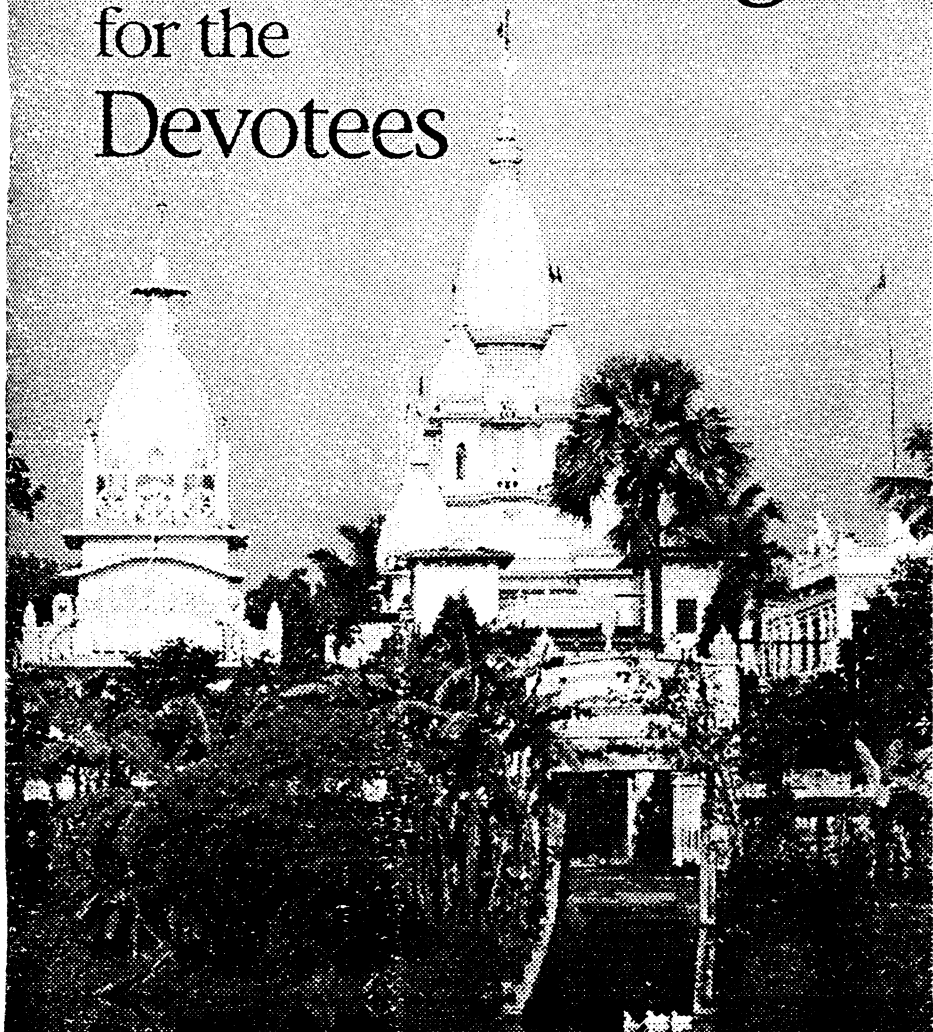


Divine Message for the Devotees



**ŚRĪLA BHAKTI SUNDAR GOVINDA
DEV-GOSWĀMĪ MAHĀRĀJ**

SRI CHAITANYA SARASWAT MATH, NABADWIP DHAM

Divine Message for the Devotees

Sri Chaitanya Saraswat Math, Nabadwip

All Glory to the Divine Master
and the Supreme Lord Śrī Kṛṣṇa Chaitanya

Divine Message for the Devotees

From informal talks by
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SRI CHAITANYA SARASWAT MATH



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Compiled, edited and published by
Mahamandaleshwara Tridandi Swami
Sripad Bhakti Ananda Sagar Maharaj
London Math 8th March, Sri Gaura-Purnima, 1993



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"Affection" recorded 20th July 1992 on His first
World Tour, at Sri Chaitanya Saraswat Math,
London.

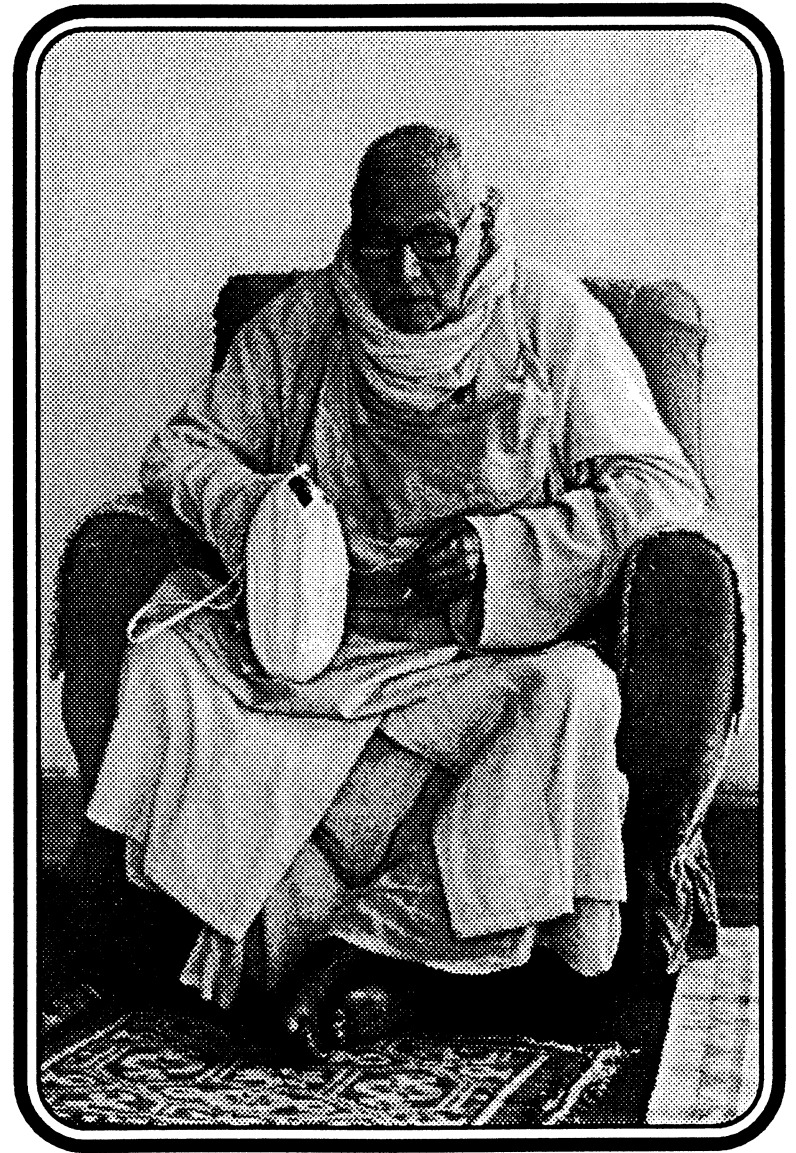
"Going Deeper" & "Transcendental World"
were from talks at Sri Math Nabadwip.



