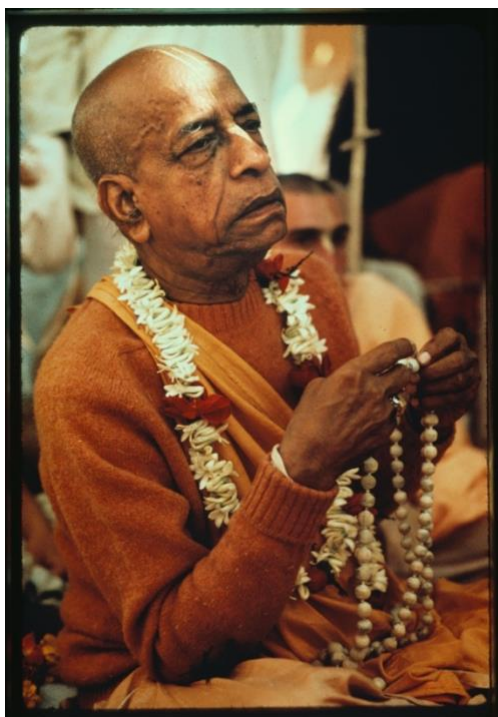


Under the Guidance, Inspiration and Authority of
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
 Founder-Acārya of the Krishna Consciousness Movement and
 Foremost Exponent of Krishna Consciousness in the Western World

Mayapura Calendar – Jan & Feb 2024

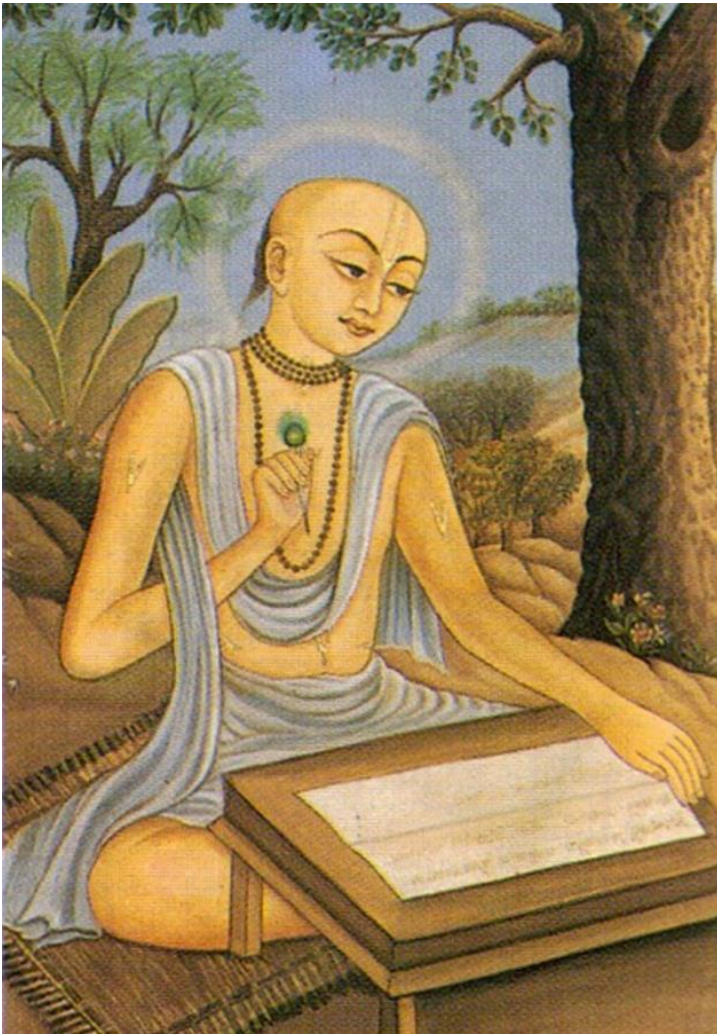


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| 7 Jan (Sun) | Saphala Ekadasi (suitable for fasting) |
| 8 Jan (Mon) | Dvadasi (break fast 06:36 - 09:55) |
| 9 Jan (Tue) | Sri Mahesa Pandita – Disappearance Sri Uddharana Datta Thakura -- Disappearance |
| 12 Jan (Fri) | Sri Locana Dasa Thakura -- Appearance |
| 14 Jan (Sun) | Srila Jiva Goswami – Disappearance, Jagadisa Pandita -- Disappearance |
| 15 Jan (Mon) | Makara Sankranti (Sun enters Capricorn at 02:34) |
| 21 Jan (Sun) | Putrada Ekadasi (suitable for fasting) |
| 22 Jan (Mon) | Dvadasi (break fast 06:19 - 09:58) |
| 25 Jan (Thu) | Sri Krsna Pusya Abhiseka |
| 31 Jan (Wed) | Sri Ramacandra Kaviraja -- Disappearance Srila Gopala Bhatta Goswami -- Appearance |
| 1 Feb (Thu) | Sri Jayadeva Goswami -- Disappearance |
| 2 Feb (Fri) | Sri Locana Dasa Thakura -- Disappearance |
| 6 Feb (Tue) | Sat-tila Ekadasi (suitable for fasting) |
| 7 Feb (Wed) | Dvadasi (break fast 06:14 - 09:58) |
| 14 Feb (Wed) | Vasanta Pancami, Srimati Visnupriya Devi – Appearance, Srila Visvanatha Cakravarti Thakura – Disappearance, Sri Pundarika Vidyanidhi – Appearance, Sri Raghunandana Thakura – Appearance, Srila Raghunatha Dasa Goswami -- Appearance |
| 16 Feb (Fri) | Sri Advaita Acarya – Appearance (fast until noon, break fast with Ekadasi prasadam) |
| 17 Feb (Sat) | Bhismastami |
| 18 Feb (Sun) | Sri Madhvacarya -- Disappearance |
| 19 Feb (Mon) | Sri Ramanujacarya -- Disappearance |
| 20 Feb (Tue) | Bhaimi Ekadasi (suitable for fasting – fast today for Ekadasi and Varahadeva) |
| 21 Feb (Wed) | Varaha Dvadasi: Appearance of Lord Varahadeva (fasting was done yesterday, break fast 06:05 - 09:55) |
| 22 Feb (Thu) | Nityananda Trayodasi: Appearance of Sri Nityananda Prabhu (fast until moonrise 15:45, break fast with Ekadasi prasadam) |
| 24 Feb (Sat) | Sri Krsna Madhura Utsava Srila Narottama Dasa Thakura -- Appearance |
| 29 Feb (Thu) | Srila Bhaktisiddhanta Sarasvati Thakura – Appearance (fast until noon, break fast with Ekadasi prasadam) Sri Purusottama Das Thakura -- Disappearance |

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Srila Prabhupada Explains the Exalted Position of Srila Jiva Goswami



*śrī-rūpa, sanātana, bhaṭṭa-raghunātha
śrī-jīva, gopāla-bhaṭṭa, dāsa-raghunātha*

TRANSLATION: The instructing spiritual masters are Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Bhaṭṭa Raghunātha, Śrī Jīva Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī and Śrī Raghunātha dāsa Gosvāmī.

[SRI CAITANYA-CARITAMRTA - 1975 EDITION: ADI-LILA 1.36]

*mathurāte pāṭhāila rūpa-sanātana
dui senā-pati kaila bhakti pracāraṇa*

TRANSLATION: Lord Caitanya dispatched the two generals Rūpa Gosvāmī and Sanātana Gosvāmī to Vṛndāvana to preach the bhakti cult.

PURPORT: When Rūpa Gosvāmī and Sanātana Gosvāmī went to Vṛndāvana, there was not a single temple, but

by their preaching they were gradually able to construct various temples. Sanātana Gosvāmī constructed the Madana-mohana temple, and Rūpa Gosvāmī constructed the Govindajī temple. Similarly, **their nephew Jīva Gosvāmī constructed the Rādhā-Dāmodara temple**, Śrī Gopāla Bhaṭṭa Gosvāmī constructed the Rādhā-ramaṇa temple, Śrī Lokanātha Gosvāmī constructed the Gokulānanda temple, and Śyāmānanda Gosvāmī constructed the Śyāmasundara temple. In this way, many temples were gradually constructed. For preaching, construction of temples is also necessary. The Gosvāmīs not only engaged in writing books but also constructed temples because both are needed for preaching work. Śrī Caitanya Mahāprabhu wanted the cult of His *saṅkīrtana* movement to spread all over the world. Now that the International Society for Krishna Consciousness has taken up this task of preaching the cult of Lord Caitanya, its members should not only construct temples in every town and village of the globe but also distribute books that have already been written and further increase the number of books. Both distribution of books and construction of temples must continue side by side in parallel lines.

