

THEIR LASTING RELATION

An Historical Account

From lectures and letters by

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and
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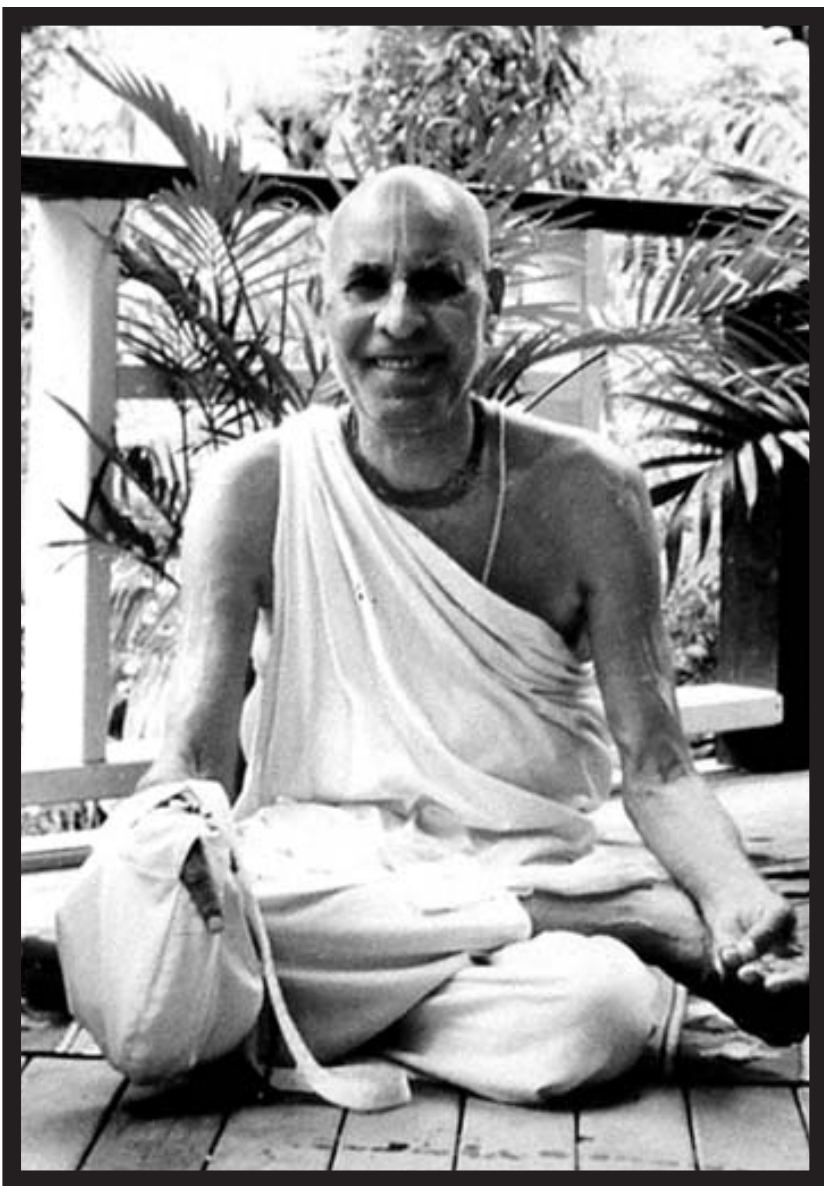
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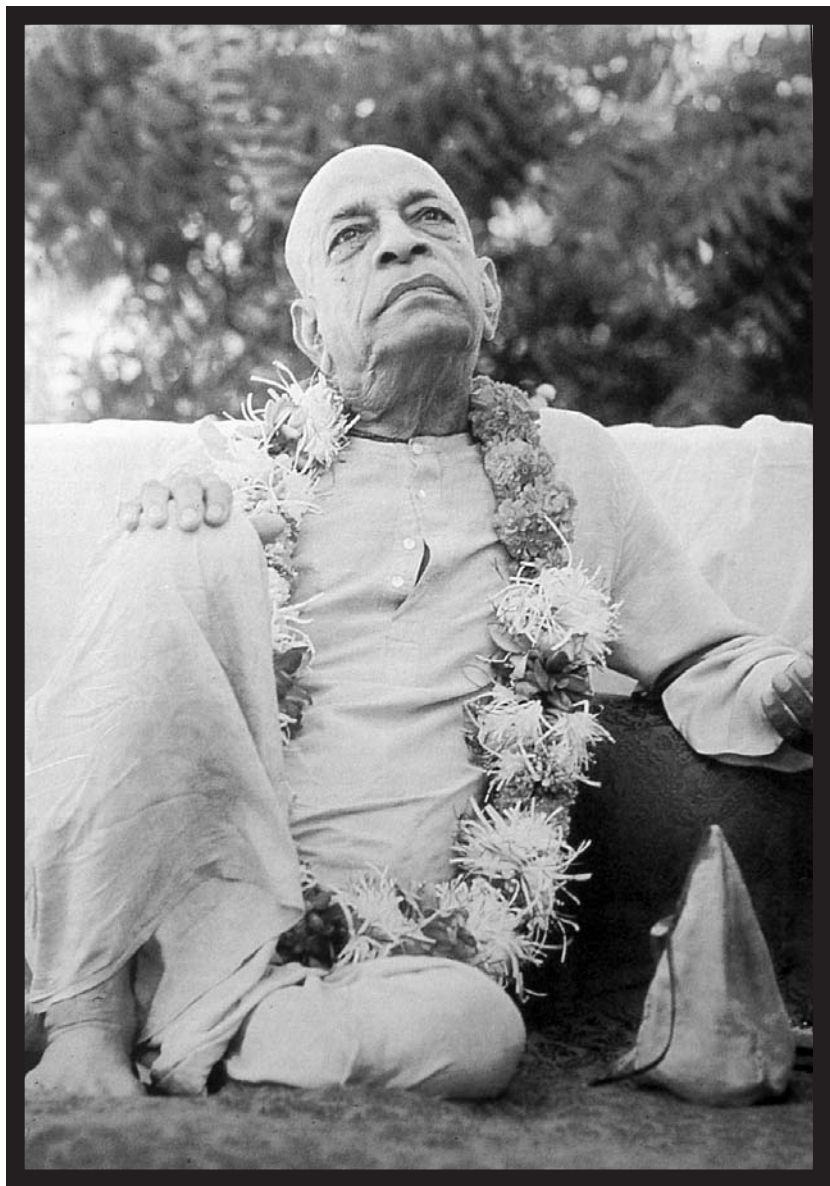
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TABLE OF CONTENTS

