

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

Mayapura Calendar – Feb & Mar 2024

1 Feb (Thu)	Sri Jayadeva Gosvami -- 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 Vidyānidhi – Appearance, Sri Raghunandana Thakura – Appearance, Srila Raghunatha Dasa Gosvami -- Appearance
16 Feb (Fri)	Sri Advaita Acarya – Appearance (fast until noon, break fast with Ekadasi prasadam)
17 Feb (Sat)	Bhismastami
18 Feb (Sun)	Sri Madhvacharya -- Disappearance
19 Feb (Mon)	Sri Ramanujacharya -- 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 Kṛṣṇa 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
7 Mar (Thu)	Dvadasi (suitable for fasting) Fasting for Vijaya Ekadasi Sri Isvara Puri – Disappearance
8 Mar (Fri)	Trayodasi (break fast 05:51 - 09:48)
11 Mar (Mon)	Srila Jagannatha Dasa Babaji – Disappearance Sri Rasikananda – Disappearance
13 Mar (Wed)	Sri Purusottama Dasa Thakura – Appearance
20 Mar (Thu)	Amalaki vratā Ekadasi (suitable for fasting)
21 Mar (Fri)	Dvadasi (break fast 09:00 - 09:42) Sri Madhavendra Puri – Disappearance
25 Mar (Mon)	Gaura Purnima: Appearance of Sri Caitanya Mahaprabhu (fast today)
26 Mar (Tue)	Festival of Jagannatha Misra



In this issue

Mayapura Calendar	1
The Uttama-Adhikārī – Ten Important Points	2
Restoring The Original ISKCON (Part One)	5
Conversation With A Swiss Sanskrit Professor	7
Why Did BBT Make Radical Changes To p.1 Of Caitanya-Caritamṛta? .	17
The Glories Of Lord Nityānanda Prabhu	22
Weekly Class Schedule	24
Glimpses Into The Life Of Śrī Madhvācārya	25
Connect with Devotees Worldwide	30

THE *UTTAMA-ADHIKĀRĪ* – TEN IMPORTANT POINTS

1. *Uttama-adhikārī* is the highest devotee, very advanced – the association and service of such a *mahā-bhāgavata*, or perfect Vaiṣṇava, are most desirable

“In order to intelligently apply the sixfold loving reciprocations mentioned in the previous verse, one must select proper persons with careful discrimination. Śrīla Rūpa Gosvāmī therefore advises that we should meet with the Vaiṣṇavas in an appropriate way, according to their particular status. In this verse he tells us how to deal with three types of devotees—the *kaniṣṭha-adhikārī*, *madhyama-adhikārī* and *uttama-adhikārī*. The *kaniṣṭha-adhikārī* is a neophyte who has received the *hari-nāma* initiation from the spiritual master and is trying to chant the holy name of Kṛṣṇa. One should respect such a person within his mind as a *kaniṣṭha-vaiṣṇava*. A *madhyama-adhikārī* has received spiritual initiation from the spiritual master and has been fully engaged by him in the transcendental loving service of the Lord. The *madhyama-adhikārī* should be considered to be situated midway in devotional service. The *uttama-adhikārī*, or highest devotee, is one who is very advanced in devotional service. An *uttama-adhikārī* is not interested in blaspheming others, his heart is completely clean, and he has attained the realized state of unalloyed Kṛṣṇa consciousness. According to Śrīla Rūpa Gosvāmī, the association and service of such a *mahā-bhāgavata*, or perfect Vaiṣṇava, are most desirable.”

[Nectar of Instruction Verse 5 Purport]

2. *Uttama-adhikārī* is one out of many Vaiṣṇavas – highly advanced – his association should always be sought

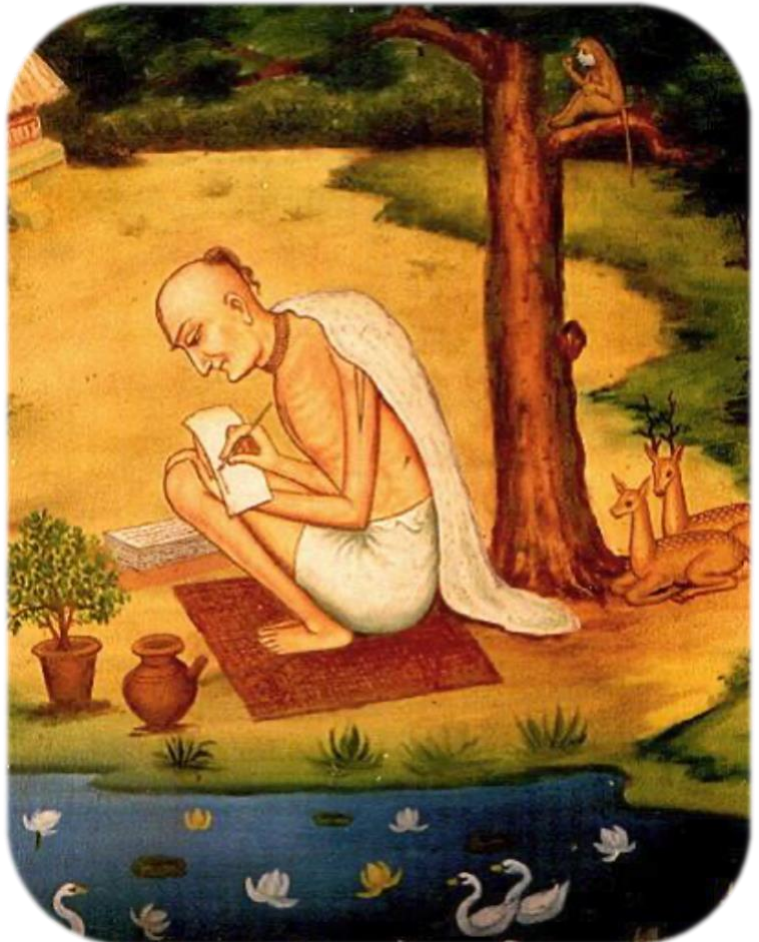
“In this Kṛṣṇa consciousness movement a chance is given to everyone without discrimination of caste, creed or color. Everyone is invited to join this movement, sit with us, take *prasāda* and hear about Kṛṣṇa. When we see that someone is actually interested in Kṛṣṇa consciousness and wants to be initiated, we accept him as a disciple for the chanting of the holy name of the Lord. When a neophyte devotee is actually initiated and engaged in devotional service by the orders of the

spiritual master, he should be accepted immediately as a bona fide Vaiṣṇava, and obeisances should be offered unto him. Out of many such Vaiṣṇavas, one may be found to be very seriously engaged in the service of the Lord and strictly following all the regulative principles, chanting the prescribed number of rounds on *japa* beads and always thinking of how to expand the Kṛṣṇa consciousness movement. Such a Vaiṣṇava should be accepted as an *uttama-adhikārī*, a highly advanced devotee, and his association should always be sought.”

[Lecture on SB 1.2.33 — Vrndavana, November 12, 1972]

“Therefore, if we do not associate with the advanced devotees, *uttama-adhikārī*, if we simply want to remain in the lowest stage of devotional service, then we are not making progress. Then we shall simply enjoy the material field, without entering into the spiritual platform.”

[Lecture on SB 1.2.33 — Vrndavana, November 12, 1972]



3. The stage of *uttama-adhikārī* is very rarely attained – not to be imitated

“And *uttama-adhikārī*, that is very rarely attained, this stage. *Uttama-adhikārī*, has only equal, one vision, *samaḥ sarveṣu bhūteṣu mad-bhaktim labhate* [Bg. 18.54]. The *uttama-adhikārī*, he does not think that “He is envious,” or “he is this,” or “he is that,” he sees that everyone is engaged in Kṛṣṇa consciousness. That is not to be imitated.”

[Lecture on SB 7.9.4 — Mayapur, February 11, 1976]

“To become first-class devotee, that is very difficult job.”

[Lecture on The Nectar of Devotion — Vrndavana, November 4, 1972]

4. If the *kaniṣṭha-adhikārī* thinks that “I have become *uttama-adhikārī*,” then he’s a rascal. He’s a rascal.

“Not that a teeny devotee can claim that he has overcome the influence of this world. No. This is called *paramahansa*. *Sa guṇān samatītyaitān* [Bg. 14.26]. Not that because you have taken to devotional..., you have become immediately. The process has begun immediately, curing process. But we should not think that we have become perfect. That is wrong. *Yajña-dāna-tapaḥ-karma na tyājyam* [Bg. 18.5]. Therefore you must follow the regulative principles. As soon as you become a rascal—“Now I have become advanced. I don’t require to chant sixteen rounds. I can do whatever I like”—then he has gone to hell. Upstart, immediately he becomes *paramahansa*. He’s a rascal. He was given the path of becoming *paramahansa*. One is admitted in the school, he must learn, and one day he will become M.A. But simply by entering in the school, if he says, “I am M.A.,” that is rascaldom. This is a chance. To become *jitendriya* is very difficult task. But it is easy if he immediately becomes a pure devotee. *Anyābhilāṣitā-sūnyam* [Brs. 1.1.11]: “Everything make zero, all desire, except Kṛṣṇa consciousness.” That is wanted. But that does not become very easily done. One has to try very rigidly; then he’ll be *paramahansa*. Therefore amongst the devotees, there are three grades: *kaniṣṭha-adhikārī*, *madhyama-adhikārī* and *uttama-adhikārī*. So if the *kaniṣṭha-adhikārī* thinks that “I have become *uttama-adhikārī*,” then he’s a rascal. He’s a rascal. If he wants to imitate the *uttama-adhikārī*, then he’s a rascal.”

[Morning Walk — February 4, 1976, Mayapura]

5. Should be careful to accept an *uttama-adhikārī* as a spiritual master

“The *guru* must be situated on the topmost platform of devotional service. There are three classes of devotees, and the *guru* must be accepted from the topmost class.” [Cc Madhya-lila 24.330 Purport]

“The bona fide spiritual master always engages in unalloyed devotional service to the Supreme Personality of Godhead. By this test he is known to be a direct manifestation of the Lord and a genuine representative of Śrī Nityānanda Prabhu.”

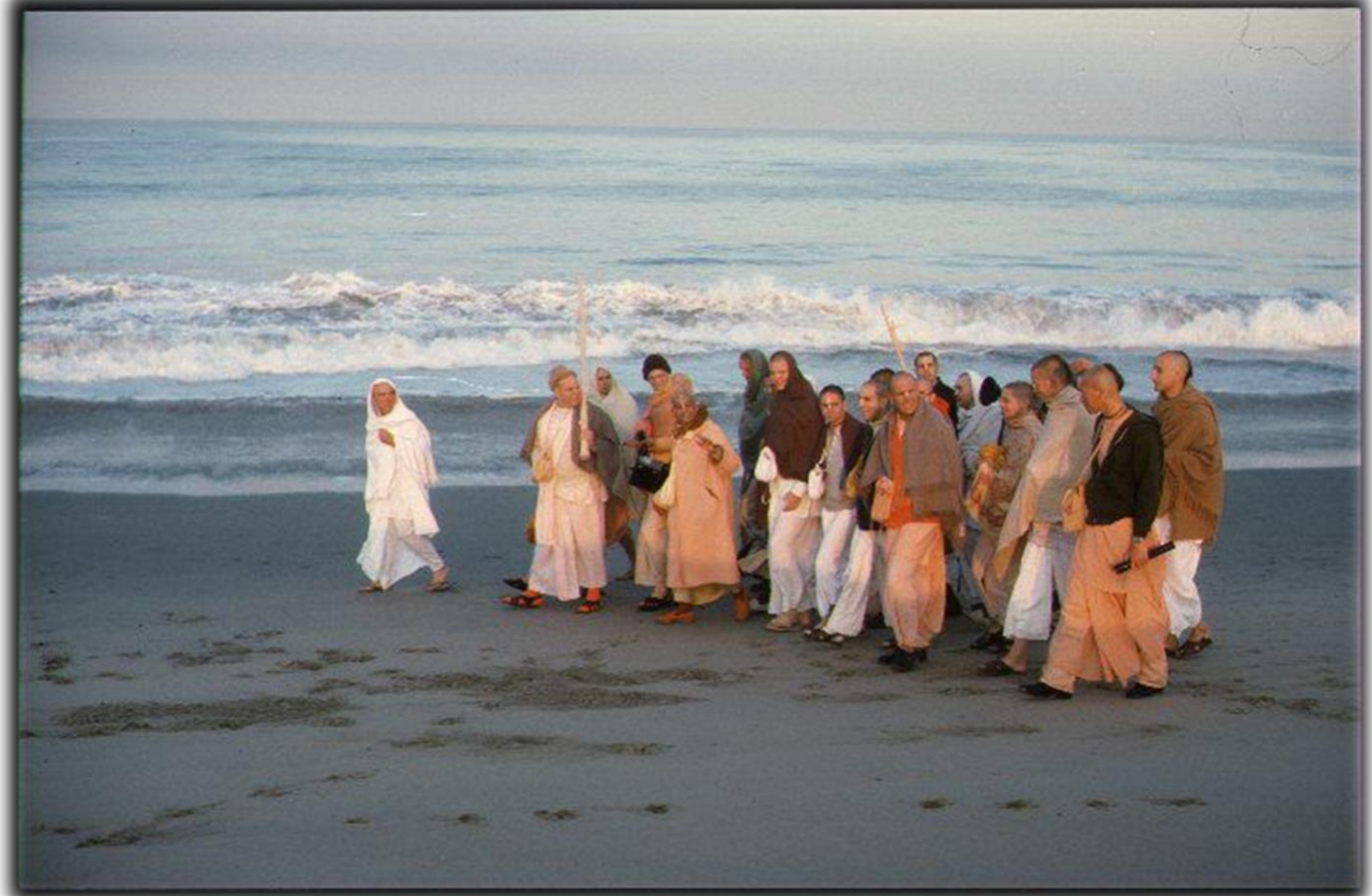
[Cc Adi-lila 1.46]