[SRI CAITANYA-CARITAMRTA - 1975 EDITION: ADI-LILA 7.164]

*tānra madhye rūpa-sanātana--baḍa śākhā
anupama, jīva, rājendrādi upaśākhā*

TRANSLATION: Among these branches, Rūpa and Sanātana were principal. Anupama, Jīva Gosvāmī and others, headed by Rājendra, were their subbranches.

PURPORT: In the *Gaura-gaṇoddeśa-dīpikā*, verse 195, it is said that Śrī Rādhā Gosvāmī was formerly Vilāsa-mañjarī *gopī*. From his very childhood Jīva Gosvāmī was greatly fond of *Śrīmad-Bhāgavatam*. He later came to Navadvīpa to study Sanskrit, and, following in the footsteps of Śrī Nityānanda Prabhu, he circumambulated the entire Navadvīpa-dhāma. After visiting Navadvīpa-dhāma he went to Benares to study Sanskrit under Madhusūdana Vācaspati, and after finishing his studies in Benares he went to Vṛndāvana

and took shelter of his uncles, Śrī Rūpa and Sanātana. This is described in the *Bhakti-ratnākara*. As far as our information goes, Śrīla Jīva Gosvāmī composed and edited at least twenty-five books. They are all very celebrated, and they are listed as follows: (1) *Hari-nāmāmṛta-vyākaraṇa*, (2) *Sūtra-mālikā*, (3) *Dhātu-saṅgraha*, (4) *Kṛṣṇārcā-dīpikā*, (5) *Gopāla-virudāvalī*, (6) *Rasāmṛta-śeṣa*, (7) *Śrī Mādhava-mahotsava*, (8) *Śrī Saṅkalpa-kalpavṛkṣa*, (9) *Bhāvārtha-sūcaka-campū*, (10) *Gopāla-tāpanī-ṭīkā*, (11) a commentary on the *Brahma-saṁhitā*, (12) a commentary on the *Bhakti-rasāmṛta-sindhu*, (13) a commentary on the *Ujjvala-nīlamanī*, (14) a commentary on the *Yogasāra-stava*, (15) a commentary on the *Gāyatrī-mantra*, as described in the *Agni Purāṇa*, (16) a description of the Lord's lotus feet derived from the *Padma Purāṇa*, (17) a description of the lotus feet of Śrīmatī Rādhārāṇī, (18) *Gopāla-campū* (in two parts) and (19-25) seven *sandarbhās*: the *Krama-*, *Tattva-*, *Bhagavat-*, *Paramātma-*, *Kṛṣṇa-*, *Bhakti-* and *Prīti-sandarbhā*. After the disappearance of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī in Vṛndāvana, Śrīla Jīva Gosvāmī became the *ācārya* of all the Vaiṣṇavas in Bengal, Orissa and the rest of the world, and it is he who used to guide them in their devotional service. In Vṛndāvana he established the Rādhā-Dāmodara temple, where we had the opportunity to live and retire until the age of sixty-five, when we decided to come to the United States of America. When Jīva Gosvāmī was still present, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī compiled his famous *Caitanya-caritāmṛta*. Later, Śrīla Jīva Gosvāmī inspired Śrīnivāsa Ācārya, Narottama dāsa Ṭhākura and Duḥkhī Kṛṣṇadāsa to preach Kṛṣṇa consciousness in Bengal. Jīva Gosvāmī was informed that all the manuscripts that had been collected from Vṛndāvana and sent to Bengal for preaching purposes were plundered near Viṣṇupura, in Bengal, but later he received the information that the books had been recovered. Śrī Jīva Gosvāmī awarded the designation Kavirāja to Rāmacandra Sena, a disciple of Śrīnivāsa Ācārya's, and to Rāmacandra's younger brother Govinda. While Jīva Gosvāmī was alive, Śrīmatī Jāhnavī-devī, the pleasure potency of Śrī Nityānanda Prabhu, went to Vṛndāvana with a few devotees. Jīva Gosvāmī

was very kind to the Gauḍīya Vaiṣṇavas, the Vaiṣṇavas from Bengal. Whoever went to Vṛndāvana he provided with a residence and *prasāda*. His disciple Kṛṣṇadāsa Adhikārī listed all the books of the Gosvāmīs in his diary.

The *sahajiyās* level three accusations against Śrīla Jīva Gosvāmī. This is certainly not congenial for the execution of devotional service. The first accusation concerns a materialist who was very proud of his reputation as a great Sanskrit scholar and approached Śrī Rūpa and Sanātana to argue with them about the revealed scriptures. Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, not wanting to waste their time, gave him a written statement that he had defeated them in a debate on the revealed scriptures. Taking this paper, the scholar approached Jīva Gosvāmī for a similar certificate of defeat, but Jīva Gosvāmī did not agree to give him one. On the contrary, he argued with him regarding the scriptures and defeated him. Certainly, it was right for Jīva Gosvāmī to stop such a dishonest scholar from advertising that he had defeated Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, but due to their illiteracy the *sahajiyā* class refer to this incident to accuse Śrīla Jīva Gosvāmī of deviating from the principle of humility. They do not know, however, that humility and meekness are appropriate when one's own honor is insulted but not when Lord Viṣṇu or the *ācāryas* are blasphemed. In such cases one should not be humble and meek but must act. One should follow the example given by Śrī Caitanya Mahāprabhu. Lord Caitanya says in His *Śikṣāṣṭaka* (3):

*tṛṇād api sunīcena taror ivasahiṣṇunā
amāninā mānadena kīrtaniyaḥ sadā hariḥ*

"One can chant the holy name of the Lord in a humble state of mind, thinking himself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Nevertheless, when the Lord was informed that Nityānanda Prabhu was injured by Jagāi and Mādhāi, He immediately went to the spot, angry like fire, wanting to kill them. Thus, Lord Caitanya has explained His verse by the example of His own behavior. One should tolerate

insults against oneself, but when there is blasphemy committed against superiors such as other Vaiṣṇavas, one should be neither humble nor meek; one must take proper steps to counteract such blasphemy. This is the duty of a servant of a *guru* and Vaiṣṇavas. Anyone who understands the principle of eternal servitude to the *guru* and Vaiṣṇavas will appreciate the action of Śrī Jīva Gosvāmī in connection with the so-called scholar's victory over his *gurus*, Śrīla Rūpa and Śrīla Sanātana Gosvāmī.

Another story fabricated to defame Śrīla Jīva Gosvāmī states that after compiling *Śrī Caitanya-caritāmṛta*, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī showed the manuscript to Jīva Gosvāmī, who thought that it would hamper his reputation as a big scholar and therefore threw it into a well. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī was greatly shocked, and he died immediately. Fortunately, a copy of the manuscript of *Śrī Caitanya-caritāmṛta* had been kept by a person named Mukunda, and therefore later it was possible to publish the book. This story is another ignominious example of blasphemy against a *guru* and Vaiṣṇava. Such a story should never be accepted as authoritative.

According to another accusation, Śrīla Jīva Gosvāmī did not approve of the principles of the *pāraṅkīya-rasa* of Vraja-dhāma and therefore supported *svakīya-rasa*, showing that Rādhā and Kṛṣṇa are eternally married. Actually, when Jīva Gosvāmī was alive, some of his followers disliked the *pāraṅkīya-rasa* of the *gopīs*. Therefore, Śrīla Jīva Gosvāmī, for their spiritual benefit, supported *svakīya-rasa*, for he could understand that *sahajiyās* would otherwise exploit the *pāraṅkīya-rasa*, as they are actually doing at the present. Unfortunately, in Vṛndāvana and Navadvīpa it has become fashionable among *sahajiyās*, in their debauchery, to find an unmarried sexual partner to live with to execute so-called devotional service in *pāraṅkīya-rasa*. Foreseeing this, Śrīla Jīva Gosvāmī supported *svakīya-rasa*, and later all the Vaiṣṇava *ācāryas* also approved of it. Śrīla Jīva Gosvāmī was never opposed to the transcendental *pāraṅkīya-rasa*, nor has any other Vaiṣṇava disapproved of it. Śrīla Jīva Gosvāmī strictly followed his predecessor *gurus* and Vaiṣṇavas, Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, and Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī accepted him as one of his instructor *gurus*.