A BRIEF HISTORY

ITV Interview with Śrīla Nārāyaṇa Mahārāja
at the Śrī Rādhā-ramaṇa Temple 1

MY MISSION IN THE WEST

Excerpt from a San Francisco Lecture 12

A LOCKED TREASURE CHEST

Excerpt from a Lecture at the Ātmānanda Yoga Center 14

THE DIVINE DISAPPEARANCE OF ŚRĪLA BHAKTI PRAJÑĀNA KEŚAVA GOSVĀMĪ

A Lecture by Śrīla Prabhupāda
October 1968 15

LETTER OF CONDOLENCE

Śrīla Prabhupāda's Letter to
Śrīla Bhaktivedānta Trivikrama Mahārāja 18

PRABHUPĀDA'S FINAL ORDER: ON ISKCON AND ŚRĪLA NĀRĀYAṆA MAHĀRĀJA 23

BECAUSE OF HIS DIVINE GRACE

Excerpt from a Lecture in Badger, California 34

A BRIEF HISTORY

In June 1996, at the Çrë Râdhâ-ramaëa Temple in Orange County, California, Siddhânta dâsa of Illumination Television (ITV) interviewed Çrëla Nârâyâëa Mahârâja regarding his relationship with Çrëla Prabhupâda.

Interviewer: Please tell us how you first met Śrīla Prabhupāda, and any circumstance you may have had with him when any characteristics of the pure devotee may have been exhibited.

Śrīla Nārāyaṇa Mahārāja: I was the personal servant of my *gurudeva*, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, and I always traveled with him. We had a *maṭha* (preaching center and *āśrama*) in Calcutta, called Gauḍīya Vedānta Samiti. It was there that I met Śrīla Bhaktivedānta Swāmī Mahārāja in 1946 or 1947. Whenever Gurudeva used to come to Calcutta, Śrīla Swāmī Mahārāja would come to see him. Both were disciples of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura, and they were also bosom friends. Śrīla Swāmī Mahārāja met Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda in about 1922, and about four years before that, in 1918, Guru Mahārāja took initiation from him. So Guru Mahārāja was the elder godbrother of Śrīla Swāmī Mahārāja, and they were intimate friends from the beginning.

When there were some problems in the Gauḍīya mission in 1939–1940, Guru Mahārāja went to Prayāga (Allahabad), to the house of Śrīla Swāmī Mahārāja. At that time, Śrīla Swāmī Mahārāja had a very good medical shop there, and he was also very renounced. Guru Mahārāja spent about five to six months with him there.