“One should not become a spiritual master unless he has attained the platform of *uttama-adhikārī*. A neophyte Vaiṣṇava or a Vaiṣṇava situated on the intermediate platform can also accept disciples, but such disciples must be on the same platform, and it should be understood that they cannot advance very well toward the ultimate goal of life under his insufficient guidance. Therefore a disciple should be careful to accept an *uttama-adhikārī* as a spiritual master.” [Nectar of Instruction Verses 5 Purport]

6. No possibility that a first-class (*uttama*) devotee will fall down

“It should be understood that a *madhyama-adhikārī*, a second-class devotee, is fully convinced of Kṛṣṇa consciousness but cannot support his convictions with śāstric reference. A neophyte may fall down by associating with nondevotees because he is not firmly convinced and strongly situated. The second-class devotee, even though he cannot support his position with śāstric reference, can gradually become a first-class devotee by studying the *śāstras* and associating with a first-class devotee. However, if the second-class devotee does not advance himself by associating with a first-class devotee, he makes no progress. There is no possibility that a first-class devotee will fall down, even though he may mix with nondevotees to preach. Conviction and faith gradually increase to make one an *uttama-adhikārī*, a first-class devotee.” [Cc Madhya-lila 22.71 Purport]

“One is therefore advised to study *Bhagavad-gītā*, or any other scripture, under a bona fide spiritual master, with service and surrender. A bona fide spiritual master is in the disciplic succession from time eternal, and he



does not deviate at all from the instructions of the Supreme Lord as they were imparted millions of years ago to the sun-god, from whom the instructions of *Bhagavad-gītā* have come down to the earthly kingdom. One should, therefore, follow the path of *Bhagavad-gītā* as it is expressed in the *Gītā* itself and beware of self-interested people after personal aggrandizement who deviate others from the actual path.” [Bg 4.42 Purport]

7. Accidental falldowns occur only at the lower, weaker stage

“Devotional service is more or less a declaration of war against the illusory energy. As long as one is not strong enough to fight the illusory energy, there may be accidental falldowns. But when one is strong enough, he is no longer subjected to such falldowns, as previously explained. No one should take advantage of this verse and commit nonsense and think that he is still a devotee. If he does not improve in his character by devotional service, then it is to be understood that he is not a high devotee.”

[Bg 9.30 Purport]

“Actually Arjuna is asking a very appropriate and intelligent question. It is not unusual for one to fall down from the platform of devotional service. Sometimes a neophyte devotee does not keep the rules and regulations. Sometimes he yields to intoxication or is trapped by some feminine attractions. These are impediments on the path of *yoga* perfection. But Śrī Kṛṣṇa gives an encouraging answer, for He tells Arjuna that even if one sincerely cultivates only one-percent worth of spiritual knowledge, he will never fall down into the material whirlpool. That is due to the sincerity of his effort. It should always be understood that we are weak and that the material energy is very strong. To adopt spiritual life is more or less to declare war against the material energy. The material energy is trying to entrap the conditioned soul as much as possible, and when the conditioned soul tries to get out of her clutches by spiritual advancement of knowledge, material nature becomes more stringent and vigorous in her efforts to test how much the aspiring spiritualist is sincere. The material energy, or *māyā*, will then offer more allurements.”

[The Perfection of Yoga Ch. 6: The Fate of the Unsuccessful Yogi]

8. Falldowns occur from disobeying the [uttama-adhikārī] spiritual master

“If one always follows the orders of the spiritual master, there is no question of falling down. As soon as a foolish disciple tries to overtake his spiritual master and becomes ambitious to occupy his post, he immediately falls down.” [SB 5.12.14 Purport]

9. Must be self-realized – by imitation one will eventually become degraded

“When a person realizes himself to be an eternal servitor of Kṛṣṇa, he loses interest in everything but Kṛṣṇa’s service. Always thinking of Kṛṣṇa, devising means by which to spread the holy name of Kṛṣṇa, he understands that his only business is in spreading the Kṛṣṇa consciousness movement all over the world. Such a person is to be recognized as an *uttama-adhikārī*, and his association should be immediately accepted according to the six processes (*dadāti pratigrhṇāti*, etc.). Indeed, the advanced *uttama-adhikārī* Vaiṣṇava devotee

should be accepted as a spiritual master. Everything one possesses should be offered to him, for it is enjoined that one should deliver whatever he has to the spiritual master. The *brahmacārī* in particular is supposed to beg alms from others and offer them to the spiritual master. However, one should not imitate the behavior of an advanced devotee or *mahā-bhāgavata* without being self-realized, for by such imitation one will eventually become degraded.” [Nectar of Instruction Verse 5 Purport]

10. A symptom of unauthorized, lower-stage neophytes posing as *uttama-adhikārī* spiritual masters

“[...] sometimes, if a spiritual master is not properly authorized, and only on his own initiative becomes a spiritual master, he may be carried away by an accumulation of wealth and large numbers of disciples. His is not a very high grade of devotional service.”

[Nectar of Devotion Ch. 14: Devotional Qualifications]

Article originally published on harekrishna.org

RESTORING THE ORIGINAL ISKCON (PART ONE)

By Narasimha das

Although the idea that we can restore ISKCON to its former glory may seem presumptuous and nearly impossible--like killing a rhino with a blow dart--it is our duty to try.

What to do first? We have already done the first step. The Hare Krishna Society has produced a booklet summarizing the essential conclusions regarding the mission and teachings of the Krishna consciousness movement, and dozens of senior devotees contributed to and agreed on all the points in SPS and the importance of these points. This should remain our fundamental position paper to enlist the help and participation of devotees who agree with all conclusions.

Next, we have cooperated to help Nityananda produce a full expose of Iskcon leaders and their participation in the cover-up of the murderous plot to poison Srila Prabhupada and pervert his mission. This project,

complete with accompanying videos, is very dramatic and will be even more useful if applied in a positive way rather than just as a means of tearing down iskcon leadership. One positive effect would be if these revelations encourage devotees to fully abandon maya-iskcon and cooperate with the Hare Krishna Society by following the principles pointed out in SPS.

Most devotees are struggling to maintain their spiritual life all alone-- or in the orbit of iskcon. Many are not supportive on iskcon leadership but try to remain in good-standing with them—just to keep in association with devotees. They see no alternative for association anywhere else. Some adventurous souls like Rathayatra have moved to India to get needed sadhu-sanga via Bangalore iskcon, but the iskcon Bangalore policy is to ban all “foreigner” devotees and appeal to the nationalistic, bodily sentiments of the general public in South India --for the sake of money collection, temple construction, and social prestige.

In my opinion, it may be futile to go on chasing iskcon leaders. They will never change due to their severe offenses. At best, we can rescue a few good devotees from their chaos, but even this Srila Prabhupada never tried to do with regard to the Gaudiya Math. In fact, when Indian GM devotees came to join ISKCON, they were especially tested to see if they were really sincere. Srila Prabhupada preferred disciples who had never been in any kind of poisonous association. Indians in general were looked at carefully due to the rampant association that most Indians have had with mayavadis, impersonalists, sahajiyas and all manner of pseudo-spiritualists.

I have heard from reliable sources that some senior devotees have been leaving the Bang. camp. Some have even gone to iskcon. Also, we may expect that the widespread poison videos and solid evidence may cause many iskcon devotees in Europe and around the world to leave the maya-iskcon camp.

It is amazing how Srila Prabhupada created institutions and authorities from neophyte devotees who had only brief training and experience in Krishna consciousness. He could do this instantly due to his own empowerment and authority. Where is that authority now? Who will be convinced that HKS, or any other group, has the full blessings and authority of Srila Prabhupada? This is the real hurdle we must overcome to create another spiritual institution identical or similar to the original mission. Seeing these challenges, many devotees have assumed that the only way to restore iskcon would be to change the minds of its present leaders and followers. In my opinion, however, this is not the way to go. Nor was such compromise with offenders an example shown by Srila Prabhupada.

Srila Prabhupada's Essential Mission Programs:

Publications: Srila Prabhupada's first efforts were involved with publishing BTG. He did this first, beginning in 1945. (Thereafter, he tried to create a "league of devotees" and a preaching center. He did the same thing upon arriving in America.)

Temples: Srila Prabhupada's next efforts aimed at creating regular temple programs and daily sadhana, with emphasis on classes and daily street sankirtana.

Books: Srila Prabhupada wanted to fully publish his Bhagavatam, the Gita and other main books. Books were both the means of teaching and the means of income.

Leaders: Srila Prabhupada tried to create some competent leaders to represent the mission. He conferred upon new devotees high-sounding titles like "Temple President," "Governing Body Commissioner," "Swami" and finally ritvik or "representative of the acharya."

Institutions: Srila Prabhupada incorporated ISKCON, BBT and a few other trusts.

Tirthas: He wanted at least one tirtha in the West for pilgrimage and national festivals. Also, he wanted all temples to cooperate in building facilities in Mayapur for yearly pilgrimage and GBC meetings. Representatives from all temples were encouraged to attend.

VAD: Seeing the slowness of his disciples to fully surrender to the preaching mission, Srila Prabhupada wanted his mission of offer sanga in a peaceful setting for sake of teaching us how to live on the land and worship Krishna. This program was inclusive of the goal of providing places of pilgrimage for devotees in the West and aimed at establishing the fundamentals of varnashrama-dharma. Srila Prabhupada said that this program with the second half of his mission.

Most of these programs are going on already to some extent, or are relatively easy to begin. The real difficult task, however, is creating or enlisting devotee leaders who agree to cooperate under a common name and work to earn the trust of rank and file devotees and other mission leaders. Apparently no acharya has been able to do this successfully in this age before Srila Bhaktisiddhanta and Srila Prabhupada-- and even Their success in this regard was apparently short-lived. Nonetheless, because they wanted a worldwide institution of Krishna Consciousness, it must go on somehow or other, sooner or later. Lord Chaitanya Mahaprabhu wanted Krishna consciousness to go on expanding all over the world.

CONVERSATION WITH A SWISS SANSKRIT PROFESSOR

Room Conversation with Prof. Regamay, Professor of Sanskrit at the University of Lausanne -- June 4, 1974, Geneva

Prabhupāda: ...our books.

Prof. Regamay: Yes. Yes, I have seen. I have read them, but the *Bhagavad-gītā* I have not yet received.

Prabhupāda: Not yet seen *Bhagavad-gītā*?

Guru-gaurāṅga: He has seen, but he will get today.

Prof. Regamay: And perhaps some questions I could put to you?

Prabhupāda: Yes.

Prof. Regamay: But first I would like to express my thanks that you gave me this honor to receive me. So I have different questions, because I'm in such a difficult situation that I have many Indian doctrines, and there was some difficulty because I know them only through the books, without the *guru*. And, for instance, one of the first questions I have to put: *Viṣṇu Purāṇa*, it's very similar and very coincidental to the *Śrīmad-Bhāgavatam*.

Prabhupāda: Yes. Yes, *Viṣṇu Purāṇa*.

Prof. Regamay: Is that... Practically, can it be considered that it's the same kind of...

Prabhupāda: Yes, *Viṣṇu Purāṇa* is Vaiṣṇava literature. There are eighteen *Purāṇas*. Out of eighteen, six are *sāttvika*, and six are *rājasika*, and six are *tāmasika*. The *sāttvika Purāṇas*, they are Vaiṣṇava literature: *Viṣṇu Purāṇa*, *Brahmāṇḍa Purāṇa*, *Bhāgavata Purāṇa*, *Padma Purāṇa*.

Prof. Regamay: The same... Because I understood through... It is that the problem, that Kṛṣṇa is the original person of divine, but in..., by Rāmānuja or *Viṣṇu Purāṇa* it reverse Viṣṇu is the highest.

Prabhupāda: Kṛṣṇa is Viṣṇu.

Prof. Regamay: And Kṛṣṇa is the *avatāra* of Viṣṇu.

Prabhupāda: No. Kṛṣṇa is *avatārī*. You have read *Bhagavad-gītā*?

Prof. Regamay: Yes, of course.

Prabhupāda: Kṛṣṇa says, *aham sarvasya prabhavaḥ*. [aside:] Find out this verse.

Puṣṭa Kṛṣṇa: Tenth Chapter.

Prabhupāda:

*aham sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante mām
budhā bhāva-samanvitāḥ
[Bg. 10.8]*

So *sarvasya*. There are originally three deities: Brahmā, Viṣṇu, Maheśvara. So Kṛṣṇa says, *aham sarvasya prabhavaḥ*: I am the origin of all the deities." Read it.

Guru-gaurāṅga:

*aham sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante mām
budhā bhāva-samanvitāḥ
[Bg. 10.8]*

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts."

Prof. Regamay: Yes, that I know what it is in the *Bhagavad-gītā* but, for instance, in the words of Rāmānuja, it is not Kṛṣṇa, but it is Viṣṇu which is the

highest form. So this one questions what I had to put that... And also... May I sit down on...? I would be much more...

Prabhupāda: Oh, yes. Give him another pad.

Prof. Regamay: Among the *avatāras* which are described in the second and third book of *Śrīmad-Bhāgavatam*, there are two questions that I have to put. There is Kṛṣṇa Himself, who appears as His own *avatāra*, and the Kṛṣṇa, the Yādava Kṛṣṇa.

Prabhupāda: Kṛṣṇa, when He appears within this material world... That is also in the *Bhāgavatam*, that He appears as Viṣṇu incarnation. But actually, Kṛṣṇa is the... And in the *Brahma-saṁhitā* it is stated, *yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ, viṣṇur mahān sa iha yasya kalā-viśeṣaḥ* [Bs. 5.48]. You understand?

Prof. Regamay: Yes, I understand.

