new temple. After we paid obeisances there and circumambulated the deities, Prabhupāda spoke much on Śrī Rūpa Gosvāmī Prabhu, *Śrī Bhakti-rasāmṛta-sindhu* and the Rūpānuga devotees.

At that time also, Prabhupāda was thinking of setting up a branch in Vṛndāvana so he scouted around to inspect a few places. The late Madhusūdana Gosvāmī of the Śrīpāda Gopāla Bhaṭṭa family from Rādhā Ramaṇa Gherā came in the evening to meet him. There, Śrīla Prabhupāda discussed spiritual subjects with him for about two hours, finally presenting him with a few copies of *The Gauḍīya*, 1st year, which had been newly printed. The Gosvāmī became visibly very pleased on receiving such high spiritual material and commented that *The Gauḍīya* magazine would be later responsible for regulating the whole of Gauḍīya society.

On the 4th of October Śrīla Prabhupāda went to see the Madana-mohana deities. At that time, the temple was closed and, there in Kāliya Daha, in a garden enclosed by walls near the Rādhā-vallabha temple, he met up with the scholar Rāmakṛṣṇa Dāsa Bābājī of the Madana-mohana temple. Rāmakṛṣṇa Dāsa, however, was of the opinion that chanting of the name is only of equal importance to the

other limbs of devotion. At that time, all types of speculative songs in connection with pure mellows were sung by imitators and were also considered equal to chanting of the name.

Further, he added that without understanding nyāya, or logic, one does not have the ability to understand Vedānta, finally concluding that it was not actually necessary to discuss the difference between what is transcendental and what is ordinary. Then, quoting the philosophy of Śrīman Mahāprabhu, along with Rūpa and Sanātana Gosvāmī, Viśvanātha, Baladeva, Gaura Kiśora Dāsa and other pure devotees, Śrīla Prabhupāda remarked that chanting of the holy name is the main process as well as the goal, and only with implicit obedience to chanting the holy name can transcendental remembrance be achieved, which constitutes the philosophy of the Gosvāmīs.

The speciality of the teachings of Mahāprabhu and the Gauḍīya devotees is that transcendental remembrance without immersing oneself in transcendental thoughts leads to imitation which grasps the minds of those performing such so-called devotion and ends up with them simply cheating themselves and the masses. According to Jagannātha Dāsa Bābājī, the speculative chanting of the imposter devotees (sahajiyas), is offensive and not in the context of pure chanting of the holy name. If one chants the holy name accidentally then that is another side of the coin, but until and unless one gives up offenses to the name, or if one thinks that maintaining even one of the ten offenses knowingly and unknowingly, is equal to chanting of the holy name, then that is only cheating one's self.

In that connection Śrīla Prabhupāda spoke about the genuinely incredible incarnation of Śrīla Gaura Kiśora Dāsa Gosvāmī and his proper renunciation. After leaving the place of Rāmakṛṣṇa Dāsa, the party, with Prabhupāda, went to visit the Śrī Madana-mohana deity and other holy places.

On the morning of October 5th, all went to visit Rādhā-kuṇḍa and then

the Giri Govardhana temple. Usually, on that day of the full moon, people stayed awake the whole night. The party, traveling from Mathurā, went by Bharatpur Road to Śrī Govardhana Jiu, next to Kusuma Sarovara and then, after traveling sixteen miles clockwise, arrived at Rādhā-kuṇḍa. There, Prabhupāda gave prostrated obeisance to Rādhā-kuṇḍa and, after immersing himself in Rādhā-kuṇḍa, began to chant the Kunda prayers of Śrīla Raghunātha Dāsa Gosvāmī in a faltering voice overcome by emotion.

After bathing, we traveled to other places taking our meal at the Śrī Gopinātha temple. After our meal, our party went to a corner of the banks of Rādhā-kuṇḍa and met with Nara Haridāsa Bābājī. Śrīla Prabhupāda spoke spiritual topics to Haridāsa for some time. After that, Śrīla Prabhupāda met a renounced disciple of Nityānanda Dāsa Bābājī who cried on hearing the close relation of Prabhupāda with Gaura Śiromaṇi Mahāśaya. Śrī Nivāran Bābū of Pasighat was known by all as Nityānanda Dāsa. He was known previously to Śrīla Prabhupāda and used to come on and off to visit Śrīla Bhaktivinoda Ṭhākura. We managed to meet him after enquiring about him and searching for some time. He became joyful on seeing Śrīla Prabhupāda and pleaded for us to stay that day at his place.

After seeing Śyāma-kuṇḍa on the return path, Śrīla Prabhupāda visited the appearance place of Śrī Kṛṣṇa and Śrī Keśava in Mathurā, after which he returned to Vṛndāvana. On returning to Vṛndāvana, he found Śrīpāda Atula Candra Bandyopadhyāya Bhakti Sāraṅga Gosvāmī who had come from Dhanbad and was waiting for him there. The following Friday evening Prabhupāda went to view Keśī Ghāṭa and the deities of Śrī Rādhā-Damodara. In the temple of Rādhā-Dāmodara there was the samādhi of Jīva Gosvāmī on one side and Rūpa Gosvāmī on the other, together with the samādhi of Śrīla Kavirāja Gosvāmī being present.

There, Śrīla Prabhupāda vividly described the extraordinary compassion and contribution of the pure devotees in the line of Rūpa Gosvāmī. On the 7th of October, the devotees, headed by Śrīla Prabhupāda, left

by train from Mathurā to Vṛndāvana. After visiting Viśrāma Ghāṭa by the Yamunā river and Kāmsa Tīlā in Mathurā and finally coming to Cantonment, they went directly to the house of the contractor Lala Śrī Rājarāma who was a friend of Adhokṣaja Dāsa Prabhu, where Prabhupāda spoke at length. From there, after going to visit Agra, Prabhupāda returned to Mathurā at twilight or dusk. On that day, both Śrīpāda Bhakti Sāraṅga Prabhu and Śrīpāda Atindriya Prabhu left by train from Agra to Dhanbad. After coming to Mathurā station, Śrī Adhokṣaja Prabhu returned to his place of work at Ranikhet. That night was spent staying at the residence of Lala Rājarāma.

The next morning, Śrīla Prabhupāda, with the devotees, returned to Vṛndāvana. On Monday morning, the 9th of October, Prabhupāda went with a gentleman by the name of Kalicharan Pal, to the house of Śrī Rādhācaraṇa Gosvāmī. There, he had a glimpse of the form of Mahāprabhu with six hands while inspecting the library of the late scholar Gullūjī Gosvāmī. Then from there he went to visit the samādhi of Lokanātha Gosvāmī, Śrī Viśvanātha Cakravartī's samādhi and the deities of Śrī Rādhā-Vinoda and Śrī Gokulānanda Jiu. There, he had a conversation with Vinoda Bihārī Gosvāmī. In the evening, Śrī Balakrishna Gosvāmī and Śrī Rasarāja Mitra Ṭhākura from Mayaṇādala visited Prabhupāda to hear discourses about Lord Hari. By the invitation of Śrī Madhusūdana Gosvāmī and the local stalwart devotees there, Prabhupāda spoke from 4 pm to 6 pm about the teachings of Śrīman Mahāprabhu and the Vaiṣṇava religion in the Lala Bābū temple hall. The Vrajavāsī audience and scholars became joyful on hearing the speech of Prabhupāda. Madhusūdana Gosvāmī glorified him as the genuine friend of the Gauḍīya Vaiṣṇavas, their actual well-wisher and their shelter. In the meeting there were many scholars present such as Rādhācaraṇa Gosvāmī, Śrī Balakrishna Gosvāmī, Śrī Vinoda Vihārī Gosvāmī, Dr. Balahari Dāsa and other like individuals. On that day, Prabhupāda went to visit other places. On the morning of the 11th of October, Śrīla Prabhupāda went with the devotees to Delhi. On the train he preached to a gentleman called Balavan Simha. We reached Delhi in the afternoon and on the

23rd of October Prabhupāda went to Kanpur. On the 24th of October Śrīla Prabhupāda, together with the devotees, traveled from Kanpur to Calcutta.

Chapter 28

Śrīla Prabhupāda in Dhaka

The places where we usually prattle about ordinary matters should be turned into places where only devotion is discussed. Sometimes, in order to prohibit such activities, malignant sinful activities will be discussed and sometimes other religions will be discussed in order to establish pure devotion. I will never exhibit enviousness against other religions. In different places a lot of prohibited activities contravening religion while using the label of devotion are being practiced. If all such activities are not exposed there is no question of attaining pure devotion. – Śrīla Bhaktivinoda Ṭhākura

Prabhupāda went to Dhaka for the anniversary of Śrī Madhva Gauḍīya Maṭha after returning from Vṛndāvana to Śrī Gauḍīya Maṭha for the Kārtika month. He stayed at Madhva Gauḍīya Maṭha for about 2 weeks. Aside from Dhaka, he went to all other renowned towns and villages in East Bengal, inundating everywhere with the holy name. Every day many respected and educated people came to see Śrīla Prabhupāda and to hear topics regarding Lord Hari. At that same time, some ritualistic performers along with those bartering and exploiting the name of religion, began to cause many disturbances in secret. These people

were on the rosy path of sense enjoyment, relishable for the time being, and in their enjoying mental state were against the path of service to the Lord while attempting to carry on with enjoyment of their sexual desires. The Vaiṣṇavas noticed that these people were becoming greater in number and were waiting to become prominent due to their business acumen of plying religion along with their attachment to fellow group members and intent to keep that burden. Nonetheless, to tamper with a great exemplary soul who had completely renounced bad association and who was opposed to nourishing their illegal desires was out of the question. Nobody of the former category even dared to come face to face with such a transcendental personality. Such people only engage in rompish revelry with their sinful colleagues.

Immediately after Prabhupāda left Dhaka many individuals joined the ranks of those who, against the revealed scriptures, do business in the name of religion, who do not believe that Mahāprabhu is the transcendental Lord and have no faith in the devotees. Instead, they immerse themselves in sinful places under the jurisdiction of Kali. Those vicious people, having to give money then who will give money to hear the *Bhāgavatam*? Not only that, but their own crooked and malign character would be exposed to the public. With that fear they began to threaten their would be followers, saying that those who listened to Madhva Gauḍīya Maṭha would be in one way threatening the spiritual master and, by not following the tradition of the elders, would be implicated in offenses and that this would also cause inauspiciousness for the family and the children.

Then the ritualistic brāhmaṇas began to preach to other dull-headed people saying, “We read the *Bhāgavatam* and give discourses and in return accept some remuneration. Being born brāhmaṇas we are unable to accept some other form of inferior work. For this reason, being brāhmaṇas, we have the right to accept money in this manner, a percentage of which goes for maintenance of the deity. Naturally, being householders, we look after the wife and family. Nonetheless, although

Madhva Gauḍīya Maṭha members may criticize us, they in fact collect more money than us and do not fear to touch money even though they are of the renounced order. They perform chanting and give discourses but instead of honestly taking money in a straightforward manner, they seize it in many indirect ways. We also perform the same worship as theirs in our houses, including the proper reception of guests.”

Hearing the speech of such professional speakers, the innocent ordinary dullards and those inclined to sense enjoyment, becoming cheated, began to exclaim, “What you have said is a fact. Madhva Gauḍīya Maṭha takes money from us too by begging.” One class of fruitive workers thought, “We are always ready to help the renunciates with the fruit of our toil and sweat from our hands but only if they are ready to help the poor or help the masses during natural disasters like famines.” Another group had the idea that, “In a partial way we are sustaining and maintaining Madhva Gauḍīya Maṭha by giving them grains and wealth when they come to us but if they do not engage in helping people then what is the use of giving them a handful of rice or wealth?”

These people belonging to the bogus groups began to forbid their children and relatives from taking any food from Gauḍīya Maṭha. The reason being that since these items were coming from the public, if their children or relatives were to accept these articles then they might be indebted to those initial donors. They concluded that to be indifferent toward such devotional attempts would be the best recourse. Their conclusion was, “We will neither engage in donating nor will we allow it to happen.”

The real truth was that none of these groups could understand the message of Madhva Gauḍīya Maṭha nor its real purpose. There is no doubt that the illogical and tricky maneuvers of such people will ultimately cause them to cheat themselves and simply become confused. For some to drink putrid well-water filled with frogs and insects from the time of their grandfather was their outstanding example of their devotion to their forefathers. This type of idea is not accepted at all by sincere

aspirants of the truth. Those sensually attached individuals who are covered by the material energy will always threaten others to follow them as a rule. In actual fact, the Ācārya who comes by the inspiration of the Lord, instead of forcing fear onto the ordinary people usually releases them from all types of fears and in this way exhibits genuine compassion.

Neither the combined opposition of the world, nor joint criticism of his actions, can ever touch the divine Ācārya, for his preaching of the absolute truth will continue without the least diminution. The preaching of Madhva Gauḍīya Maṭha is never to limit the wealth, education, intelligence, body, consciousness, speech and senses so as to make one completely impersonal in nature, nor to increase the personal assets of a person so that he becomes more materialistic, or to make a person more sensually inclined until he reaches the pinnacle of suffering. The supreme task of the living entity is to use wealth, money, consciousness, mind, intelligence and body the best he can and to utilize all such articles in the genuine service of preaching the name of Lord Hari. At the same time, such a person inspires others to do likewise.

The only subject matter of the preaching of Madhva Gauḍīya Maṭha is to give instruction about the highest duty of the living beings and to encourage them constantly to follow the path. To make even one person out of the huge population understand sublime facts will require that one may even have to shed gallons of blood on their account. The infallible truth can only be established in the heart of a living entity after facing attacks and opposition, overcoming deceit, as well as overcoming a mountain of false beliefs and arguments. There is a saying that when the soldiers of Napoleon were attempting to cross the towering Alps, Napoleon on the other hand quipped, "This is not even the Alps yet, so move ahead. The word impossible is not in my dictionary."