In 1941, our *gurudeva*, along with Śrīla Bhaktivedānta Swāmī Mahārāja, established the Gauḍīya Vedānta Samiti in Calcutta. At that time, Śrīla Swāmī Mahārāja was Abhaya Babu. I went to the *maṭha* in 1946, and perhaps at the same time, or maybe one month after, I arrived in Calcutta. Śrīla Swāmī Mahārāja again

came there. I was the personal servant of my *gurudeva* and I also served Śrīla Swāmī Mahārāja. Śrīla Swāmī Mahārāja was so happy to see my service to Gurudeva. He asked some questions and became very pleased with my replies. He asked me, “What is your name? From where have you joined?” And thus I began to serve him.

In 1953, Guru Mahārāja started two magazines, called *Śrī Bhagavata Patrika* and *Gauḍīya Patrika*. *Gauḍīya Patrika* was in Bengali and *Śrī Bhagavat Patrika* was in Hindi. Guru Mahārāja requested Śrīla Swāmī Mahārāja to be the editor-general of both journals. Śrīla Swāmī Mahārāja accepted and began to write many good articles, especially regarding *Bhagavad-gītā* – from beginning to end. Those who are not actually following Kṛṣṇa and Vedānta are not really religious persons. This is especially how Śrīla Swāmī Mahārāja wrote about *māyāvādīs* in his *Gītā* articles. Those who think that Kṛṣṇa and His body are the same are Vaiṣṇavas. But those who think that Kṛṣṇa’s soul and body are different are *māyāvādīs*. They don’t know anything about the meaning of *Gītā*. One learned doctor, the president of India, Dr. Sarvapalli Rādhākrishnan, was very famous in Western countries for his philosophy, but he wrote that Kṛṣṇa’s body was one thing and the spirit soul of Kṛṣṇa was another. Śrīla Swāmī Mahārāja wrote against this. He wrote very strongly in regard to Vedānta, and especially about the *Gītā* and *Śrīmad-Bhāgavatam*. He wrote that Kṛṣṇa, His body, His possessions and everything in relation to Him is the same *sat-cid-ānanda* substance.

One copy was sent from Mathurā to Dr. Radhakrishnan and one to each of the learned persons of the parliament. Dr. Radhakrishnan did not reply. They cannot reply, because *māyāvāda* is against the path of *bhakti*. There are so many arguments, but it would take time to explain. Śrīla Swāmī Mahārāja gave me his articles in Bengali, and I used to translate them into Hindi. I had a very close relationship with him.

I knew him as a very good and staunch philosopher. He had not gone to any colleges for learning Sanskrit, *Gītā* or Vedānta.

He was a born philosopher and a pure devotee. He was a *mahā-bhāgavata*, but he played the role of a *madhyama-adhikārī* Vaiṣṇava to give help and initiation to others. An *uttama-adhikari* does not give initiation to anyone, because he thinks that everyone is a *mahā-bhāgavata* and always serving Kṛṣṇa. Śrīla Bhaktivedānta Swāmī Mahārāja was in this position, playing the role of a *madhyama-adhikārī*. I realized who he was by his words and his association.

In 1955, Śrīla Swāmī Mahārāja lived in our *maṭha* in Mathurā for more than five months, and he gave daily classes there. He would read *Śrīmad-Bhāgavatam* and speak on the pastimes of Prahlada, Citraketu, Kapila and Devahūti, and child Kṛṣṇa as Dāmodara.

I used to cook for him then and assist him in many other ways. I used to give him many books from my library room to assist him in his translating of *Śrīmad-Bhāgavatam*, and after some time he went to Delhi and published three volumes of the First Canto.

Then, with no money, not a farthing, he came to the West. When he was in New York in 1965, he requested me by letter, “You should come with me. I am alone and I will have to do something here; so you should come.” I replied “My *gurudeva* is here, and I am serving him. When he will return to Bengal I may come.” Śrīla Swāmī Mahārāja wrote back, “Very good. You should serve your *gurudeva*, but when you have the chance you should certainly come and join me.” I replied, “Yes, I will come.” After that I sent all his books – *Bhagavad-gītā*, Rāmānujacarya’s *bhāṣya* (*Śrī-bhāṣya*), Śaṅkara’s *bhāṣya* (*Śārīraka-bhāṣya*), and other *bhāṣyas* (commentaries) to New York. A few days ago I saw those books in Los Angeles. Not all, but some of them are there. I also sent him *mṛdaṅgas*, *karatālas*, *viṅgrahas* of Śrī Rādhā-Kṛṣṇa, and also ten kilos of sweet *pera* every month.