Prabhupāda: *Viṣṇur mahān*, Mahā-Viṣṇu, *yasya iha kalā-viśeṣo govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*. So the Mahā-Viṣṇu, the origin of the material creation... There is Mahā-Viṣṇu in the Causal Ocean. From Him the Garbhodakaśāyī-Viṣṇu enters into each and every universe. *Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ* [Bs. 5.48]. So *jagad-aṇḍa-nātha* is Brahmā. So he is produced on the Garbhodakaśāyī Viṣṇu. And this Garbhodakaśāyī-Viṣṇu is expansion of Mahā-Viṣṇu. And Mahā-Viṣṇu is *kalā viśeṣaḥ*, partial expansion of Kṛṣṇa. *Yasya hi. Yasya hi...* *Yasya...* What is that? You have *Brahma-saṁhitā*?

Devotee: You have a copy downstairs.

Yogēśvara: *Yasya prabhā prabhavataḥ* [Bs. 5.40]?

Prabhupāda: No, that is another. *Yasya niśvasita-kālam avalambya*. Mahā-Viṣṇu is breathing. So taking advantage of that breathing, innumerable universes are generating. And each universe, there is a superintending deity who is called Brahmā. *Yasya hi niśvasita-kālam. Kālam atha avalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ*. Many hundreds and millions of Brahmās there are. They live, only taking advantage of the breathing period of Mahā-Viṣṇu. [break] Mahā-Viṣṇu is sub-plenary portion. First Kṛṣṇa, then Balarāma, then



Srila Prabhupada arriving in Geneva, Switzerland on May 30, 1974

Saṅkarṣaṇa, Pradyumna, Aniruddha, Vāsudeva. Vāsudeva, Saṅkarṣaṇa. Then, from Saṅkarṣaṇa, Nārāyaṇa. Then, from Nārāyaṇa, again *catur-vyūha*, second Saṅkarṣaṇa, Vāsudeva, Aniruddha. And from the second Saṅkarṣaṇa is Mahā-Viṣṇu. And from Mahā-Viṣṇu, Kāraṇodakaśāyī-Viṣṇu. And from Kāraṇodakaśāyī-Viṣṇu, Kṣīrodakaśāyī-Viṣṇu. The Kṣīrodakaśāyī-Viṣṇu is in each universe. He is the Supersoul. And when any incarnation comes within this world, He comes through Kṣīrodakaśāyī-Viṣṇu. In that way, Kṛṣṇa comes through Kṣīrodakaśāyī-Viṣṇu. But this Kṣīrodakaśāyī-Viṣṇu is the expansion of the expansion of Kṛṣṇa.

Prof. Regamay: Yes, I see, but...

Prabhupāda: It is like that.

Prof. Regamay: Yādava Kṛṣṇa spoke with Arjuna...

Prabhupāda: Huh?

Prof. Regamay: It was the personal God Himself or it was an incarnation, this Kṛṣṇa which is in *Bhagavad-gītā*?

Prabhupāda: *Advaitam acyutam anādim ananta-rūpam* [Bs. 5.33]. Kṛṣṇa is one. *Advaitam acyutam*. Infallible. *Anādi*: He has no cause. *Ananta-rūpam*.

Ananta-rūpam. Advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣam [Bs. 5.33]. He is the origin. *Advaitam-acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣam nava-yauvanaṁ ca* [Bs. 5.33]. Still, He's just a fresh, young boy. *Govindam ādi-puruṣam tam ahaṁ bhajāmi*. So Govinda is the *ādi-puruṣam*. *Aham ādir hi devānām*. [aside:] Find out this verse, *aham ādir hi devānām*. Rāmānujācārya has also admitted Kṛṣṇa the Supreme. Śaṅkarācārya has admitted in his note on *Bhagavad-gītā*, *sa bhagavān svayaṁ kṛṣṇaḥ*. What is that?

Nitāi:

*na me viduḥ sura-gaṇāḥ
prabhavaṁ na maharṣayaḥ
aham ādir hi devānām
maharṣīṇāṁ ca sarvaśaḥ*
[Bg. 10.2]

“Neither the hosts of demigods nor the great sages know My origin, for in every respect I am the source of the demigods and the sages.”

Prof. Regamay: Yes. Thank you. Now, I'm still concerned with two of the incarnation which have... Because for me this is the doctrine of personalism and personal highest form of God. Now, among two of the incarnations, there is Kapila and Buddha. And Kapila is practically, finally, the classical Sāṅkhya-ist atheist. How could it be?

Prabhupāda: Yes. This is imitation Kapila, and there is... Original Kapila is Devahūti..., son of Devahūti, Kapila.

Prof. Regamay: It's what we can't find in *Bhagavad-gītā* with...

Prabhupāda: *Śrīmad-Bhāgavatam*. So Kapila, this Kapila is atheist Kapila. He's a different Kapila. Original Kapila is the son of Devahūti, son of Kardama Muni and Devahūti. That is described in the Third Canto of *Śrīmad-Bhāgavatam*. He is incarnation of Kṛṣṇa, God. Kapila. And actually, he enunciated Sāṅkhya philosophy. And this Sāṅkhya philosophy which is known in Europe amongst the European scholars, that is the atheist Kapila. It is not original Kapila.

Prof. Regamay: Not a true Kapila.

Prabhupāda: No.

Prof. Regamay: And Buddha?

Prabhupāda: Buddha is *śaktyāveśa-avatāra*. We accept Lord Jesus Christ also, *śaktyāveśa-avatāra*; Muhammad, *śaktyāveśa-avatāra*. *Śaktyāveśa-avatāra* means a living entity especially empowered, and he preaches the philosophy on behalf. That is called *śaktyāveśa-avatāra*. There are different types of *avatāras*—*guṇāvatāra*, *manvantarāvatāra*, *yugāvatāra*, *līlāvatāra*, *śaktyāveśāvatāra*, like that. They are described in the *Caitanya-caritāmṛta*, about *avatāras*. [aside:] You find out *Teachings of Lord Caitanya*, *avatāras*, innumerable *avatāras*. Come here. Find out this chapter. *Avatāra saṅkhyeyaḥ*. It is compared, just like in the river, the waves are flowing, you cannot count. Or in the... What is that? *Avatāra*. Read, read that chapter.

Nitāi: “Lord Caitanya continued: The expansions of Lord Kṛṣṇa who come to the material creation are called *avatāras*, or incarnations. *Avatāra* means one who descends from the higher spiritual sky. In the spiritual sky there are innumerable Vaikuṇṭha planets, and from such a planet, the expansion of the Supreme Personality of Godhead comes to this universe, and therefore He is called *avatāra*. *Avatāra* means to descend.

“The first descent of the Supreme Personality of Godhead from the expansion Saṅkarṣaṇa is the *puruṣa* incarnation. This is confirmed in the *Śrīmad-Bhāgavatam*, both in the First Canto, Third Chapter, as well as in the Sixth Chapter. It is said there that the Supreme Personality of Godhead descends as the first *puruṣa* incarnation for the material creation, and He immediately manifests sixteen elementary energies. He is known as Mahā-Viṣṇu lying in the Causal Ocean, and He is the original incarnation in the material world. He is the Lord of time, nature, cause and effect, mind, ego and the five elements, the three modes of nature, the senses and the universal form. He is independent and the master of all objects, moveable and immovable, in the material world.

“The influence of material nature cannot reach beyond the Virajā, or the Causal Ocean, and this is confirmed in

the *Śrīmad-Bhāgavatam*, Second Canto, Ninth Chapter. On the Vaikuṇṭha planets there is no influence of the modes of material nature. There is no mixture of modes of goodness, passion and ignorance, neither is there any influence of material time. On those planets, the liberated associates of Kṛṣṇa live eternally, and they are worshiped both by the demigods and the demons.

“The material nature acts in two capacities, as *māyā* and *pradhāna*. *Māyā* is the direct cause, and *pradhāna* means the elements of the material manifestation. The first *puruṣa-avatāra*, Mahā-Viṣṇu, glances over the material nature, and thereby the material nature becomes agitated, and the *puruṣa-avatāra* thus impregnates matter with the living entities. By His glancing, consciousness is created, and consciousness is known as *maḥat-tattva*. The predominating deity of *maḥat-tattva* is Vāsudeva. Consciousness is then divided into three departmental activities under the three *guṇas*, or modes of nature. Consciousness in the mode of goodness is described in the *Śrīmad-Bhāgavatam*, Eleventh Canto, and the predominating Deity is Aniruddha. Consciousness in the mode of material passion produces intelligence, and the predominating Deity is called Pradyumna. He is the master of the senses. Consciousness in the mode of ignorance is the cause of the production of the ether, the sky, and the cause of production of the hearing instrument, the ear. The cosmic manifestation is a combination of all these, and thereby the innumerable universes are created. Nobody can count how many universes there are.

“These innumerable universes are being produced from the pores on the body of Mahā-Viṣṇu. It is also said that as innumerable atoms are coming and going through the holes in a window, so from the pores of the body of Mahā-Viṣṇu, innumerable universes emanate. From His breathing also, innumerable universes are being produced and annihilated. All His energies are spiritual. They have nothing to do with the material energy. In the *Brahma-saṁhitā* this fact is also stated. In the Fifth Chapter, fifty-fourth verse, it is said that the predominating deity of each universe, Brahmā, lives only during one breath of Mahā-Viṣṇu. Mahā-Viṣṇu again is the original Supersoul of all the universes. He is also the master of the universes. That is the description of the first incarnation known as Mahā-Viṣṇu.

“The second Viṣṇu incarnation enters into each and every universe, and in each and every universe He spreads water from His body, and on that water He lies down. From His navel the stem of a lotus flower grows, and on that lotus flower the first creature, Brahmā, is born. Within the stem of that lotus flower, there are fourteen divisions of planetary systems which are created by Brahmā. In each universe, the Lord as Viṣṇu maintains the universe, tending to its needs, and although He is within the universe, the influence of the material energy cannot touch Him. The same Viṣṇu, when it is required, takes the form of Lord Śiva and annihilates the cosmic... [break] ...Viṣṇu is the master of the universe, and in each universe there is a manifestation of the Garbhodakaśāyī-Viṣṇu. Although He is within the material nature, still, He is not touched by it.

“The third incarnation of Viṣṇu is also an incarnation of the mode of goodness. As the Kṣīrodakaśāyī-Viṣṇu, He is also the Supersoul of all living entities, and He resides in the Ocean of Milk within the universe. Thus Lord Caitanya described the *puruṣāvatāras*.

“Then He described the *līlāvatāras*. He said that there is no count, no limit or count, for the *līlā*, or pastime, *avatāras*, but some of them may be described by the Lord, for example, Matsya, Kūrma, Raghunātha, Nṛsiṁha, Vāmana and Varāha. A description of the qualitative incarnations of Viṣṇu, or *guṇāvatāras*, is as follows: Brahmā is one of the living entities, but he is very powerful on account of his devotional service. Such a primal living entity, by the influence of the mode of material passion, is situated as Brahmā. He is made powerful by the Garbhodakaśāyī-Viṣṇu directly, and therefore Brahmā has the power to create innumerable living entities. A description of Brahmā is given in the *Brahma-saṁhitā*, Fifth Chapter, fiftieth verse. Brahmā is likened to the valuable stones influenced by the rays of the sun, and the sun is likened to the Supreme... [break] ...lamp. Although both lamps are of equal candlepower, still, one is accepted as the original and the other is said to be kindled by the original lamp.”

Prabhupāda: This is very good example. There are many candles. Just like you ignite one candle, then from this candle another candle, another candle. There many thousands of candles. So each candle is of the same

power, lighting power. But still, the first one is called original. So far the candlepower is concerned, they are of equal flame, but still, the first candle, the second candle, the third candle, like that.

Prof. Regamay: Yes, I understand.

Prabhupāda: *Dīpārcir eva hi daśāntaram abhyupetya dīpāyate vivṛta-hetuḥ* [Bs. 5.46]. They are not derived from any other power. They are all *viṣṇu-tattva*. *Dīpārcir eva hi daśāntaram abhyupetya dīpāyate, yas tādṛg eva ca viṣṇu-tayā vibhāti* [Bs. 5.46]. This is the expansion of Viṣṇu, *viṣṇu-tayā*. *Govindam ādi-puruṣam*. He is always referring, Govinda, Kṛṣṇa. *Govindam ādi-puruṣam tam ahaṁ bhajāmi*.

Prof. Regamay: Yet I still think of this problem why Lord Kṛṣṇa had to have an incarnation like Buddha, who was teaching practically atheist doctrine and no...

Prabhupāda: That is described. I have described in the *Śrīmad-Bhāgavatam*. [aside:] Find out, *Śrīmad-Bhāgavatam*, First Canto, First Part.

Prof. Regamay: I read it in your commentary to *Śrīmad-Bhāgavatam* that he was..., he didn't need to preach the worship of God because he was himself God.

Prabhupāda: Yes.

Prof. Regamay: But he doesn't say it in the text.

Prabhupāda: That is described in the *Śrīmad-Bhāgavatam*, *sammohāya sura-dviṣām* [SB 1.3.24]. *Sammohāya*, just to bewilder the atheist class of men. The atheist class of men were advocating, "There is no God." So he appeared before them... And they were killing animals like anything. So Buddhadeva inaugurated the nonviolence. So therefore he is God himself, and he is teaching, "There is no God." This is rather cheating.

Prof. Regamay: Yes. Not teaching, but cheating.

Prabhupāda: Yes. [laughing] So sometimes... Just like a child does not want to go to school. So the teacher says, "No, no, you don't require to go to school. There is no need. But what do you see in your front?" "That's a cow." "Now, what is this?" "A leg." "Then what is next?" "Second leg."

"What is this?" "Third leg." So he is teaching mathematics, but practically he says, "You don't require to go to school. You just count the legs of the cow, that's all." It is like that. [laughs]

Prof. Regamay: Now there are some schools of Buddhists who are worshipping Buddha like a God.

Prabhupāda: Yes, he is God. He is God. They don't accept Buddha as incarnation of God. But from *Vedas* we understand that he is incarnation of God.

Prof. Regamay: But he brought to the world the *ahimsā*, but I think *ahimsā* appears already in the *Bhagavad-gītā*. But there was *ahimsā* also by the Jains.