So why even just the Alps? Even if all sorts of visible and subtle obstructions are confronted in the form of many huge mountains of great deceit, or the bewitching snares of the senses staring in front of our

path have to be faced, we should not consider them in the least. Simply chanting the Narasimha mantra for protection, together with chanting of the Mahāmantra, one should move ahead. By the mercy of guru, with devotional service to Hari, there is no word 'impossible' in the Vaiṣṇava dictionary. Those ācāryas whose words are like thunderbolts are able to maintain the spirit and inspiration of their ancestors. Such great souls are holding the victory flag of triumph of the Supreme Truth amongst the chaos.

Factually, these types of high truths are rarely imbibed by the majority of people and to say not at all may not even be an exaggeration. The devotee of Kṛṣṇa is a single person out of millions of liberated people. That's the reason that Kṛṣṇadāsa Gosvāmī describes the servitor of Kṛṣṇa as very rare. But to say something is difficult and to back down, or to abandon a task because of hopelessness, or to give up one's pure example, is a sign of a weak heart. Those individuals who are free from such weakness because of being constantly engaged in chanting the holy name and who have attained that mercy are able to accomplish the preaching mission of Gauḍīya Maṭha. Sometimes mental aberrations in the form of sensual enjoyments and outgoing propensities, may take a foothold in the heart. At that time, Śrīla Prabhupāda would proclaim, for the sincere aspirant, the speciality of begging alms for the sake of their ultimate welfare. In *The Gauḍīya*, the 1st year 11th edition, an essay has been written, 'What Does a Devotee Beg For?' Herewith are some extracts of the essay as follows:

A verse of the *Bhāgavatam* (11.18.41) mentions that it is mental speculation, or false, to view any object as either good or bad. The fallible human, in the grip of illusion and error, sometimes mistakes a pure devotee of the Lord as being the same as a matted, inwardly greedy so-called renunciate. This is the same as visualizing the Transcendental Object to be downright earthly or to see the Vaiṣṇavas as under the control of the senses and goaded by lust, anger and hunger or motivated by incessant desires. In this way, one becomes implicated in offenses

against the lotus feet of the Vaiṣṇavas.

In outward appearance there may be seen no difference between Gaṅgā water and ordinary water, a sanctified offering and ordinary rice or dahl, a śālagrāma and ordinary stone, a conch shell and the bones of dead animals or the dung of a cow and ordinary stool. It's natural to see all externally as similar in this manner. In ordinary thinking there is nothing more disgusting than to live by begging from others. It seems to be just the same as the mode by which dogs live which is akin to that of beggars. Begging makes one slide down, makes one lazy, takes away one's high independence and diminishes one's chances of future bliss.

However, the verdict of the ācāryas is that to consider only one's external actions will make one completely cheated on that score. I know that those who cannot comply with giving up other desires and cannot take to pleasing the senses of Kṛṣṇa, will completely fall down and misuse the wealth meant for the service of Kṛṣṇa for their own sensual enjoyment and, by so doing, will soon become false renunciates living on earnings intended for the Lord's service. However, in a loud voice declare that such people never at any time had association with Gauḍīya Maṭha. They have indeed been given the golden chance to give up their petty desires but, somehow by their bad fortune, have not been able to do so.

The fact that the professional speakers are actually able to speak on the pastimes of the Lord, not to speak of ignorant people, but even the former postmaster of Dhaka, an intellectual by the name Akṣaya Bhūṣaṇa Gaṅgopādhyāya A.M. also could not understand it all properly as he related this matter to his friends. His contention was that a paid speaker is a brāhmaṇa gosvāmī although his profession may be likened to that of a śūdra. *The Gauḍīya* 1st year 22nd edition has described all of this under the title 'Respect of Untruth'. In regards to this essay I will not repeat it all in a comprehensive way but will just say a few words regarding this subject.

In order to keep the preaching of Nityānanda Prabhu and pure religion intact, Madhva Gauḍīya Maṭha broadcast that, in the guise of religion, the paid speakers were earning money even though, as they themselves declare everywhere, it is completely against scripture and the original brāhmaṇical mood. The *Bhāgavatam* is the form of the Lord, and taking remuneration through the form of the Lord is to be seen as bogus and lacks any scriptural bearing whatsoever. The pure scriptures state that genuine devotees do not perform any despicable work, but we cannot understand those individuals who are instrumental in giving allowance to the business done by the paid religionist.

If there was not the business of earning one's living by speaking the *Bhāgavatam* then there would be no question of people being averse to the Lord due to the *Bhāgavatam*. There also would be very few people who would describe their profession as being as high-class as that of a brāhmaṇa. If one actually reads the *Bhāgavatam* then one will definitely not earn one's living in such a way. Śrī Gadādhara Gosvāmī, Śrī Raghunātha Gosvāmī, Śrī Raghunātha Bhaṭṭācārya, Śrī Viśvanātha Cakravartī and other such confidential associates of Gaura, never acted in this way, i.e., reading the *Bhāgavatam* to earn money.

The pure examples demonstrated by them have been long neglected by these deviant professional speakers, a situation that has led now to a sorry state of affairs. By discriminating likewise, any intelligent person can understand the real form of a *Bhāgavata*. Actually, a libertine woman dancing and singing in a sweet murmur is able to easily attract the mind of a person. Still, in that field of sensual dancing movements, nobody would term that type of entertainment as being at all spiritual. When those whose hearts and ears are enmeshed in material enjoyment and who are engaged in relating that same mood to us, how will it ever be possible for us to escape a life of material enjoyment? Therefore, by not providing stimulus to the professional paid speakers and by completely exposing them, will they refrain from their nefarious practices which lead the population to oblivion? The real preachers can actu-

ally help society if all such professional speakers can be converted to understanding the real concept of religion.

Chapter 29

Kuliyā: The Place for the Removal of Offenses and Other Such Pastimes

“Do not imitate the great souls such as Lord Śiva who is powerful enough to drink the ocean of poison while an ordinary person in doing so will be totally annihilated.” (Bhāgavatam 10.33.30-31)

Śrīla Bhaktivinoda Ṭhākura writes that one should not reveal his bhajan to anyone. In believing the words of the Ācārya one will not be attracted by the bawdy songs of the professional singers describing the ecstatic mellows of the Lord. The depiction of transcendental mellows in the form of songs just for aspirations of sensual pleasure and wealth are all the play of Kali. (Ṭhākura Bhaktivinoda)

At some time, the late Madhav Datta of Chunchurria had inaugurated a chanting festival on Vasanta Pañcamī in the town of Navadvīpa called Dhulet. At that time, in Kuliyā, professional singers would enact the original pastimes of Kṛṣṇa. This involved a lot of rolling on the ground with chanting, yelling and a different kind of exhibition of ecstatic symptoms and moods of the people who were participating. Actually, there

were more people from different parts of East Bengal where the proportion of ladies was seen to be more than men. In many temples of Kuliya, Navadvīpa, there was continuous chanting with all kinds of mellows, and it is often heard that all sorts of scandalous affairs occur in such places.

Previously, the uneducated women were more enthusiastic in hearing all these songs and chanting. In this modern era of advancement in literature, many educated literary scholars are similarly eager to hear these types of songs and will continue to do so. Jayadeva, Caṇḍīdāsa, Vidyāpati, Bilvamaṅgala and Rāya Rāmānanda's compositions of songs with love mellows were listened to earnestly by Mahāprabhu and, using this example, many among the educated class of literary scholars proclaimed that it is thus alright.

But Śrīla Prabhupāda, with the help of scriptures and as Mahāprabhu had instructed through his servitors some hundred of years before, clarified that hearing the songs of the liberated souls while in a state of contamination simply boils down to sense gratification. This takes the form of prestige in the name of the devotee who considers himself to be one who relishes such high mellows, or a rasika. To encourage such fanfare for these individuals ultimately causes the destruction of their spiritual life, causing them to fall from the pure devotional path. Just as a sick man eating relishable foods becomes sicker, then in the same way contaminated individuals overcome by anger, lust and greed who imitate the mood of elevated devotional songs, increase their contamination, sinful activities and offenses. From that perspective, the bogus groups with their different designations interpret the Vaiṣṇava religion as debauchery, consequently falling down from the higher goal.

The most compassionate Prabhupāda, seeing the living beings going down toward inauspiciousness, started an agitation movement to oppose those who were conducting such bogus imitation dramas in the name of religion. His fearless message struck a blow to another class of professional spiritualists. However, those selfish individuals began

to oppose their well-wishers, thinking of them instead as their enemy. Previously, Prabhupāda had clarified all in the book *Prākṛta-rasa-śata-dūṣiṇī* which explained the hypocrisy depicted in all these imitation songs. He personally sent all his devoted followers to different places to reveal this matter to others. Different essays in the *Sajjana Toṣaṇī* periodical also explained these subjects and, in the 1st year of *The Gauḍīya* 22nd issue, they have been thoroughly discussed. Sincere aspirants should read that essay.

In 1329 there was a huge meeting connected with Kasim Bazar during this time of Dhulet. There, some brāhmaṇas were said to remark cynically that everything the Gauḍīya devotees do is seen to be placed reverently on one's head because of its veracity. All, that is, except their blatant criticism of us. *The Gauḍīya* 1st year 24th edition has an intelligent analysis of these subjects. It has been written in *The Gauḍīya* that if a wound is left to fester by hiding it for some time, there will soon be a huge rotting wound in its place. If we are not sinful, liars or hypocrites then the punishment for sin by exposing the liars and calumny of the hypocrites cannot touch us. *The Gauḍīya* criticizes the mood of the hypocrite and not any individual personally. The marginal energy living entity, when embracing the grasping influence of offenses and sinful tendencies, must be dealt with by criticism and insistence to give up such bad association. Otherwise, the individual will become more attached to such a sinful mood.

To give up contamination by means of the cultivation of devotional service in the association of saints, is the middling devotee's external and bonded duty. Those covered by the cloak of ignorance because of a lack of any proper spiritual guide usually come to Navadvīpa town to hear the divine mellows with the intention of satisfying their lusty intentions through the ear. Being most compassionate to the fallen and in order to give them an opportunity to hear pure spiritual topics, the Ācārya sent some of the preachers from the Viśva Vaiṣṇava Sabhā to Navadvīpa. They first went to Śrīvāsa Aṅgana then later to a two-storey house next

to Ranighat. The lodging house was established after some time for preaching the divine topics. In fact, this branch of the Maṭha, called Aparādha-bhañjanera-pāṭa, gave the Kuliya denizens the opportunity to continuously hear the pure religion of Mahāprabhu for two years.

Due to the acute plea of Śrī Bābulāl Rāma Mahāśaya hailing from Murgramanda of Sangavatala Parganas in the year 1329 the 6th of Māgha, Śrīla Prabhupāda established the deities of Śrī Rāma-Lakṣmaṇa and Mahāvīra there with the devotees Śrī Kuñjabihārī, Tridaṇḍī Svāmī Bhakti Pradīpa Tīrtha, Śrīpāda Bhakti Viveka Bhāratī, Śrīpāda Ananta Vāsudeva Vidyābhūṣaṇa, Śrī Haripada Vidyā-ratna, Śrī Rasabihārī Brahma-cārī and Śrī Sambvidānanda Brahma-cārī. They then went from Madhupur Station to Maujuri Village, a distance of 8 miles.

From the 6th of Māgha to the 9th of Māgha Prabhupāda resided there for four days. On the 8th of Māgha, the day of Vasanta Pañcamī, the date of the installation of the deities was determined. On that day of the 8th of Māgha there was an extraordinary incident. The five-year-old son of the brother of Śrī Bābulāl Rāma, while playing, suddenly fell into a burning pit. Śrī Bābulāl Rāma and his younger brother were then listening earnestly to the discussions of Śrīla Prabhupāda. All the occupants in the house, when they heard that the young boy had fallen in the burning pit, gave up hope for the boy to remain alive. However, Prabhupāda forbade them to indulge in any hysterics. After some time the boy climbed out of the pit unscathed and without any burns, smiling continuously.

All of the assembly were devotees of Lord Rāma with the mood of opulence. It might be probable that the devotees of the nectarine form of Kṛṣṇa consider opulences to be very trifling so, to demonstrate this point, this miracle was enacted by Prabhupāda. After that incident, the local Rāma devotees and other such different groups from various localities came uninvited to hear Śrīla Prabhupāda's lectures about Mahāprabhu and His divine message. On observing the wonderful characters of the devotees and seeing their powerful congregational chant-

ing, they became very much attracted.

Chapter 30

Different Preaching Pastimes

“The preaching of the message of Gaurasundara and the establishing of His message is the only work of the Maṭha. My Guru Mahārāja has always stated that to understand the conclusions of the scriptures and to establish them everywhere is the duty of the living entity.” (from a lecture of Prabhupāda)

In the year 1329, the month of Phālguna, the Gauḍīya devotees, headed by Śrīla Prabhupāda, began to preach in the town of Navadvīpa. Every year, during the appearance of Mahāprabhu, thousands of people would flock to Navadvīpa and Māyāpur. To establish the message of Lord Caitanya, Śrīpāda Kuñja Dā and other stalwart devotees strived hard to give the message of the Lord to the masses.

During that time, Śrīla Prabhupāda would speak about the history of the Gauḍīya devotees and the speciality of the message of Lord Caitanya. He would reiterate that the only way to escape the clutches of the material energy is to take shelter of the holy name and to serve the Lord with mind, body and words. He would also point out that the deviant groups who are misleading the people should be exposed and

the pure message of Mahāprabhu should be established.

After the festival in Navadvīpa, Śrīla Prabhupāda returned to Calcutta Gauḍīya Maṭha. At that time, many students from the universities of Calcutta would come to hear the discourses of Prabhupāda. One such student, who later became a great preacher, was attracted to the divine message and joined the Maṭha. Prabhupāda would often speak to the students about the importance of celibacy and the cultivation of spiritual knowledge.

In the year 1330, the month of Caitra, Śrīla Prabhupāda went to Dhaka for the second time. The devotees in Dhaka were eagerly waiting for him. During his stay in Dhaka, he spoke at many places, including the house of the late Lal Mohan Shaha. The message of the Gauḍīya Maṭha began to spread rapidly in Dhaka and many respected people became favorable to the mission.