In 1967, when Śrīla Swāmī Mahārāja returned to India with Kīrtanānanda, I was the only person to meet him at the airport in Delhi. We went to the Rādhā-Kṛṣṇa temple in Delhi, and I used to

live there at his request so that I could render various services to him. Then, when Acyutānanda came, Śrīla Swāmī Mahārāja told me, “I am not well; I’m tired. So you go with Kīrtanānanda and Acyutānanda to some persons’ homes; and you will have to give the lectures there.” I did so.

Later, after Śrīla Swāmī Mahārāja returned to Vṇḍāvana, to the Rādhā-Dāmodara temple, I often came to visit him. There he discussed so many things about Vedānta, and especially about *Śrīmad-Bhāgavatam*. He discussed many principles of *bhakti*, and he explained that Śrī Caitanya Mahāprabhu came to this world especially to taste Śrīmatī Rādhikā’s mood: *anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau samarpayitum unnatojjvala-rasām sva-bhakti-śriyam*. He gave such high-class, deep association there, and he loved me so much.

Later, in 1968, our *gurudeva* disappeared from this world, and I sent a message to Śrīla Swāmī Mahārāja, who was at that time in Seattle. When he received it, he at once replied to me, as though he was weeping while writing. He wrote, “I am so much aggrieved because of this.” He composed a *śloka* and explained, “Śrīla Raghunātha dāsa Gosvāmī was weeping for his *gurudeva*, Śrīla Sanātana Gosvāmī, and I am feeling like this: *vairāgya-vidyā-nija-bhakti-yoga; apayayan mām anabhipsu andhām; śrī-keśava-bhakti-prajñāna-nāma*. I was not in a mood to take the renounced order. I was fearing so much. My family rejected me and I was penniless, but still I was not ready to take *sannyāsa* and fulfill my *gurudeva*’s order to go to Western countries to preach his mission. But *pūjyapāda* Bhakti Prajñāna Keśava Gosvāmī Mahārāja gave me *sannyāsa*, the renounced order, and he told me, ‘You must accept this.’” Śrīla Swāmī Mahārāja wrote me that this was his *śraddhānjali* to Gurudeva’s lotus feet.

The renounced order is not a play. It changes one’s entire life and it means that one is aspiring for *gopī-bhāva*. Some say that Śrīla Swāmī Mahārāja was only a cowherd friend of Kṛṣṇa, but I strongly oppose this. His *sannyāsa-mantra* was a *gopī-mantra*, and he has also taken *gopal-mantra*. Those who are second

initiated know the meaning of *gopal-mantra*. Without it, no one can have the mood that Śrī Caitanya Mahāprabhu wanted to give. So I have heard from him directly, and also by hearing his lectures I know, that he has come in the line of Śrī Caitanya Mahāprabhu – to give this mission. This was also the mission of Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. They are both associates of Kṛṣṇa and Mahāprabhu. They are not of this world. So Śrīla Swāmī Mahārāja has not come only to give *dharma* (religious principles). He has not come only to give the *yuga-dharma* of *harināma*. This was not the primary mission of Mahāprabhu; it was the mission of Mahā-Viṣṇu, or Advaita Ācārya.

When Śrī Caitanya Mahāprabhu comes, taking the mood of Śrīmatī Rādhikā, He teaches *gopi-prema*. It is that *prema* which He wanted to give to the *jīvas*.

*prema-rasa-niryāsa karite āsvādana
rāga-mārga bhakti loke karite pracāraṇa
rasika-śekhara kṛṣṇa parama-karuṇa
ei dui hetu haite icchāra udgama*

The Lord's desire to appear was born from two reasons: He wanted to taste the sweet essence of the mellows of love of God, and He wanted to propagate devotional service in the world on the platform of spontaneous attraction. Thus He is known as supremely jubilant and as the most merciful of all.
[Śrī Caitanya-caritāmṛta, Ādi-līlā (4.15–16)]

Śrīla Swāmī Mahārāja has come to the Western countries only to establish the mission of his *guru-parampara* – nothing new – only their mission. He has not written any new books. He has translated the *Gītā*, and he has given its purports. He has also given purports to *Śrīmad-Bhāgavatam*, *Śrī Īsopaniṣad* and other books. He has given the names of the *paramparā*, from Nārada to Śrī Caitanya Mahāprabhu, and down to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. So he was not out of the Gauḍīya Vaiṣṇava

line. He is a Gauḍīya Vaiṣṇava. We should not try to cut his link with the Gauḍīya mission or the Gauḍīya Maṭha: our disciplic order.