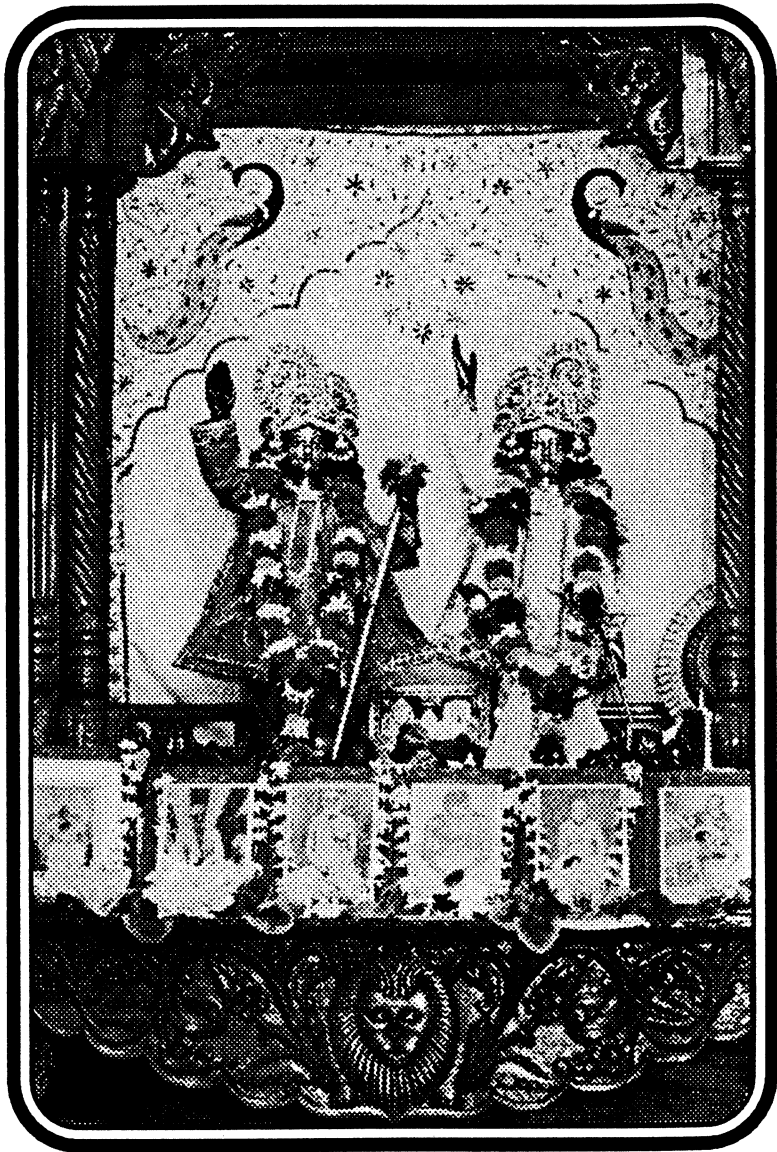
Om Viṣṇupād Śrī Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj



Śrī Śrī Guru-Gaurāṅga-Gāndharvā-Govindasundarjīu



Om Viṣṇupād Śrī Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj



Śrī Śrī Nitāi Chaitanya at Śrī Chaitanya Sāraswat Maṭh, Śrī Dhām Purī.

All Glory to the Divine Master
and the Supreme Lord Śrī Kṛṣṇa Chaitanya

Affection

We need good association. Then affection will grow. Otherwise, the fitness will not come for us to progress in the higher plane. First, a relationship will come through association, and when a relationship is formed affection may come. It is first necessary to have a relationship with Guru and Vaiṣṇava, the devotee of God; otherwise affection cannot be ours.

Here, we must know that regard for Guru and Vaiṣṇava is necessary before affection. Then progress will come to us. *Ādau śraddhā tataḥ sādhu-saṅgo 'tho bhajana-kriyā, tato 'nartha-nivṛttiḥ syāt tato niṣṭhā.*

Affection comes to us through *niṣṭhā*, then *ruci*. Divine relationship is always closely connected with *sādhu-saṅga*, association with the saint or pure devotee of God, but before that *śraddhā* or faith is necessary. If faith is firm, then we can try to have a relationship with a *sādhu*, and through the association of the *sādhu*, learning to serve with devotion and becoming purified of evils, in a higher plane affection may come to us. But it is first

necessary to go through three or four stages before affection. Still, it may come to some immediately—affection is within everyone, and it can grow without any cause. Even in this mundane world, we can sometimes see that from the very first day of meeting people are very good friends. As soon as they see each other, affection comes immediately. So that is also possible in spiritual dealings, but before that some *sukṛti*—good fortune—must work in the background.

When practising spiritual life, doing what we call *sādhana*, at that time it is necessary to have the association of the saintly devotees. Through that association regard grows within, and hankering arises. Actually, hankering gives affection, but until we have real hankering for the Divinity it remains suppressed.

After purification, firmness will come, and from that *ruci* (pronounced “ruchi”) or taste for the Divine will come. And from *ruci* affectionate relationship begins. But all these things are attained through association of the saintly devotee. Without that association Divine Serving Activity is not possible; when one is not qualified, the proper serving may not be accomplished. In an unqualified way, one’s mind may wander at random, thinking, “this is perfect, that is perfect.” But because one is living

in the environment of illusion, it will not be real service. No doubt, by good fortune it may be sometimes correct, but generally it will not go in the correct line, because the illusory environment will misguide us.

Aṅor anīyān mahato mahīyān. If we say that Brahman, the Spirit, is very great, the idea of greatness means ‘like the sky.’ Beyond the sky, we have no idea of greatness. But such knowledge will not act there! The Transcendental World is completely separate and beyond this knowledge. So, generally we shall go the wrong way. This is why the proper association (*sādhū-saṅga*) is necessary.

There are two kinds of *sādhū-saṅga*. When we have no person *sādhū* to associate with, the holy books will help us. But if we have the association of a good *sādhū* we can attain the divine goal under his guidance directly.