One day, while in Dhaka, Śrīla Prabhupāda spoke about the real meaning of renunciation. He said that to renounce the material world is not just to give up external things but to use everything in the service of Lord Kṛṣṇa. This is the real renunciation, or yukta-vairāgya. He also cautioned the devotees against the false renunciation, or phalgu-vairāgya, which is practiced by those who give up things that can be used in the service of the Lord.

After returning from Dhaka, Śrīla Prabhupāda began to plan the renovation of several holy places in Navadvīpa and Māyāpur. He sent Śrīpāda Paramānanda Brahmācārī and other devotees to supervise the work. The temple of Gaura-Gadādhara at Champahati was one of the first places to be renovated. The devotees strived hard to restore the temple to its original glory.

During that time, Śrīla Prabhupāda also began to publish many important books. The book *Prema-vivarta* of Jagadānanda Paṇḍita was published with the commentary of Śrīla Bhaktivinoda Ṭhākura. Also, the book *Sajjana Toṣaṇī* was printed every month with new essays by Śrīla

Prabhupāda. The message of the Gauḍīya devotees was reaching every corner of Bengal through these publications.

Śrīla Prabhupāda would often say that the printing press is the big mṛ-daṅga and its sound should be heard everywhere. He encouraged the devotees to learn the art of printing and to assist in the publication work. He said that this is the best service that one can perform in this age of Kali.

In the year 1331, the month of Bhādra, the annual festival of Gauḍīya Maṭha was celebrated with great pomp. Many eminent people from all over India attended the festival. Śrīla Prabhupāda delivered many lectures on the conclusions of the *Bhāgavata*. He spoke about the importance of the association of devotees and the necessity of taking shelter of a genuine spiritual master.

After the festival, Śrīla Prabhupāda went on a preaching tour of South India. He visited many holy places and spoke about the message of Lord Caitanya. In every place he went, people were attracted to his divine personality and his powerful message. Many people joined the mission and dedicated their lives to the service of the Lord.

Chapter 31

The Vyāsa-pūjā of Prabhupāda During His Time

“The worship of the spiritual master is the worship of the Supreme Lord Himself. Without the mercy of the spiritual master, one cannot attain the mercy of Kṛṣṇa. Therefore, we must always worship the spiritual master with full devotion.” (from a lecture of Prabhupāda)

In the year 1331, the 20th of Phālguna, the appearance day of Śrīla Prabhupāda was celebrated as Vyāsa-pūjā at Calcutta Gauḍīya Maṭha. This was the first time that his disciples and followers celebrated his appearance day in such a grand manner. Many devotees from all over Bengal and other parts of India came to participate in the festival.

The celebrations began in the early morning with congregational chanting around the Maṭha. Then, there was a special program in the main hall where Śrīla Prabhupāda was seated on a decorated throne. His disciples offered him flowers and performed his worship with various articles. Many speakers glorified the life and activities of Śrīla Prabhupāda and expressed their gratitude for his mercy.

Śrīla Prabhupāda delivered a powerful lecture on that day. He said

that he was not the object of worship but only a servant of his Guru Mahārāja. He said that the real Vyāsa-pūjā is to follow the instructions of the spiritual master and to preach the message of the Lord. He also cautioned his disciples against the danger of pride and warned them not to consider themselves as great devotees.

During the festival, several new publications were released. The book *Upadeśāmṛta* of Rūpa Gosvāmī with the commentary of Śrīla Prabhupāda was published. Also, the weekly *Gauḍīya* magazine had a special issue dedicated to the life and teachings of Śrīla Bhaktivinoda Ṭhākura. The devotees were very happy to receive these new spiritual materials.

In that same year, Śrīla Prabhupāda also established several new Maṭhas. The Madhva Gauḍīya Maṭha in Dhaka was renovated and new deities were installed. Also, a new Maṭha was established in Purī near the Samādhi of Śrī Haridāsa Ṭhākura. The preaching mission was expanding rapidly under the guidance of Śrīla Prabhupāda.

One of the most important events of that year was the first Vraja-maṇḍala parikramā conducted by Śrīla Prabhupāda. He took a large party of devotees to Vṛndāvana and other holy places of Vraja. During the parikramā, he spoke at every holy place about its significance and history. The devotees were very fortunate to hear the divine words of Prabhupāda in the very places where the Lord had performed His pastimes.

During the parikramā, Śrīla Prabhupāda also met with many local scholars and saints. He discussed the conclusions of the scriptures with them and established the superiority of the Gauḍīya Vaiṣṇava philosophy. Many local people in Vraja became his followers and joined the mission.

On returning from Vraja, Śrīla Prabhupāda stayed for some time in Navadvīpa. He began to plan the construction of the grand temple at Śrīdhāma Māyāpur. He said that the temple should be a symbol of

the glory of Lord Caitanya and should be a place where thousands of people can come and worship the Lord.

The construction of the temple began soon after. Many devotees and followers contributed their wealth and labor for the project. Śrīla Prabhupāda himself supervised the work and gave many instructions on the architecture and design of the temple.

The Vyāsa-pūjā of Śrīla Prabhupāda continued to be celebrated every year with increasing enthusiasm. His disciples and followers looked forward to this day as a day of great spiritual joy. They would gather together to hear his discourses and to offer their services to his lotus feet.

Śrīla Prabhupāda always maintained a humble attitude and never accepted any personal glorification. He would always say that he is only a tiny servant of the servants of the Lord. His life was a perfect example of humility and dedication to the service of the Lord.

Chapter 32

Arguments Against the Sannyāsa Order and Pastimes Related to Preaching

“The sannyāsa order is the highest stage of life for a devotee. It is meant for those who have completely dedicated their lives to the service of the Lord. Śrīman Mahāprabhu Himself accepted the sannyāsa order to show us the path of renunciation.” (from a lecture of Prabhupāda)

In the year 1332, the month of Vaiśākha, several people began to raise arguments against the *sannyāsa* order accepted by the Gauḍīya devotees. They claimed that in the age of Kali, *sannyāsa* is prohibited according to the scriptures. Śrīla Prabhupāda, however, refuted these arguments with proper evidence from the scriptures. He said that the prohibition of *sannyāsa* in Kali-yuga is only for those who are not genuinely renounced and who accept it for selfish reasons. For a genuine devotee, *sannyāsa* is always recommended.

Śrīla Prabhupāda pointed out that Śrīman Mahāprabhu Himself had accepted the *sannyāsa* order from Keśava Bhāratī to show the proper path to the people. Also, the six Gosvāmīs of Vṛndāvana, though they did not

externally wear the *sannyāsa* dress, were internally fully renounced and were the best examples of *sannyāsīs*. Prabhupāda said that the Gauḍīya devotees are following in the footsteps of the Gosvāmīs and are wearing the *sannyāsa* dress only to facilitate their preaching work.

During that time, Śrīla Prabhupāda also clarified the importance of the triple staff, or *tridaṇḍa*, used by the Gauḍīya *sannyāsīs*. He said that the three staffs represent the surrender of mind, body and words to the service of the Lord. The fourth staff, which is invisible, represents the surrender of the soul. This is the real meaning of *tridaṇḍa-sannyāsa*. He also refuted the arguments of the *māyāvādī sannyāsīs* who carry only a single staff, or *ekadaṇḍa*, representing their belief in the oneness of the soul and the Supreme Lord.

In the month of Jyaiṣṭha, Śrīla Prabhupāda went on a preaching tour of East Bengal. He visited many towns and villages and spoke about the message of Lord Caitanya. In every place, he was received with great honor and respect. Many people were attracted to his powerful message and joined the Gauḍīya Maṭha.

One day, while preaching in a village, Śrīla Prabhupāda spoke about the real meaning of the *brāhmaṇa* thread. He said that the *brāhmaṇa* thread is not just a symbol of birth but a symbol of spiritual knowledge and purity. One who has attained spiritual knowledge and is engaged in the service of the Lord is a real *brāhmaṇa*, regardless of his birth. He said that the Gauḍīya devotees are awarding the *brāhmaṇa* thread to those who are genuinely interested in the service of the Lord to establish a pure Vaiṣṇava society.

During the preaching tour, Śrīla Prabhupāda also met with several scholars who were opposed to the Gauḍīya mission. He discussed the conclusions of the scriptures with them and established the superiority of the pure devotional path. Many of these scholars were convinced by his arguments and became his followers.

After returning to Calcutta, Śrīla Prabhupāda began to publish several

new books. The book *Bhāgavata-arka-marīcimālā* of Śrīla Bhaktivinoda Ṭhākura was published with new commentaries. Also, the weekly *Gauḍīya* magazine continued to publish new essays on the conclusions of the scriptures.

Śrīla Prabhupāda would often say that the best way to preach is to live by example. He encouraged his disciples to follow the principles of pure devotion in their own lives and to show others the path of spiritual bliss. He said that the character of a devotee is the best advertisement for the mission.

In the year 1333, the month of Āṣāḍha, the annual festival of Gauḍīya Maṭha was celebrated with great success. Many people from all over India participated in the festival and received the mercy of Śrīla Prabhupāda. The preaching mission was reaching new heights under his leadership.

Chapter 33

The Preaching of the Gauḍīya Message

“The message of the Gauḍīya Maṭha is the message of pure love for Lord Kṛṣṇa. We must spread this message to every corner of the world to save the living entities from the cycle of birth and death.” (from a lecture of Prabhupāda)

In the year 1333, the month of Śrāvaṇa, Śrīla Prabhupāda organized a systematic preaching program to spread the Gauḍīya message. He sent parties of devotees to different parts of India, including North India, South India and even foreign countries. He gave them specific instructions on how to preach and how to establish new Maṭhas.

Śrīla Prabhupāda himself visited several cities in North India, including Delhi, Lucknow and Kanpur. He delivered many lectures on the teachings of Śrīman Mahāprabhu and the importance of congregational chanting. In every city, he met with respected people and scholars and convinced them of the veracity of the Gauḍīya philosophy.

During that time, several new Maṭhas were established in different cities. The Madhva Gauḍīya Maṭha in Dhaka was further expanded and

a new temple was constructed. Also, new Maṭhas were established in Madras and Bombay to facilitate the preaching in South and West India.

Śrīla Prabhupāda encouraged his disciples to learn different languages to reach more people. He sent some of his disciples to London and other European cities to spread the Gauḍīya message. He said that the message of Lord Caitanya is not for India alone but for the whole world.

One of the most important aspects of the preaching work was the publication of spiritual journals in different languages. The weekly *Gauḍīya* in Bengali, the monthly *The Harmonist* in English and several other journals in Hindi and other regional languages were published regularly. Śrīla Prabhupāda himself wrote many articles for these journals and guided the editorial teams.

Śrīla Prabhupāda would often say that the printing press is the heart of the mission. He invested a large amount of wealth in establishing modern printing facilities in the Maṭha. He said that the printed word is more powerful than the spoken word because it can reach many more people and can be preserved for future generations.

In the month of Bhādra, the annual festival of Calcutta Gauḍīya Maṭha was celebrated with a special emphasis on the preaching work. A large exhibition of devotional literature was organized and many people were given the opportunity to hear the discourses of the preachers. Śrīla Prabhupāda himself delivered several lectures on the history and goals of the Gauḍīya mission.

During the festival, several new books were released, including the *Śrī Caitanya-caritāmṛta* with the *Anubhāṣya* commentary of Śrīla Prabhupāda. This was a major contribution to the Gauḍīya literature and was highly praised by scholars and devotees alike.

Śrīla Prabhupāda encouraged his disciples to write their own books and essays on the conclusions of the scriptures. He said that every devotee should be a writer and a preacher to spread the holy name. He gave them many tips on how to write effectively and how to present the

Gauḍīya philosophy in a modern context.

The preaching of the Gauḍīya message was not without its challenges. Several groups of professional speakers and ritualistic performers opposed the mission and tried to create disturbances. However, Śrīla Prabhupāda and his disciples faced all these challenges with courage and determination. They continued their work with full faith in the mercy of the Lord and the Guru.

Śrīla Prabhupāda would often say that the only way to overcome all obstacles is to stay dedicated to the service of the Lord and to follow the instructions of the spiritual master. He said that the mission of Lord Caitanya will eventually triumph over all opposition and will establish the reign of pure love for Kṛṣṇa in the world.

Chapter 34

Chanting Festivals at Different Places and Maṭhas

“The congregational chanting of the holy name is the only means of salvation in this age of Kali. We must organize chanting festivals everywhere to purify the atmosphere and to give the holy name to all.” (from a lecture of Prabhupāda)

In the year 1334, Śrīla Prabhupāda organized several large chanting festivals in different Maṭhas and places across Bengal. These festivals were meant to commemorate important events and to spread the glories of the holy name. Thousands of people participated in these festivals and were inspired by the powerful chanting of the devotees.

One of the largest festivals was held at the Madhva Gauḍīya Maṭha in Dhaka on the occasion of the installation of the new deities. Śrīla Prabhupāda himself led the chanting and delivered several lectures on the importance of deity worship. He said that the deities are not just statues of stone or wood but are the direct incarnations of the Lord. He encouraged the devotees to serve the deities with love and devotion.

Another important festival was held at the Caitanya Maṭha in Śrīdhāma

Māyāpur on the appearance day of Lord Caitanya. A large procession was organized, and the devotees chanted the holy name through the streets of Māyāpur and Navadvīpa. Śrīla Prabhupāda spoke at the Yogapīṭha about the significance of the appearance of Mahāprabhu and the mission of the Gauḍīya devotees.

During that year, Śrīla Prabhupāda also visited several small Maṭhas in rural areas of Bengal. He organized chanting festivals in these Maṭhas and met with the local people. He spoke to them about the simple path of devotion and encouraged them to chant the holy name every day. He said that even a simple villager can attain the highest goal of life by the mercy of the Lord.