I can tell something about his mission in Western countries. He was always connected with the *sampradāya*. At first he has plowed and turned barren land into cultivated land – thus fertilizing it. He planted seeds, and these seeds should never stay the same. They should sprout, they should grow, and they should give sweet fruits. We should increase our devotional activities – our Kṛṣṇa consciousness. We should not remain third-class Vaiṣṇavas.

Śrīla Swāmī Mahārāja has written everything in his books, including what he could not speak much about at that time. Those who think that he is dead are themselves dead. He is always giving inspiration to the whole world. If we serve him, we will see his books with quite new meaning. Then we can properly read these books and become more qualified.

I learned from him that we should associate with devotees who are more bona fide and advanced than ourselves. We should honor them. We should see that all devotees are in one family, Lord Caitanya's family. If we do not think in this way, we cannot be devotees. We should think that we are in one family, and there are so many hands. Kṛṣṇa, Śrī Caitanya Mahāprabhu, and Śrīla Swāmī Mahārāja have thousands and thousands of hands, and we should honor all their hands; we should honor all those who are chanting the name. I heard him say that those who are chanting the holy name, even if they have not taken initiation, should also be honored. Those who have taken initiation and are chanting should be more honored. And those who are *mahā-bhāgavata* should be served by all means. Śrīla Swāmī Mahārāja has written all this in his translations. So I pray that those who were initiated by Śrīla Swāmī Mahārāja be very broad-minded. They should know that I am actually the first disciple of Śrīla Swāmī Mahārāja, from before ISKCON was founded.

There are two kinds of gurus – *śikṣā* and *dīkṣā* – and both are

the same. Sometimes the *śikṣā-guru* is superior, and sometimes the *dīkṣā-guru* may be. The relationship with the *śikṣā-guru* is very friendly; he is like a bosom friend. The *dīkṣā-guru* should be very much respected, and so we may somewhat fear him. But the *śikṣā-guru* is like a friend, sometimes sitting on the same seat as us.

I used to sit with Śrīla Swāmī Mahārāja on the same bed or *āsana*. Then, during his last days, I went to Vṛndāvana to see him. Taking my hands and putting them in his hands, he told me that I should sit on his bed, but I offered *praṇāma* to it and sat on a chair. He told me, “I have got so many disciples, but they don’t know very much. You should try to help them. Especially my *samādhi* should be given by your own hands. I want this.” Tears came to his eyes as he was ordering this, and I told him, “You are my *śikṣā-guru*. Though you and I are friends, I always consider you my *śikṣā-guru*. I will always follow your instructions, word for word, letter for letter.” Then I told all the disciples present, especially the leading disciples, “You should not think that Śrīla Swāmī Mahārāja is going to die. You should think that he has a mission to help the Western countries. After his going, you should be united and try to honor each other. Give his mission to the countries where he could not go. Don’t cheat his mission. It is most high level to follow his orders. You should all try to be broad-minded and don’t try to control anyone. You can’t get *sneha* and *premā*, love and affection, by controlling and accumulating money. You can’t control by giving orders.” Śrīla Swāmī Mahārāja called them, “Come on, come on. Listen to Nārāyaṇa Mahārāja. Hear what he has to say.”

Just after Śrīla Swāmī Mahārāja’s departure, many devotees came from Mathurā to Vṛndāvana and we performed *nagara-saṅkīrtana*. I lead the *kīrtana*, and then I put Śrīla Swāmī Mahārāja in *samādhi* with Vedic *mantras* and all other Vedic arrangements. Most of the renounced people of Vṛndāvana, including *bābājīs* from all four *sampradāyas*, came there, and I organized everything, including who should do the public

speaking and in what order people should speak. I honored all, just as Śrīla Swāmī Mahārāja asked me to do in his final words.

Interviewer: Of all the qualities Śrīla Prabhupāda exhibited, does one stand out in your mind?

Śrīla Nārāyaṇa Mahārāja: The symptoms of *guru* have been written in *Śrīmad-Bhāgavatam* and *Gītā*, and I saw these symptoms in Śrīla Swāmī Mahārāja:

*tad-vijñānārtham sa gurum evābhigacchet
samt-pāṇih śrotṛyaṁ brahma-niṣṭham*

To understand things properly, one must humbly approach, with firewood in hand, a spiritual master who is learned in the Vedas and firmly devoted to the Absolute Truth.” [*Mundaka Upaniṣad* (1.2.12)]

He was *brahma-niṣṭhā*, one who has given up all other activities and has dedicated his life to working only for Kṛṣṇa.