Not everyone will feel affection. Good fortune will work in the background. With strong good fortune, one can immediately cross over the next three stages after association with the *sādhū*. But this is possible in very special cases only.

What is Affection?

Our Guru Mahārāj used the word ‘affection’, but it is

necessary for us to know the line in which he did so.

Affection is possible everywhere, even from the lower level to the higher level. Somebody wants to feed others—that is also a kind of affection. He does not want to eat so much himself, but he would rather feed others, and this gives him pleasure. If anybody eats more at that time, the affection of the distributor immediately goes to that person. Another example is that even before a child is born, affection for the child grows in the mother's heart.

When there is a firm relationship, affection may be established; and relationship will be firm through the *sādhu-saṅga*. Everyone has a relationship with everyone, but *feelings* are manifest according to the relationship. Even if people may not know that they are relatives, by birthright they have an automatic relationship within.

Virtuous attitude

Sometimes our Guru Mahārāj would say that “By *dharmma-buddhi*—a virtuous attitude, sense-control is possible; at that time, a relationship with the higher will also come to us through that virtuous attitude.” Affection for the higher will grow if we keep a virtuous attitude.

I know that this medicine is bitter, but my tongue and

senses do not want to accept it. But my intelligence will give me more than that. My intelligence can say, “If you take this bitter thing, your health will be better.” Then, affection comes to us for that bitter medicine. In this way we can try to have a proper relationship. In the *Mahābhārata*, we are taught that when we are not sufficiently eager to have a relationship, it can be established by a virtuous attitude.

And that virtuous attitude is living with us. We may be living in the mundane world, the illusory environment, but *virtuous attitude* does not forsake us. Otherwise we would live randomly. We do not live at random. When someone is travelling opposite to my direction, there will be a clash, or a crash, if I don't leave some room for him. That is virtuous attitude.

When affection is not openly expressed, it is necessary to correct our vision. Then it will come. Sometimes during the time of Śrīla Guru Mahārāj, he would insist on some plan of action according to his desire, but we could not understand his logic. And if we objected, he could not understand our idea either. Still, we followed Guru Mahārāj's idea. Virtuous attitude. And when the result came, we would think, “Oh! Guru Mahārāj has done so much good for me!” This happened many times.

Affectionate faith

Sādhū-saṅga, if we can follow it, will give us relief from so many things. It will give a very good result in the future. But all depends upon *śraddhā*, faith. *Ādau śraddhā, tataḥ sādhu-saṅga*. First faith, then the saintly association is ours. And the translation of *śraddhā* is more than just 'faith'. It is actually *affectionate* faith.

Chanting the Holy Name

Chanting the Holy Name is also like this. We are chanting Hare Kṛṣṇa. Are we really chanting? Or are we just making a creating a completely material sound vibration?

Śrīla Rūpa Goswāmī has described this very nicely: *ataḥ śrī kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*. How should we chant? *Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*: He will reveal Himself. When He is happy with us, He will feel, "Here is my dancing stage." If we properly prepare that stage, He will happily come to dance on our tongues. We cannot expect to catch the Holy Name with our mundane tongue. The Holy Name is Transcendental, and we cannot catch it by the use of our mundane senses.

Service Life

This is why Guru Mahārāj gave much importance to service life. *Sevā* is service. The attitude of service is necessary. And when we are firm in our service attitude, the stage will be automatically built in our bodies. So many say they are initiated. Have they got real initiation or not?

In the *Chaitanya-charitāmṛta* it is said:

দীক্ষাকালে ভক্ত করে আত্মসমর্পণ ।
সেইকালে কৃষ্ণ তারে করে আত্মসম ॥

dīksā-kāle bhakta kare ātma-samarpaṇa
sei kāle kṛṣṇa tāre kare ātma-sama

When one is initiated by a genuine Guru, because the Guru is non-different from Kṛṣṇa, Kṛṣṇa will take the full charge of the disciple. And when Kṛṣṇa does that, nothing mundane can remain. *Ātma-sama* means Transcendental. Kṛṣṇa makes him transcendental. When he surrenders to the Guru, Kṛṣṇa makes him transcendental. *Sei deha kare tāra cidanādamaya*—his form appears the same, but it is transformed to a transcendental form. We see this devotee seated here, but his form is transcendental. *Sei deha* means 'that body'—takes a transcendental form.

Then *aprākṛta-debe kṛṣṇa-caraṇa bhajaya*—after that, the disciple does *bhajan*, Divine Service, and Kṛṣṇa accepts his service.

So where is the justification of all this? If everyone says it is all false, then will no one take initiation?

The seed of Devotion

But another part of *Śrī Chaitanya Charitāmṛta* explains to us that this is a certain stage of development.

ব্রহ্মাণ্ড ভ্রমিতে কোন ভাগ্যবান জীব ।

গুরু-কৃষ্ণ-প্রসাদে পায় ভক্তিলতা-বীজ ॥

*brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

Premṇo hi bīja-pradam. The Guru takes the responsibility to give the seed of Kṛṣṇa-prema, Love of God. So we are not to be hopeless! Now if we are given the seed, if we plant it properly, it will gradually become transcendental. This is the inner meaning.

So we cannot be hopeless. The other day I said that we have got two very great Gurus—one is Śrīla Swāmī Mahārāj (Śrīla A.C. Bhaktivedānta Swāmī Mahārāj) and one is Śrīla Guru Mahārāj (Śrīla Bhakti Rakṣak Śrīdhar

Dev-Goswāmī Mahārāj). So we have no doubt that we have also got the real seed. The seed is genuine—we see that all over world people are chanting *Hare Kṛṣṇa*. It is a fact—everybody knows now. Even in Russia, there also they know about Śrī Chaitanya Mahāprabhu and Nityānanda Prabhu. Also in Hungary. And this consciousness was given by Śrīla Swāmī Mahārāj, and Śrīla Swāmī Mahārāj considered Śrīla Guru Mahārāj as his Guru. So we have no doubt that we have not only got a great Guru, but we have *two* great Gurus.

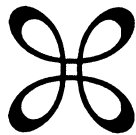
Our Guardians—the captains of our ship

They are *karma-dhāra*—they are our Guardians. The Guru is the captain of the ship. If we do not follow the orders of the captain, that is our defect, not his. So we should now try to plant that seed properly. That duty is called *bhajana-kriyā* or proper performance of devotional duties and services. Through that, *anartha-nivṛtti* or purification will automatically come.

A sense-controlled person is free from mundane attachment. We are fortunate that we have seen many of such souls.