Śrīla Prabhupāda often used these festivals to distribute spiritual literature. He set up stalls where the weekly *Gauḍīya* magazine and other books were available for the public. He encouraged the devotees to distribute the literature widely and to explain the message of the Lord to those who were interested.

In the month of Kārtika, a special chanting festival was organized at the Maṭha in Purī near the Samādhi of Śrī Haridāsa Ṭhākura. Śrīla Prabhupāda spoke about the glories of Haridāsa Ṭhākura and the importance of chanting the holy name with a fixed count. He said that Haridāsa Ṭhākura is the *nāmācārya* and we must follow his example of dedication to the holy name.

During the festival in Purī, several new disciples were initiated into the chanting of the holy name. Śrīla Prabhupāda gave them the beads and instructed them on the ten offenses to be avoided. He said that the holy name is the most powerful weapon in this age of Kali and we must use it to overcome all material contamination.

The chanting festivals were not just for the devotees but for the general public as well. Many people who had no previous connection with the mission were attracted to the festivals and became favorable to the Gauḍīya message. Śrīla Prabhupāda would often say that the congre-

gational chanting is the best way to melt the hearts of the people and to give them a taste of spiritual bliss.

In the year 1335, the chanting festivals continued with even greater success. New Maṭhas were established in several other cities, including Allahabad and Benares. The mission of Śrīla Prabhupāda was expanding in all directions, and the holy name was being heard in every corner of India.

Chapter 35

The Circumambulation of Gaura-maṇḍala

“To circumambulate the holy places of Gaura-maṇḍala is to associate with the Lord and His devotees. Every step we take in the holy dhāma brings us closer to the lotus feet of Lord Caitanya.” (from a lecture of Prabhupāda)

In the year 1336, Śrīla Prabhupāda organized a grand circumambulation, or *parikramā*, of the Gaura-maṇḍala. This was a month-long program where a large party of devotees visited all the holy places connected with the pastimes of Lord Caitanya in Bengal.

The *parikramā* began from Śrīdhāma Māyāpur on the day of the appearance of Mahāprabhu. Śrīla Prabhupāda himself led the party and spoke at every holy place about its significance. He described the pastimes of the Lord and His associates in detail and inspired the devotees with his profound realizations.

The party visited Navadvīpa, Godruma, Antardvīpa and all the other nine islands of the dhāma. At every place, they performed congregational chanting and offered their respects to the holy sites. Śrīla Prab-

hupāda spoke about the importance of serving the dhāma and the necessity of maintaining the purity of the holy places.

During the *parikramā*, Śrīla Prabhupāda also visited several places in the interior of Bengal where the Lord had traveled. He visited the birth-place of several of the Lord's associates and spoke about their lives and activities. The devotees were very fortunate to hear these narrations from the lips of their spiritual master.

One of the most important aspects of the *parikramā* was the systematic identification and renovation of the holy places. Śrīla Prabhupāda had previously sent several of his disciples to research the history of the holy sites and to identify their exact locations. During the *parikramā*, he personally visited these sites and gave instructions on their renovation and maintenance.

Śrīla Prabhupāda also met with several local people in the villages and spoke to them about the glories of Lord Caitanya. He organized chanting festivals in the villages and distributed spiritual literature. He said that the *parikramā* is not just for the benefit of the devotees but to purify the whole atmosphere of the Gaura-maṇḍala.

The *parikramā* party faced several challenges, including difficult travel conditions and lack of facilities in some remote areas. However, under the guidance of Śrīla Prabhupāda, the devotees faced all these challenges with enthusiasm and joy. They were completely absorbed in the service of the Lord and the dhāma.

During the *parikramā*, several new books and essays on the Gaura-maṇḍala were released. Śrīla Prabhupāda himself wrote a series of articles for the weekly *Gauḍīya* magazine describing the significance of the various holy places. These articles were later published as a book and became a valuable guide for the devotees.

The grand circumambulation of Gaura-maṇḍala was a major event in the history of the Gauḍīya mission. It brought together thousands of devotees and established the importance of the holy dhāma in the

hearts of the people. Śrīla Prabhupāda said that the *parikramā* should be organized every year to keep the spirit of devotion alive in the Gaura-maṇḍala.

The devotees who participated in the *parikramā* felt a deep sense of gratitude to Śrīla Prabhupāda for giving them this opportunity. They felt that their spiritual lives were completely transformed by the experience and that they had attained a deeper understanding of the pastimes of the Lord.

Chapter 36

The Ācārya and His Many Pastimes

“The Ācārya is the representative of the Supreme Lord. His only business is to spread the message of the Lord and to save the fallen souls. We must follow his instructions with full faith and dedication.” (from a lecture of Prabhupāda)

Previously, in the Gauḍīya Printing Department there was only a hand press. According to the wishes of Prabhupāda, the *Bhakti-śāstrī* Handbook and *The Gauḍīya* began to be printed by a high-class electric modern printer of German manufacture and brought over from the Indo-Swiss Company. On July 4th, 1925, *The Gauḍīya* 3rd year, 45th edition was printed with this machine by The Gauḍīya Printing Works.

One Śrī Yadunandana Adhikārī B.A., previously residing at the south door of the Jagannātha temple, had been initiated with the Nārāyaṇa mantra by Śrī Vāsudeva Rāmānuja Dāsa, a very great and renounced devotee from the Śrī Sampradāya. However, after getting the association of Kuñjabihārī Vidyābhūṣaṇa, he became detached from the opulence of Nārāyaṇa and became attracted to the nectarine mellows of

Śrī Kṛṣṇa, culminating in taking shelter of Prabhupāda.

After this, there were facilities for the teaching of *Hari-nāma-vyākaraṇa* at Gauḍīya Maṭha as well as facilities for teaching the celibate monks in languages such as Sanskrit, Bengali, Oriya and English to further enable the understanding of Mahāprabhu's instructions. The stark differences between transcendental and mundane literature texts thus made the devotees understand the speciality of the Vaiṣṇava religion. Here, by the order of Prabhupāda, the preachers began preaching at different places of the same district.

The Acting Deputy General of Unawer, Śrī Pannalal I.C.S. listened to the preachers relating the message of Prabhupāda. By the wishes of Prabhupāda, the message of the *Bhāgavata* was again revealed in Naimiṣāraṇya. The Gauḍīya Maṭha gave a speech in the huge meeting at the Diner Juber Diamond Jubilee. There was preaching in the Faridapur area of Bengal and at Khurda Road, Orissa.

On the 19th of Śrāvaṇa 1332, the yearly anniversary of Gauḍīya Maṭha began. Śrīla Prabhupāda, both on Janmāṣṭamī and Nanda-utsava, spoke for two days on the topics of Hari in a huge assembly. On the day of the festival of Nanda, the respectable High Court Judge Śrī Manmathanātha Mukhopādhyāya M.A B.L. listened to Prabhupāda for about 2 1/2 hours with great earnestness. On leaving the Maṭha he repeatedly exclaimed, "I have never listened to such a scholarly intellectual lecture ever before. All this knowledge is what Prabhupāda has realized and he has preserved this transcendental vision and somehow presented it to us as it is. This Ācārya, with his second-to-none scholarship and actual realization, has completely surpassed our expectations."

The renowned barrister scholar Śrī Yogeśacandra Cakravartī M.A.B.L. of Dinajpur and the landowner Śrī Vihārālāla Mallika of the gold merchant class, listened intently to the lecture. By the will of Prabhupāda, as in the previous year, there was again congregational chanting of the

holy name in the town. For this year there were one or more valuable books which had been printed for the occasion of the Gauḍīya Maṭha festival.

From Gauḍīya Printing Works, the *Gītā* commentary of Śrīmad Viśvanātha Cakravartī translated by Bhaktivinoda Ṭhākura, as well as the third edition of *Sādhana Patha*, was printed by the press. The rather voluminous third edition of *Caitanya-caritāmṛta* was printed by Gauḍīya Printing Works, made possible by the favorable donation of Śrī Gopāla Candra Rāya Bhakti Ratna.

On the day of Rādhāṣṭamī, Śrīla Prabhupāda gave a lecture about Śrī Rādhā and Her devotional service. Śrīla Prabhupāda remarked that Kṛṣṇa took the form and complexion of Rādhā and because of that He can properly reveal the mood of Śrīmatī Rādhikā in this world. Even though Nimbārka Ācārya, Śrīnivāsa Ācārya and others had informed us about the method of seeing Śrī Rādhā-Govinda, still the actual identity of Śrīmatī Rādhikā had not yet been defined completely. For those aspirants who lacked the qualification to enter into the intimate pastimes of Rādhā-Govinda, such pastimes were discussed in detail in the verses of Śrī Rūpa: *dolāraṇya ambhuja vaṁśī* which are in the highest echelon of nectarine mellows. Only those Gauḍīya servitors who are on that level of high nectarine mellows qualify for relish and not others. This fact is unknown to other ritualistic groups.

The next day Śrīla Prabhupāda spoke at length about Śrīdhara Svāmī and other impersonalist groups. On Friday, September 4th, 1925, Śrīla Prabhupāda offered the tridaṇḍī staff to Śrīpāda Nandasūno Brahmācārī and Śrīpāda Gaurvendu Brahmācārī who became Śrīmad Bhakti Hṛdaya Vana Mahārāja and Śrīmad Bhakti Sarveśvara Giri Mahārāja. By the order of Prabhupāda, some preachers preached in Dhaka, others in the locality of Medinipur, some in Nadiyā district, Bāṅkurā and other preachers in the town began the reading of scriptures at the local town hall along with chanting and discourses to fulfill the wishes of Prabhupāda.

In the year of Aśvina, at the yearly Madhva Gauḍīya Maṭha celebrations which were underway, Prabhupāda, to preach the pure devotional religion, sent preachers to various parts of Bengal. Melville T. Kennedy from the Young Men's Christian Association wrote a book named *The Chaitanya Movement* which made reference to false and improper facts found in the writings of a Hugli College professor of Sanskrit. One Dineśa Candra Sena arranged a completely erroneous book named *Vaiṣṇava Darśinī* which was sent to Calcutta University as the recommended study course for the students. In *The Gauḍīya* 4th year, all the faults pertaining to the topic were exposed clearly by the Gauḍīya preachers.

At that time also, there was a belief that the Vaiṣṇava religion was simply one of innumerable branches of the Hindu religion. In order to rectify this misconception, Śrīla Prabhupāda wrote that whether one is from the Hindu religion as a brāhmaṇa, kṣatriya, vaiśya or śūdra or even a mleccha, all have the right to become a Vaiṣṇava. That is a fact whether a person is in Asia, Europe, Armenia, Africa or anywhere throughout the world. In any country, town or village, if a person has realized his eternal function he can be a Vaiṣṇava. On the other hand, to label a Vaiṣṇava as a Hindu, Muslim, Christian, brāhmaṇa, kṣatriya or śūdra according to the definition of such words, is insubstantial.

Those who term the Vaiṣṇavas as Hindus, brāhmaṇas, kṣatriyas, śūdras and the like are completely ignorant of the concept of what is to be a Vaiṣṇava and the Vaiṣṇava religion. Being bereft of our eternal consciousness, we are feeling elated in being given the name Hindu by foreigners and proudly refuse to be anything other than Hindu. For that reason, Kṛṣṇadāsa Kavirāja has labeled such people as *Pāṣaṇḍī* Hindu in the Ādi-līlā of *Caitanya-caritāmṛta*.

Śrīman Mahāprabhu was the greatest worshiper of the Vaiṣṇava religion when He was on the planet. The Hindus, blaming the most worshipable of the Vaiṣṇava religion, namely Nimāi Paṇḍita presumably as the destroyer of Hindu religion, lodged a complaint with the Muslim

governor. In actual fact, the eternal Vaiṣṇava religion is unrelated to any temporary worldly religion.

Due to the request of Śrīmad Jagadbandhu, Śrīla Prabhupāda went to his house and, in speaking about the mercy of Śrī Caitanya, related the actual purport of the householder and renunciate pastimes of Mahāprabhu. Some extracts of his speech are given below:

“In His house pastimes in Navadvīpa, Gaurasundara solely intended to rejuvenate the consciousness of the materially entrenched householders. Further, when He exhibited the pastime of leaving household life it was solely to give pure consciousness to those bereft of any. He reminded His mother and wife that their only son is Kṛṣṇa and their husband respectively and left for the sake of the eternal welfare of the lowly and fallen, leaving His mother in a state of lamentation and His wife in a state of separation. All the mantras uttered by Him during marriage were cast off simply as social norms and were discarded for the sake of chanting of the name. Śākya Simha, in order to attain enlightenment which was his positive motive, renounced the material world, but the renunciation of Śrī Caitanya in giving up household life does not share the same basis. Mahāprabhu had accepted renunciation pastimes in order to free the living entities from their shackles and to give them their highest eternal wealth. He personally has no lack of anything. He is the sole husband of all the classes of women, the eternal son of all fathers and mothers and the master and friend of all those in relation to Him as servants and companions. That the wealth of Śrī Caitanya should be only confined to the land of Bengal and the monopoly of the brāhmaṇa is a false conception. All types of people, no matter which caste they may be in, whether sinful, pious, engaged in religion, against religion, or whatever, can receive the highest wealth of Caitanyadeva by renouncing their individual false pride.”

On Sunday, the 22nd of Kārtika 1332, Śrīla Prabhupāda came in the evening to the house of Śrī Satīśa Candra Mitra in front of an audience consisting of educated people. He spoke at length about the mercy

of Mahāprabhu along with chanting of the holy name of Kṛṣṇa. Prabhupāda said, “I am able to understand what a cube is or a square but what is in the fourth dimension is naturally beyond me. Even in discerning, it’s difficult to find out where a parabolic curve or two parallel lines can meet. In the knowledge of man there is the fault of the imperfection of the senses. Whatever is acceptable by means of our senses, because of the four common inherent faults within us, has to be checked properly before acceptance. To simply call anyone a great guru or ācārya is simply restlessness of the mind.”