Prabhupāda: *Ahimsā*, because at that time people were killing animals in the name of *yajña*. Just like in the Christian world the order is not to kill, but still, they are killing. So this misuse of scriptural injunction is always going on. A class of men there are, who abuse the scriptural injunctions and go on with their own motive. So there was a period when people, under the protection of *Vedas*... Because *Vedas*, animal sacrifice is recommended for certain purpose, to test the proper chanting of Vedic *mantras*. The animal was not killed. The animal was put into the fire. Then again it would come out with new life. That is the proper chanting of the Vedic *mantras*. So for that purpose, animal sacrifice... Just like in biological laboratories, they experiment on the body of animals—frogs, guinea pigs. Similarly, a similar experiment was made, how the Vedic *mantra* is being properly chanted. The test was that animal should be put into the fire, and if the Vedic *mantras* were properly being chanted, then that animal would come with a new body. So an old cow or bull was put, and he would come with fresh body. That was the purpose. Now later on, they began to eat meat by so-called animal sacrifice. In that period Lord Buddha appeared. About him it is, description is there, *sadaya-hṛdaya darśita-paśu-ghātam*. The Lord became compassionate on the animals, as they were being killed unnecessarily.

So Buddha, Lord Buddha, his only mission was to stop the sinful activities of animal... *Ahimsā paramo dharmaḥ*. He was teaching that. But these rascals, they would show the evidence... Just like Christians says that

“Lord Jesus Christ ate fish,” or something like that. Because Lord Jesus Christ ate fish, therefore they should maintain slaughterhouse. This is their reasoning. The other day somebody questioned me that... I said that killing of animals is sinful activity. So somebody questioned that “Lord Jesus Christ ate fish,” somewhere? So I said that he is powerful, he can eat the whole world. But you cannot imitate. You have to follow his instructions, what he says. He said, ‘Thou shall not kill.’ So you should follow his instruction, not the action.” He is powerful. He can act some way or other, according to circumstances. That is his business. Actually, that is the Vedic statement, that just like the sun, the sun can absorb the urine. People pass urine on the street, and the sunshine absorbs the urine, evaporates, but sun is still pure. Rather, the place where the urine was passed, it becomes disinfected. Similarly, those who are powerful, *īśvara*, godly, you cannot imitate their actions. They are apparently doing something wrong; still, they are pure. The same example: The sun is absorbing or evaporating the urine, but sun is still pure. But if I imitate and lick up the urine, that is not very good business. Similarly, we cannot imitate the powerful; we have to simply follow the instruction of the powerful. That is... But people, on slight imitation... Is that very good reason? Suppose Christ sometimes ate fish, but that is sufficient reason to maintain big, big slaughterhouse? Because Christ said... And he preached in the desert. Suppose there was no food and he had to eat some fish. So that is his business. He could do it. He is powerful. But does it mean on that strength throughout the whole world the Christian will maintain big, big, up-to-date machinery for slaughterhouse?

So it is sinful. So Buddha wanted to stop this nonsense, who were eating and killing animals on the strength of *Vedas*. They did not know what is the meaning, but they would say, “In the *Vedas* it is stated, *paśavo vadhyah sṛṣṭaḥ*: ‘The animals are created for being killed.’ ” And what purpose it is killed? They, without knowing... Actually, they wanted to satisfy their tongue by eating the flesh, but they would give Vedic evidence. So to stop this nonsense business Buddha said that “I don’t care for your *Vedas*.” *Nindasi yajña-vidher ahaha śruti-jātam*. *Śruti-jātam* means Vedic injunction.

Prof. Regamay: Yes.

Prabhupāda: So he condemned, “No, no. I don’t care for your *Vedas*.” So he defied Vedic injunction. Because otherwise, he could not establish his theory of nonviolence. The violence, in a certain way, is recommended in the *Vedas*. So if he says, “No violence,” then it is against *Vedas*. Therefore he had to declare, “No, no, I don’t follow the Vedic injunction.” And because he did not—he publicly declared that “I don’t follow Vedic injunction”—therefore he is taken as atheist. Atheist means who does not take the authority of the *Vedas*. *Nindasi yajña-vidher ahaha śruti-jātam*. But he did it. He is all-powerful. He can do it. Why? *Sadaya-hṛdaya darśita-paśu-ghātam keśava dhṛta-buddha-śarīra jaya jagadīśa hare*. We worship him like that. *Keśava dhṛta-buddha-śarīra jaya jagadīśa*. We... From philosophical point of view, he is taken as atheist. But we Vaiṣṇava, we know that he is God. He is God, incarnation of God.

Prof. Regamay: I have been struck in Ceylon on seeing in Buddhist temples, Viṣṇu.

Prabhupāda: Viṣṇu, yes. There are in Penang. Penang also I have seen. They admit that Buddha is the incarnation of Viṣṇu. That is admitted in the *śāstra*. That means these Ceylonese or Penangese, originally they knew that Buddha is incarnation of Viṣṇu. In Ceylon you have seen?

Prof. Regamay: I have seen.

Prabhupāda: Similarly, I have seen in Penang also, Viṣṇu, *viṣṇu-mūrti*.

Prof. Regamay: And..., but he said also, the doctrine of Buddha, that man has not person, doesn’t exist as person. He’s only some moving elements, physical and psychical and nothing else.

Prabhupāda: Person? He is person. He is person. Lord Buddha is person.

Prof. Regamay: Yes, person. But Brahman is not person. Brahman.

Prabhupāda: Huh?

Yogeśvara: He says that Buddha’s philosophy did not admit a spiritual personal identity to the living being,



Srila Prabhupada meeting the Governor of Geneva on May 30, 1974

that Buddhist philosophy was that we are simply this combination of chemicals.

Prabhupāda: Yes. That is all right.

Prof. Regamay: Chemical, psychical, but no continuous, no *ātman*.

Prabhupāda: That is *śūnyavādī*. We say also.

Prof. Regamay: So they are... I think it's... I must say that when comparing different religions, I see that, for instance, what I find here...

Prabhupāda: There is no different religion. As soon as one tries to understand different religion, it is to be concluded that he does not know what is religion. That religion cannot be different. Religion is one. God is one. And the order given by God, that is religion. But "different" means according to time and circumstances... Just like Lord Buddha, he is giving the same religion. He is God, incarnation of God. He is asking, "Just obey me." The same philosophy is being taught by Kṛṣṇa, "Surrender unto Me." That is religion. Buddha also says "Surrender unto me. Obey me." But that is religion. Yes. So the religion is... One who knows God and surrenders to Him, that is religion, and anything..., that is all cheating. Anything else, that is all cheating. That is not religion. This is religion. God is one, and surrender to God, that is religion. That [break]. You take any religion, it doesn't matter. If one has learned what is God and how to surrender to Him, that is religion.

Prof. Regamay: But I noted that, for instance, our Christian approach to God...

Prabhupāda: In Christianity they also recommend surrender to God.

Prof. Regamay: It's nearer to your approach than, for instance, I don't know, as the *kevalādvaita* I mean, where *nirguṇa-brahman* is the higher form of, than...

Prabhupāda: *Nirguṇa-brahman*... Just like... Here we have got this example. This is, what is called, New Zealand lake, and a few step after...

Guru-gaurāṅga: Geneva lake.

Prabhupāda: Geneva lake, and few step after, French lake.

Yogeśvara: Because French is a border of Geneva lake also. Therefore sometimes it's considered French.

Prabhupāda: So the sky is one. Sky is one. So in the sky, in the atmosphere, where God is forgotten, that is called material sky. And the sky where God is not forgotten, that is spiritual sky. Just like the sky is one and the sun is one. But when your eyes are covered by cloud, you say, "The cloudy sky." The sky is not cloudy. The sky is one. It is always clear. But some portion of the sky there is cloud, and you say, "This is cloudy sky." Similarly, materialism means when you forget Kṛṣṇa, that is material. And when you know Kṛṣṇa and act for Kṛṣṇa, that is spiritual.

Prof. Regamay: Now, one question still. Why in *Rg Veda* there is not even the name of Kṛṣṇa?

Prabhupāda: Oh, yes, Viṣṇu, there is. Viṣṇu and Kṛṣṇa, I have already... There is no difference.

Prof. Regamay: Viṣṇu, yes, but not the name of Kṛṣṇa.

Prabhupāda: No, in *Atharva Veda* there is name of Kṛṣṇa.

Prof. Regamay: Viṣṇu, yes, I know that the...

Prabhupāda: So it doesn't require that in every *Veda* there should be, because the *Upaniṣads*, they are impersonal study, negation of the material existence.

That is negation. There is no positivity. So when you come to the positivity, then you can understand Kṛṣṇa.

*goloka-nāmnī nija-dhāmnī tale ca tasya
devī-maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣam tam ahaṁ bhajāmi*
[Bs. 5.43]

So you cannot understand the *goloka-nāmnī nija-dhāmnī tale ca tasya*, the *goloka-nāmnī* planet, where it is. We do not know where is or how many planets are in this material world.

[break] ...seeing very, very distant, ninety-three million miles away. But we have got little heat and light, we are satisfied. You see? But if you have got the capacity to run on..., just like they are trying to go to the moon planet, go to the sun planet... Actually it is a fact, this planet is in your front. Where can you go? Why? Why is it impossible to go? It is material. So you cannot go even the material planets, what to speak of the spiritual planets. So for them, this, this much knowledge, "Sunshine is light." That's all. Nothing more. They cannot understand with their poor brain.

Prof. Regamay: But I am struck that, for instance, for us in the West the idea of personal God is strongly rooted in our consciousness.

Prabhupāda: Yes. Lord Jesus Christ, he was Vaiṣṇava. He directly gave you the idea of personal God. Because personal God is the origin. *Brahmeti paramātmēti bhagavān iti śabdyate* [SB 1.2.11]. The... Just like, the same example: the sun-god, the sun planet and the sunshine, they are one. They are not different. But still, this is impersonal, that is localized, and within the sun globe, there is the sun-god. So sun-god is the origin of this light. Similarly, Kṛṣṇa, the Supreme Personality of Godhead, He is the origin of everything. *Ahaṁ sarvasya prabhavo mattaḥ sarvam* [Bg. 10.8]. That's the fact. But people with poor fund of knowledge, they cannot understand it. Therefore stop. [break] ...light, that's all. So much. Just like Lord Buddha. He did not explain anything about God. He said, "Just obey me and stop this animal killing." Therefore this much sufficient for him, that's all. The lower-class students, "One plus two equal to three. Two plus two..." that much mathematics, not

higher mathematics. Higher mathematics is not possible to understand.

Prof. Regamay: Yes, of course.

Prabhupāda: That's it. But there is higher mathematics. Not one plus two or two plus three. No. There is still higher mathematics. So that is not meant for them. That will be explained, explained in the *Bhagavad...*, *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham* [Bg. 4.11]. Those who are expert, or sufficient, insufficient knowledge, they cannot understand the Supreme Absolute. That is also confirmed, *bahūnām janmanām ante jñānavān māṁ prapadyate* [Bg. 7.19]: "After many, many births, when one is actually in full knowledge, he can understand Kṛṣṇa and surrenders unto Him." *Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ* [Bg. 7.19]. So *Vedas* and scriptures are there, differently, according to different condition. Now, what Jesus Christ was teaching the people, you can understand. The first injunction is, "Thou shall not kill." So what class of men they were, just you can understand. Otherwise, why he is first of all telling, "Thou shall not kill"? The Muhammad also said, "From this day, there is no sex with your mother." So just see what class of men. So according to class of men, there should be teaching. Similarly, Buddha also. Lord Buddha said, "No, no, there is no God. Just try to understand me. You obey me." "Yes, sir." It has to be done like that.

Prof. Regamay: Still, there are two questions I have which remain. One is quite a small question. I have read in your commentary to the chastisement of Droṇa, killing of Droṇa, and where it was that violence for a right cause is better than the so-called nonviolence. Now I wanted to ask, for instance, to find that nonviolence, or like Gandhi, it was wrong...

Prabhupāda: Gandhi was not a man of spiritual [indistinct]... He was a politician, that's all.

Prof. Regamay: Yes, but in his personal...

Prabhupāda: Gandhi, actually he did not know anything.

Prof. Regamay: Yes, he read *Bhagavad-gītā* in English. [laughs]

Prabhupāda: That is also nonsense. “There was no Kṛṣṇa. There was no *Mahābhārata* or Kurukṣetra.” He has written like that.

Prof. Regamay: But he was dead with the words “Rāma.” Pronouncing “Rāma Rāma,” were his final words.

Prabhupāda: Well, I... That is the process of India, to chant the name of Kṛṣṇa. Every Indian has got initial propensity. But actually, Gandhi did not know anything about spiritual science. He was politician, that’s all. That one Bengal governor, he was from Australia, Mr. Casey. So he, I remember, “Gandhi is a politician amongst the saintly person or a saintly person amongst the politician.” This study was made. His moral principle, character, is very good. That is to be taken by the politicians. But so far his spiritual knowledge is concerned, that is nil.

Prof. Regamay: But nonviolence is not well in every case?

Prabhupāda: No, nonviolence... Actually, that is the subject matter of *Bhagavad-gītā*. What do you mean by nonviolence? Because you are not this body. Suppose if I tear away your coat, does it mean that you are killed? So those who are in the bodily concept of life, “I am this body,” for them, this kind of fighting or killing is violence. It is violence; but the thing is, there is sometimes necessity. Just like every state maintains the military force, the police force. What is this? The violence department. Required. That is explained in the *Bhagavad-gītā*, *paritrāṇāya sādḥūnām* [Bg. 4.8]. Suppose you are attacked by some rogue, and if somebody comes and kills him, there is a necessity. It is natural. If you say that time nonviolence, it is foolishness. It is foolishness. *Vināśāya ca duṣkṛtām*. Those who are rogues and, I mean to say, culprit, criminal, they should be killed. They should be stopped by violence. So violence is required sometimes. Violence is not bad, but it is not to be used ordinarily.