But all credit is to my Guru. He can make a crow into

a Garuḍa. No credit is mine. If I feel anything is to my credit then I fall to the worst position. And such a sentiment must come from the heart, not just formally. If somebody wants to show 'I am a Vaiṣṇava, so I must show my humility'—that is not Vaiṣṇavism. Humility will come from the heart. That is real humility.



All Glory to the Divine Master
and the Supreme Lord Śrī Kṛṣṇa Chaitanya

Going Deeper

In this world we are always playing with fire. Māyādevī is very powerful. She always wants to take our time for her service. But Śrī Chaitanya Mahāprabhu has shown us that the path of our life is the practising of Kṛṣṇa consciousness. That is necessary for our transcendental super-benefit. And we can cross over the illusion of Māyā only if we practice Kṛṣṇa consciousness under the guidance of a good Vaiṣṇava who is giving twenty-four hours a day to Kṛṣṇa for His Service; with his association we must get our super-benefit.

You understand 'I am not this body.' Further, 'I am not man or lady.' Still, in fact we are all of female nature in the sense that we are to be enjoyed by Kṛṣṇa. So the male or female bodies that we have at present are illusory. But it is necessary to cross over that illusion. We have some desire, but that desire is also illusory. Our potency, that is *soul*, is made of willing, feeling, thinking; it is transcendental. We come from the Transcendental Power of Kṛṣṇa. You will find *tal-lingam bhagavān sambhub*

in *Śrī Brahma-sambhitā*. Also in *Śrī Gītā* Kṛṣṇa says:

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥

*mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram
hetunānena kaunteya jagad viparivarttate*

Kṛṣṇa throws His vision, and that vision is also Transcendental. The place of that vision is Śambhu (Śiva). With the agency of Māyā, that vision produces this mundane world. And the Transcendental World is produced by Baladeva through Saṅkarṣaṇa.

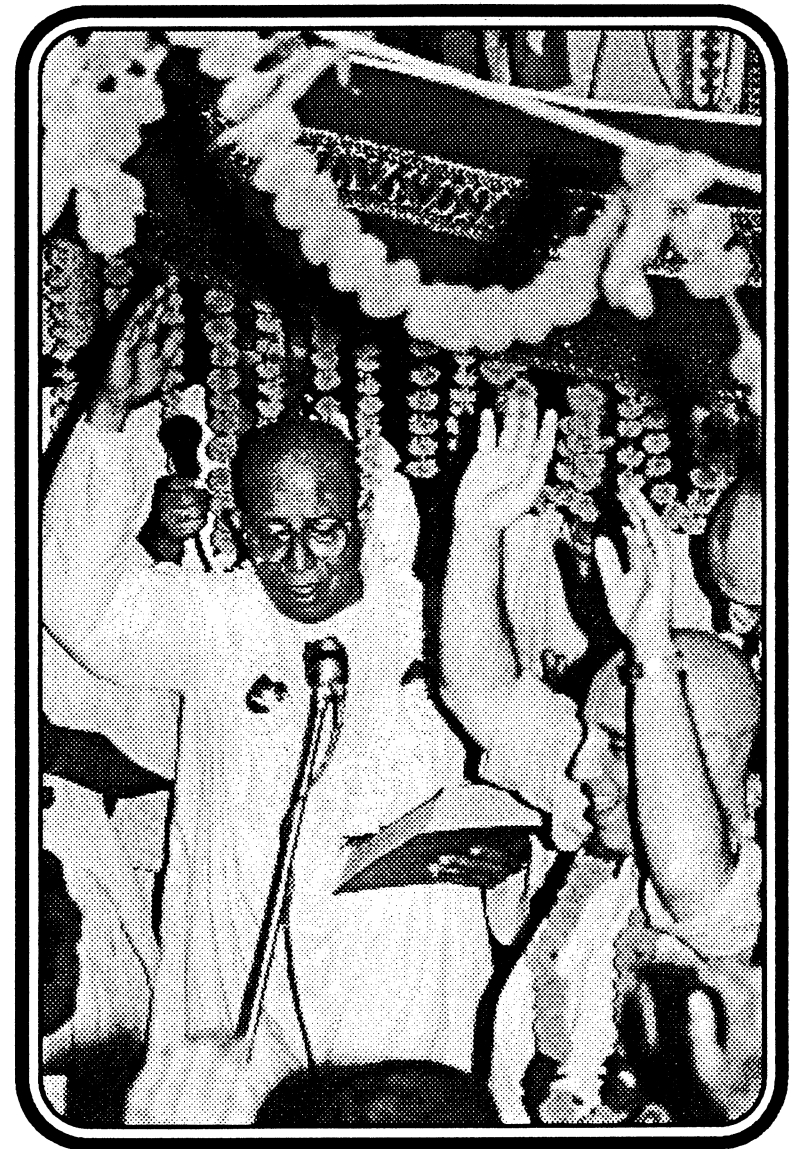
सहस्रपत्र-कमलं गोकुलाख्यं महत्पदम् ।
तत्कर्णिकार-तद्दाम तदनन्तांश-सम्भवम् ॥

श्रीब्रह्मसंहिता ५/२

*sahasra-patra-kamalaṁ gokulākhyam mahat-padam
tat-karṇikāra-tad-dhāma tad anantāṁśa sambhavam*