By the order of Prabhupāda, at that time, Tridaṇḍī Svāmī Bhakti Hṛdaya Vana Mahārāja, Bhakti Vilāsa Parvata, Bhakti Sāraṅga Gosvāmī and other such preachers in different places like Śrī Hutu and Kachar, preached the message of pure devotion established by Mahāprabhu. By hearing these topics of pure devotion, many sincere aspirants became very blissful and some people also received the good fortune of taking shelter of Śrīla Prabhupāda.

The preaching of Gauḍīya Maṭha attained acclaim in different newspapers such as *Janbhakti*, *Yuga Vāṇī*, *Paridarśaka*. Below are some of the extracts mentioned from these newspapers:

“The Viśva Vaiṣṇava Rāja Sabhā preachers coming here to the fatherland of Vaiṣṇava religion, Śrī Haṭṭa in Bengal, seeing the sorry state of affairs of Vaishnavism, preached the eternal religion which made all the residents, especially the Vaiṣṇavas, very happy without a doubt. The main objective is to practice the religion that one preaches. It is a fact that now in our society, the exhibition of ochre robes and an expert play of spiritual erudition is going on in the name of preaching. After many attempts at rectification, persons thus engaged simply continue their old ways. We can feel the truth emanating from the preachers of the Viśva Vaiṣṇava Rāja Sabhā therefore we can understand that they herein are the real preachers. The purpose of their religion is based on truth and on observing the discrepancies of the present religious system, their soul is lamenting. According to the perspective of the

present world, they are the most educated and the fact that they have come to Śrī Haṭṭa is the great fortune of our residents here.” (The paper, *Pradarśaka*, Sunday 1332)

The editor of *Yuga Vāṇī* whose name is Mohamed Makkul Hosen who, though being non-Hindu, wrote his observations dated the 27th of Kārtika 1332: “The Viśva Vaiṣṇava Rāja Sabhā preachers have presented a concise and factual rendering of their exposition of the eternal religion. At every meeting at the town hall there is such a crowd of people gathered that there is no place to lay even a sesame seed. In the light of the Hindu religion they discussed the acceptance of a spiritual master, the business-like mood of the present day Gosāi gurus and the deplorable state of the Vaiṣṇava religion.”

The lawyer Pyārīmohana Dāsa, landowner Śrī Giri Candra Rāya and lawyer Śrī Mukhachandra Datta on behalf of the Haṭṭavāsī respectable people, have reported to the local newspapers in this way about the preachers going to Sunāmaganj to preach:

The preachers of Śrī Māyāpur Caitanya Maṭha, on the previous Agraḥāyaṇa (1332), had come to Sunāmaganj, where daily chanting of the holy name while speaking discourses in the town hall attracted the minds of the pious. Nowadays, Sunāmaganj is resounding with the tempo of the holy name and is purified by the dust of the lotus feet of the pure devotees. All of them are of high birth, very educated, expert in pure devotion and established in the Lord. They are not of the category of those making a living off the *Bhāgavata*, living off the holy name, nor do they sell the holy name. Their main goal is to practice and preach the purified Vaiṣṇava religion while rejecting all the four main sinful activities and bad association. The head of the Viśva Vaiṣṇava Rāja Sabhā is Om Viṣṇupāda Paramahansa Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, and the way they are preaching most purely is by his order. It is our belief that all the present deviant groups which have spread all over Bhārata will quickly become vanquished and the pure religion will shine with effulgence. The preachers do not take

any money in return for reading the *Bhāgavata*, giving discourses or chanting the name. Simply, if any faithful individual invites them, they will willingly perform reading and chanting.

The preachers of Caitanya Maṭha, on some days, would go to the town of Chaita from Sunāmaganj to preach pure devotion. At that time, Śrīpāda Navīna Kṛṣṇa Vidyālaṅkāra Mahāśaya was aspiring to take shelter of Śrīla Prabhupāda. The preachers then went to Balāganj to preach and from there went to the town of Shilachya.

Previous to the preaching at Śrī Haṭṭa, in the first part of the yearly festival of Śrī Caitanya Maṭha, an individual named Śrī Gopāla Govinda Mahanta, a resident of Gopāla Ṭilā, had never been to Gauḍīya Maṭha before but simply by hearing of the exemplary purity of Śrīla Prabhupāda, began to write in simple poetry the brief history of Śrīla Prabhupāda. The extract is written as follows:

All glories to Gosvāmī Ṭhākura! He has appeared in Nīlācala and is the most compassionate and the solace of the most fallen and lowly. He has come to Gaura-maṇḍala to reveal pure devotion and to nullify all the fears of the living entities. I am singing of your glories though I am most unqualified but only will be able to do so if you give me that strength. You have preached with your vigorous exemplary conduct, the highest devotion of the philosophy preached by Rūpa. I see all the qualities of Narottama Dāsa Ṭhākura of Kheturī Dhāma within you. I am amazed by hearing the pure devotional conclusions from you while the opposing groups have been silenced. The people have become distressed on seeing the lower doctrines infringing on the preaching of pure devotion. The inferior ritualistic doctrines are attempting to cover the rays of pure devotion. You have delivered that divine message in every direction by the churning of the scriptures, the essence of which is pure devotion. Every place has a maṭha which was established without any hypocrisy to teach the living entity how to practice devotional service. The Vaiṣṇavas at the Maṭha always distribute the nectarine discourses of the qualities of Hari. This flowing water of pure devotion, in

the form of cool showers, relieves the agony of the common people. The pure Vaiṣṇavas have gone to every country, thereby increasing the glorification of the Lord. Previously, Gaura Hari crushed impersonalism and converted the residents of Vārāṇasī into Vaiṣṇavas. The Vaiṣṇava philosophy is intricate and because you are the most expert, the Vārāṇasī residents have been gladdened. The daiva-varṇāśrama religion has its basis in devotion to Hari by reasoning of scripture. There is no value in knowledge, yoga, and fruitive work because all are in opposition to devotion. By the circumambulation of Gaura-maṇḍala with the devotees, you have established your glory. Vraja-maṇḍala is non-different from Gaura-maṇḍala with its effulgent devotion, and by hearing that people become amazed. The atheists of Kuliya who were causing great disturbances and havoc were all forgiven for all their faults. He has announced to the world that to be more tolerant than a tree and to always chant the name of Hari is the means. He was ornamented as the head of the Viśva Vaiṣṇava Rāja Sabhā. For the sake of the world he has become completely renounced, always bent on the welfare of the faithful. He is helping others by engaging them in the service of Kṛṣṇa. This will diminish one's desire to enjoy the fruits of work and save one from material disease which will take one away from the lotus feet of Lord Hari. The living entities are in the sleep of illusion and, to awaken them, the messengers of Viṣṇu, or the preachers, have spread the message of Lord Caitanya in the form of The Gauḍīya from door to door. Wake up! Wake up brothers! There is no more time! Chant the name of Kṛṣṇa in a loud voice! Your lotus mouth pours out the glories of Acyuta. On hearing it, it purifies one's soul, and ignorance and illusion are vanquished with no more distress of the heart. I understand, great soul, that you have no aspiration for fame and other desires in the least. All your divine qualities are glorified and have become revealed within me. The glorification of the Vaiṣṇava saves the living entity. I have heard this from the mouth of the saints and the spiritual master. With the rise of devotion to Kṛṣṇa one's birth becomes fruitful and one is swiftly rescued from the ocean of transmigration. This is the reason for my effort

which is like that of a dwarf who strives to reach out to the moon. You do not see the faults of others and I am the most fallen. Please forgive my offenses by your natural good qualities. The associate of Gaurāṅga, Śrīla Bhaktivinoda Ṭhākura, is the friend of the lowly and fallen. To vanquish the darkness of Kali you have descended to this world. You are the spotless moon, the epitome of religion. Please distribute mercy by disseminating the nectar of devotion and enhance the joy of the living entities. This servant of the Vaiṣṇavas is pleading to you to chant the holy name of the Lord and to make all the living entities dance with joy.

On Aśvina, 1332, September 21st, 1925, Śrīla Prabhupāda mercifully gave a list of instructions to the devotees of Gauḍīya Maṭha and then described how one should live one's life in an exemplary way. Prabhupāda, calling all of them, spoke in this manner:

“All of you should see all the things in this world as only things to be utilized in the service of Kṛṣṇa. All things in this world are essential simply for the service of Kṛṣṇa. All women should be viewed as dear to Kṛṣṇa and so one should always engage them in the service of Kṛṣṇa. Never should one entertain any thought of enjoying them personally. They are to be enjoyed by Kṛṣṇa and not to be enjoyed by any living entity. You should not see your father and mother as being for your enjoyment but see them instead as the father and mother of Kṛṣṇa. You should not view your son as someone meant for your own personal enjoyment but instead teach him to be one of the servants of the associates of Bāla Gopāla. If one perceives the Kadamba tree, the sand of the banks of the holy Yamunā river and the moon, then the material experience will no longer be there. There will be the manifestation of Goloka and real beauty will dawn. Then, the beauty of illusory household life being no more, one will be able to escape the shackles of household life.

I have built many maṭhas in many places and there are many renunciates, vānaprasthas, householders, celibates and those who, by staying there for some time, have gained the opportunity to learn about proper behavior. Further, I have strived for quite some time to give mothers

the opportunity to develop devotion to Hari. Definitely, for those who reside in houses and have the opportunity to practice devotion to Hari, there is no need for any separate endeavor. But I have many times perceived that their devotions have become obstructed because of bad association. It is for this reason that I have tried to construct a place near the house of Mahāprabhu whereby they can stay separately and practice devotion to Lord Hari. Those who are followers of Viṣṇupriyā should stay in the house of Mahāprabhu and in obedience to Viṣṇupriyā should serve Mahāprabhu in the way best for them. There will be no contact with men or any bad association but there should be one male devotee who, staying far away, will keep an eye out for them and protect them. The ladies staying there should not quarrel as they have come there to perform devotion to the Lord. In that way, there should be daily readings of the holy books, constant spoken exchanges about scriptural matters, the giving up of idle talk and the conduction of meetings to enhance devotional service amongst each other. All sorts of frivolous activities should be given up and food in the form of sanctified remnants should be accepted for maintenance of the body and the performance of devotional service to the Lord. Therefore, to conduct an exemplary devotional life with chanting of the name and maintenance of the paraphernalia of Mahāprabhu, while striving to serve Mahāprabhu, a place (Viṣṇupriyā) for the women is very necessary.

In the town of Kuliyā, illicit activities are being carried out in the name of religion. What to say! The mothers helping in devotional service are only there because of being engaged by lusty people for obnoxious activities beyond the pale of ordinary norms, and that situation has to be rectified. That is the main reason that pious respectable people at times have lost their faith in the town of Kuliyā, thus encouraging them to keep having such disregard. Lord Kṛṣṇa is the complete whole in truth and when His invigorating pastimes enter the heart, the living entity will definitely be attracted to His lotus feet. Those who listen partially to his divine pastimes will only receive the mercy of His lotus feet in proportion to their degree of interest.

In the contamination stage, there will be no manifestation of Kṛṣṇa-nāma. Even after millions of births, the name infested with offenses will never give us devotion to the lotus feet of Kṛṣṇa but there are no offenses in the names of Gaura-Nitāi. In spite of material contamination, if the living entity takes the names of Gaura-Nityānanda without hypocrisy then his contamination will be dispersed. On the other hand, to view Gaura-Nityānanda with an enjoying mentality such as thinking that Lord Nityānanda will supply me amply to fill my stomach and either help me attain fame or will secure my material enjoyment, is not proper. Thinking in this way, if I chant “Gaura! Gaura!” my Gaura-nāma will not bear any fruit. That is only a form of the illusory energy adding fuel to the senses.

Howrah is two miles south of Calcutta so a person might exclaim, “I have walked about 2 miles from Calcutta therefore I might have reached Howrah.” However, even if that individual has the right to think in that fashion, still he will not be able to catch the train to reach his destination, having not reached Howrah at all. If one is chanting with offenses to the name in that way and speculates that he is performing chanting of the pure name, that sort of thinking will never award him the fruit of chanting, which is pure devotion. Once, a newspaper gave news of a group in Bengal that used to engage in robbing while chanting the names, Prāṇa Gaura-Nitāi. In that way, for the dacoit group, there will be no actual name of Gaura-Nitāi in their so-called loud chanting. By genuinely chanting the name of Gaura, devotion will manifest and all contamination will be dispersed.

The name *putra* is when the son gets to deliver the father from the hell he is put in. The son who does not practice devotion to Hari, but is engaged in unfavorable activities, makes a mockery of the word ‘son’. If the father willingly accepts that miscreant son, that will not ensure him relief from the Puta hell. In fact, his bearing such a son is another type of violence to the living entity because this will have been just another sinful affair. If the son had practiced devotion to Lord Hari or

if the father engages the son in devotion to Hari, then bearing such a son is in the realm of favorable devotion to Lord Hari. In comparing the devotee son with an ordinary offspring, or the Vaiṣṇava father with one who is not a Vaiṣṇava, one can note the huge difference between them.

Śrī Gaurasundara is non-different from the son of Nanda Mahārāja, or Kṛṣṇa. In an ordinary sense, Śrī Viṣṇupriyā Devī is His consort and, in the light of devotional service, Gadādhara Paṇḍita, Śrī Rāya Rāmānanda, Śrī Svarūpa Dāmodara, Śrī Jagadānanda Paṇḍita and Śrī Nara-hari Ṭhākura, who are His confidential associates, are always absorbed in the eternal loving mellows. Śrī Gaurasundara, being the original Vraja-nandana, has some speciality in His pastimes. Śrī Kṛṣṇa is in the form of the enjoyer but in the form of Gaurasundara, He is in the form of the Lord expressing intense separation. Śrī Viṣṇupriyā is that form of devotion. The worshippers of the primeval energy in the form of the Goddess have tried to measure Lord Gaurasundara by the yardstick of their mental bent and trifling outward knowledge, consequently setting about the creation of the false doctrine called Gaura-nāgarī. Being overcome by material illusion, they have mistaken the method of devotion of the pure associates of Mahāprabhu immersed in nectarine mellows and, by attempting to become the personal enjoyer, have erroneously preached the same to society. Instead of referring to them as devotees of Gaura, they are in fact enjoyers of Gaura.”