Prof. Regamay: But this young boy who was asking what to do with the Fascists the day before yesterday, he wanted precisely violence to fight against the Fascists. You remember, it was...

Prabhupāda: First of all, the thing is that our principle is *vināśāya ca duṣkṛtām*: those who are sinful, rogues, to kill them. Now, we have to judge whether the Fascist is sinful or the person who is attacking the Fascist, he is sinful. If both of them are of the same category, then where to use violence or to use nonviolence? Now... Formerly, there was fight between nation to nation, and now, we have seen in Italy—I was in Rome—now they are fighting amongst themselves.

Prof. Regamay: Awfully.

Prabhupāda: Amongst themselves. Now they will fight in the family. So people are becoming so degraded. They require all to be killed.

Prof. Regamay: Yes. [laughter]

Prabhupāda: The Fascist and the non-Fascist and this and everyone... And that is being prepared, the atomic bomb. You see? They will be all killed, nature’s way. You see? They have become so sinful. I am speaking this freely because you are a gentleman, but the civilization, modern civilization, everyone is addicted to intoxication, everyone is flesh-eating, everyone is illicit sex, everyone is addicted to gambling. So where is pure person? They require all to be killed, Fascist and non-Fascist. Because according to *Bhagavad...*, *paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām* [Bg. 4.8]. All these people, under different names.

Prof. Regamay: Yes, it’s violence for the violence’s sake practically.

Prabhupāda: So people are so degraded, and there is no education, and there are so-called leaders, they are themselves degraded, they are themselves blind. So what is the position of the present society? It is very precarious condition. Therefore, at the end of Kali-yuga, people will be more and more, more and more degraded. There will be no more preaching. Kṛṣṇa will come as Kalki *avatāra*, simply killing, simply killing. That’s all. Finished.

Prof. Regamay: But they have still 4,000 years of Kali-yuga.

Prabhupāda: Not 4,000; 400,000. So yes the time is coming. And now the partial killing is going on. You drop

this... The atom bomb is ready. You have got; I have got. I drop on you, and you drop on me. Both of us, we finished. This is going to be happening. People are so degraded. So unless one takes to Kṛṣṇa consciousness, there is no possibility of being saved. There is example, that grinding mill... You know, grinding mill?

Prof. Regamay: Yes.

Prabhupāda: Yes, and the grains are put within it, and they are all smashed. But one grain who takes shelter of the center, the pivot, it is not smashed. Similarly, the modern civilization is such that everyone will be smashed. And one takes the central point shelter, Kṛṣṇa consciousness, he will not be. *Kaunteya pratijānāhi na me bhaktaḥ praṇaśyati* [Bg. 9.31]. So best thing is to take shelter of Kṛṣṇa and save yourself. "Save" means... This is saving, if you simply understand Kṛṣṇa. *Janma karma...* Kṛṣṇa appears, disappears. Kṛṣṇa works here also, in the battlefield or in other field. Kṛṣṇa has a whole activity. You study *Kṛṣṇa* book, beginning from the birth up to the point of His leaving this world. Full of activities. Not that because He is God, He is sitting one place. No. Full of activities, in all different spheres of life. Art, philosophy, politics, sociology, military arts—everything complete. That is Kṛṣṇa.

Prof. Regamay: Yes, of course.

Prabhupāda: That is Kṛṣṇa. If He would have appeared as Viṣṇu with four-handed, then He had to take only worship. That's all. No other activity. Therefore He appeared with two hands like human being. *Avajānanti mām mūḍhā mānuṣīm tanum āśritam* [Bg. 9.11]. So simply if we understand what are the activities of Kṛṣṇa, then we become eligible to go back to home, back to Godhead. *Tyaktvā dehaṁ punar.* We are teaching that thing. "You try to understand Kṛṣṇa, and all problems of life solved. You go back to home, back to Godhead."

Prof. Regamay: Everything is done by Kṛṣṇa, and we are only the tools for Him.

Prabhupāda: Everything is done by Kṛṣṇa, that's all right. But *ye yathā mām prapadyante* [Bg. 4.11]. As you want Kṛṣṇa to do, He says, "Only just surrender unto

Me." He wants that. But you want so many things. Therefore He gives facility, "All right, do it, at your risk." He doesn't want. He says, "Give up all this nonsense."



Sarva-dharmān parityajya mām ekaṁ śaraṇam [Bg. 18.66]. "Just surrender unto Me." That He wants. But because we will not do that, we want to do something else, but I cannot do without His sanction, therefore He sanctions. That means Kṛṣṇa does everything. But I want to do, and simply I want His sanction. Therefore, out of His causeless mercy, He agrees, "All right, do it." But you'll have to get the result of it.

Prof. Regamay: I thank you very much.

Prabhupāda: Hare Kṛṣṇa.

Prof. Regamay: It was very, extremely useful. Just ends some problems.

[Room Conversation with Prof. Regamay, Professor of Sanskrit at the University of Lausanne -- June 4, 1974, Geneva]

WHY DID BBT MAKE RADICAL CHANGES TO PAGE 1 OF *CAITANYA-CARITAMRTA*?

By Dhira Govinda dasa

Below is an exchange of correspondence, referred to in the *Caitanya-caritamrta*-Page 1 section of *Srila Prabhupada: The Prominent Link*, between Dhira Govinda dasa and a BBT representative. The topic is a change that was made on the first page of the most recent edition of *Sri-Caitanya-caritamrita*. Following the correspondence I make some comments.

Dec. 19, 1999

Dear Dravida Prabhu,
Please accept my humble obeisances. All glories to Srila Prabhupada.

Below is the letter I sent to ... with the BBT question that he has referred to you. Thank for your attention in this matter. Hare Krsna.

Your servant,
Dhira Govinda dasa

December 13, 1999

Dear ...,
Please accept my humble obeisances. All glories to Srila Prabhupada.

I have a BBT-related question.

On my Prabhupada Vedabase, which I obtained from the BBT archives in 1996, a paragraph from the introduction to Chapter One of the *Caitanya-caritamrta* reads:

“The direct disciple of Srila Krsnadasa Kaviraja Gosvami was Srila Narottama dasa Thakura, who accepted Srila Visvanatha Cakravarti as his servitor. Srila Visvanatha Cakravarti Thakura accepted Srila Jagannatha dasa Babaji, who initiated Srila Bhaktivinoda Thakura, who in turn initiated Srila



Gaurakisora dasa Babaji, the spiritual master of Om Visnupada Srila Bhaktisiddhanta Sarasvati Gosvami Maharaja, the divine master of our humble self.”

In the recent edition of *Caitanya-caritamrta* (9-volume edition) the passage reads:

“The direct disciple of Srila Krsnadasa Kaviraja Gosvami was Srila Narottama dasa Thakura, who accepted Srila Visvanatha Cakravarti as his servitor. Srila Visvanatha Cakravarti Thakura accepted Srila Jagannatha dasa Babaji, the spiritual master of Srila Bhaktivinoda Thakura, who in turn accepted Srila Gaurakisora dasa Babaji, the spiritual master of Om Visnupada Srila Bhaktisiddhanta Sarasvati Gosvami Maharaja, the divine master of our humble self.”

On the Vedabase edition, which I assume is the original version dating back to the 1970s, it is stated

that Srila Jagannatha dasa Babaji initiated Srila Bhaktivinoda Thakura, who in turn initiated Srila Gaurakisora dasa Babaji. In the 9-volume edition it is stated "...Srila Jagannatha dasa Babaji, the spiritual master of Srila Bhaktivinoda Thakura, who in turn accepted Srila Gaurakisora dasa Babaji..."

I'm curious about the reason for the change. Did the original editors make a mistake—e.g., not properly hearing Srila Prabhupada's voice on tape? Or is it assumed that Srila Prabhupada made a historical mistake when he stated that Srila Jagannatha dasa Babaji initiated Srila Bhaktivinoda Thakura, and the 9-volume editors corrected this mistake? Or for some other reason?

Thank you for your attention in this matter. Hare Krsna.

Your servant,
Dhira Govinda dasa

[end of letter written by Dhira Govinda dasa]

Haribol Dhira Govinda Prabhu

Please accept my humble obeisances. All glories to Srila Prabhupada!

Thank you for your inquiry concerning the Caitanya-caritamrta changes. I agonized over this one for some time, consulting several senior devotees before making this change. Here was my thinking: First of all, there is no tape of this passage. Rather, it derives from an excerpt of the CC Srila Prabhupada published in March of 1960 in the BTG. Here is how the passage read there (from the latest VedaBase):

Viswanath Chakrabarty accepted Jagannath Das Babajee from whom Srila Bhaktivinoda Thakore was initiated and Srila Gour Kishore Das Babajee the spiritual master of Om Vishnupada Bhaktisiddhanta Saraswati Prabhupad—the Divine spiritual Master of our humble self.

Notice that while Srila Prabhupada does say that Bhaktivinoda Thakura was initiated by Jagannatha das Babaji, he doesn't say that Gaura Kishora das Babaji was initiated by Bhaktivinoda, which was added in the 1975 edition of the CC. Historically, neither is accurate if we accept the usual sense in which Srila Prabhupada used the word "initiated." So just on the grounds of bringing the new edition closer to the original words Srila Prabhupada wrote, no longer having Bhaktivinoda initiating Gaurakisora is justified. But we are still left with Jagannatha das initiating Bhaktivinoda.

Before we proceed, I tracked down the source upon which Srila Prabhupada based this passage in his BTG and CC, and that is the song by Bhaktisiddhanta Sarasvati called "Sri Guru-parampara". You'll find it in the latest edition of the Songs of the Vaisnava Acaryas, and it is included in the supplementary literature on the latest Vedabase. The actual relationship among all the principals is illuminated there.

And from Srila Rupa Goswami, Srila Raghunath Das Goswami comes as the direct disciple and the author of Sri Chaitanya Charitamrita i. e., Sri Krishna Das Kaviraj Goswami stands to be his direct follower.

From Goswami Krishna Das Kaviraj the direct disciple is Srila Narottam Das Thakur who accepted Viswanath Chakrabarty as his servitor. Viswanath Chakrabarty accepted Jagannath Das Babajee from whom Srila Bhaktivinoda Thakore was initiated and Srila Gour Kishore Das Babajee the spiritual master of Om Vishnupada Bhaktisiddhanta Saraswati Prabhupad—the Divine spiritual Master of our humble-self.

The final bit of research that went into my decision was finding support for Srila Prabhupada's strict use of the word "initiated". I found this at Adi 1.13:

Among his many disciples, Sriman Srinivasa Acarya was the most famous and the most dear, but it is doubtful that he was his initiated disciple.

This indicates that in this very book (CC) Srila Prabhupada reserved the phrase "initiated disciple" for a formal initiation, and that he felt that the word "disciple" is perfectly appropriate for someone who receives siksa but not diksa from a superior.

So now we have these considerations:

On the side of not changing the "initiated" phrases we have the strong bias against changing the books unless absolutely necessary and the fact that Srila Prabhupada did indeed say that Jagannatha das Babaji initiated Bhaktivinode.

On the side of changing we have this:

How the parampara is listed and perceived is very significant for all devotees. Many devotees know, and soon all devotees will know, that Jagannatha das Babaji did not initiate Bhaktivinode Thakur in any way that is normally understood from Srila Prabhupada's books, other statements, or practice.

Removing the idea that Bhaktivinode initiated Gaurakisora (a removal supported by the ms) but leaving the other "initiated" will seem to be a gross oversight, since neither initiation is historically accurate.

Leaving one or both "initiated"s will strongly imply that the use of the phrases "direct disciple" and even "accepted [as his disciple]" indicate formal initiation as we know it in ISKCON, which is far from the truth. (Narottama may have "accepted" Visvanatha as his servitor, but it wasn't on the physical plane, since there is a gap between their lifetimes; likewise between Visvanath and Jagannatha das.)

This last was the weightiest argument, in my view, for changing the passage.

So, after weighing these arguments carefully and consulting with several learned Godbrothers (who came out in favor of change, but not unanimously) and agonizing for several days, I decided to remove the "initiated"s.

Hoping this meets you well, I remain

Your servant,
Dravida dasa

[end of letter written by the BBT representative]

Of concern is that the explanation for deleting the word "initiated" seems to be largely based on the understanding of the word "initiated", "as we know it in ISKCON". Perhaps when Srila Prabhupada used the word "initiated", he did so deliberately, and the meaning of the term as it has come to be understood in ISKCON is faulty. That is, instead of making changes in this passage based on what we think Srila Prabhupada may have meant, it may be fruitful to consider that the current conception in the organization of the word "initiated" is not perfectly consistent with Srila Prabhupada's understanding of the concept.

One possible way that this could be true is by referring to one of the definitions that Srila Prabhupada often gave for *diksa*, or initiation. Namely, Srila Prabhupada frequently equated *diksa* with the process of imparting transcendental knowledge, or *divya-jnana*. In the purport of *Madhya-lila*, 15:108, Srila Prabhupada quotes Srila Jiva Goswami as follows. "*Diksa* is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity. A person expert in the study of the revealed scriptures knows this process as *diksa*." Also, in the purport to *Madhya-lila*, 4:112, Srila Prabhupada writes "*Diksa* actually means initiating a disciple with transcendental knowledge by which he becomes freed from all material contamination." In a lecture on July 29, 1968, Srila Prabhupada said "This is called initiation. Or initiation from the very beginning. This is called *diksa*. The Sanskrit term is called *diksa*. *Diksa* means... *Di*, *divya-jnanam*, transcendental knowledge, and *ksa*, *iksa*. *Iksa* means *darsana*, to see, or *ksapayati*, explain. That is called *diksa*." This is similarly confirmed in several

lectures and conversations (e.g., June 17, 1976 initiation lecture; July 11, 1976 lecture; February 22, 1973 lecture; December 29, 1973 lecture; January 27, 1977 conversation).