[SRI CAITANYA-CARITAMRTA - 1975 EDITION : ADI-LILA 10.85]

Srila Prabhupada regarding the exalted position of Srila Bhaktivinoda Thakura

Letter to Madhusudana, 20 November, 1968, Los Angeles

Regarding your questions, "I read in a book sent from India that Srila Bhaktivinoda Thakura was sent directly by Lord Sri Caitanya from the spiritual sky. I am not sure if the book was bona fide. Is the above true? Someone, a God-brother brought up that he heard that Srila Bhaktivinoda was at one time an impersonalist. Was he ever?" Yes, what you have heard is all right. Just like Arjuna is constant companion of Krishna, as it is confirmed in the 4th chapter, Krishna says that both Arjuna and He appeared many times on this world, but he had forgotten his past appearance and Krishna did not. Krishna is like the sun, and maya is just like darkness. Where Krishna is present there cannot be any

darkness of maya. So as Arjuna although always in the presence of Krishna as eternal companion in friendship, still he had some illusion in the battlefield of Kuruksetra, and Krishna had to dissipate that darkness by the teachings of Bhagavad-gita.

The purport is, sometimes even a liberated person like Arjuna plays the part of a conditioned soul in order to play some important part. Similarly, Bhaktivinoda Thakura for sometimes was associating with the impersonalists. And then he exhibited himself in his true color as pure devotee, exactly in the same way as Arjuna exhibited in the beginning as a conditioned soul, and then as a liberated soul. So there is nothing to be misunderstood in this connection. Krishna and His devotees sometimes play like that, as much as Lord

Buddha although an incarnation of Krishna, preached the philosophy of voidism. These things are conducted in terms of place, audience, time, etc. In the Caitanya Caritamṛta it is said that the activities of the Vaisnava cannot be understood even by the greatest scholar. So we have to understand everything through the transparent via media of the Spiritual Master. So there is no doubt about it that Srila Bhaktivinoda Thakura is eternal energy of Lord Sri Krishna Caitanya Mahaprabhu. And whatever he did, was just to suit the time, place, circumstances, and etc. There is no contradiction in his activities. Yes, also, what you have learned about Sukadeva is correct. He stayed in the womb of his mother for 16 years because he was fixed on the Brahman conception, and then on hearing the Srimad-Bhagavatam, he became realized and decided to come out and be active in the service of the Lord, to enjoy blissful varieties.

[LETTER TO MADHUSUDANA, 20 NOVEMBER, 1968, LOS ANGELES]

Bhaktivinoda Ṭhākura Appearance Day, Lecture, 3 September 1971, London

Prabhupāda: Bring water, water. Water? So today is a very auspicious day, Ṭhākura Bhaktivinoda's birthday. Here is the picture of Ṭhākura Sac-cid-ānanda Bhaktivinoda. He was one of the *ācāryas* of this disciplic succession from Kṛṣṇa. We have got a succession table from Kṛṣṇa, genealogical table. There are two kinds of genealogical tables, one by the semina-father, his son, his son, like that. That is material genealogical table. And there is one spiritual genealogical table, disciplic succession. Just like Kṛṣṇa. Kṛṣṇa, the original father, Supreme Personality of Godhead, He spoke the Vedic knowledge to Brahma, Lord Brahma. He spoke to Nārada. Nārada spoke to Vyāsa. Vyāsa spoke to Madhvācārya. So in this disciplic succession, Lord Caitanya, from Lord Caitanya, the Six Gosvāmīs, and similarly, coming down, down, Bhaktivinoda Ṭhākura, then Gaurakīśora dāsa Bābājī Mahārāja, then my



spiritual master, then we are, next generation, my disciples.

So there is a disciplic succession. And the *ācāryas*, they're authorities. Our process of knowledge is very simple. We take it from the authority. We don't speculate. Speculation will not help us to come to the real knowledge. Just like when we are in difficulty, in legal implication, we go to some authority, lawyer. When we are diseased we go to a physician, the authority. There is no use, speculation. Suppose I am in difficulty in some legal implication. I simply speculate, "I shall be free in this way and that way." That will not help. We have to go to the lawyer who knows things, and he gives us instruction that "You do like this; then you'll be free." Similarly, when we are diseased, if I speculate at home that "My disease will be cured in this way and that way," no. That is useless. You go to an authorized physician, and he will give you a nice prescription, and you'll be cured. That is the process of knowledge. But in the modern age people think that "I am free, I am independent, and I can make my own solution." That is rascaldom. That's not good. So Arjuna, when he was talking with Kṛṣṇa as friend, but when he saw that there was no solution talking like this, he surrendered to Kṛṣṇa. He said, *śiṣyas te 'ham, aham:* [Bg. 2.7] "Myself, I surrender unto You as Your disciple." *Śiṣyas te 'ham śādhi mām prapannam.* *Prapannam* means surrender.

So that is the Vedic injunction, that if you want to know transcendental knowledge or science...

“Transcendental” means beyond the scope of your direct perception. So spiritual knowledge is beyond the scope of our sense speculation. Beyond the scope. Just like when a soul, a spiritual spark only, leaves this body, you cannot see. Therefore, atheistic class of men, they speculate, “There may be a soul; there may not be soul.” Or, “The bodily function was going like this; now it stopped. The blood corpuscles now cease. It is no more red; it is white; therefore life...” These are speculation. This is not actual knowledge. Actual knowledge you get from the authority, Kṛṣṇa. He says, *tathā dehāntara-prāptir dhīras tatra na muhyati*. Just like the soul is passing through different stages. *Dehino ‘smin yathā dehe* [Bg. 2.13]. *Deha, deha* means this body. *Asmin dehe*, in this body, there is *dehi*. *Dehi* means who is the owner of this body. That is soul. That is passing through childhood, boyhood, babyhood, youthhood, old age. Everyone, you can perceive that you were a child, you were a baby, you were a boy. Now you are young man or old man. So you are there. So as you are passing through different types of bodies, similarly, when you give up this body you accept another body. What is the difficulty? *Tathā dehāntara-prāptir dhīras tatra na muhyati* [Bg. 2.13]. There is no question of becoming astonished, how transmigration of the self, soul, takes place. The vivid example is there. Simply you require little intelligence. That intelligence is developed through the instruction of *ācārya*. Therefore, Vedic injunction is not to acquire knowledge by speculation. That is useless. *Athāpi te deva padāmbuja-dvayaṁ jānāti tattvaṁ prasāda-leśānugrhitā eva hi, na cānya eko ‘pi ciraṁ vicinvan* [SB 10.14.29]. *Ciraṁ vicinvan*. *Ciram* means for thousands of years you can speculate; you cannot understand what is God. That is not possible. But if you receive knowledge from the devotee, he can deliver you. Therefore Vedic injunction is that *tad-vijñāna...* [break] ...in order to understand *tad-vijñāna...* *Vijñāna* means science. If you want to know the transcendental science, then you must approach a guru. *Tad-vijñānārtham*, in order to... If

you are at all interested to understand the spiritual science. *Tad-vijñānārtham [sa] gurum eva abhigacchet* [MU 1.2.12]. You must approach guru. Guru means this disciplic succession, as I have explained.