Śrī Brahma-sambhitā 5/2

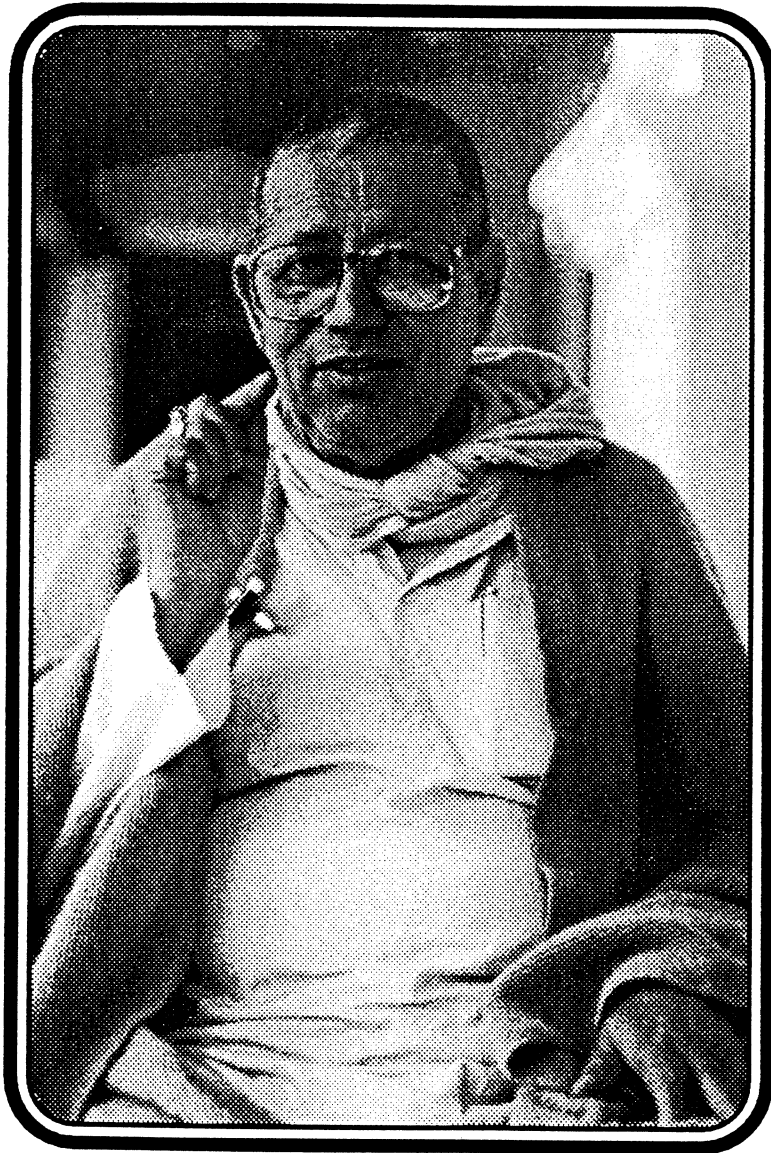
And where *Kṛṣṇa-līlā* or the Pastimes of Kṛṣṇa are going on, everything is Transcendental and full of Ecstatic Joy. And that, in general, is produced by Saṅkarṣaṇa. This means we should know that Saṅkarṣaṇa is the Guru of Lord Śiva. But Lord Śiva's forms are in general two—one is Sadāśiva, and one is *guṇāvatāra* Śiva



Śrīla Mahārāj singing the Glories of Śrī Chaitanya Mahāprabhu on Gaura Pūrṇimā



Śrīla Govinda Mahārāj and the Śrī Vṛndāvan Parikramā party on the newly acquired land at Śrī Govarddhan during the Golden Jubilee celebration



Śrīla Mahārāj giving morning darśan at the Temple of Union In Separation

(incarnation in the modes of material nature). *Guṇāvatāra Śiva* is the vision of the Lord. His original form is *Sadāśiva*, but when he mixes with the modes (*guṇas*) of material nature, he takes the form of *guṇāvatāra Śiva*. In our present situation we cannot actually differentiate between the two. *Sadāśiva* is above *Māyā*. He is pure Vaiṣṇava, and his highest position is in *Paravyoma* (*Vaikuṅṭha*), the Spiritual World. And when the *guṇāvatāras* *Brahmā*, *Viṣṇu* and *Maheśvara* incarnate here, *Sadāśiva*'s incarnation is as *Māyādhipati* or the husband of *Māyā*; and the husband of *Yogamāyā*, the Divine Potency, is *Śaṅkar-ṣaṇa*. *Tad anantāṁśa sambhavam*. This is the way in which the Transcendental World and the mundane world are produced and flow.

Our real form is transcendental. The *jīva*-soul has the capacity to go to the Transcendental World; and that is the actual place of the *jīva*-soul. But in this world everything is an illusory environment. The problem is that we are running through our previous *karmma*. If we can leave that *karmma* we will solve all our problems. But the only way we can completely leave it is by surrendering to *Kṛṣṇa*. That is the final decision in the *Gītā*.

First *Bhagavān*, the Supreme Lord, said to practice *karmma-yoga*, then *jñāna-yoga*—*sarva-karmmakilāṁ*

pārtha jñāne parisamāpyate—“the perfection of action is knowledge (4.33).” Also in *Śrīmad-Bhāgavatam*,

कामस्य नेन्द्रियप्रीतिर्लाभो जीवेत यावता ।
जीवस्य तत्त्वजिज्ञासा नार्थो यश्चेह कर्मभिः ॥

१/२/१०

kāmasya nendriya-prītir lābho jīveta yāvata
jīvasya tattva-jijñāsā nārtho yaś ceha karmmabhiḥ

1.2.10

“The purpose of accepting material facilities is not sensual satisfaction; rather, to accept only as much material facilities as keep body and soul together is the purpose of desire, that is, the only justifiable desire. Therefore inquiry after the Supreme Lord is the chief objective of life, and the attainment of higher planes like Heaven through fulfillment of compulsory and conditional duties as made much of in this world is not the objective.”

नेह यत्कर्म धर्मीय न विरागाय कल्पते ।
न तीर्थपदसेवायै जीवन्नपि मृतो हि सः ॥

३/२३/५६

neha yat karmma dharmmāya na virāgāya kalpate
na tīrthapada-sevāyai jīvann api mṛto hi saḥ

3.23.56

“In this world a person whose work does not lead him to virtue, whose virtue upon becoming desireless does not bear the fruit of his detachment from all things ‘non-Kṛṣṇa,’ and again whose abnegation does not culminate in the Service of Tīrthapada Śrī Hari—such a person is nothing more than the living dead.”

नैष्कर्म्यमप्यच्युतभाववर्जितं न शोभते ज्ञानमलं निरञ्जनम् ।
कुतः पुनः शश्वदभद्रमीश्वरे न चार्पितं कर्म यदप्यकारणम् ॥

१/५/१२

naiṣkarmmyam apy acyutabhāva-varjjitam
na śobhate jñānam alam nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare
na cārpitam karmma yad apy akāraṇam

1.5.12

“Knowledge or liberation in *Brahman* that denies Love for the infallible or Devotion for Śrī Kṛṣṇa—that liberation is not glorious even if it is spotless or free from all material coloration. Why? Because the variegatedness of Divine Pastimes is absent. Then how can worldly work, *karmma*—which is by its very nature inauspicious—ever be glorious when it is not offered to the Lord, even when it is selfless? (*Karmma* depends on the material body, and its fruits are also mundane. Therefore *karmma* is

most inauspicious for the spiritual soul. Even if that *karmma* becomes desireless or selfless it cannot directly yield any spiritual fruit. Still, if one's work yields *Bhakti* or Devotion only then does work, being offered to the Lord, become unblemished and the indirect yielder of an auspicious result. Even *jñāna* or enlightenment or liberation in pure spirit is not perfect. At times it is rather completely injurious or opposed to real progress. Only when liberation is a servant of Devotion which is full of Divine Variegatedness does it succeed in becoming one with or merging with Devotion.—Śrīla Bhaktivinoda Thākura.”