*tasmād gurum prapadyeta
jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātām
brahmaṇy upaśamāśrayam*

Therefore, any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide *guru* is that he has realized the conclusions of the scriptures by deliberation and is able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters. [*Śrīmad-Bhāgavatam* (11.3.21)]

We see that one symptom of *guru* is that he knows Vedānta, *Upadeśāmṛta*, *Śrīmad-Bhāgavatam*, *Bhagavad-gītā*,

etc. He should be *siddhānta-vit* (knower of all philosophical conclusions), so that he can clear all the doubts of his disciples. I know that Śrīla Swāmī Mahārāja was very much qualified in this. He knew everything. He was perfect in this.

Second, *guru* should be detached from worldly things, and I know that Śrīla Swāmī Mahārāja had no attachment. He had attachment to those who are thoroughly attached to Kṛṣṇa. The *guru* should have realization of his *iṣṭadeva*, Śrī Śrī Rādhā-Kṛṣṇa and Śrī Caitanya Mahāprabhu. One cannot preach without realization. If he is not factually practicing *bhakti*, and he has no realization, then his words will vanish into the air. No one will be able to truly follow his instructions.

I have realized this: that any disciple, or anyone else, who came to Śrīla Swāmī Mahārāja was overpowered by him. He conquered their hearts with love and affection. Without realization of Kṛṣṇa, no one can do this.

It has been said in *Bhagavad-gītā* (4.34):

*tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānāṁj
jñāninas tattva-darśinaḥ*

Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.

Who is *tattva-darśī*? One who knows all *siddhānta* in all the Vedas, Upaniṣads and other *śāstras*. *Praṇipātena paripraśnena*. You should go to such a *guru*, again and again, very honorably questioning and serving him. I see how Śrīla Swāmī Mahārāja went to Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura, how he accepted him as his *gurudeva*, and especially how, in a very short time, he spread his *prema*, his mission, Caitanya Mahāprabhu's mission, to the whole world. This was the *śakti* –

the energy, the potency of Caitanya Mahāprabhu and his *gurudeva* – that he could do all this. No common person could have done what he did.

I remember another instance. The last time I saw Śrīla Swāmī Mahārāja (the evening before he departed from this world) he was so friendly to me. He told me, “I have done something wrong in my life, so I want to be forgiven. You should especially forgive me, because you have served me and you are so dear to me.” I said, “No, don’t say this. Anyone who comes in a special situation, at a special time, can say anything to encourage new devotees. We also say things like this. So I don’t think you have done anything wrong.” Then he told me, “You should forgive me, and you should tell all my godbrothers to forgive me. When I told some disciples, ‘Don’t mix with anyone; don’t mix with my godbrothers,’ it was in a letter, not in my books; and I told this only for a special time.” Śrīla Swāmī Mahārāja was a first-class Vaiṣṇava, a *mahā-bhāgavata*; and he wrote like this only for third-class, *kaniṣṭha*, devotees.

I had once asked him, “Mahārāja, we are friends. I want to know why your Deities have names which are not *siddhāntic*, like Rādhā- Pārtha-sārathi and Rukmiṇī-Dvārakādhīśa. Regarding Rukmiṇī-Dvārakādhīśa, I know that in 1968 you established and performed *prāṇa-pratiṣṭhā* (the installation ceremony) of Rādhā-Kṛṣṇa with peacock feather and flute, and with Rādhā there on His left side.”

He replied, “When I established Rādhā-Kṛṣṇa in Los Angeles, I gave Them the name ‘Rādhā-Kṛṣṇa’, and then I left Los Angeles to go to India. When I returned I saw that someone had changed the name to Rukmiṇī-Dvārakādhīśa. I became very angry with that person. I was against this name, but now this name has come about.”

Regarding Rādhā-Pārtha-sārathi, he told me he was very ill at the time and his disciples gave this name without his actual approval.

I read in his books that this is *rasa-ābhāsa*. Śrīla Swāmī

Mahārāja has written this, not only in one place but in many places. He told me not to think that this was his idea, and I told him, “My doubt is gone, and I pray that you bless me so that I may be like you in Kṛṣṇa consciousness.” He benedicted me, and I felt so glad, so fortunate, to think that he ordered me to always serve him.