So Bhaktivinoda Ṭhākura is an ideal guru. He was not a *sannyāsī*; he was *grhastha*, householder, living with family, wife, children. Still, he was guru. So anyone can become guru. Not that a *sannyāsī* can become guru. A householder also can become guru, provided he knows the science. Caitanya Mahāprabhu, when He was talking with Rāmānanda Rāya... Caitanya Mahāprabhu was a *sannyāsī*, very highly born in *brāhmaṇa* family, very learned scholar. So He was talking with Rāmānanda Rāya, a *grhastha*, governor of Madras. And He was questioning, and Rāmānanda Rāya was answering. That means he was taking the part of guru, and Caitanya Mahāprabhu was taking the part of a disciple. So he was hesitating, Rāmānanda Rāya. He thought himself that “I am a *grhastha*; I’m not even a *brāhmaṇa*. Besides that, I am dealing in material affairs. I am governor, politics. And Caitanya Mahāprabhu is a *sannyāsī*, born of a high-class *brāhmaṇa* family. So it does not look well that I shall teach Him.” So he was hesitating. Caitanya Mahāprabhu said, “Oh, why you are hesitating?” He said,

*kibā vipra, kibā sūdra, nyāsi kene naya
yei kṛṣṇa-tattva-vetta, sei ‘guru’ haya
[Cc. Madhya 8.128]*

He said, “Don’t hesitate. Either one may become a *brāhmaṇa* or one may become a *sūdra*...” *Kibā vipra, kibā sūdra*. *Vipra* means *brāhmaṇa*, and *sūdra*. *Sūdra* is the fourth-grade human being. *Brāhmaṇa* is the first grade. So *kibā vipra, kibā sūdra*. He may be a first-grade human being or the lowest grade human being, or he may become a *sannyāsī* or a *grhastha*. It does not matter. Anyone who knows the science of Kṛṣṇa, he can become a guru. This is the verdict. Because spiritual science does not belong to the bodily platform. It is on the spiritual platform. It is very nice. Just like when you go to a lawyer or to an engineer or to a physician. You do not inquire whether he’s

a *brāhmaṇa* or *śūdra*. Simply you have to know whether he's a lawyer. That's all. Whether he's a physician actually. If he knows the medical science, he may be a *brāhmaṇa*, he may be a *śūdra*, he may be a *sannyāsī*, he may be a householder. It doesn't matter. Your business is with a physician, with a lawyer. Similarly, your business is to understand Kṛṣṇa. So anyone who knows Kṛṣṇa perfectly, you have to go there. *Tad-vijñānārthaṁ sa gurum evābhigacchet* [MU 1.2.12]. It is... Vedic injunction is not that you have to approach a *sannyāsī* or a *grhastha* or an Indian or American. No. *Gurum*. And guru means who knows the science of Kṛṣṇa.

So, this Bhaktivinoda Ṭhākura was *grhastha*, very responsible officer, magistrate. And he was so exalted that he would come from his office generally at five o'clock, then take his supper and immediately go to bed. Immediately. Say at seven o'clock in the evening he goes to bed, and he wakes up at twelve o'clock. So suppose he goes to bed at seven o'clock in the evening and wakes up at twelve o'clock at night; it is sufficient sleep, five hours. One should not sleep more than five to six hours. Minimize as far as possible. The Gosvāmīs used to sleep not more than one and a half hour, or two hours. Sleeping is not very important thing. Even big politicians, they used to sleep for two hours. So especially in spiritual line, they should minimize as far as possible eating, sleeping, mating, defending. Minimize. Gradually it comes to nil. Raghunātha dāsa Gosvāmī, he was eating only a little piece of butter every alternate days, not daily. So this Bhaktivinoda Ṭhākura, regularly he was coming from his office, and after taking his supper immediately he goes to bed, and wake up at twelve o'clock, and he used to write books. He wrote, he left behind him about one hundred books. And he excavated the birthplace of Lord Caitanya, organized how to develop that birth site, Māyāpur. He had so many business. He used to go to preach about Caitanya's philosophy. He used to sell books to foreign countries. In 1896 he attempted to sell *Life and Precepts of Caitanya* in the McGill University in Montreal. So he was busy, *ācārya*. So one has to adjust things. Not that

“Because I am *grhastha*, householder, I cannot become a preacher. It is the business...” [aside:] Give me water. “It is the business of the *sannyāsī* or *brahmacārī*.” No. It is the business of everyone. The whole world is suffering for want of knowledge. The present civilization is animal civilization. They do not know anything beyond eating, sleeping, mating and defending. That's all. This is animal civilization. Animal does not know beyond these four principles of life: eating, sleeping, mating and defending. That's all. No. Human life is meant for something else: “What I am? What is God? What is my relation with God? What is this material world? Why I am here? Where I have to go next?” So many things one has to learn. *Athāto brahma jijñāsā*. This is human life. Not that eat and sleep and have sex life and die someday like cats and dogs. Therefore, there is need of *ācāryas*, teachers, for propagating spiritual knowledge, Kṛṣṇa consciousness. Bhaktivinoda Ṭhākura was... Although he was a *grhastha*, householder, a government officer, magistrate, but he was *ācārya*. So from his dealings, from his life, we should learn how one can become a preacher in any stage of life. It doesn't matter what he is.

There was one incidence, very interesting. When he was magistrate in Jagannātha Purī... The system is... Jagannātha temple is a very big establishment. In the temple fifty-six times daily, *bhoga* is offered. And you'll find in the temple always at least five hundred to one thousand people gathered. And they come from outside, and *prasāda* is ready. If you go and ask in the Jagannātha temple that “We are one hundred men come from outside. We want *prasāda*,” yes, immediately ready. So it is a huge temple. This is one temple, but there are many other thousands of temple in India where *prasāda* is distributed. Now it is minimized by our present government. They think that it is unnecessary expenditure. They are minimizing. But not unnecessary expenditure. They do not understand. Formerly, in India there was no necessity of hotel. Anyone goes anywhere, even in a village, he goes to a temple-*prasāda* is ready. There is no need of going to a hotel. You pay or don't pay. If you say that “I want

little *prasāda*,” “Yes, take it.” That is the system still. There is the Nāthadvārā temple in Rajasthan. You pay two annas only. Two annas means one cent. You get sumptuous *prasāda* for two annas, all very nice *prasāda*, still. So *prasāda* distribution in temple is longstanding usage. So Bhaktivinoda Ṭhākura... The Jagannātha temple is managed by a body, and it is the custom that the local magistrate of the district, he becomes the president, or manager. So Bhaktivinoda Ṭhākura was manager in that sense, because he was magistrate. The managing committee was being presided by him. So there was a complaint. In Orissa, this Jagannātha temple is situated in Orissa. Utkāla. Utkāla, this state, was originally belonging to Dhruva Mahārāja. His son’s name was Utkāla, Mahārāja Utkāla. Anyway, so this Utkāla, there was a pseudo yogi. He declared himself that... Just like you’ll find nowadays also, there are so many rascals declaring that “I am incarnation of God.” And they know some mystic power, play some jugglery, and foolish people take them: “Oh, he’s God.” So there appeared one like such pseudo God, Viṣṇu, in a village of Orissa. And he was dancing *rāsa* dance, and foolish people were sending their daughters and wife to dance with him. You see? There were so many. Not only that. People are so foolish, they do not know... They want to be cheated, and these cheaters come. He declared that “I am God. I am Viṣṇu.” So there were sane men also. They took objection, “What is this nonsense? This man is dancing with ladies and gentlemen, er, girls.” So they filed a complaint. At that time it was British rule. They complained to the governor or the commissioner, very high officer. The commissioner knew that Bhaktivinoda Ṭhākura... His name was Kedāranātha Datta. Datta. Kedāranātha Datta, his household name. So the commissioner of the division, he knew that Kedāranātha Datta is a religious man, and he’s magistrate in charge. So he handed over the case for inquiry, “What is this complaint? You please inquire and do the needful.” So he was a pure devotee, and he understood that “This rascal is a bogus man, cheating people. I must inquire.” So he went to the village in plain dress with some