Therefore Śrī Chaitanya Mahāprabhu's Teachings begin from this point:

ज्ञाने प्रयासमुदपास्य नमन्त एव जीवन्ति सन्मुखरितां भवदीयवार्ताम् ।
स्थाने स्थिताः श्रुतिगतां तनुवाङ्मनोभिर्ये प्रायशोऽजितजितोऽप्यसि तैस्त्रिलोक्याम् ॥

भा: १०/१४/३

*jñāne prayāsam udapāsyā namanta eva
jīvanti sanmukharitām bhavadīya-vārttām
sthāne sthitāḥ śrutigatām tanu-vān-manobhir
ye prāyaśo 'jita jito 'py asi tais trilokyām*

Bhā: 10.14.3

“(Lord Brahmā said to the Supreme Lord:) O Lord,

completely shunning the attempt for enlightenment by meditating on the nondifferentiative *Brahman*, those devotees who hear the talks about You that flow from the mouths of the *sādhus* (saints) and pass their lives remaining by thought, word and deed on the path of the *sādhus*—they attain You, O Lord, who are practically impossible to reach in the entire universe.”

The beginning of Transcendental Life

That is life—actual transcendental life starts from that point. The tendency of *jñāna* is also being thrown out. The surrendered soul lives with the *sādhu* who is glorifying Kṛṣṇa. That is the primary lesson for taking the *jīva*-soul upwards. That is the primary lesson of *Bhakti*. Real *Ananya-bhakti*—Exclusive Devotion—begins here. And Mahāprabhu said “Yes, but you proceed. No doubt here is real Devotion. But proceed, don't stop here.” In that way one by one Rāmānanda Rāya elucidated the stages of *Rasa* or Divine Serving Levels.

And lastly, the *Bhakti-yoga* in *Pāraṅkīya-rasa* (Divine Consortherhood in Paramour Sentiment) that was shown by Mahāprabhu is the most elevated. Still, although it may be very high, it is our own property. We can have it.

The question always arises here—can we achieve it or not? But we can.

In this world we say, “He is my son, she is my wife, he is my husband,” etc., but after a few years I must see that my husband, etc., has gone. ‘Husband’ means this body. But I have never seen who was inside. I never saw him either before or after. That is the problem, but we are very attached. We are crying, crying, crying. Sometimes crying and crying we leave our body also. Then the position is very insecure for the *jīva*-soul, but by his bad *karma* he is suffering like this.

The Lord’s sadness

Seeing this, Kṛṣṇa Himself becomes very sad and so He sometimes sends the *sādhu*, the Guru, and He also descends, as an *Avatāra*. And also *Svayam Bhagavān* or the Lord in Person comes and reveals His Pastimes. In many ways He tries, but He doesn’t want to disturb their freedom. If you can freely and spontaneously render *Sevā*—Devotional Service—that is genuine *Sevā*. He can influence us very easily, but He does not want to do that. He wants you to eagerly, with your full devotion, try to serve His Associates and His Lotus Feet. That is your

super-benefit and He does not want to disturb that. But He can advise through *Śāstra* or Scriptures, through the Vaiṣṇava, and through the Guru. He teaches us in many ways and circumstances, sometimes taking the form of a fish as *Matsya Avatāra*, or a tortoise as *Kūrmma Avatāra*, and so many other *Avatāras*. There are ten main *Avatāras* listed the Scriptures, and others also. But all His advices, all His directions ‘lead to Rome’ in the sense that He does everything for our super-benefit by showing that path to the Service World. And that is necessary. Only through Service can we go there, otherwise we have no possibility to touch that Plane.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्वत्त्वा न निवर्तन्ते तद्धाम परमं मम ॥

गीता १५/६

*na tad bhāsayate sūryyo na śaśāṅko na pāvakah
yad gatvā na nivarttante tad dhāma paramam mama*

Gītā 15/6

“That place having attained which the (surrendered) souls never return from again—that is My Supreme (All-illuminating) Abode. Neither Sun, Moon nor fire can illuminate it.”

This Sun, this Moon—nothing in this world can super-

sede or touch that world. In the middle portion there is the vast Virajā river. But if you plant the seed of Devotion very nicely, the *Bhakti-latā* (creeper or vine of Devotion) can cross over Māyāloka or the illusory environment, cross over the Vaitaraṇī and also the Virajā.

উপজিয়া বাড়ে লতা 'ব্রহ্মাণ্ড' ভেদি' যায় ।

'বিরজা,' 'ব্রহ্মলোক' ভেদি' 'পরব্যোম' পায় ॥

তবে যায় তদুপরি 'গোলোক-বৃন্দাবন' ।

'কৃষ্ণচরণ'-কল্পবৃক্ষে করে আরোহণ ॥

চৈঃ চঃ মধ্য ১৯/১৫৩,৪

upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya
'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana'
'kṛṣṇa-carāṇa'-kalpavṛkṣe kare ārohaṇa

C.c. Madhya 19.153,4

Devotee: Vaitaraṇī and Virajā are the same?

Śrīla Mahārāj: No, Vaitaraṇī is before Virajā. We have seen in Purī, there is also a river called Vaitaraṇī representing that. It is described as being like a moat surrounding Svargaloka (Heaven).

The whole *brahmāṇḍa* or universe is floating in Virajā. Above are the seven planes Bhūr, Bhuvar, Svar, Maha, Jana, Tapa and Satyalokas, and below are the seven planes

called Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla. Total fourteen. That is one *brahmāṇḍa*, and millions of millions of such *brahmāṇḍas* are floating in the Virajā river which is like an ocean. And the *Bhakti-latā* or creeper of Devotion has the strength to cross over that Virajā. But when the creeper of our Devotion is young and tender like a child, at that time we must protect her.

যদি বৈষ্ণব-অপরাধ উঠে হাতী মাতা ।

উপাড়ে বা ছিঙে, তার শুখি' যায় পাতা ॥

চৈঃ চঃ মধ্য ১৯/১৫৬

yadi vaiṣṇava-aparādha uṭhe hātī mātā
upāḍe vā chiṅḍe, tāra śukhi' yāya pātā

C.c. Madhya 19.156

“If offence to the Vaiṣṇava (*Vaiṣṇava-aparādha*) occurs, the mad elephant uproots and breaks the creeper, and its leaves dry up.”