On Sunday, the 27th of Agrahāyaṇa 1332, the lawyer Śrī Anukūla Candra Cakravartī from Rajshahi came to Gauḍīya Maṭha to see Śrīla Prabhupāda. He was in charge of renovating the ancient temple of Narottama Dāsa at Kheturī, East Bengal and had come to inquire about some certain matters. Before that, Anukūla Babu had gone to meet Śrī Atula Kṛṣṇa Gosvāmī of Simla in inquiry. It seems that Atula Kṛṣṇa Gosvāmī had advised that Narottama Ṭhākura Mahāśaya’s established six deities which had been cracked in certain places were now to be submerged in water and new deities established in their place. Śrīla Anukūla Babu

had come to consult Prabhupāda regarding this proposition.

In that regard, Prabhupāda replied that Śrīpāda Kheturī is the main spiritual pillar of the Gauḍīya Vaiṣṇavas, the place of our gurus. The deities had been established by Śrī Narottama Dāsa Ṭhākura and also had been bathed by Śrīnivāsa Ācārya. According to *Bhakti-ratnākara*, Śrī Jāhnvī Ṭhākuraṇī, the consort of Nityānanda along with Śrī Vīrabhadra Prabhu and by obedience to Gaura-Nitāi, this place was established by many pure Vaiṣṇavas with an intense service mood combined with chanting of the holy name. Śrī Gaurasundara has declared that the deity of the Lord is in the form of transcendence in pure divinity. As per *Caitanya-caritāmṛta* (Madhya 6.166 and 5.96), Svarūpa Gosvāmī chastised a Bengali poet regarding the faulty mellows of his poetic composition in his attempt to glorify Mahāprabhu, saying, “You fool, you have equated the Lord of the Universe, Jagannātha, to a deity that is destructible because there is no difference between the Lord and His form.” In the *Gītā* (9.11 and 16.19), Lord Kṛṣṇa declares that fools do not understand My divinity because I have assumed a human form.

Śrīla Kavirāja Gosvāmī writes that to consider the transcendental deity of Kṛṣṇa as imaginary is very sinful according to the instruction of Lord Caitanya. To place a set of broken deities in water because of one’s material vision, does it not violate all the injunctions of scriptures and the words of the great souls? An earthquake had caused the fallen bricks from the roof to damage most of the limbs of the stone deities. Still, to think they no longer possessed divinity and to want to place them in water or attempt to change the deities altogether, does it not look like going against the revealed scriptures with a corresponding lack of spiritual vision? It is like perceiving that a rascal son, since his elderly parents are unable to fulfill his sensual enjoying propensities, then rejects such parents. In the same way, a lusty wife seeing that her sickly husband is unable to fulfill her demands, rejects him for a new suitor. In this way, by our material vision, seeing that these deities are unfit for conducting festivals to facilitate our enjoyment, we reject the

six established deities of Ṭhākura Mahāśaya by placing them in water. Is that not our conduct in a similar light?

If, for example, a group of clouds were to cover the naturally effulgent Sun, would any intelligent person say that the Sun has been destroyed? From that perspective, though by ordinary vision, the six limbs of the deities of Śrīla Narottama were cracked or bereft of limbs, they should not be changed but instead mended back to normal vision. Although the injunction of the scriptures is not to worship any deity without limbs or being broken in any way, nonetheless, because of being destitute of limbs, to reject them completely is not the recommendation of the Vaiṣṇava scriptures. Even if new deities were to be established, the original deities would still have to be worshiped together with the new deities according to scriptural rites. Hence, by normalizing the apparently broken limbs, if Ṭhākura Mahāśaya would go into mending it back as intact then those people who previously maintained that concept of broken limbs with their vision would then be pacified.

If there is some deference by some to this solution of repairing the deities of eight elements, then we can understand that such people like the fruitive ritualistic brāhmaṇas are simply averse to the Vaiṣṇavas, for their motivation is not only to reject the deity, but to take the golden opportunity to reject completely the holy association of Narottama Dāsa Ṭhākura. These people are of the opinion that Vaiṣṇavas born of other castes will resume worship of the deity and therefore by their touch the deity will lose its potency. Hopefully, such a blasphemous statement will never be uttered to Ṭhākura Mahāśaya nor to an initiated disciple of a Vaiṣṇava guru.

Śrīla Prabhupāda discussed at length with Anukūla Babu the glories of the predecessor ācārya and Śrīla Ṭhākura Mahāśaya. Just like the false imitators of religion, Anukūla Babu was of the idea that though Ṭhākura Mahāśaya was a great Vaiṣṇava, by virtue of being born of non-brāhmaṇa descent he should not be considered in that manner. The Sun rises in the east but that doesn't mean the east is responsi-

ble for the rising of the Sun. Vaiṣṇavas can appear from any caste, but because of that fact, he cannot be lumped into the apparent inferiority of his caste and lineage. When the word 'Vaiṣṇava' is mentioned, there is no longer any question of calling him a non-brāhmaṇa. 'Vaiṣṇava non-brāhmaṇa' are materially contaminating words. Just as the phrase *mṛnmayī suvarṇa-pātra*, or clay golden pot, sounds completely contradictory or non-harmonious to say the least, similarly, 'śūdra Vaiṣṇava' is also a term which is contradictory. Since Ṭhākura Mahāśaya had always acted as a saint of the highest order, those who view him as a śūdra will commit offense at his feet. This can never be the opinion of the servants of the pure Vaiṣṇavas but is usually the offensive opinion of those ritualistic performers. If he was a śūdra, how could he have accepted great brāhmaṇa-born disciples such as Śrīpāda Rāmakṛṣṇa Bhaṭṭācārya and Śrī Gaṅgā Nārāyaṇa Cakravartī? A pure devotee is not under the influence of any caste, rather he is the spiritual master of all the castes and orders of society.

In the essay titled, 'A Prayer to Śrīpāda Kheturī', the language written does not depict the pure Vaiṣṇava. In the first, it was portrayed as he who, while rejecting the opulence of royal kingship by handing this all over to his brother, had become a great renunciate as the topmost person, Śrīla Narottama Dāsa. In another place it is written, "By rejecting great fame he immediately gained pious activities and honor automatically." On the contrary, being the eternal associate of Gaurāṅga and the fulfiller of the desires of Lord Caitanya by his powerful preaching and renunciation, he cannot be compared to any other ordinary individual.

For the appearance day of Nityānanda Prabhu, Śrīla Prabhupāda established chanting of the holy name for three consecutive days continuously in Śrīdhāma Māyāpur. In that connection, from Tuesday, the 12th of Māgha, there was such a festival conducted with chanting of the holy name in Śrīdhāma Māyāpur. Many people from different parts of Bhārata came to Māyāpur to attend. Śrīla Prabhupāda gave many

wonderful instructions during his lecture on the subject of the chanting of the holy name of Kṛṣṇa as being the main religion for the three ages. As well as that, the message of Gauḍīya Maṭha became broadcast in Calcutta, Murshidabad, Howrah, Medinipur, Charbi Bagana and other places.

A few days after the appearance day of Nityānanda Prabhu, the 60th appearance day celebrations of Prabhupāda were conducted at Gauḍīya Maṭha. On the 18th of February, by the implicit order of Śrīla Prabhupāda, the Navadvīpa circumambulation began as usual. On Sunday, the 28th of February, there was the 32nd yearly meeting of the Śrīdhāma Society at Yogapīṭha, Māyāpur where the elected chairman of the meeting was Śrīmad Bhakti Vijnāna Āśrama Mahārāja. For this year, Śrīmad Kuñjabihārī Vidyābhūṣaṇa, Śrīmad Atula Candra Bandopādhyāya and Sundarānanda Vidyāvinoda attained the stature of being mature servitors of the Maṭha. Śrīpāda Paramānanda Brahma-cārī was awarded the title of Prāṇa Vidyālaṅkāra and Satīśa Candra Cakravartī Pañcatīrtha was given the title of Sudarśana Vācaspati.

Śrīla Prabhupāda spoke about the speciality and glory of Gaura-dhāma. Some excerpts of the speech are provided below:

“The consorts of Gaurasundara are Śrī, Bhū, Nīlā or Līlā. On the right-hand side of Gaura Nārāyaṇa is Śrī, or Kamalā, and on his left-hand side is Viṣṇupriyā in the form of devotion, and Līlā is the form of Durgā, also resembling the holy dhāma while entwined embracing His lotus feet, because Lord Gaurāṅga is the bestower of connecting knowledge. Though staying in Gauḍīya Maṭha in the realm of the illusory area of Calcutta, we perceive the astonishing pastimes of Gurudev and I don't feel like I am staying in the material realm. My gurudev gave me this instruction to not enter the realm of the illusory energy or materialistic places. By obedience to proper conduct I am bound to obey his order. Most merciful Gurudev, an ocean of mercy, has in many different forms bestowed mercy upon me and has saved me from many calamities, also revealing the form of the holy dhāma to me. Even though the propensity

of being averse to Kṛṣṇa is there in me, I am most fortunate. The reason is that, since the time of my birth, I have seen the effulgence of the Sun in a very high Vaiṣṇava family. Before my birth I had the good fortune to hear the topics of Hari and of spiritual Vaikuṅṭha. How fortunate I am! I have been graced to hear about Hari constantly all my life. The topics of Hari have impelled me in such a way that I could never speak about materialistic topics on any day.

This society's members have performed the service of preaching of the dhāma in manifold ways. The main saintly devotee who revealed the same to the dhāma was Vaiṣṇava-sarvabhauma Śrīla Jagannātha Dāsa Bābājī. He demonstrated the glories of this land. He, after showing it to us, verified the place as Antardvīpa, Māyāpur. His obedient follower, Śrīla Bhaktivinoda Ṭhākura, also performed service to the holy dhāma accordingly. Further, by the unfavorable conduct of the opposing groups, the glories and eternity of the dhāma unwittingly have become increasingly known to the residents of the world. The proponents of truth can be in two forms, one favorable and the other unfavorable. Those devotees of Vraja, immersed in one of the five loving mellows with the Supreme Lord, are those favorable preachers. The demons Agha, Baka, Pūtanā, Kaṁsa and Jarāsandha are the unfavorable preachers of Kṛṣṇa. By opposing the holy dhāma the demons such as Agha, Baka, Pūtanā and the like, however they might try, will never be able to vanquish Kṛṣṇa. In fact, inversely, they end up glorifying the Supreme Lord instead. People blinded by selfish motives, opposing the dhāma, will never be able to destroy the holy dhāma. Lord Gaura Kṛṣṇa is eternal and so also are His holy dhāma, holy name and desires."

In the year 1332, the 2nd of Caitra, Śrīla Prabhupāda awarded the renounced order to Śrīmad Satyananda Brahmācārī who became known as Śrīmad Bhakti Vaibhava Sāgara Mahārāja. At that time, some pious householders following the Vaiṣṇava religion became exhausted by the vile criticism of the ritualistic brāhmaṇas in their performance of the yearly offerings to the forefathers according to Vaiṣṇava scriptures. In

that connection, below are some of the excerpts of *The Gauḍīya* in their defense:

“Those householders following the Vaiṣṇava religion should simply perform the last rites of the deceased by holy remnants according to the Vaiṣṇava code. In such a festival, all the Vaiṣṇava brāhmaṇas should be invited to eat there. By this type of proper religion according to Vaiṣṇava scriptures, nobody can accuse it of being improper. Ordinary society people who follow the normal rituals and those in opposition both have no recourse but to follow the direction of the spiritual injunctions as it is their pertinent duty. This is termed as the pure divine varṇāśrama (stages and orders of life). It is necessary, therefore, to reject the association of those actions not done according to the purified scriptures, especially those of the non-devotees and ritualistic impersonalist groups. This is the method of those proficient in devotional scriptures such as that of Gauḍīya Maṭha.”

In the sub-district of Kathi, Medinipur district, the resident of Chiruliya, the pious landowner Śrī Bhavānī Caraṇa Pahārī, left his body in Śrī Caitanya Maṭha exactly one year ago. Śrīla Prabhupāda had initiated him then as Śrī Bhāgavata Janānanda. In his remembrance, Śrīla Prabhupāda established Śrī Bhāgavata Janānanda Maṭha at Chiruliya Village on the occasion of his remembrance day due to the fervent request of the local people. With a few devotees, Śrīla Prabhupāda went to Chiruliya on the 2nd of April 1925. On reaching Kantahar Road Station from Calcutta, there were about 300 respectable people waiting to welcome Prabhupāda with a chanting procession. On reaching Chiruliya, Śrīla Prabhupāda began to speak unabatedly on the topics of Hari. In the late evening there were almost 2500 people assembled there. Many local leaders began to extol the good qualities, fearlessness and truthfulness of Śrī Yatīndra Mohana Pahārī. While staying there for two days, Śrīla Prabhupāda began to speak on the subjects of holy sanctified offerings, Govinda, Nāma, Brahma and the Vaiṣṇava in that order.

On Sunday morning, Śrīla Prabhupāda, with his associates, visited Pra-

panna Āśrama of the late Sitanātha Deva Mahāpātra Bhakti Tīrtha at Siuri. The son of Bhakti Tīrtha, His Grace Trilokanātha Bhakti Ratna and other servitors, by chanting the holy name, led Prabhupāda to Prapanna Āśrama. He welcomed Prabhupāda with the following song:

“All glories to Sarasvatī Prabhu, Glories! Glories! He is the best exponent of pure devotion. He has descended as Master to establish Vaiṣṇava etiquette. The roars of this lion-like Ācārya makes the atheists and disbelievers tremble; his mercy is in the bestowal of compassion upon the living entities. You are an associate of Gaura and by His order you have been purely preaching the tenets of pure devotion. O friend of the fallen and one who bestows mercy upon the lowly, Welcome! Welcome! O domicile of mercy!”