constables, police constables. They were also in plain dress. And as soon as he approached that rascal yogi, he said, “Oh, you are Kedāranātha Datta. So, very nice. You are... I shall make you king of India. Please don’t try to bother me.” Because he could know that “He has come to inquire about my *rāsa-līlā*.” So Bhaktivinoda Ṭhākura first of all said, “Sir, you are such a great yogi. Why you are in the village? Why don’t you go to Jagannātha Purī? There is temple and Lord Jagannātha is there. Better you go there and see the Lord and be happy. Why you are in this village?” “Oh, Jagannātha? Ah, that is made of wood. I am personally the Supreme Lord. That is made of wood.” Oh, then Bhaktivinoda Ṭhākura—he was a devotee—he became fire. [laughter] He was insulting. *Arcye śilā-dhīr guruṣu nara-matiḥ*. According to *śāstra*, if somebody thinks... Just like here is Deity. If somebody thinks, “Oh, it is made of stone...” It is stone to the eyes of the nondevotee, but it is personally Supreme Personality of Godhead to the devotees. It requires the eyes to see. So devotee sees in a different angle of vision. Just like Caitanya Mahāprabhu, when He entered Jagannātha temple immediately He fainted: “Oh, here is My Lord.” And the nondevotee is seeing: “It is wood, a lump of wood.” Therefore, to the nondevotee, He remains always as wood, but to the devotee He speaks. That is the difference. *Premāñjana-cchurita-bhakti-vilocanena* [Bs. 5.38]. If God is everything, why wood, through wood and stone, God cannot manifest? If God is everything? According to Māyāvāda philosophy... That’s a fact. God, omnipotent. He can express Himself even through wood and stone. That is God’s omnipotency. That is called omnipotency. Not that God is unable to express Himself through wood and stone. Then how He’s omnipotent? Omnipotent means His potency can be expressed through anything. Because anything, everything is the expansion of God’s energy. *Parasya brahmaṇaḥ śaktis tathedam akhilaraṁ jagat*. The whole world is manifestation of different energies of God. Therefore... Just like through the energy of electricity the electric powerhouse, although far, far away from this place, was expressing. There is

electricity. Through this glass, through these wires, the power can be expressed. There is a process.

So Bhaktivinoda Ṭhākura became very much... Because a devotee cannot tolerate blaspheming another devotee or God. So as soon as he said that “Why shall I go to Jagannātha Purī to see the wooden Jagannātha? I am personally Viṣṇu,” Bhaktivinoda Ṭhākura immediately ordered his constables, “Arrest him. Arrest this rascal.” So he was arrested. And when he was arrested... He had some yogic mystic power. All the constables, Bhaktivinoda Ṭhākura, and his family members became affected with high fever, 105 degrees fever. So when he came back, his wife became very much disturbed that “You arrested Viṣṇu, and we are all going to die. We have got now high fever.” Bhaktivinoda Ṭhākura replied, “Yes, let us all die, but this rascal must be punished.” This is the view of pure devotee. So he was put into the custody. And there was a date fixed for his trial, and all these days Bhaktivinoda Ṭhākura himself and his family especially, they were suffering from high fever. Maybe that yogi was planning to kill the whole family. But it was going on as fever. So on the trial day, Bhaktivinoda Ṭhākura, Kedāranātha Datta, when he came to the bench the man was presented, the so-called yogi, and he had big, big hairs. So Bhaktivinoda Ṭhākura ordered that “Bring one barber and cut his hair.” So no barber dared. The barbers thought, “Oh, he’s a Lord Viṣṇu. If I offend, as he’s suffering from fever, so I shall also die.” So Bhaktivinoda Ṭhākura ordered that “Give me the scissor. I’ll cut.” So he cut his hairs and ordered him to be put into jail for six months, and in the jail that Viṣṇu incarnation managed to take some poison, and he died.

So this is one of the incidents. There are many incidences. He was very strong man. He punished many *paṇḍas* in the *tīrthas* who exploit visitors. So, this is the position of devotee. In spite of his becoming a responsible magistrate, a householder, still, he was *ācārya*. So we have to follow the *ācāryas*. If we at all, if we are at all interested in spiritual science, then we must follow the Vedic instruction, *tad-vijñānārtham sa gurum evābhigacchet* [MU 1.2.12]. We must

approach. You cannot have spiritual knowledge simply by speculating. Impossible. Simply waste of time. *Śrama eva hi kevalam* [SB 1.2.8]. You must go to the... In the *Bhagavad-gītā*, therefore, it is recommended, *ācāryopāsanam. Ācārya-upāsanā*. Not only worshiping the Lord, but also the *ācārya*. Caitanya Mahāprabhu said, *guru-kṛṣṇa-kṛpayā pāya bhakti-latā-bīja* [Cc. Madhya 19.151]. Guru, *ācārya*, and Kṛṣṇa. One should seek favor of both of them. Not that “I am now seeking favor of Kṛṣṇa. What is the use of guru or *ācārya*?” No. You cannot overlap *ācārya* and go to Kṛṣṇa. That is not possible. Kṛṣṇa will not accept you. Just like if you want to see a big man you should go through his secretary, through his orderly, doorkeeper; similarly, our process is *ācāryopāsanam*, go through the *ācārya*. That is the injunction of the *Vedas. Tarko ‘pratiṣṭhaḥ*. If you want to enter into the spiritual world, you cannot get through simply by arguments. Because there is no limit of argument. I place my argument in one way. Another man, who is better arguer, he places his argument in a different way. So if you simply go on arguing, it is not possible. *Tarko ‘pratiṣṭhaḥ*. It will never help you. Argument. *Śrutayo vibhinnāḥ*. If you think that “I shall read scriptures and I shall understand God,” no, that is also not possible. *Śrutayo vibhinnāḥ*. Scriptures are also different. Because scriptures are made according to time, circumstances, people. Just like *Bible. Bible* Lord Jesus Christ preached in the desert, Jerusalem. Or where it is? People who were not so advanced. Therefore his first instruction is “Thou shall not kill.” That means they were very much engaged in killing affairs; otherwise, why is this instruction? And actually, it so happened that they killed Jesus Christ. So that society was not very enlightened society. So a scripture for a society which is not very enlightened and a scripture for a society which is very enlightened must be different. Just like a dictionary. For the schoolboy, a pocket dictionary. And for a college student, international, big dictionary. Both of them are dictionaries. But the small pocket dictionary is not equal to the big dictionary. Because it is different made for different classes of men. So scriptures are made

according to different classes of men. There are three classes of men: first-class, second-class, and third-class. The third-class man cannot understand the philosophy and scriptural injunctions of the first-class man. That is not possible. Higher mathematics cannot be understood by the small schoolboys who are simply trying to understand “Two plus two equal to four.” But “Two plus two equal to four” is equally good to the higher mathematics student. But still, higher mathematics and lower math is different. Therefore it is said, *śrutayo vibhinnāḥ*: the scriptures are different. So if you simply try to understand what is God by reading scriptures, you cannot achieve. You must approach a guru. Just like a medical book. It can be available in the market. If you purchase one medical book and study and you become doctor, that is not possible. You must hear the medical book from a medical man in the college, medical college. Then you will be qualified. And if you say, “Sir, I have read all the medical books. Recognize me as a medical practitioner,” no, that will be not.

So *śrutayo vibhinnāḥ*. Scriptures are different. Arguments, that is also not helpful. One man may argue better than me. Then philosophy. The philosophy, it is said, *nāsau munir yasya mataṁ na bhinnam*. One philosopher is differing from another philosopher. Just now today Śyāmasundara has purchased one book about different philosophers. So that you also cannot ascertain what is truth.

Therefore *śāstra* says, *dharmasya tattvaṁ nihitaṁ guhāyām*. The truth is very confidential. So if you want to know that truth, *mahājano yena gataḥ sa panthāḥ* [Cc. Madhya 17.186], you should have to follow the great *ācāryas*. Then you will understand. Therefore *ācārya-upāsanā* is essential. *Ācārya-upāsanā* is very essential. In all the Vedic *śāstras* the injunction is that. *Tad-vijñānārthaṁ sa gurum evābhigacchet, śrotriyaṁ brahma-niṣṭham* [MU 1.2.12]. *Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. Anyone who is inquisitive to understand higher truths, he must surrender to guru. *Tasmād gurum prapadyeta, jijñāsuḥ śreya uttamam*. One who is inquisitive, who is now inquiring

about transcendental subject matter. *Tad viddhi praṇipātena paripraśnena sevayā* [Bg. 4.34]. So all the *śāstras* says, in our Vaiṣṇava *śāstra* also, Rūpa Gosvāmī says, *ādau gurv-āśrayam*: “In the first beginning, you must take shelter of a bona fide guru.”