Perhaps Srila Prabhupada was referring to *diksa*, or initiation, in the sense of “transmitting transcendental knowledge” when he used the word “initiated” to describe the relationship between Srila Jagannatha Dasa Babaji and Srila Bhaktivinode Thakur. The ISKCON Governing Body Commission has asserted that Srila Prabhupada is the “preeminent *siksa* guru” for all ISKCON members and that “ISKCON members shall be trained to place their faith, trust and allegiance first and foremost in the Founder-Acarya who is the preeminent *siksa* guru for every member of ISKCON.” The Vaisnava who is the preeminent instructor, or *siksa* guru, and who, more than any other Vaisnava, is worthy of faith, trust and allegiance, may also be considered to be the primary deliverer of transcendental knowledge. Imparting transcendental knowledge, or *divya-jnana*, is the essence of initiation, and thus the primary deliverer of transcendental knowledge may be considered to be the *diksa* guru, at least in a transcendental sense, though not necessarily in a formal sense.

In expounding these thoughts my hope is that, with a clearer, deeper, and perhaps synthetic understanding of initiation, or *diksa*, our Vaisnava society may be able to bridge some gaps and resolve some divisive conflicts. This paper makes no pretense to resolve issues, though I believe that the points described herein are important for discussion. Srila Prabhupada wrote (CC Adi 1:35 purport) “A devotee must have only one initiating spiritual master because in the scriptures acceptance of more than one is always forbidden.” We know that Vipina Vihari Goswami initiated Srila Bhaktivinode Thakur, but Srila Prabhupada also wrote, in the original version of *Caitanya-Caritamrita*, that Srila Jagannatha dasa Babaji initiated Srila Bhaktivinode Thakur. Perhaps changing Srila Prabhupada’s words is the appropriate solution to resolve this, though perhaps it may also be fruitful to consider other solutions by looking more closely at various definitions of “*diksa*” and “initiation”. Hare Krsna.

The Weightiest Argument

by Dhira Govinda dasa

“Leaving one or both ‘initiated’s will strongly imply that the use of the phrases ‘direct disciple’ and even ‘accepted [as his disciple]’ indicate formal initiation as we know it in ISKCON, which is far from the truth... This last was the weightiest argument, in my view, for changing the passage” [Letter excerpt from Dravida das regarding the change on Sri-Caitanya-caritamrta page 1].

“The revision is small and in itself, we believe, of no great consequence” [Jayadvaita Swami, regarding the revision on *Sri-Caitanya-caritamrta*, page 1].

In May, 2005 I fortuitously encountered Jayadvaita Maharaja at a Sunday feast program in Alachua, and he shared with me about recent, somewhat extended deliberations, and conclusions, of the Bhaktivedanta Book Trust (BBT) directors concerning the revision on the first page of *Sri-Caitanya-caritamrta*. In July, 2005 I received the article that he wrote, on behalf of the BBT, about this matter. This article is now apparently receiving increased attention. Jayadvaita Maharaja wrote “In particular, Dhira Govinda Prabhu questioned it and asked us to reconsider it. We took his request seriously.” The BBT directors did devote extended hours to this topic, and I sincerely appreciate their earnest attention to the matter.

My perspective is that the revision is of profound consequence. Perhaps of even greater moment is the fact that the BBT directors believe that the revision is “in itself,... of no great consequence.”

On June 16, 2000, about half a year after he wrote the letter from which the excerpt at the start of this posting is taken, Dravida das who had written “This last was the weightiest argument...”, wrote to me as follows:

“Aside from the passage itself, I can easily see the following syllogism flowing from your notes on *diksa*: *Diksa* is really the imparting of transcendental knowledge. Srila Prabhupada is the pre-eminent imparter of transcendental knowledge for all generations of ISKCON devotees, now and in the future. So Srila Prabhupada is giving *diksa* to all who take

knowledge from his books, tapes and other media. He who gives *diksa* is the *diksa-guru*. One is enjoined to have only one *diksa-guru* because the acceptance of more than one is strictly forbidden in the *sastra*. Therefore Srila Prabhupada is the only *diksa-guru* for all ISKCON devotees for the next ten thousand years.

"I don't think I want to go down that road."

[end of letter excerpt from BBT representative]

I feel compelled to state that this article is not about whether "Srila Prabhupada is the only *diksa-guru* for all ISKCON devotees for the next ten thousand years." My views about Srila Prabhupada's relationship with the members of his movement are expressed in *Srila Prabhupada: The Prominent Link* and other essays. My original correspondence with BBT representatives concerning the book change on the first page of *Sri-Caitanya-caritamrta* is available in Appendix C of the second printing of *Srila Prabhupada: The Prominent Link*, and a short chapter discussing ramifications of this change is included as Chapter Three in *Srila Prabhupada: The Prominent Link*.

This article is about an apparent knowledge filter that is active in decisions regarding revisions to Srila Prabhupada's books. From what I am able to discern, the psychology underlying the emendation under discussion embraces *a priori* assumptions regarding which roads may be traversed. Rather than impartially presenting Srila Prabhupada's words with an eagerness to discover which roads open, there seems to be an attitude, albeit subconscious, of pre-determining which paths are permissible for visitation, and accordingly adjusting Srila Prabhupada's writings.

While recognizing the attempts of the BBT representatives to transparently represent Srila Prabhupada, it seems that in this instance Srila Prabhupada's clear intentions are obscured for the reader due to a filter composed of presuppositions. These assumptions perhaps have not been closely examined, or at least are not readily apparent to many current and future readers of Srila Prabhupada's books.

In an article dated May 6, 2006, Bala dasa Prabhu similarly addresses the topic. "This is a very troubling development for yet another reason. For this

justification is laying the ground for making ANY further change to Srila Prabhupada's teachings that the GBC deems fit." Notwithstanding the distinction between the GBC and BBT, Bala dasa's essential point seems to be a caution regarding the peril implied by application over time of this "weightiest argument" to revising Srila Prabhupada's books.

Apart from future considerations of damage caused by this gatekeeper mentality, I believe it relevant to contemplate present effects. The revision to the first page of *Sri-Caitanya-caritamrta* (CC) is one of thousands of changes to Srila Prabhupada's books. Perhaps the knowledge filter has been productive in more than this one case. Maybe it has had its effect in two or three, or perhaps dozens, of the changes to Srila Prabhupada's books. We might fruitfully deliberate on the influence this has had on the Vaisnava society.

I suggest that sober reflection on the substance of this one change, to CC page 1, and the paradigm of thought that engendered this change, would tremendously impact the philosophical, political, economic, social and spiritual culture of persons and groups that are influenced by the consciousness and determinations of the BBT and GBC. Acknowledgement of this "great consequence" by the BBT directors, or any one of them, would in itself provide momentum for this impact, and would launch torpedoes at embedded institutional structures.

In his Foreword to *Srila Prabhupada: The Prominent Link* Ambarisa dasa Prabhu quotes Herbert Spencer. "There is principle which is a bar against all information, which is proof against all information, which is proof against all arguments, and which cannot fail to keep a man in everlasting ignorance. That is contempt prior to investigation." Contemporary ISKCON policy and thought as a basis for changing Srila Prabhupada's books carries serious risk of "contempt prior to investigation." Such a strategy seems to be dedicated to institutional preservation more than to authentically representing Srila Prabhupada. I assert that we may trust that authentic representation of Srila Prabhupada is the strongest assurance of protection, integrity and healthy expansion that an organization may enjoy.

THE GLORIES OF LORD NITYĀNANDA PRABHU

Caitanya-caritamṛta Adi-līla 13.61

In Rāḍhadeśa, the part of Bengal where the Ganges is not visible, Nityānanda Prabhu, Gaṅgādāsa Paṇḍita, Murāri Gupta and Mukunda took birth.

Purport Here *rāḍha-deśe* refers to the village of the name Ekacakrā in the district of Birbhum, next to Burdwan. After the Burdwan railway station there is another branch line, which is called the Loop Line of the



eastern railway, and there is a railway station of the name Mallārapura. Eight miles east of this railway station Ekacakrā Village is still situated. Ekacakrā Village extends north and south for an area of about eight miles. Other villages, namely Viracandra-pura and Virabhadra-pura, are situated

within the area of the village of Ekacakrā. In honor of the holy name of Virabhadra Gosvāmī, these places are renowned as Viracandra-pura and Virabhadra-pura.

In the Bengali year 1331 (A.D. 1924) a thunderbolt struck the temple of Ekacakrā-grāma. Therefore the temple is now in a broken state. Before this, there were no such accidents in that quarter. Within the temple there is a Deity of Śrī Kṛṣṇa established by Śrī Nityānanda Prabhu. The name of the Deity is Baṅkima Rāya or Bāṅkā Rāya.

On the right side of Baṅkima Rāya is a Deity of Jāhnavā, and on His left side is Śrīmatī Rādhārāṇī. The priests of the temple describe that Lord Nityānanda Prabhu entered within the body of Baṅkima Rāya and that the Deity of Jāhnavā-mātā was therefore later placed on the right side of Baṅkima Rāya. Afterwards, many other Deities were installed within the temple. On another throne within the temple are Deities of Muralīdhara and Rādhā-Mādhava. On another throne are Deities of Manomohana, Vṛndāvana-candra and Gaura-Nitāi. But Baṅkima Rāya is the Deity originally installed by Nityānanda Prabhu.



On the eastern side of the temple is a *ghāṭa* known as Kadamba-khaṇḍī on the bank of the Yamunā, and it is said that the Deity of Baṅkima Rāya was floating in the

water and Lord Nityānanda Prabhu picked Him up and then installed Him in the temple. Thereafter, in a place known as Bhaḍḍāpura, in the village of Viracandra-pura, about half a mile west, in a place underneath a *nima* tree, Śrīmatī Rādhārāṇī was found. For this reason, the Rādhārāṇī of Baṅkima Rāya was known as Bhaḍḍāpurera Ṭhākuraṇī, the mistress of Bhaḍḍāpura. On another throne, on the right side of Baṅkima Rāya, is a Deity of Yogamāyā.

Now the temple and temple corridor rest on a high plinth, and on a concrete structure in front of the temple is a meeting hall. It is also said that on the northern side of the temple there was a Deity of Lord Śiva named Bhāṇḍīśvara and that the father of Nityānanda Prabhu, Hāḍāi Paṇḍita, used to worship that Deity. At present, however, the Bhāṇḍīśvara Deity is missing, and in his place a Jagannātha Svāmī Deity has been installed. Lord Nityānanda Prabhu did not factually construct any temples. The temple was constructed at the time of Virabhadra Prabhu. In the Bengali year 1298 (A.D. 1891), the temple being in a dilapidated condition, a *brahmacārī* of the name Śivānanda Svāmī repaired it.

In this temple there is an arrangement to offer foodstuffs to the Deity on the basis of seventeen seers of rice and necessary vegetables. The present priestly order of the temple belongs to the family of Gopījana-vallabhānanda, one of the branches of Nityānanda Prabhu. There is a land settlement in the name of the temple, and income from this land finances the expenditures for the temple. There are three parties of priestly *gosvāmīs* who take charge of the temple

management, one after another. A few steps onward from the temple is a place known as Viśrāmatalā, where it is said that Nityānanda Prabhu in His childhood used to enjoy sporting with His boyfriends by enacting the *rāsa-līlā* and various other pastimes of Vṛndāvana.

Near the temple is a place named Āmalītalā, which is so named because of a big tamarind tree there. According to a party named the Neḍādi-sampradāya, Vīrabhadra Prabhu, with the assistance of twelve hundred Neḍās, dug a great lake of the name Śvetagaṅgā. Outside of the temple are tombs of the Gosvāmīs, and there is a small river known as the Mauḍeśvara, which is called the water of Yamunā. Within half a mile from this small river is the birthplace of Śrī Nityānanda Prabhu. It appears that there was a big meeting hall in front of the temple, but later it became dilapidated. It is now covered by banyan trees. Later on, a temple was constructed within which Gaura-Nityānanda Deities are existing. The temple was constructed by the late Prasannakumāra Kārāpharmā. A tablet was installed in his memory in the Bengali year 1323 (A.D. 1916), in the month of Vaiśākha (April-May).



Garbhavāsa – the place where Lord Nityānanda appeared

The place where Nityānanda Prabhu appeared is called Garbhavāsa. There is an allotment of about forty-three *bighās* (fourteen acres) of land to continue the worship in a temple there. The Mahārāja of Dinājapura donated twenty *bighās* (6.5 acres) of land in this connection. It is said that near the place known as Garbhavāsa, Hāḍāi Paṇḍita conducted a primary school. The priests of this place, listed in a genealogical table, were as follows: (1) Śrī Rāghavacandra, (2) Jagadānanda dāsa, (3) Kṛṣṇadāsa, (4) Nityānanda dāsa, (5) Rāmadāsa,

(6) Vrajamohana dāsa, (7) Kānāi dāsa, (8) Gauradāsa, (9) Śivānanda dāsa and (10) Haridāsa. Kṛṣṇadāsa belonged to the Cīḍiyā-kuñja at Vṛndāvana. The date of his disappearance is Kṛṣṇa-janmāṣṭamī. Cīḍiyā-kuñja is a place now managed by the *gosvāmīs* of Śiṅgāra-ghāṭa in Vṛndāvana. They are also known as belonging to the Nityānanda family, most probably on the basis of their relationship with Kṛṣṇadāsa.

Near Garbhavāsa is a place called Bakulatalā, where Śrī Nityānanda Prabhu and His boyfriends used to take part in sporting activities known as *jhāla-jhapeṭā*. There is a *bakula* tree there that is wonderful because all its branches and subbranches look like the hoods of serpents. It has been suggested that by the desire of Śrī Nityānanda Prabhu, Anantadeva manifested Himself in that way. The tree is very old. It is said that formerly it had two trunks, but later on, when the playmates of Nityānanda Prabhu felt inconvenience in jumping from the branches of one trunk to those of the nother, Nityānanda Prabhu, by His mercy, merged the two trunks into one.