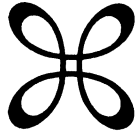
This is the greatest difficulty. If one commits *Vaiṣṇava-aparādha* his creeper of Devotion will be uprooted as though by a mad elephant. And Śrīla Jīva Goswāmī has mentioned in his *Bhakti-Sandarbhā*:

'সর্বাধিপাধকৃদপি' ইত্যাদুক্তনুসারেণ নামাপাধযুক্তস্য ভগবদ্ভক্তি-
মতোঽপ্যধ:পাতলক্ষণভোগনিয়মাচ্চ ।

'sarvāparādha-kṛd api' ityādy ukty anusāreṇa nāmā-

*parādha-yuktasya bhagavad-bhakti-mato 'py adhaḥ-
pāta-lakṣaṇa-bhoga-niyamāc ca.*

In general there are ten kinds of offences to the Holy Name, headed by *sādhū-nindā* or offence to the *sādhū*, then to disbelieve in the Transcendental Name, Quality, Form and Pastimes of the Lord and consider the demigods like Śiva to be equal to Kṛṣṇa; then to offend the Guru, the Scriptures, and so on. So even if one may be a very high Vaiṣṇava, his creeper of Devotion will be destroyed and even he will go down if he offends another Vaiṣṇava. So we must try to avoid *Vaiṣṇava-aparādha*, and then we can succeed with everything else in our spiritual life. For our real goal of life we must cross over Virajā. At present our universe is actually floating in Virajā. But beyond Virajā and *Brahman* also is Paravyoma or the Transcendental World.



All Glory to the Divine Master
and the Supreme Lord Śrī Kṛṣṇa Chaitanya

Transcendental World

বিরজার পারে শুদ্ধ পরব্যোম ধাম ।

তদুপরি শ্রীগোকুল বৃন্দারণ্য নাম ॥১॥

বৃন্দাবন-চিন্তামণি,

চিদানন্দ-রত্নখনি,

চিন্ময় অপূর্ব দরশন ।

তঁহি মাঝে চমৎকার

কৃষ্ণ বনস্পতিসার,

নীলমণি তমাল যেমন ॥২॥

তাহে এক স্বর্ণময়ী,

লতা সর্বধাম-জয়ী,

উঠিয়াছে পরম পাবনী ।

হ্লাদিনী-শক্তির সার,

‘মহাভাব’ নাম যার,

ত্রিভুবনমোহন-মোহিনী ॥৩॥

*virajāra pāre śuddha paravyoma-dhāma,
tad upari śrī gokula vṛndāraṇya nāma. [1]*

*vṛndāvana-cintāmaṇi, cidānanda-ratna-khani,
cinmaya apūrvva darāśana,
tāhi mājhe camatkāra, kṛṣṇa vanaspati-sāra,
nīlamaṇi tamāla yemana. [2]*

*tāhe eka svarṇamayī, latā sarvva-dhāma-jayī,
uṭhiyāche parama pāvani,
hlādinī-śaktir sāra, 'mahābhāva' nāma yāra,
tribhuvana-mohana-mohinī. [3]*

“Beyond Virajā river is the Holy Dhām Vaikuṅṭha,
above that is Śrī Gokula, known as Vṛndāraṇya.

Vṛndāvana, jewel of our hearts, Mine of Divine Gems,
what a joy to see that Holy Beauty!

In the middle a miracle, Dark Lord of forest trees,
appearing like a sapphire Tamāl.

And there a golden Vine, Queen of all the Dhām,
appearing, She's supremely gracious;

She's the Joy of Ecstasy— 'Mahābhāva' is Her Name,
as She charms the Charmer of the world.”

হ্লাদিনীর সার 'প্রেম', প্রেমসার 'ভাব' ।

ভাবের পরমকাষ্ঠা, নাম 'মহাভাব' ॥

মহাভাবস্বরূপা শ্রীরাধা-ঠাকুরাণী ।

সর্ববগুণখনি কৃষ্ণকান্তাশিরোমণি ॥

চৈঃ চঃ আদি ৪/৬৮,৬৯

*hlādinīra sāra 'prema', premasāra 'bhāva'
bhāvera paramakāṣṭhā, nāma 'mahābhāva'*

*mahābhāva-svarūpā śrī-rādhā-ṭhākuraṇī
sarvva-guṇa-khani kṛṣṇa-kāntā-śiromaṇi*

C.c. Ādi 4/68,69

“The essence of Ecstasy is Love; the essence of Love is Heart; and the Acme of Heart is called 'Mahābhāva.' And the Personality of Mahābhāva is our Queen Śrī Rādhā Ṭhākuraṇī. She is the Mine of all Good, She is the Jewel of Kṛṣṇa's Beloved.”

Śrīla Bhaktivinoda Ṭhākura and Śrīla Kṛṣṇadās Kavirāj Goswāmī Prabhu composed these great things. We are not actually in the practice of reading them constantly, but I have heard such things from Guru Mahārāj. These matters are very elevated for us. But there is our goal, and She is actually our Guru, as our Divine Mistress. Her Form is being described here.

Although these are very high matters it is necessary for us to remember them from time to time. We have our future prospect, and that is very high. Śrīla Kavirāj Goswāmī has quoted in *Śrī Chaitanya-charitāmṛta*:

কৃষ্ণভক্তিরসমভাবিতা মতি: ক্রীযতাং যদি কুতোঽপি লভ্যতে ।

তত্র লৌল্যমপি মূল্যমেকলং জন্মকোটিসুকৃতৈর্ন লভ্যতে ॥

kṛṣṇa-bhakti-rasa-bhāvitā matiḥ

krīyatām yadi kuto 'pi labhyate

tatra laulyam api mūlyam ekalam

janma-koṭi-sukṛtair na labhyate

Real Devotion to Kṛṣṇa is very rarely attained. If you see that type of Devotion anywhere, purchase it with your hankering, your *laulyam*. Only your hankering can give you your share of that property. That is the only price for that, otherwise you cannot achieve it after even billions of lifetimes of merits. So hunger is necessary for that; and hunger will come if you make your stomach empty first. First take some purgative and cleanse yourself. Then gradually hunger will come.

This cleansing means *sādhū-saṅga*. Through devotional association you will get everything. Those who have heard about Devahūti, the mother of the Lord when He appeared as Kapiladev, may know about this story:

Devahūti was asking Kapiladev, “My son, I know that You are Bhagavān, the Supreme Personality of Godhead, but how shall I reach You? The *munis*, *ṛsis* and *yogīs* have so many processes, but I have no capacity to follow them. My body is a woman’s body, and a woman has no right to practise in the Vedic scriptural way. Then tell me, my son, how shall I get Devotion to Your Lotus Feet?”