So this Bhaktivinoda Ṭhākura’s birthday, we should adore, we should worship, because in the modern age he reintroduced the disciplic succession. From Caitanya Mahāprabhu... Five hundred years ago, Caitanya Mahāprabhu taught this philosophy, but within two hundred years... Because this material world is so made that whatever you introduce, in due course of time it will deteriorate. You make a nice house, but after one hundred years, two hundred years, or nowadays, even after fifty years, it becomes dilapidated. That is the nature’s law, *kāla*. Time will destroy everything. Now, British empire, such a big, vast empire, now it is finished. The *kāla*, the time, will make everything finished. That is material. Anything material, it has birth, it has growth, it has got some opulence, then dwindling, then finished. That is the way of material... So we are interested in spiritual subject matter. Therefore the process is *ādau gurv-āśrayam*. One has to accept a bona fide spiritual master. That is our process. Without accepting a bona fide spiritual master, we cannot make any progress. It is impossible. So Bhaktivinoda Ṭhākura happens to be *ācāryas*, one of the *ācāryas*. And he has left behind him many books. *Caitanya-śikṣāmṛta*, *Jaiva Dharma*. These are very important books. They’re in Bengali, in Sanskrit. And many songs. He has prepared many books of song. The song, *Ei nām gāya gauracānd madhura svare*, that is Bhaktivinoda Ṭhākura’s song. So we are trying to present Bhaktivinoda Ṭhākura’s books also in English translation. Gradually you will get it. So our adoration, our worship to Bhaktivinoda Ṭhākura today because he may bless us to make peacefully progress in Kṛṣṇa consciousness. *Ācārya-upāsanā*, simply by the blessings of the *ācāryas* we can make very rapid progress. *Vedeṣu durlabham adurlabham ātma-bhaktau* [Bs. 5.33]. If we... *Yasya prasādād bhagavat-prasādaḥ....* We sing every day. By the mercy of the spiritual master, *ācārya*, we

immediately get the blessings of Lord. Immediately. *Yasya prasādāt*. *Yasya* means “whose”; *prasādāt*, “benediction.” By the benediction of the spiritual master. *Yasya prasādād bhagavat-prasādaḥ*. If spiritual master, *ācārya*, is pleased, then you should know that Kṛṣṇa is also pleased. You should know through. This is not very difficult. Just like you are working in office. If your immediate officer, boss, is pleased, that means the proprietor of the firm, he’s also pleased. Although you do not see him. This is fact. Your immediate boss, if he’s pleased. So similarly, we, our business, this spiritual line, is *guru-kṛṣṇa-kṛpā*. We have to first receive the merciful benediction from the *ācārya*, and then Kṛṣṇa will be pleased and He’ll also give His blessings. *Mad-bhakta*. There is a version in the *Śrīmad-Bhāgavatam*, *mad-bhakta pūjyābhyadhikā*. He says, Kṛṣṇa says, that “If anyone worships Me directly and if anyone worships Me through the *ācārya*, he’s better devotee who is coming to Me through *ācārya*.” *Mad-bhakta pūjyābhyadhikā*.

So our, this Vaiṣṇava philosophy, process, is to go through the *ācārya*. Servant of the servant of the servant. We should try to become servant of the servant. *Gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ* [Cc. Madhya 13.80]. *Dāsa-dāsānudāsaḥ*. We should not approach the Supreme Personality of Godhead directly. That is not good. That will not be... In the Vedic injunction also it is said, *yasya deve parā bhaktir yathā deve tathā gurau* [ŚU 6.23]. If one has got unflinching faith in the Supreme Personality of Godhead, *yathā deve*, and similar faith in guru... Of course, we must make guru bona fide. Then it is disciplic succession. And that is also not very difficult to select, who is bona fide guru. Bona fide guru means he presents himself as servant of God. He does not pose himself falsely that “I am God.” This is bona fide. It is not difficult to find out bona fide. But this is the test. If anyone says that “I am guru,” er, “I am God,” then he cannot be guru. Because he has no knowledge. How he is God? But he can cheat some people. That is different thing. You can cheat all people for some time and some people for all time, but not all people for all time. That is

not possible. So these kinds of guru, who poses himself that “I am God,” he’s a false guru. The bona fide guru will say that “I am servant of the servant of the servant of Kṛṣṇa,” or God. Servant of [Cc. Madhya 13.80]. That is the business of guru. He serves Kṛṣṇa as Kṛṣṇa desires; that is his business. That is also not very difficult. Kṛṣṇa says, Kṛṣṇa desires, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja* [Bg. 18.66], that “You give up all other engagement; just surrender unto Me, and I’ll give you protection.” Kṛṣṇa says. So guru’s business is that “You simply surrender to Kṛṣṇa.” What is the difficulty? Simply repeat the same thing. Not for himself, but for Kṛṣṇa. He’s bona fide guru.

So our this Kṛṣṇa consciousness movement is very bona fide because we say the same thing as Kṛṣṇa says. We don’t make any addition, alteration. Not like big scholars like, “It is not to Kṛṣṇa...” Kṛṣṇa says, *man-manā bhava mad-bhakto mad-yājī mām namaskuru* [Bg. 18.65], and the scholar interprets, “It is not to Kṛṣṇa.” Just see [the] foolishness. Kṛṣṇa directly says, “unto Me.” He says, “Not to Kṛṣṇa.” Misleading. Such misleading guru will not help you. So therefore to find out a bona fide guru means that he does not change the words of Kṛṣṇa. That is his position. He places everything as it is, and he has understood thoroughly the science. *Jijñāsuḥ śreya uttamam*. Guru, what is the symptom of guru? *Tasmād gururṁ prapadyeta jijñāsuḥ śreya uttamam* [SB 11.3.21]. Those who are inquisitive to understand higher scientific knowledge, *uttamam*. *Uttama* means higher. *Uttama*, *madhyama*, *adhama*. There are three words. First-class, second-class, third-class. So spiritual knowledge is *uttamam*. Anyone who is inquisitive to understand first-class knowledge, he requires to go to a guru. Those who are interested in third-class knowledge, they do not require any guru. Third-class knowledge means animal knowledge: how to eat, how to sleep. How to make arrangement for eating, how to make arrangement for sleeping, that is third-class knowledge. Because the animals also try for this kind of knowledge, how to eat, how to sleep. Therefore this kind of knowledge is third-class knowledge. And second-class knowledge is “What I am?” *Athāto brahma jijñāsā*. The *Vedānta*. That is

second-class knowledge. And first-class knowledge, when he actually understands what he is, he is eternal servant of Kṛṣṇa, and engages himself in the service of the Lord, that is first-class knowledge. And therefore, as soon as he comes to the first-class knowledge platform, he becomes happy.

*brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām
[Bg. 18.54]*

So after being liberated from the material concept of life by the blessings of Kṛṣṇa and guru, one comes to the platform of first-class knowledge, where he engages himself directly in the service of the Lord. That is first-class knowledge. First-class knowledge means beyond liberation. Second-class knowledge is trying for liberation. Third-class knowledge means in bondage, like animal. The animals, they are bound up by the particular type of body and has no, I mean to say, possibility of becoming liberated. That is animal life. But human life is better than animal life because he, if he likes, he can make himself liberated from this bondage of material body. That is the facility. He can understand himself what he is. He can understand what is God. He can understand the relationship between God and himself. He can understand what is this material world. Because there are thousands of books of knowledge. Take it for *Bhagavad-gītā*. Everything is there. And it is meant for human being, not for the cats and dogs. Cats and dogs cannot understand, but a human being can understand.