Śrīla Prabhupāda spoke on the topics of Hari at Prapanna Āśrama and, by the sincere earnestness of the devotees there, accepted some offerings as refreshment. Later, Prabhupāda with his associates went to the house of Śrī Kṛṣṇa Kṛpā Dāsa Adhikārī in Bakaraved. In that place, at an organized special meeting, Śrīla Prabhupāda expressed many nice factual messages. These are some examples below:

Devotee: “Master! As Mahāprabhu is the original Supreme Lord, Kṛṣṇa, then simply performing bhajan of Mahāprabhu should be enough. What then is the necessity of worshiping Kṛṣṇa?”

Prabhupāda: “Only will such a type of idea come about from those individuals who are bereft of actual service because of their differential mood regarding Gaura and Kṛṣṇa. Śrīla Raghunātha Dāsa Gosvāmī, in his own compilation of *Manah-sikṣā*, has written, “O mind! You should always remember Śacīnandana as the son of Nanda and Guru as the dearest of Mukunda.” In that connection Śrī Dāsa Gosvāmī has told us to remember Śacīnandana as Nanda-nandana or Lord Kṛṣṇa. Further, he has reminded us of the importance of worshiping Kṛṣṇa. For if he did not think so, he would never have told us to view Gurudev as the dearest of Mukunda (Kṛṣṇa). Śrī Gurudev is an ācārya. He

teaches the disciple by his own example in devotional service. Śrīla Gurudev is always engaged in worshiping Mukunda and is therefore dear to Mukunda and in one sense non-different from Śrīmatī Rādhikā.

The aspirant devotee worships Gaura before Lord Kṛṣṇa and in his perfection of worshiping Lord Gaurāṅga is able to worship Lord Kṛṣṇa. The imperfect materially contaminated aspirant is unable to go near Kṛṣṇa, and even if he attempts to do so by crooked means he will be vanquished just as the demons Baka, Agha and Pūtanā were vanquished previously. The most magnificent form of Lord Caitanya delivered and transformed sense enjoyers such as King Pratāparudra, impersonalists such as Sārvabhauma Bhaṭṭācārya and sinful people such as Jagāi and Mādhāi by giving them the qualification to worship Kṛṣṇa. We should listen to the method of devotion of our Rūpānuga pure devotees like the six Gosvāmīs. Śrīla Kṛṣṇadāsa Kavirāja has first told us to worship the spiritual master, Lord Gaurāṅga and, finally, Śrī Gāndharvikā-Giridhārī. His utterings are in contrast to the sense enjoyers who defiantly term Guru and Gaurāṅga as non-different. (C.C. Madhya 5.128-129). Lord Nityānanda and Lord Gaurāṅga are the life of the devotees of Vṛndāvana and they do not know anything other than devotion to Rādhā-Kṛṣṇa.”

At that time, Śrīmad Tīrtha Mahārāja at Jamalapur, Mungur, Bhagalpur and Patna had, by his preaching, earned acclaim in the various newspapers. The 21st, 22nd and 29th of April 1926 *Express* newspaper and the 20th of April *Amrita Bazar, Searchlight, Bihar Herald, Hindustan Times* of Delhi, *New Life* of Dvara Banga along with *Ajara Bhumi* of Lahore all announced the vigorous preaching of Gauḍīya Maṭha in all four directions. At Chakradharpur, Śrīpāda Vana and Purī Svāmī gave heart-rending speeches regarding the eternal religion of the living entity.

At that time also the scholar, Śrī Phaṇī Bhūṣaṇa Tarkavāgīśa Mahāśaya attempted to refute the Acintya-bhedābheda doctrine and the corresponding commentary of Jīva Gosvāmī, equating it with knowledge as purified monism or non-duality in his paper ‘Bangī Basi’. However,

some truthful adherents from Kāśī refuted his statements in *The Gauḍīya*. About that time, some followers of the late scholar Madhusūdana Gosvāmī became proponents of his Gaura-nāgarī doctrine. This was refuted by Gauḍīya Maṭha under the title 'Idolatry'. Those interested should refer to *The Gauḍīya* 4th year, 39th edition.

After some days a preacher of the local Brāhmo Samāj, Śrī Hema Candra Sarakāra M.A, came to Gauḍīya Maṭha for a few days and listened to the topics spoken by Śrīla Prabhupāda in order to enhance his understanding about Lord Caitanyadeva and the line of successive ācāryas. Hemababu had the idea to write a book about Caitanyadeva and Śrī Gauḍīya Vaiṣṇava religion, hence his interest to hear about Mahāprabhu. He was of the opinion that Mahāprabhu was agreeable to differentiation in caste and the strict rules pertaining to the differences.

Inversely, Prabhupāda informed him that Mahāprabhu was above the consideration of whether any person accepts caste or not. Although above and indifferent, He behaved in such a way in order to pacify the ritualistic non-devotees so that they would not cause havoc in society. In that manner, He accepted the prevailing social norms of those days. On the other hand, He never on any day showed discrimination of caste to the devotees of the Lord nor did He ever accept the food of a name-sake brāhmaṇa. All of this we can easily understand by the demonstration of His conduct.

The Lord would accept rice from the hands of a brāhmaṇa who worshiped Viṣṇu together with chanting one lakh of holy names. The Sānoḍiyā brāhmaṇa's touch was stated to be polluting to the brāhmaṇas of higher standing. However, Mahāprabhu, understanding him to be a devotee of Lord Hari and following the example of Mādhvendra Purī, accepted grains from his hand. To consider the caste of a Vaiṣṇava or to view the holy remnants as simply rice and dal, are all serious offenses as per the instruction given by Mahāprabhu Himself.

At Śāntipura He gave instruction to Advaita Ācārya in His pastime of acting as a brāhmaṇa householder to seat and give preference to Haridāsa above the other brāhmaṇas when honoring the holy remnants. His non-dual form, Nityānanda Prabhu, had accepted the cooked grains of Uddhāraṇa Ṭhākura, reputed to be of the gold-merchant class. Advaita Ācārya gave the greatest respect to Haridāsa Ṭhākura by offering him first the plate of his forefathers rather than the highly respectable brāhmaṇas who were present. Kālidāsa, the relative of Raghunātha Dāsa Gosvāmī, ate the remnants of Śrīla Jhaḍu Ṭhākura who was born in a lower caste.

But this type of devotional service has nothing in common with those demanding caste differentiation and others accepting the untouchability of a person because of caste. The paraphernalia of the Lord, which includes the servant of the Lord, is beyond the conception of the material world. For this reason, Mahāprabhu forbade all regarding that type of devious thinking. The concept of differentiation of caste by the ritualistic fruitive workers and the opposition to caste differentiation by some of the brāhmaṇas, were all adjustments in their bodily conception and was indicative of a lack of advancement in such a type of cultivation of devotional service to the Lord.

Presently in society, religion has taken a deviant turn. Only by the teachings of Mahāprabhu can society be under the guidance of true religion and that is its greatness, otherwise all the caste differentiation concepts will turn out to be its greatest enemy in the making. Śrīla Prabhupāda remarked that the Brāhmo Samāj was established as a form of Paganism. They don't accept the outward form of the deity but only the inner. Their belief in Brahman is more of a material conception and their conceived form of the deity is more depreciating than those who worship the five forms of the Lord in contradiction to Vaiṣṇava belief.

Iconolatry and Iconomarchy are completely independent of each other. The pure Vaiṣṇava never simply worships a wooden idol nor clay nor one made in, for example, a German factory. The Supreme Deity of

the Vaiṣṇavas is not imaginary or temporary. Hearing this, Hema Babu inquired, “Don’t you all perform worship of the deity?” Prabhupāda replied, “Not what is thrown and broken. We never worship such imaginary types of dolls. We simply perform worship of the manifest deity of the Lord made possible by His inconceivable potency.”

Hema Babu then retorted, “I have seen the Vaiṣṇavas in my village pray to so many demigods and goddesses.” To this Prabhupāda simply replied, “The comments you are making do not have anything to do with the identity of a true Vaiṣṇava or pure religion, so be properly aware of these terms before applying them. It’s unintelligent to view the Vaiṣṇava religion with a deviant outlook and to accept such a verdict. The Vaiṣṇavas never worship imaginary forms as do those who worship the five deities nor like the impersonalists with their vague idea of the inner all-pervading deity. To perceive the Lord as having form or without is to deny the original form of eternity, knowledge and bliss and complete absence of the inconceivable potency. The Lord has no material ears, eyes and like senses but this does not mean He does not possess transcendental senses. It’s not becoming to adhere to such improper doctrines. The Śrutis have crushed the idea of the Lord’s material form. Some find it difficult to understand that the Lord has such a transcendental form. I have reminded them that Brahman is very great in comparison to their tiny selves and yet they try to measure the huge vastness of Brahman.”

A person called Rāja Mohana Rāya, who bore the title of Gosvāmī was, out of ignorance, in great opposition to the Vaiṣṇavas. However, he had not heard the bona fide Vaiṣṇava religion from any Vaiṣṇava ācārya and I can prove this with hundreds of substantial statements in this regard. The Hindu society of ritualistic fruitive workers and the opposing imitative non-Hindu so-called advancing society both are prone to attachment to women and householder life. The problem began when the pure Vaiṣṇava doctrine struck a blow against their concocted false beliefs. The understanding of the Gauḍīya Vaiṣṇavas is such that, because

of being based upon high tenets, one has to listen patiently to these for some time under a genuine Vaiṣṇava ācārya.

In Calcutta while Prabhupāda was staying at No. 1 Ultadanga Junction Road, some devotees asked him some questions. The precise answers of Prabhupāda, adorned with proper devotional conclusions, will definitely make aspirants advance in the right direction in spiritual life as below:

Q: How do we define the concepts of Śrī, Bhū and Nīlā and what is their position in Gaura-līlā?

A: Śrī, Bhū and Nīlā are the potencies of Supreme Lord Nārāyaṇa in opulence and they are His energies. Śrī is called Kamalā or Lakṣmī. Devotion to Viṣṇu is the energy of Bhū and all the holy places are that entwined potency to Lord Nārāyaṇa's lotus feet, or the energy of Līlā. This is also termed as the energy of Durgā. In the form of Gaura Nārāyaṇa, these three forms are present. All the incarnations are situated in the original Supreme. Śrīman Mahāprabhu is the non-differentiated form of Vrajendra-nandana. Therefore, He is not lacking in any of the forms of God. For this reason, Vṛndāvana Dāsa Ṭhākura has termed Mahāprabhu as Kṣīrodakaśāyī Viṣṇu. Śrīla Kavirāja Prabhu has commented that the words of the devotees are never false. In the original Supreme Lord Kṛṣṇa, all the other expansions are present in sequence. The pastimes of Gaura, before and after going to Gaya, is an exhibition of the Nārāyaṇa pastimes in opulence. In householder life that form of Nārāyaṇa was depicted. The household life of Gaurasundara and Lakṣmī-priyā can be said to be the pastimes of Lakṣmī-Nārāyaṇa in Vaikuṅṭha. In *Gaura-gaṇoddeśa-dīpikā*, Śrī Kavi Karṇapūra has said that he who previously was the king of Mithilā, or Rājarṣi Janaka, became Vallabhācārya in the Gaura pastimes. The expansion of Jānakī and Rukmiṇī conjoined to become Vallabhācārya's daughter. Lord Gaurāṅga, to herald the appearance of His energy of devotion, Viṣṇupriyā, caused the gradual disappearance of Lakṣmī Devī. Lakṣmī Devī existed as the servitor to Gaura Nārāyaṇa in His household pastimes, but as

devotion increased intensely in His household life then this form of Lakṣmī Devī gradually began to disappear. Conceptually, Viṣṇupriyā is the form of the Bhū energy. Kavi Karṇapūra has written to the effect that King Satrajit existed in Dvāpara-yuga and in the Gaura pastimes became the individual, Sanātana Rāja Paṇḍita. The Mother of the Universe, Viṣṇupriyā, became his daughter. In the *Caitanya-candrodaya* play, Śrī Kavi Karṇapūra has termed Viṣṇupriyā as the part and parcel of the Earth Goddess. Śrī Gaurasundara is the combined form of Rādhā-Kṛṣṇa, therefore Viṣṇupriyā can be said to be very helpful in the distribution of pure devotion by Mahāprabhu and, as a follower of Śrīmatī Rādhikā for the service of Kṛṣṇa, can be called Parameśvarī. In the first part of His pastimes, Lord Nārāyaṇa has accepted Lakṣmī-priyā and Viṣṇupriyā as His consorts by normal social rules. After returning from Gaya, He manifested a mixture of mellows different from the existing one of opulence. Just as in Śrīvāsa Bhavana, He showed the form of Narasimha with four hands and the form of Varāha to Murāri Gupta in Murāri's house and also how He used to sometimes ascend the throne of Viṣṇu. At the end of His household pastimes, He became stricken by the mood of Śrīmatī and began to reveal to the world the pastimes of Kṛṣṇa in nectarine loving mellows. It is not that while staying in His household life, He had not spoken about the pastimes of Kṛṣṇa. On His return from Gaya He manifested a servitor mood although being the Supreme and was seen constantly crying out, "Gopī! Gopī!" He instructed both Haridāsa and Nityānanda to speak about the topics of Kṛṣṇa from door to door to preach to people.

Q: If Gaurasundara is Kṛṣṇa and Gadādhara Paṇḍita is Rādhā, is there not some relation of enjoyment between them in those respective forms?

A: Śrī Gaurasundara, the combined form of Rādhā-Kṛṣṇa, is in truth the form of Kṛṣṇa. But now he has become immersed in the great devotional mood of Śrīmatī. Being completely immersed in that mood, His dark color has been replaced by the golden hue of Śrīmatī Rādhikā.