Another place nearby is named Hāṇṭugāḍā. It is said that Lord Nityānanda Prabhu brought all the holy places there. Therefore the people in the surrounding villages



go there instead of to the Ganges to take bath. It is named Hāṇṭugāḍā because Śrīla Nityānanda Prabhu used to perform the *dadhi-ciḍā* festival of distributing chipped rice with yogurt *prasāda* there and He took the *prasāda* kneeling down. A sanctified lake in this

place is always full of water throughout the year. A great fair is held there during Goṣṭhāṣṭamī, and there is another big fair on the birthday of Śrī Nityānanda Prabhu. In the *Gaura-gaṇoddeśa-dīpikā* it is described that Halāyudha, Baladeva, Viśvarūpa and Saṅkarṣaṇa appeared as Nityānanda Avadhūta.

[CC Adi lila 13.61]

Caitanya-caritamṛta Adi-līla 17.12

After this function at the house of Śrīvāsa Thākura, Nityānanda Prabhu appeared, and when He met with Lord Caitanya He got the opportunity to see Him in His six-armed form.

Purport The form of Ṣaḍ-bhuja, the six-armed Lord Gaurasundara, is a representation of three incarnations.



The form of Śrī Rāmacandra is symbolized by a bow and arrow, the form of Lord Śrī Kṛṣṇa is symbolized by a stick and flute like those generally held by a cowherd boy, and Lord Caitanya Mahāprabhu is symbolized by a *sannyāsa-daṇḍa* and *kamaṇḍalu*, or waterpot.

Śrīla Nityānanda Prabhu was born in the village of Ekacakra in the district of Birbhum as the son of

Padmāvatī and Hāḍāi Paṇḍita. In His childhood He played like Balarāma. When He was growing up, a *sannyāsī* came to the house of Hāḍāi Paṇḍita, begging to have the *paṇḍita's* son as his *brahmacārī* assistant. Hāḍāi Paṇḍita immediately agreed and delivered his son to him, although the separation was greatly shocking, so much so that Hāḍāi lost his life after the separation. Nityānanda Prabhu traveled on many pilgrimages with the *sannyāsī*. It is said that for many days He lived at Mathurā with him, and at that time He heard about Lord Caitanya Mahāprabhu's pastimes in Navadvīpa. Therefore He came down to Bengal to see the Lord. When Lord Nityānanda came to Navadvīpa, He was a guest at the house of Nandana Ācārya. Understanding that Nityānanda Prabhu had arrived, Lord Caitanya sent His devotees to Him, and thus there was a meeting between Śrī Caitanya Mahāprabhu and Nityānanda Prabhu.

[CC Adi lila 17.12]



Please accept our invitation to attend weekly **FREE ONLINE ZOOM CLASSES** on self improvement, mental health, self realization & bhakti yoga

You will receive weekly Email Invitations and FREE Transcendental Newsletters (like this one)

Weekly Class Schedule

Bhagavad-gita	Saturdays	10 a.m. EST	(7 a.m. PST)
Srimad Bhagavatam	Sunday	10 a.m. EST	(7 a.m. PST)
Caitanya Caritamṛta	Wednesdays	8 p.m. EST	(5 p.m. PST)

Join The Mailing List: <https://tinyurl.com/pda-membership-form>

Every class is also live streamed to our YouTube and Facebook channels
(recordings of past classes also available)

YouTube: [@HareKrishnaSociety](#)

Facebook: [@HareKrishnaSocietyOfficial](#)

GLIMPSES INTO THE LIFE OF ŚRĪ MADHVĀCĀRYA

Compiled by Yasoda nandana dasa on the occasion
of Śrī Madhvācārya Tirobhava Tithi (Disappearance)
Sunday, February 18, 2024

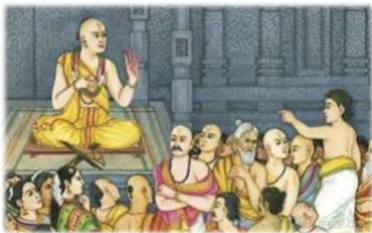
The specific mention of Draviḍa-deśa refers to the five Draviḍa-deśas in South India. All are very strong in rendering the preliminary devotional processes (*śravaṇaṁ kīrtanam* [SB 7.5.23]). Some great *ācāryas*, like Rāmānujācārya and Madhvācārya, also came from Draviḍa-deśa and became great preachers. They were all situated on the platform of *sakhyam ātma-nivedanam*. [SB 4.28.30 Purport]

*madhvācārya-sthāne āilā yānhā 'tattvavādī'
uḍupīte 'kṛṣṇa' dekhi, tāhān haila premonmādī*

madhva-ācārya-sthāne—at the place of Madhvācārya; āilā—arrived; yānhā—where; tattva-vādī—philosophers known as Tattvavādīs; uḍupīte—at the place known as Uḍupī; kṛṣṇa—the Deity of Lord Kṛṣṇa; dekhi—seeing; tāhān—there; haila—became; premonmādī—mad in ecstasy.

Translation Caitanya Mahāprabhu next arrived at Uḍupī, the place of Madhvācārya, where the philosophers known as Tattvavādīs resided. There He saw the Deity of Lord Kṛṣṇa and became mad with ecstasy.

Purport Śrīpāda Madhvācārya took his birth at Uḍupī, which is situated in the South Kanaraḍā district of South India, just west of Sahyādrī. This is the chief city of the South Kanaraḍā province and is near the city of Mangalore, which is situated to the south of Uḍupī. In the city of Uḍupī is a place called Pājakā-kṣetra, where Madhvācārya took his birth in a Śivāllī-brāhmaṇa

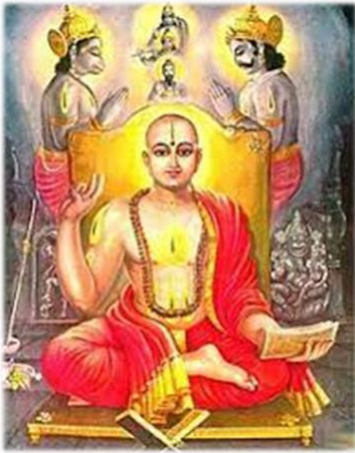


dynasty as the son of Madhyageha Bhaṭṭa, in the year 1040 Śakābda (A.D. 1119). According to some, he was born in the year 1160 Śakābda (A.D. 1239).

In his childhood Madhvācārya was known as Vāsudeva, and there are some wonderful stories surrounding him. It is said that once when his father had piled up many debts, Madhvācārya converted tamarind seeds into actual coins to pay them off. When he was five years old, he was offered the sacred thread. A demon named Maṇimān lived near his abode in the form of a snake, and at the age of five Madhvācārya killed that snake with the toe of his left foot. When his mother was very much disturbed, he would appear before her in one jump. He was a great scholar even in childhood, and although his father did not agree, he accepted *sannyāsa* at the age of twelve. Upon receiving *sannyāsa* from Acyuta Prekṣa, he received the name Pūrṇaprajña Tīrtha. After traveling all over India, he finally discussed scriptures with Vidyāśaṅkara, the exalted leader of Ṣṅgeri-maṭha. Vidyāśaṅkara was actually diminished in the presence of Madhvācārya. Accompanied by Satya Tīrtha, Madhvācārya went to Badarikāśrama. It was there that he met Vyāsadeva and explained his commentary on the *Bhagavad-gītā* before him. Thus he became a great scholar by studying before Vyāsadeva.

By the time he came to the Ānanda-maṭha from Badarikāśrama, Madhvācārya had finished his commentary on the *Bhagavad-gītā*. His companion Satya Tīrtha wrote down the entire commentary. When Madhvācārya returned from Badarikāśrama, he went to Gañjāma, which is on the bank of the river Godāvarī. There he met with two learned scholars named Śobhana Bhaṭṭa and Svāmī Śāstrī. Later these scholars became known in the disciplic succession of Madhvācārya as Padmanābha Tīrtha and Narahari Tīrtha. When he returned to Uḍupī, he would sometimes bathe in the ocean. On such an occasion he composed a prayer in five chapters. Once, while sitting beside the sea engrossed in meditation upon Lord Śrī Kṛṣṇa, he saw that a large boat containing goods for Dvārakā was in danger. He gave some signs by which the boat could approach the shore, and it was saved. The owners of the boat wanted to give him a present, and at the time Madhvācārya agreed to

take some *gopī-candana*. He received a big lump of *gopī-candana*, and as it was being brought to him, it broke apart and revealed a large Deity of Lord Kṛṣṇa. The Deity had a stick in one hand and a lump of food in the other. As soon as Madhvācārya received the Deity of Kṛṣṇa in this way, he composed a prayer. The Deity was so heavy that not even thirty people could lift it. Madhvācārya personally brought this Deity to Uḍupī. Madhvācārya had eight disciples, all of whom took *sannyāsa* from him and became directors of his eight monasteries. Worship of the Lord Kṛṣṇa Deity is still going on at Uḍupī according to the plans Madhvācārya established.



Madhvācārya then for the second time visited Badarikāśrama. While he was passing through Maharashtra, the local king was digging a big lake for the public benefit. As Madhvācārya passed through that area with his disciples, he was also obliged to help in the excavation. After

some time, when Madhvācārya visited the king, he engaged the king in that work and departed with his disciples.

Often in the province of Gāṅga-pradeśa there were fights between Hindus and Muslims. The Hindus were on one bank of the river, and the Muslims on the other. Due to the community tension, no boat was available for crossing the river. The Muslim soldiers were always stopping passengers on the other side, but Madhvācārya did not care for these soldiers. He crossed the river anyway, and when he met the soldiers on the other side, he was brought before the king. The Muslim king was so pleased with him that he wanted to give him a kingdom and some money, but Madhvācārya refused. While walking on the road, he was attacked by some dacoits, but by his bodily strength he killed them all. When his companion Satya Tīrtha was attacked by a tiger, Madhvācārya separated them by virtue of his great strength. When he met Vyāsadeva, he received from him

the *śālagrāma-śilā* known as Aṣṭamūrti. After this, he summarized the *Mahābhārata*.

Madhvācārya's devotion to the Lord and his erudite scholarship became known throughout India. Consequently the owners of the Śṛṅgeri-maṭha, established by Śaṅkarācārya, became a little perturbed. At that time the followers of Śaṅkarācārya were afraid of Madhvācārya's rising power, and they began to tease Madhvācārya's disciples in many ways. There was even an attempt to prove that the disciplic succession of Madhvācārya was not in line with Vedic principles. A person named Puṇḍarīka Purī, a follower of the Māyāvāda philosophy of Śaṅkarācārya, came before Madhvācārya to discuss the *śāstras*. It is said that all of Madhvācārya's books were taken away, but later they were found with the help of King Jayasīmha, ruler of Kumla. In discussion, Puṇḍarīka Purī was defeated by Madhvācārya. A great personality named Trivikramācārya, who was a resident of Viṣṇumaṅgala, became Madhvācārya's disciple, and his son later became Nārāyaṇācārya, the composer of *Śrī Madhva-vijaya*. After the death of Trivikramācārya, the younger brother of Nārāyaṇācārya took *sannyāsa* and later became known as Viṣṇu Tīrtha.

It was reputed that there was no limit to the bodily strength of Pūrṇaprajña, Madhvācārya. There was a person named Kaḍaṅjari who was famed for possessing the strength of thirty men. Madhvācārya placed the big toe of his foot upon the ground and asked the man to separate it from the ground, but the great strong man could not do so even after great effort. Śrīla Madhvācārya passed from this material world at the age of eighty while writing a commentary on the *Aitareya Upaniṣad*. For further information about Madhvācārya, one should read *Madhva-vijaya*, by Nārāyaṇācārya.

The *ācāryas* of the Madhva-sampradāya established Uḍupī as the chief center, and the monastery there was known as Uttaraṛādhī-maṭha. A list of the different centers of the Madhvācārya-sampradāya can be found at Uḍupī, and their *maṭha* commanders are (1) Viṣṇu Tīrtha (Śoda-maṭha), (2) Janārdana Tīrtha (Kṛṣṇapura-maṭha), (3) Vāmana Tīrtha (Kanura-maṭha), (4) Narasīmha Tīrtha (Adamara-maṭha), (5) Upendra Tīrtha (Puttuḡi-maṭha), (6) Rāma Tīrtha (Śirura-maṭha), (7) Hṛṣikeśa Tīrtha (Palimara-maṭha), and (8) Akṣobhya

Tīrtha (Pejāvara-maṭha). The disciplic succession of the Madhvācārya-sampradāya is as follows (the dates are those of birth): (1) Hamsa Paramātmā; (2) Caturmukha Brahmā; (3) Sanakādi; (4) Durvāsā; (5) Jñānanidhi; (6) Garuḍa-vāhana; (7) Kaivalya Tīrtha; (8) Jñāneśa Tīrtha; (9) Para Tīrtha; (10) Satyaprajña Tīrtha; (11) Prājña Tīrtha; (12) Acyuta Prekṣācārya Tīrtha; (13) Śrī Madhvācārya, 1040 Śaka; (14) Padmanābha, 1120; Narahari, 1127; Mādhava, 1136; and Akṣobhya 1159; (15) Jaya Tīrtha, 1167; (16) Vidyādhiraṇya, 1190; (17) Kavindra, 1255; (18) Vāgiśa, 1261; (19) Rāmacandra, 1269; (20) Vidyānidhi, 1298; (21) Śrī Raghunātha, 1366; (22) Rayuvarya (who spoke with Śrī Caitanya Mahāprabhu), 1424; (23) Raghūttama, 1471; (24) Vedavyāsa, 1517; (25) Vidyādhīśa, 1541; (26) Vedanidhi, 1553; (27) Satyavrata, 1557; (28) Satyanidhi, 1560; (29) Satyanātha, 1582; (30) Satyābhinava, 1595; (31) Satyapūrṇa, 1628; (32) Satyavijaya, 1648; (33) Satyapriya, 1659; (34) Satyabodha, 1666; (35) Satyasandha, 1705; (36) Satyavara, 1716; (37) Satyadharma, 1719; (38) Satyasaṅkalpa, 1752; (39) Satyasantuṣṭa, 1763; (40) Satyaparāyaṇa, 1763; (41) Satyakāma, 1785; (42) Satyeṣṭa, 1793; (43) Satyaparākrama, 1794; (44) Satyadhīra, 1801; (45) Satyadhīra Tīrtha, 1808. (For approximate Christian era dates, add seventy-nine years.)