So our this Kṛṣṇa consciousness movement is to enlighten people to utilize his very nice life, human form of life, utilize it properly. To utilize it properly means to revive his dormant Kṛṣṇa consciousness. The Kṛṣṇa consciousness, or God consciousness, is there already. It is developed in human form of life. But it is now covered because due to our association with this material world for unlimited years background. We are coming through different species of life. Millions and millions of years

passed away. Suppose I was a tree sometimes. I was standing up for ten thousand years in one place. We have passed through. That's a fact. That is evolution. Now we have the opportunity of light. If you don't use this opportune moment and again go back to the cycle of evolutionary process, *jalajā nava-lakṣaṇi sthāvarā...* So these are great science. Unfortunately, there is no opportunity for the people to study this science in school, colleges, or universities. They are simply teaching people that "You work hard and gratify your senses." That's all. Therefore a section, younger section, they have been disgusted. They have refused to cooperate with this society on account of this disappointing education. And it will increase. Because this sort of education cannot give peace or prosperity to the people. Problems are increasing. Therefore, our request is that if you want to decrease or completely finish all the problems of life, take to Kṛṣṇa consciousness in the process of disciplic succession and you'll be all happy.

Thank you very much. [devotees offer obeisances]

Śyāmasundara: Prabhupāda, are you going to answer any questions?

Prabhupāda: Yes.

Śyāmasundara: If anyone has any questions pertaining to the lecture, you can ask them at this time. They should be pertaining to the lecture.

Devotee girl: Did Bhaktivinoda Ṭhākura, he also took *sannyāsa* in later years? Is this right?

Śyāmasundara: Did Bhaktivinoda Ṭhākura take *sannyāsa* in later years?

Prabhupāda: Yes. In very late years. In his retired life.

Śyāmasundara: Any other questions?

Devotee: Prabhupāda, you say that an animal has no chance for liberation. What would happen if an animal came in contact with a pure devotee?

Prabhupāda: Yes, there is chance of deliverance. Yes. Even an animal. Because he'll hear Hare Kṛṣṇa from the pure devotee. That will not go in vain. He'll give *prasādam*. He does not know, but the devotee out of compassion gives *prasādam*, chants Hare Kṛṣṇa. He also gets the opportunity of hearing. So he'll also be liberated. One dog, during Caitanya Mahāprabhu's time, he also became liberated. There is a history. Śivānanda Sena's dog, he was liberated by the grace of Lord Caitanya. So by the association of pure devotee... Therefore Bhaktivinoda Ṭhākura's, there is one song. He prays to the Lord that *kīṭa-janma hou jatha tuyā dāsa*. *Kīṭa* means insect. "My Lord, if I have to take my birth again..." Because a devotee does not pray to God for liberation. He simply prays that "Wherever I may take my birth, I may not forget You." That's all. That is devotee's prayer. A devotee does not say that "Elevate me to the heavenly planet or Vaikuṅṭha planet." No. "You can put me anywhere." Just like Bhaktivinoda Ṭhākura says, *kīṭa-janma hou*: "My dear Lord, I have no objection if I have to take my birth next as an insect." What to speak of human being or other thing. "As an insect. But I must be in the house of a devotee." So that an insect, by eating the remnants of foodstuff left by the devotee, he'll be delivered. *Kīṭa-janma hou jatha tuyā, bahir-mukha brahma-janma nāhi mora āśā*: "I don't want my next birth as Lord Brahmā if I forget You. I don't want." That is wanted. A devotee prays to the Lord that he would be able to constantly remember the lotus feet of the Lord. Never mind whether as insect or as king or as dog, never mind. That is devotee's, pure devotee.

Indian man: If one has accepted a bona fide spiritual master and he did not receive much knowledge from him, can he change his spiritual master at later...

Prabhupāda: A bona fide spiritual master, where is the necessity of changing?

Indian man: No, he has not got the knowledge from him, but can I change...?

Prabhupāda: No, no. Bona fide spiritual means he must get knowledge. He must get knowledge. He must

inquire from the... The student must inquire from the spiritual master. If he remains dumb, then what bona fide spiritual master can do? *Ādau gurv-āśrayam sad-dharma-ṛcchat, jijñāsuḥ*. He must be *jijñāsuḥ*. He must be *jijñāsuḥ*. We get so many letters daily. So many inquiries. The student must be very inquisitive. Otherwise how he shall make progress? If he remains dumb, then what the bona fide spiritual master can do? If you go to a very nice school but if you do not study, if you do not inquire, then what is the use of going to the nice school? You must be also very alert to inquire, to understand, to make progress. Then it will be all right. If you do not utilize the benefit of having a bona fide spiritual master, then that is your fault. You must utilize the opportunity. We are publishing so many books, so many literatures, magazines. Why? Just to enlighten more and more. But if you don't take advantage of this, then how can you make progress? Change of spiritual master requires when the spiritual master is not bona fide. Otherwise there is no necessity of changing.

Indian lady: How does one contact the spiritual master? Through a book can you contact the spiritual master?

Prabhupāda: No, you have to associate.

Śyāmasundara: "Can you associate through a book?" she asked.

Prabhupāda: Yes, through books, and also personal. Because when you make a spiritual master you have got personal touch. Not that in air you make a spiritual master. You make a spiritual master concrete. So as soon as you make a spiritual master, you should be inquisitive.

English man: If the spiritual master, Prabhupāda, worships God through a demigod, is he bona fide?

Prabhupāda: No. He does not know how to worship. How he can be bona fide? Kṛṣṇa says, *sarva-dharmān parityajya mām ekam* [Bg. 18.66]. Why he should go to the demigods? That means he has no knowledge. Kṛṣṇa says, *mām ekam*. Why should you go to others? That

means he's insufficiently qualified. Why should you go to the demigods? What is the necessity? He's not bona fide. Because he has insufficient knowledge. Bona fide spiritual must be sufficiently knowledgeable. Kṛṣṇa says, *mām ekam*; God says, *mām ekam*. Why he should go to demigods? That is his proof that he's not bona fide.

Devotee: If one accepts initiation from a bona fide spiritual master but continues to perform material activities, are they still bound by the *karma*?

Prabhupāda: He has to do everything under the instruction of the spiritual master. That is his duty. *Śiṣya*. *Śiṣya* means who voluntarily accepts disciplinary measures from the spiritual master. He's ruled by the spiritual master.

Indian lady: Can the death of a spiritual master take to us, or I can get... Is that spiritual master still guiding after the death? [?]

Prabhupāda: Yes, yes. Just like Kṛṣṇa is guiding us, similarly, spiritual master will guide. We are being guided by Kṛṣṇa, by the *Bhagavad-gītā*. Although Kṛṣṇa is not physically present, so-called... Kṛṣṇa is present always. But even if we say that Kṛṣṇa is not physically present as He was present before Arjuna, still, His book, *Bhagavad-gītā*, is there. And that *Bhagavad-gītā* is nondifferent from Kṛṣṇa. Kṛṣṇa and Kṛṣṇa's teaching, the same, absolute. That is Absolute Truth. Kṛṣṇa and Kṛṣṇa's... Here form, the same. It is not that we are making show of offering Kṛṣṇa some food. No, we are offering directly to Kṛṣṇa and He's eating. Kṛṣṇa being absolute, He can perform through anything provided we are sincere and serious. All right. [end]

[BHAKTIVINODA ṬHĀKURA APPEARANCE DAY, LECTURE, 3 SEPTEMBER 1971, LONDON]

Śrīla Bhaktisiddhānta Appearance Day, Lecture, 2 March 1975, Atlanta

So you are hearing this philosophy daily. Try to understand more and more. We have got so many books. And this is the mission of Caitanya Mahāprabhu and, by disciplic succession, Bhaktivinoda Ṭhākura, then my spiritual master. Then we are trying our level best. Similarly, you will also try your level best on the same principle. Then it will go on. Same principle. It doesn't matter whether one is born in India or outside India. No. When Caitanya Mahāprabhu said, *pṛthivīte āche yata nagarādi-grāma* [CB Antya-khaṇḍa 4.126], "As many towns and cities and villages are there," He did not say it to make a farce. He is the Supreme Personality of Godhead.