Interviewer: I understand that Śrīla Prabhupāda was having many difficulties and harassments in Bombay to keep his centers, and you took some role to keep ISKCON’s property?

Śrīla Nārāyaṇa Mahārāja: Some years ago Śrīla Swāmī Mahārāja’s son told the Bombay court that he was a *vaiśya*, a businessman – that he was not a *sannyāsī*. His son said that only a *brāhmaṇa* can take *sannyāsa*. Because Śrīla Swāmī Mahārāja was a businessman, he went to the West for business, and ISKCON is a family business. The son’s conclusion was that he himself is the master of all of ISKCON’s property. An ISKCON leader came and told me, “If you don’t give evidence, this son will take all of ISKCON, all over the world.” He told me that I should go immediately. I told him that I only want to serve Śrīla Swāmī Mahārāja, so I will go. After that I went to Bombay several times and sat in court the entire day. Every day I would take *prasādam* early in the morning, at about 7 A.M., and then immediately go to the court. I want to always serve the mission of Śrīla Swāmī Mahārāja.

MY MISSION IN THE WEST

This is an excerpt from a lecture given during Çrīla Nārāyaṇa Mahārāja's first Western preaching tour. The lecture took place in San Francisco on June 30, 1996.

I have come from Mathurā, Vṛndāvana, but I do not feel I have left there. Everywhere I see very bona fide devotees, just as in Vṛndāvana.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura ordered Śrīla Swāmī Mahārāja to go to the West to spread the holy name of Rādhā and Kṛṣṇa and the message of Śrī Caitanya Mahāprabhu, and he came about forty years later. Śrīla Swāmī Mahārāja similarly ordered me and I have also come, about twenty years later. He has ordered me and I have come.

My mission in the Western countries has three purposes. First, I want to take the dust from Śrīla Bhaktivedānta Swāmī Mahārāja's lotus feet by going to the places he preached in Europe and here in America. He first came to New York, so I also wanted to go there. When he came he was penniless, singing Śrī Kṛṣṇa Caitanya and Hare Kṛṣṇa, Hare Rāma on the streets. He wrote me from there, and I sent him the books he wanted, as well as many pairs of deities of Gaura-Nityānanda Prabhu and Rādhā-Kṛṣṇa. I also sent him *karatālas*, *mṛdaṅgas* and many other paraphernalia.

Second, I have come here to give his message to the entire world. He has planted the seeds and they have somewhat grown, but they are lacking water. Śrīla Swāmī Mahārāja has given me that water, which is his *hari-kathā*, and according to my ability I am carrying this water everywhere. I am so happy to carry out his instructions, and to take his foot-dust from the places he has sanctified.

The third purpose of my traveling is to help the sincere devotees who are unhappy due to long-term lack of good association. I have come to tell them, "You should see that your

Prabhupāda is here among you. You must again become powerful and energetic, just as you were at the time of his manifested appearance. Think neither that he is dead, nor that he is not here. I did not know any of you before, but Śrīla Swāmī Mahārāja has done such marvelous things that on this Pacific seacoast, from Los Angeles to San Francisco to Vancouver, and to wherever I go, many devotees are coming to see me.

I am grateful to Śrīla Swāmī Mahārāja, and I am offering the lotus flowers of my devotion to his feet. He has performed a miracle, and if he were here today, he would preach more and more. He has written and translated so many books, which have been translated into over forty languages.

Now, however, eighty or ninety percent of the devotees have left ISKCON. I want that ISCKON become more and more powerful. Everyone should be strengthened and everyone should preach all over the world, just as Śrīla Prabhupāda Bhaktivedānta Swāmī Mahārāja has preached.

I will speak some *hari-kathā* from *Sri Caitanya-caritāmṛta* and *Śrīmad-Bhāgavatam*, and I will try to quench your thirst so that the bona fide honor and appreciation you have for your Prabhupāda will increase. He will bless us all, and he will be so happy that you have come.

A LOCKED TREASURE CHEST

This is an excerpt from Śrīla Nārāyaṇa Mahārāja's lecture at the Ātmānanda Yoga Center in New York City on July 12, 1996.

Śrīla Swāmī Mahārāja has given everything in his books. He knew that a child of one year, or two years, or even five years, could not retain all the information. A father or mother save money for their child, keeping it in a locked box. When the child is mature, he will be qualified to take the treasures inside. Before maturity, however, the child would waste that treasure. Similarly, Śrīla Swāmī Mahārāja kept all his treasures in his books. If you want to open them, you should know that the key is in the hands of the *bhāgavata* (the pure, self-realized devotee).