Kapiladev said, “Don’t worry, it is very easy. It is not necessary to read many books, perform *yajña* or fire sacrifice, etc. Nothing like this is necessary for you. I am telling you only one point and you are to follow this:

सतां प्रसङ्गान्मम वीर्य्यसंविदो भवन्ति हृत्कर्णरसायनाः कथाः ।
तज्जोषणादाश्रयवर्गवर्त्मनि श्रद्धा रतिर्भक्तिरनुक्रमिष्यति ॥

भा: ३/२५/२५

*satām prasāṅgān mama vīryya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj joṣaṅād āśv apavarga-vartmani
śraddhā-ratir bhaktir anukramiṣyati*

Bhā: 3.25.25

“By the association of the *sādhus*, talks revealing My Super-Glories take place. Those talks are nectar to the pure ear and heart. Continue affectionately in this way, and rapidly you will gain first faith in Myself who am the way to purification of all evils. Then heart’s Devotion and finally Divine Love or *Prema-Bhakti* will graciously appear within your heart.”

“Mother, associate with the *sādhus* and follow their directives. Then you will understand everything. Why? The *sādhus* are always trying to satisfy Me; and you can see how they satisfy Me by having their association. If they are affectionate to you, they will give that consciousness to you and you will easily get My Grace. This is the only way. Whoever follows it reaches Me very quickly; and this is also My direct advice in the Scriptures.”

In the eleventh canto of the *Śrīmad-Bhāgavatam* we find a *śloka*:

ये वै भगवता प्रोक्ता उपाया ह्यात्मलब्धये ।
अज्ञः पुंसामविदुषां विद्धि भागवतान् हि तान् ॥
२/३४

*ye vai bhagavatā proktā upāyā hy ātma-labdhaye
añjaḥ puṁsām aviduṣāṁ viddhi bhāgavatān hi tān*

2.34

“The ways for even the ignorant to reach Him have been told by the Supreme Lord; know those ways to be *Bhāgavata-dharmma*.”

If Bhagavān says, “I like fried potato” and I give Him fried potato He will be satisfied. It is not necessary to think out what will satisfy Him if He tells us what He likes. So this is the directive of Bhagavān, the Supreme Lord. He is telling you what to do—do this, do that. This is *Bhāgavata-dharmma*.

So Kapiladev was saying, “*Bhagavata-dharmma* is what is practised by the real *sādhu*. You follow that. You need the association of *sādhu* and this is My final advice to you, mother. That is, *satām prasāṅgān mama vīrya-saṁvido, bhavanti hr̥t-karṇa-rasāyanāḥ kathāḥ*—they are hearing about Me—*śravaṇam*; they are glorifying

Me—*kīrttanam*; they are remembering Me—*smaraṇam*. *Śravaṇam kīrttanam viṣṇoḥ smaraṇam*. They are trying to serve Me in every way possible. Also *pādasevanam arccanam vandanam dāsyam sakhyam ātma-nivedanam*—serving My Feet, prayer, servitorship, friendship and self-surrender. They are offering everything to Me. They try to do everything with My association. If you associate with such *sādhus* then you must also do that. There is no other work there in their association. So you must be benefitted if you take advice from the *sādhu* and follow the *sādhu*’s character.”

This is the first and last advice, and very simple advice, of Bhagavān Kapiladev. And in the eleventh canto the Lord Himself also defines *Bhāgavata-dharmma*. So what is followed by the Vaiṣṇava and written in the *Śrīmad-Bhāgavatam* is *Bhāgavat-dharmma*. Then in the next verse we find:

यानास्थाय नरो राजन् न प्रमाद्येत कर्हिचित् ।
धावन्निमील्य वा नेत्रे न स्वलेत्र पतेदिह ॥

भा: ११/२/३५

*yān āsthāya naro rājan na pramādyeta karhicit
dhāvan nimīlya vā netre na skhalen na pated iha*

Bhā: 11.2.35

If you take that path you have no fear from anywhere.

Just run—whether your eyes are open or closed it doesn't make any difference, you won't fall down. We cannot guess from here how much joy and ecstasy is there, how much happiness and enjoyment. We are trying to guess but we can't because our puppy brains can't conceive it.

Everything is explained in the *Bhakti-rasāmṛta-sindhu* by Śrīla Rūpa Goswāmī; that is called the Science of Devotion. There, Śrīla Rūpa Goswāmī has said,

व्यतीत्य भावनावर्त्म यश्चमत्कारभारभूः ।

हृदि सत्त्वोज्ज्वले बाढं स्वदते सरसो मतः ॥

vyatītya bhāvanāvartma yaś camatkāra-bhārabhūḥ
hr̥di sattvojjvale bāḍam svadate saraso mataḥ

What can we guess about that plane? It is living. The slightest idea of that Ecstasy you cannot guess with your puppy brain. What can you think? You can try to imagine how great the sky is, but how will you imagine it? In your estimation only two kilometres or two miles is great. But your brain can think “yes, the same sky is in America and in India” so some kind of broader conception is possible. Still even that is less than a mustard seed. ‘One mustard seed’ means fourteen worlds, up and down. All those planes together are called one *brahmāṇḍa* or universe, and that is like no more than a mustard seed in the presence of the Divinity. Then how much can you guess?

If you can surpass the ideas of your entire consciousness then perhaps you can consider what kind of wonder that Ecstasy is. Our brains are always agitating this way and that trying to understand, but we cannot guess what kind of wonder that is, but it *is*. And the sages and seers—the *munis* and *ṛṣis*—they feel for us, and for our benefit they have compiled the *Śāstra* to guide us; especially Śrīla Vedavyāsa.

So it is not helpful to try to understand this with our tiny brains. Only when that Ecstasy will come and conquer our hearts can we feel it. And we must wait for that, not try for it. This is the way to taste it. When He will come my heart will be fulfilled within a second. That is the Ecstasy, the essence given in the Perfect Philosophy of *Vedānta*.

रसो वै सः । रसं ह्येवायं लब्ध्वानन्दी भवति ।

raso vai saḥ, rasam hy evāyam labdhvānandī bhavati

If you want that Ecstasy you can try to worship that Plane. Then you will get it by the mercy of the real Associates of Kṛṣṇa. And that is the main thing. But there's no need to be hopeless; much hope is here, especially in this *Kali yuga*. Mahāprabhu said *harer nāma harer nāma harer nāmaiva kevalam* — chant the Hare

Kṛṣṇa *Mahāmantra* without offence and you will get everything.