Just as in this way, He is immersed in the loving mood of Śrīmatī externally, so too His outward form resembles Śrīmatī Rādhikā in golden hue. Paṇḍita Gadādhara Gosvāmī is that mood of Rādhikā, and Dāsa Gosvāmī has manifested the complexion of Śrīmatī. Śrī Kavi Karṇapūra has written in *Gaura-gaṇoddeśa-dīpikā* that Lord Gaura, by His own volition, has taken that form but Gadādhara Paṇḍita is the form of Rādhikā serving Lord Gaurāṅga in the form of a servant. By His absolute will, Lord Gaurāṅga has taken the forms of all three - Kṛṣṇa, Rādhā and Lalitā. Gadādhara Gosvāmī advented to manifest a different form of Rādhikā in order to facilitate Her expression of different moods of overwhelming devotion. Similarly, Dāsa Gosvāmī appeared in another form to reveal Her various hues of complexion. It's not that in any of the pastimes of Gaurasundara with Gadādhara Paṇḍita there is some element of the mellows of enjoyment. The Lord of Gadādhara was immersed in the mood of Śrīmatī and, in that mood of servitor, was engaged in the search for Kṛṣṇa. In the mood of an intense servitor, Śrī Gadādhara gives the highest solace to the separation pastimes exhibited by Lord Gaurāṅga. Both are madly immersed in the love mellows of separation. In their pastimes as Gaura-Gadādhara, we can understand that the predominating deity is Gaurasundara and the pre-dominated, or His energy, is Gadādhara. From that it is to be understood that the form of Vraja-nandana, taking the form of and complexion of Śrī Rādhikā, is Gaurāṅga. Śrī Gadādhara Paṇḍita is the manifestation of the loving mood of Śrīmatī Rādhikā. He has not taken some portion of the form of Rādhikā but represents the mood of the one original energy of Śrīmatī Rādhikā. There are wide special differences between the pastimes of meeting in union and that of separation, but if by material reasoning one tries to bridge these differences altogether, then there is the question of overlapping mellows, or *rasābhāsa*. It is due to this very fault that deviant factions such as Gaura-nāgarī and numerous others were created.

Q: In the times of Mahāprabhu were there perfected individuals as a result of their devotional practices? If so, who are they?

A: There is no cause for perfected individuals not to be present during Mahāprabhu's time. Sārvabhauma Bhaṭṭācārya was the guru of the demigods, Bṛhaspati, although perhaps under the fold of work. Gopinātha Ācārya is Brahmā who is the ordainer of works for everybody. He can be called a perfected individual. The associates of Mahāprabhu have termed him as eternally liberated. In the liberated state, the character of the perfected individual is the intense service mood. However, to the eyes of one in the material world, the liberated souls can be thought to be *sādhana-siddha*.

Q: What do you say about Ṭhākura Haridāsa? Some term him as Brahmā but, nonetheless, was he perfected by practices?

A: Some say that Prahlāda is in Ṭhākura Haridāsa, *Gaura-gaṇoddeśa-dīpikā* (93) states that Ṛcīka Muni's son was Prahlāda who later became Ṭhākura Haridāsa. In the Caitanya pastimes, Murāri Gupta stated how this boy, while picking *tulasī* leaves for his father's worship, had forgotten to wash the leaves and that, due to the angry curse of his father, he was born in a Muslim dynasty. Consequently, he came to be born as the great devotee Haridāsa Ṭhākura. Those who are eternally in the service of Hari are eternally perfected souls. In contrast, those who have been averse previously, but by the mercy of the Lord and His devotee have attained perfection, are called perfected by practices. Prahlāda is eternally liberated.

Q: Are Jagāi and Mādhāi sādhana-siddha or eternally liberated?

A: The confidential associates of the Lord, Jaya and Vijaya, incarnated in the form of Jagāi and Mādhāi. In the demonstration of pastimes, they were in their marginal state but after their salvation it is not proper to describe their previous life history.

Q: Ṭhākura Mahāśaya has written that the associates of Gau-rānga are eternally liberated and will go to the realm of Vrajendra-suta. So what is the correct understanding of the words, *Gaurāngera saṅgī*?

A: Those who are assisting in the separation pastimes of Śrī Gaurāṅga are associates of Gaurāṅga. Those who are always eternally serving the desires of Gaura are associates of Gaura. Otherwise, Mahāprabhu in South India went village to village making everyone Vaiṣṇavas. Still, how can we call those who are not fully engaged in the divine desired actions of Mahāprabhu, associates of Gaura? Those who did not have the constant association of Mahāprabhu can not all be called associates but rather just devotees of Mahāprabhu. ‘Saṅgī’ means completely at-tuned to Śrīman Mahāprabhu. Narottama Ṭhākura, though he was not born during the time of Mahāprabhu, was an associate. The reason is that he descended to fulfill the desire of Mahāprabhu. Being influenced by the mood of Mahāprabhu and nurturing loving devotional mellows in separation, he was eternally engaged in the service of Mahāprabhu. Ṭhākura Mahāśaya is *nitya-siddha*.

Q: In the Goloka area Kāṁsa and Jarāsandha are present. This being so, what is their desire?

A: Goloka is the pure dhāma. There, in that atmosphere, there is no question of material wickedness. Therefore, there is no violence or blood-shedding ever. Nonetheless, for the sustenance of the loving pastimes, there is a place for opposing elements to have some type of root there. That is for Nanda and Yaśodā as being the obedient servants of Kṛṣṇa, therefore to impel them more in their service the somewhat shadowy mirage forms of Kāṁsa and other demons are there. They are there just to help increase the devotions of the pure devotees but not in the gross form, as exhibited in the earthly pastimes.

Q: In the form of the jīvātmā, other than his eternal spiritual form, is there a material portion too?

A: The *jīva*’s eternal form has no material portion including the desire to enjoy materially or renounce such. The place where some material identity of the living entity is noted is when the original form is sleeping or covered. The mind, the shadow of the *cit* potency, then impels the

living entity to perform material activities. Therefore, the real form of the living entity other than service to Hari has no place for any material activities. Because of illusion, the living entity thinks that actions performed by the covered spiritual potency are the functions of the soul.

Q: If the living entity by nature is completely liberated from illusion and if the material potency is always acting on the body and mind, then that sounds like the view of the impersonalists and if that is so, why go to the trouble of practicing devotional service?

A: The impersonalists can never have the same type of argument. Impersonalists do not accept the eternal presence of the *jīvātmā* or soul nor the eternal function of the living entity to serve the Lord. Temporary spiritual practices are not established by a pure soul. That type of practice is invariably the work of the shadow energy. The temporary practices which are averse to the Supreme Lord and to the eternal loving service of the Lord, are different. When the aspirant strives to free himself from material contamination by the cultivation of the limbs of devotion, that is actually devotional service in practice.

I can give an example: just as a mirror has for a long time been covered by dust and, for that reason, we cannot perceive our face in the mirror still, however, that mirror retains the ability to cause a reflection of our face as that characteristic is always inherent. If the dust on the mirror is truly cleansed then the image will be clearly distinct. Similarly, the living entity has been covered by the shadow of the spiritual potency which causes the living entity to be embodied. When this ignorance is removed then the pure devotional aptitude of the living entity will be revived. That thorough washing and cleansing as detailed in the previous example is our method of devotional practice. Just as there is a powered engine which can be made to perform work so, similarly, the natural service propensity of the living entity is automatically present. But for one who is liberated there is no need for such practices. Still, for the soul devotional practices are eternally performed. The highest

stages of mature devotion will gradually sprout to spontaneous devotion and finally pure devotion.

Although there are stages of a mango, e.g., unripe stage, half-ripe stage and fully-ripe, ripe mango is the best to offer Kṛṣṇa. But the practice of devotion is dissimilar to that type of process of the ripe stage. Just as an example: a glass bottle has some honey in it but by chance some mud smears the sides of the bottle but is unable to touch the honey inside. So, we don't have to throw out the inner honey with the muddy bottle together. It is only necessary to clean the outside of the bottle. In a similar way, regarding the practice of the pure soul, the material mind first has to be cleansed by spiritual practices. That is why the *Bhāgavata* says: *sarve mano-nigraha-lakṣaṇāntaḥ*, meaning that whatever is there in practice is affected simply to control the mind. If the mind is controlled, then the pure function of the soul will manifest and will lead one to spontaneous loving devotion. A lack of understanding the process of devotional service in practice and the actual method of practice has led to the creation of many types of opposing doctrines which have simply increased the material contamination of the living entity.

The Bhāgavata Paramparā

1. Śrī Kṛṣṇa
2. Brahmā
3. Nārada
4. Vyāsa
5. Madhvācārya
6. Padmanābha
7. Nṛhari
8. Mādhava
9. Akṣobhya
10. Jaya Tīrtha
11. Jñāna Sindhu

12. Dayānidhi
13. Vidyānidhi
14. Rājendra
15. Jayadharmā
16. Puruṣottama
17. Brahmaṇya Tīrtha
18. Vyāsa Tīrtha
19. Lakṣmīpati
20. Mādhavendra Purī
21. Īśvara Purī (Nityānanda, Advaita)
22. Lord Caitanya
23. Rūpa (Svarūpa, Sanātana)
24. Raghunātha, Śrī Jīva
25. Kṛṣṇadāsa Kavirāja
26. Narottama Dāsa Ṭhākura
27. Viśvanātha Cakravartī
28. Baladeva Vidyābhūṣaṇa
29. Uddhava Dāsa
30. Madhusūdana Dāsa
31. Vaiṣṇava-sarvabhauma Jagannātha Dāsa Bābājī
32. Bhaktivinoda Ṭhākura
33. Gaurakiśora Dāsa Bābājī
34. Bhaktisiddhānta Sarasvatī Ṭhākura

Appendix

To convert the Bengali year to the English year just add 594 years to the Bengali year.

The Months of the Bengali Calendar

- **Vaiśākha:** April-May
- **Jyaiṣṭha:** May-June
- **Āṣāḍha:** June-July
- **Śrāvaṇa:** July-August
- **Bhādra:** August-September
- **Aśvina:** September-October
- **Kārtika:** October-November
- **Agrahāyaṇa:** November-December
- **Pauṣa:** December-January
- **Māgha:** January-February
- **Phālguna:** February-March
- **Caitra:** March-April

Books Written by Śrīla Bhaktivinoda Ṭhākura

- *Sudhā Niuṣudha Yuddha* (Bengali), 1852

- *Harikathā* (Bengali), 1851
- *Samayaika Prabandha Racanā*, 1856
- *Poriyad* (English), 1858 (2nd part completed in 1859)
- *The Orissa Math* (English), 1861
- *Vijana Grāma* (Bengali), *Sanyasi*
- *By Our Wants* (English), 1864
- *Kalide Registry* (Urdu)
- *Speech on Gautama* (English), 1867
- *Speech on The Bhagavat* (English), 1870
- *Sambandha Tattva Candrikā* (Bengali), 1871
- *Reflection* (English), 1869
- *Ṭhākura Haridāsa Samādhi, Purī Jagannātha Mandir, Purīr Ākhāra* (English), 1872
- *Datta-kaustubham* (Sanskrit), 1875
- *Datta-vaṁśa-mālā* (Sanskrit), 1873
- *Bauddha-vijaya-vākya* (Sanskrit), 1879
- *Śrī Kṛṣṇa Samhitā* (Sanskrit with Bengali explanation), 1881
- *Kalyāṇa Kalpataru* (Bengali songbook), 1882
- *Establishing of Self Review*, 1884
- *Śrīmad Bhagavad Gītā* with the commentary of Viśvanātha Ṭhākura
- *Śrī Caitanya Śikṣāmṛta* (Bengali)
- *Śrī Śikṣāṣṭaka* with Sanskrit commentary
- *Manah-śikṣā*
- *Bhāvāvalī* (Sanskrit)
- *Preman Pradīpa* (Bengali)
- *Śrī Viṣṇu Sahasranāma* (Baladeva Bhāṣya)
- *Śrī Kṛṣṇa Vijaya*
- *Śrī Caitanya Upaniṣad* with commentary from *Caitanya-caritāmṛta*, 1888
- *Śrī Vaiṣṇava-siddhānta-mālā*, 1888
- *Śrī-Āmnāya-sūtra* (Sanskrit)
- *Śrī Navadvīpa-dhāma-māhātmya* (Bengali), 1891

- *Śrīmad Bhagavad Gītā* with the commentary of Baladeva, 1892
- *Śrī Nāma, Nāma Tattva, Śrī Nāma Mahimā, Śrī Nāma Pracāra*
- *Śrī Mahāprabhu Śikṣā*, 1893
- *Śrī Śacīnandana Anubhūti* (Sanskrit with explanation in Bengali)
- *Śrī Śaraṇāgati* (Bengali songbook)
- *Śoka-śātana* (Bengali song)
- *Jaiva Dharma* (Bengali), 1894
- *Śrī Tattva-viveka-sūtra* (Sanskrit)
- *Īsopaniṣad* with commentary
- *Māyāvāda-śata-dūṣiṇī* with Bengali commentary, 1895
- *Śrī Caitanya-caritāmṛta* with the *Amṛta-pravāha-bhāṣya*
- *Śrī-Gaurāṅga-smaraṇa-maṅgala-stotra*
- *Śrī Mahāprabhu: Life and Teachings* (English)
- *Śrī Rāmānuja Upadeśa Vākya* (Sanskrit), 1897
- *Brahma-saṁhitā* (Bengali), 1898
- *Explanation of Kṛṣṇa-karṇāmṛta*
- *Upadeśāmṛta* Commentary
- *Śrīmad Bhāgavata Gītā*
- *Bṛhad-bhāgavatāmṛta*, 1898
- *Śrī Bhajana* (Bengali)
- *Śrī Navadvīpa Bhāva Taraṅga* (Bengali), 1900
- *Śrī Harināma Cintāmaṇi*, 1901
- *Śrī Bhāgavata-arka-marīcimālā*
- *Śrī-saṅkalpa-kalpadruma* (Bengali)
- *Padma Purāṇa*, 1902
- *Bhajana-rahasya* with explanation in Bengali, 1903
- *Sat-kriyā-sāra-dīpikā*, 1905
- *Śrī-Caitanya-śikṣāmṛta* (new edition), 1906
- *Prema-vivarta*, 1907
- *Sva-niyama-dvādaśakam*, 1908