So sometimes I am very much criticized that I am making foreigners a *brāhmaṇa*. The caste *brāhmaṇas* in India, they are very much against me. But this is not fact. When Caitanya Mahāprabhu said that all over the world His message will be broadcast, does it mean that it will be simply a cinema show? No. He wanted that everyone should become perfect Vaiṣṇava. That is His purpose. It is not to make a farce—some lecturing and..., or some mutual praising society. No. It is Kṛṣṇa Society. Everyone who will join this Kṛṣṇa Society movement, he is more than a *brāhmaṇa*. *Brāhmaṇa*, what is *brāhmaṇa*? *Brāhmaṇa* is also material. A devotee is more than *brāhmaṇa*. The brahminical culture is included already. *Brahma jānātīti brāhmaṇaḥ*: "Brāhmaṇa means one who knows the Absolute Truth, Brahman." He is *brāhmaṇa*. But that is not very fixed up. *Brahmeti paramātmēti bhagavān iti śabdyate* [SB 1.2.11]. Brahman is impersonal effulgence, and then further progress, realization of the localized aspect, Paramātmā, Antaryāmī, and finally, understanding the Supreme Person, Kṛṣṇa. Supreme Person, that is the final understanding.

[ŚRĪLA BHAKTISIDDHĀNTA APPEARANCE DAY, LECTURE, 2 MARCH 1975, ATLANTA]

My Guru Mahārāja wanted to publish *Govinda-līlāmṛta*. He asked permission of Bhaktivinoda Ṭhākura. So first of all Bhaktivinoda Ṭhākura, “I’ll tell you some day.” And when he reminded, he said, “Yes, you can print one copy. If you are so much anxious to print it, print one copy. You’ll read and you will see that you have printed. Not for distribution.”

[ROOM CONVERSATION, 16 AUGUST 1976, BOMBAY]

Letter to Satsvarupa, 3 April 1968, San Francisco

One thing you may inform all devotees that Maya cannot touch a pure devotee: When you find a devotee is supposed in difficulty it is not the work of Maya but it is the work of the Lord by His Personal internal energy. The Pandava’s tribulation in so many ways, Lord Ramacandra’s departure to the forest, His wife the Goddess of Fortune’s being kidnapped by Ravana, Lord Krishna’s death being caused by the arrow of a hunter, Thakura Haridasa’s being caned in 22 market or Lord Jesus Christ being crucified are all acts of the Lord personally. We cannot always understand the intricacies of such incidences. Sometimes they are enacted to bewilder persons who demons. You should therefore discuss in the Istagosthi from current reading matters from B.G. or S.B. We should only try to understand everything from the standard of devotional service. It is stated clearly in the B.G. that any one who is cent per cent engaged in the service of the Lord is transcendently situated and the influence of Maya has no more any action on such body. The Lord and His pure devotees are always beyond the range of Maya’s action. Even though they appear like action of Maya, we should understand their action of Yogamaya or the internal potency of the Lord.

[LETTER TO SATSVARUPA, 3 APRIL 1968, SAN FRANCISCO]

Room Conversation, 16 August 1976, Bombay

Prabhupāda: *Vedas*, when Lord Buddha wanted stop animal killing, these rascals came with *Vedas*: “*Vedas* there is sacrifice, there is animal killing.” So he thought that these rascals will create botheration. By bringing *Vedas*, there is... He said, “I don’t care for it.” *Veda māniyā*.

*veda nā māniyā bauddha haya ta nāstika
vedāśraya nāstikya-vāda bauddhake adhika
[Cc. Madhya 6.168]*

Similarly, these rascals are giving evidence of Rūpa Gosvāmī’s advice, that “Here is Rādhā-kuṇḍa mentioned.” But whether you have followed other things.

Yaśomatīnandana: *Vāco vegam manasaḥ...*

Prabhupāda: Yes. *Vāco vegam manasaḥ krodha-vegām, prthivīm sa śiṣyāt. Etān vegān yo viṣa...* You are manipulated by the *udara-vegām, upastha-vegām*. But first there is test: *etān vegān yo viṣaheta dhīraḥ* [Nol 1]. Then for him Rādhā-kuṇḍa. *Dhīras tatra na muhyati* [Bg. 2.13]. He has got three dozen *sevā-dāsī*, and living in Rādhā-kuṇḍa. My Guru Mahārāja wanted to publish *Govinda-līlāmṛta*. He asked permission of Bhaktivinoda Ṭhākura. So first of all Bhaktivinoda Ṭhākura, “I’ll tell you some day.” And when he reminded, he said, “Yes, you can print one copy. If you are so much anxious to print it, print one copy. You’ll read and you will see that you have printed. Not for distribution.” So we are printing all these books for understanding properly. Not that “Here is Rādhā-kuṇḍa. Let us go.” Jump over like monkey. “Here is *rāsa-līlā*. Immediately...”

Acyutānanda: Even in *Kṛṣṇa* book, *rāsa-līlā* should not be told in public.

Prabhupāda: No, why? *Kṛṣṇa* book must be there. In the book must be there.

Acyutānanda: But in public...

Prabhupāda: But you should go gradually. You should go gradually. You first of all understand *Kṛṣṇa*, then *kṛṣṇa-līlā*. If you have not understood *Kṛṣṇa*, then you'll think *Kṛṣṇa's rāsa-līlā* is just like we mix with young women. And that becomes as polluted. Because they do not understand *Kṛṣṇa*. *Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye yatatām api siddhānām* [Bg. 7.3]. *Kṛṣṇa* understanding so easy? If you do not understand *Kṛṣṇa*, how can you go to the *Kṛṣṇa's* confidential activities?

Acyutānanda: Some of the devotees, they said that it is for liberated souls. So they said, "Well, we are all liberated."

Prabhupāda: Yes. Liberated for going to hell.

Devotee: In your *Kṛṣṇa* book, Śrīla Prabhupāda, you've given such clear explanations along with the stories of *Kṛṣṇa* that it's very difficult to misinterpret them, because you use such clear explanation.

Prabhupāda: No, you read all the books first of all. Then you'll be able to understand.

Yaśomatīnandana: Even theoretical understanding that *Kṛṣṇa* is transcendental will not help unless one...

Prabhupāda: Because *Kṛṣṇa* is giving... [indistinct] *Kṛṣṇa* lifted the hill. Now how you can become equal with *Kṛṣṇa*?

Devotee: Śrīla Prabhupāda, what about if some devotees, I know they want to come to Vṛndāvana...

Prabhupāda: Every devotee, they must follow the rules and regulations, that's all.

Devotee: And engage in practical service to *Kṛṣṇa*.

Prabhupāda: Yes. *Guru-mukha-padma-vākya cittete kariyā aikya āra nā kariha mane āśā*. Has he taken order

from Guru Mahārāja that "I am going to jump over Rādhā-kuṇḍa"? Why does he go? Daily singing, *guru-mukha-padma-vākya cittete, āra nā kariha*. Why should he desire like that?

Gopāla Kṛṣṇa: There are some devotees who always want to...

Prabhupāda: They are not devotees. Rascals. Don't say "some devotees." Devotees will hear: *guru-mukha-padma-vākya cittete kariyā aikya āra nā kariha mane*.

Acyutānanda: They also wear the Rādhā-kuṇḍa *māṭi, tilaka*.

Prabhupāda: There is no harm, but they should understand what is Rādhā-kuṇḍa and how to deal with Rādhā-kuṇḍa. Raghunātha dāsa Gosvāmī showed how to live in Rādhā-kuṇḍa. *Saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau*. He was circumambulating Rādhā-kuṇḍa, falling down, making a mark. That is Rādhā-kuṇḍa *vāsī*. *Saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ*. Not only counted holy names, but offering obeisances so many hundred times in [indistinct]. That is Rādhā-kuṇḍa. He, so much *vairāgya* he showed. He can take bath in the Rādhā-kuṇḍa. First of all, do this like Raghunātha dāsa Gosvāmī. *Saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau nidrahāra-vihārakādi-vijitau cātyanta-dīnau ca yau*.

Yaśomatīnandana: In other words, first one should understand *Bhagavad-gītā*, then gradually the First Canto of *Śrīmad-Bhāgavatam*, then ultimately *Caitanya-caritāmṛta*. Without that, simply taking *Caitanya-caritāmṛta*...

Prabhupāda: Yes. *Bhagavad-gītā* is the entrance. Then *Bhāgavata* is graduate, and *Caitanya-caritāmṛta*... This is the step by step. But if one is sincere, everything becomes revealed to him. He does not commit mistake.

[ROOM CONVERSATION, 16 AUGUST 1976, BOMBAY]

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