After the sixteenth ācārya (Vidyādhiraṇya Tīrtha), there was another disciplic succession, including Rājendra Tīrtha, 1254; Vijayadhvaṇya; Puruṣottama; Subrahmaṇya; and Vyāsa Rāya, 1470-1520. The nineteenth ācārya, Rāmacandra Tīrtha, had another disciplic succession, including Vibudhendra, 1218; Jitāmitra, 1348; Raghunandana; Surendra; Vijendra; Sudhīndra; and Rāghavendra Tīrtha, 1545.

To date, in the Uḍupī monastery there are another fourteen Madhva-tīrtha *sannyāsīs*. As stated, Uḍupī is situated beside the sea in South Kanaraḍā, about thirty-six miles north of Mangalore.

Most of the information in this purport is available from the *South Kānaraḍā Manual* and the *Bombay Gazette*. [Cc Madhya lila 9.245]

SB 5.5.26 Purport

We should not make any particular distinction between the poor and the rich like the foolish worshipers of *daridra-nārāyaṇa*. Nārāyaṇa is present in the rich as well as the poor. One should not simply think Nārāyaṇa is situated among the poor. He is everywhere. An advanced devotee will offer respects to everyone—even to cats and dogs.

*vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ*

“The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle *brāhmaṇa*, a cow, an elephant, a dog and a dog-eater [outcaste].” (Bg. 5.18) This *sama-darśinaḥ*, equal vision, should not be mistaken to mean that the individual is the same as the Supreme Lord. They are always distinct. Every individual person is different from the Supreme Lord. It is a mistake to equate the individual living entity with the Supreme Lord on the plea of *vivikta-dṛk*, *sama-dṛk*. The Lord is always in an exalted position, even though He agrees to live everywhere. Śrīla Madhvācārya, quoting *Padma Purāṇa*, states: *vivikta-dṛṣṭi jīvānām dhiṣṇyatayā paramaśvarasya bheda-dṛṣṭiḥ*. “One who has clear vision and who is devoid of envy can see that the Supreme Lord is separate from all living entities, although He is situated in every living entity.” Madhvācārya further quotes from *Padma Purāṇa*:

*upapādayet parātmānam
jīvebhyo yaḥ pade pade
bhedenaiḥ na caitasmāt
priyo viṣṇoḥ tu kaścana*

“One who sees the living entity and the Supreme Lord as always distinct is very dear to the Lord.” *Padma Purāṇa* also states, *yo hareś caiva jīvānām bheda-vaktā hareḥ priyaḥ*: “One who preaches that the living entities are separate from the Supreme Lord is very dear to Lord Viṣṇu.”

[SB 5.5.26 Purport]

SB 5.6.13

*tasyānuguṇān ślokān gāyanti—
aho bhuvaḥ sapta-samudravatyā
dvīpeṣu varṣeṣv adhipuṇyam etat
gāyanti yatradya-janā murāreḥ
karmāṇi bhadrāṇy avatāravanti*

tasya—of Him (Lord Rṣabhadeva); anuguṇān—conforming to the instructions for liberation; ślokān—verses; gāyanti—chant; aho—oh; bhuvaḥ—of this earthly planet; sapta-samudra-vatyāḥ—possessing seven seas; dvīpeṣu—among the islands; varṣeṣu—among the lands; adhipuṇyam—more pious than any other island; etat—this (Bhārata-varṣa); gāyanti—sing about; yatradya-janāḥ—the people of this tract of land; murāreḥ—of Murāri, the Supreme Personality of Godhead; karmāṇi—the activities; bhadrāṇi—all-auspicious; avatāravanti—in many incarnations such as Lord Rṣabhadeva.

Translation Learned scholars chant about the transcendental qualities of Lord Rṣabhadeva in this way: “Oh, this earthly planet contains seven seas and many islands and lands, of which Bhārata-varṣa is considered the most pious. People of Bhārata-varṣa are accustomed to glorifying the activities of the Supreme Personality of Godhead in His incarnations as Lord Rṣabhadeva and others. All these activities are very auspicious for the welfare of humanity.

Purport Śrī Caitanya Mahāprabhu said:

*bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra
[Cc. Ādi 9.41]*

As stated in this verse, Bhārata-varṣa is a most pious land. The followers of Vedic literature understand the Supreme Personality of Godhead in His different incarnations, and they are privileged to glorify the Lord by following the directions of Vedic literature. After realizing the glories of human life, such people should take up the mission to spread the importance of human life throughout the whole world. This is the mission of Śrī Caitanya Mahāprabhu. The word *adhipuṇyam* indicates that there are certainly many other pious men throughout the world, but the people of Bhārata-varṣa are even more pious. Therefore they are fit to spread

Kṛṣṇa Consciousness throughout the world for the benefit of all human society. Śrīla Madhvācārya also recognizes the land of Bhārata-varṣa: *viśeṣād bhārata-puṇyam*. Throughout the world, there is no question of *bhagavad-bhakti* or devotional service, but the people of Bhārata-varṣa can easily understand the devotional service of the Lord. Thus every inhabitant of Bhārata-varṣa can perfect his life by discharging *bhagavad-bhakti* and then preaching this cult throughout the world for the benefit of everyone. [SB 5.6.13]

SB 6.5.22 Purport

Lord Brahmā is the *guru* of Nārada Muni, who is the *guru* of Vyāsadeva, and Vyāsadeva is the *guru* of Madhvācārya. Thus the Gauḍīya-Mādhva-sampradāya is in the disciplic succession from Nārada Muni. The members of this disciplic succession—in other words, the members of the Kṛṣṇa consciousness movement—should follow in the footsteps of Nārada Muni by chanting the transcendental vibration Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. They should go everywhere to deliver the fallen souls by vibrating the Hare Kṛṣṇa *mantra* and the instructions of *Bhagavad-gītā*, *Śrīmad-Bhāgavatam* and *Caitanya-caritāmṛta*. That will please the Supreme Personality of Godhead. One can spiritually advance if one actually follows the instructions of Nārada Muni. If one pleases Nārada Muni, then the Supreme Personality of Godhead, Hṛṣīkeśa, is also pleased (*yasya prasādād bhagavat-prasādaḥ*). The immediate spiritual master is the representative of Nārada Muni; there is no difference between the instructions of Nārada Muni and those of the present spiritual master. Both Nārada Muni and the present spiritual master speak the same teachings of Kṛṣṇa, who says in *Bhagavad-gītā* (18.65-66):

*man-manā bhava mad-bhakto
mad-yājī mām namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me*

*sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ*

“Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend. Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.”

[SB 6.5.22 Purport]

CC Adi lila 7.128 Purport

This verse indicates that *omkāra*, or *praṇava*, is a direct representation of the Supreme Personality of Godhead. Therefore if at the time of death one simply remembers *omkāra*, he remembers the Supreme Personality of Godhead and is therefore immediately transferred to the spiritual world. *Omkāra* is the basic principle of all Vedic *mantras*, for it is a representation of Lord Kṛṣṇa, understanding of whom is the ultimate goal of the *Vedas*, as stated in the *Bhagavad-gītā* (*vedaiś ca sarvair aham eva vedyah*). Māyāvādī philosophers cannot understand these simple facts explained in the *Bhagavad-gītā*, and yet they are very proud of being Vedāntīs. Sometimes, therefore, we refer to the Vedāntī philosophers as Vidantīs, those who have no teeth (*vi* means “without,” and *dantī* means “possessing teeth”). **The statements of the Śāṅkara philosophy, which are the teeth of the Māyāvādī philosopher, are always broken by the strong arguments of Vaiṣṇava philosophers such as the great ācāryas, especially Rāmānujācārya. Śrīpāda Rāmānujācārya and Madhvācārya break the teeth of the Māyāvādī philosophers, who can therefore be called Vidantīs, “toothless.”** [Cc Adi lila 7.128 Purport]

Cc Adi lila 6.40 Purport

Śrī Mādhavendra Purī is one of the *ācāryas* in the disciplic succession from Madhvācārya. Mādhavendra Purī had two principal disciples, Īśvara Purī and Śrī Advaita Prabhu. Therefore the Gauḍīya Vaiṣṇava-sampradāya is a disciplic succession from Madhvācārya. This fact has been accepted in the authorized books known as *Gaura-gaṇoddeśa-dīpikā* and *Prameya-ratnāvalī*, as well as by Gopāla Guru Gosvāmī. The *Gaura-gaṇoddeśa-dīpikā* clearly states the disciplic

succession of the Gauḍīya Vaiṣṇavas as follows: “Lord Brahmā is the direct disciple of Viṣṇu, the Lord of the spiritual sky. His disciple is Nārada, Nārada’s disciple is Vyāsa, and Vyāsa’s disciples are Śukadeva Gosvāmī and Madhvācārya. Padmanābha Ācārya is the disciple of Madhvācārya, and Narahari is the disciple of Padmanābha Ācārya. Mādhava is the disciple of Narahari, Akṣobhya is the direct disciple of Mādhava, and Jayatīrtha is the disciple of Akṣobhya. Jayatīrtha’s disciple is Jñānasindhu, and his disciple is Mahānidhi. Vidyānidhi is the disciple of Mahānidhi, and Rājendra is the disciple of Vidyānidhi. Jayadharma is the disciple of Rājendra. Puruṣottama is the disciple of Jayadharma. Śrīmān Lakṣmīpati is the disciple of Vyāsātīrtha, who is the disciple of Puruṣottama. And Mādhavendra Purī is the disciple of Lakṣmīpati.” [Cc Adi lila 6.40 Purport]

The Amazing Story of Mula-Rama

The Madhvācārya-sampradāya and Rāmānuja-sampradāya are mainly worshipers of Lord Rāmacandra, although the Śrī Vaiṣṇavas are supposed to be worshipers of Lord Nārāyaṇa and Lakṣmī and the Tattvavādīs are supposed to be worshipers of Lord Kṛṣṇa. At present, in most of the monasteries belonging to the Madhva-sampradāya, Lord Rāmacandra is worshiped.

In the book known as *Adhyātma-rāmāyaṇa*, there are statements in Chapters Twelve to Fifteen about the worship of the Deities Śrī Rāmacandra and Sītā. There it is stated that during Lord Rāmacandra’s time there was a *brāhmaṇa* who took a vow to fast until he saw Lord Rāmacandra. Sometimes, due to business, Lord Rāmacandra was absent from His capital for a full week and could not be seen by citizens during that time. Because of his vow, the *brāhmaṇa* could not take even a drop of water during that week. Later, after eight or nine days, when the *brāhmaṇa* could see Lord Rāmacandra personally, he would break his fast. Upon observing the *brāhmaṇa*’s rigid vow, Lord Śrī Rāmacandra ordered His younger brother Lakṣmaṇa to deliver a pair of Sītā-Rāma Deities to the *brāhmaṇa*. The *brāhmaṇa* received the Deities from Śrī Lakṣmaṇajī and worshiped Them faithfully as long as he lived. At the time of his death, he delivered the Deities to Śrī Hanumānjī, who, for many

years, hung Them around his neck and served Them with all devotion. After many years, when Hanumānī departed on the hill known as Gandha-mādana, he delivered the Deities to Bhīmasena, one of the Pāṇḍavas, and Bhīmasena brought Them to his palace, where he kept Them very carefully. The last king of the Pāṇḍavas, Kṣemakānta, worshiped the Deities in that palace. Later, the same Deities were kept in the custody of the kings of Orissa known as Gajapatis. One of the ācāryas, known as Narahari Tīrtha, who was in the disciplic succession of Madhvācārya, received these Deities from the King of Orissa.



It may be noted that these particular Deities of Rāma and Sītā have been worshiped from the time of King Ikṣvāku. Indeed, they were worshiped by the royal princes even before the appearance of Lord Rāmacandra. Later, during Lord Rāmacandra's presence, the Deities were worshiped by Lakṣmaṇa. It is said that just three months before his disappearance, Śrī Madhvācārya received these Deities and installed them in the Uḍupī temple. Since then the Deities have been worshiped by the Madhvācārya-sampradāya at that

monastery. As far as the Śrī Vaiṣṇavas are concerned, beginning with Rāmānujācārya, they also worshiped Deities of Sītā-Rāma. Sītā-Rāma Deities are also being worshiped in Tirupati and other places. From the Śrī Rāmānuja-sampradāya there is another branch known as Rāmānandī or Rāmāt, and the followers of that branch also worship Deities of Sītā-Rāma very rigidly. The Rāmānuja-sampradāya Vaiṣṇavas prefer the worship of Lord Rāmacandra to that of Rādhā-Kṛṣṇa. [Cc Madhya lila 9.11 Purport]

Connect with Devotees Worldwide

- Join the Mailing List:** <https://tinyurl.com/pda-membership-form>
- HKS YouTube channel:** <https://www.youtube.com/@HareKrishnaSociety>
- HKS Website:** <https://www.HareKrishnaSociety.org>
- HKS Facebook page:** <https://www.facebook.com/HareKrishnaSocietyOfficial>
- PDA on WhatsApp:** <https://chat.whatsapp.com/JevdrxyE15R9xdEOGWHsUC>
- PDA Facebook group:** <https://www.facebook.com/groups/PrabhupadaDisciples>

For questions or feedback, contact our Managing Editor at yasoda1008@yahoo.com

Managing Editor: Yasoda nandana dasa
Senior Editors: Visvakarma dasa, Narasimha das
Production Manager: Venkata bhatta dasa

Readers are encouraged to read the original unrevised versions of Srila Prabhupada's books.
BBT images and written materials from Srila Prabhupada's books are copyrighted by the Bhaktivedanta Book Trust.
All rights reserved. All materials are published pursuant to Title 17 U.S.C. Section 107, Fair Use Exception