There are two *bhāgavatas* – *grantha-bhāgavata*, the Vedic scriptures, and *bhakta-bhāgavata*, the pure devotee who embodies those scriptures. *Bhakta-bhāgavata* is superior, as the key to understanding the scriptures is with bona fide *bhaktas* who have *prema*. They can open the lock. Śrīla Swāmī Mahārāja has kept the treasure which Śrīla Rūpa Gosvāmī left in *Bhakti-rasāmṛta-sindhu* and his other books, and his own books are full of treasures. In his purports we see all the teachings that are in Śrīla Rūpa Gosvāmī's books. *Śrī Upadeśāmṛta* (*Nectar of Instruction*), for example, gives the process by which we can go to Vṇḍāvana and follow Śrīla Rūpa Gosvāmī.

Some persons say, "We are not qualified, and we will never be qualified, to hear about Goloka." I think that is quite wrong, because Śrīla Swāmī Mahārāja has written about it in his books. When we are matured and qualified, then we can actually taste that nectar and go to that place which Śrīla Rūpa Gosvāmī, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, Śrī Vyāsadeva, and Śrīla Bhaktivedānta Swāmī Mahārāja have written about.

THE DIVINE DISAPPEARANCE OF ŚRĪ ŚRĪMAD BHAKTI PRAJÑĀNA KEŚAVA GOSVĀMĪ

The following is a lecture given by Çrĕla Prabhupāda in Seattle, Washington, on October 21, 1968, just after he was informed of the disappearance of his intimate godbrother and *sannyāsa-guru*.

One has to accept the renounced order from another person who is in the renounced order. I never thought that I shall accept this renounced order of life. In my family life, when I was in the midst of my wife and children, sometimes I was dreaming that my spiritual master was calling me, and I was following him. When my dream was over, I was thinking – I was little horrified: “Oh, Guru Mahārāja wants me to become a *sannyāsī*. How can I accept *sannyāsa*?” At that time I was not very satisfied that I will have to give up my family and become a mendicant. At that time, it was a horrible feeling. Sometimes I was thinking, “No, I cannot take *sannyāsa*,” but again I saw the same dream.

So in this way I was fortunate. My Guru Mahārāja (Prabhupāda begins to cry and his voice is choked) pulled me out from this material life. I have not lost anything. He was so kind upon me. I have gained. I left three children, and I have got now three hundred children; so I am not a loser. It is material conception to think that we shall be losers by accepting Kṛṣṇa. Nobody is a loser. I say this from my practical experience. I was thinking, “How can I accept this renounced order of life? I cannot accept so much trouble.”

But I retired from my family life, and I was sitting alone in Vṇdāvana, writing books. My godbrother insisted “Bhaktivedānta Prabhu...” This title was given in my family life. It was offered to me by the Vaiṣṇava society. So he insisted. Actually it is not he who insisted to me. Practically my spiritual master insisted to me through him, saying, “You accept.” Without accepting the renounced order of life, nobody can become a

preacher, and he wanted me to become a preacher. So he forced me through this godbrother, who said, “You accept.”

Unwillingly I accepted; and then I remembered that he wanted me to go to the Western countries. So I am feeling now very much obliged to my godbrother, because he carried out the wish of my spiritual master and forced me to accept this *sannyāsa* order.

This godbrother, His Holiness Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, is no longer in this world. He has entered Kṛṣṇa’s abode. So I wish to pass a resolution of bereavement and send it to them. I have also composed one verse in this connection. All of you present, you sign this. I shall send it tomorrow.

The verse I have composed is in Sanskrit: *vairāgya-vidyā-nija-bhakti-yoga*. This Kṛṣṇa consciousness is *vairāgya-vidyā*. *Vairāgya-vidyā* means to become detestful of this material world. That is called *vairāgya-vidyā*, and that is possible simply by *bhakti-yoga*. *Vairāgya-vidyā-nija-bhakti-yogam apayayan mām*. The child is afraid to take medicine, and that also I have experienced. In my childhood, when I became ill, I was very stubborn and I would say, “I won’t accept any medicine.” So my mother used to force medicine into my mouth with a spoon. I was so obstinate. Similarly, I did not want to accept this *sannyāsa* order, but this godbrother forced me and said, “You must.” *Apayayan mām*; he forcefully made me drink this medicine. *Anabhipsu andham*. Why was I unwilling? *Anabhipsu* means unwilling. *Andham* means one who is blind, who cannot see his future. Spiritual life is the brightest future, but the materialists cannot see this. The Vaiṣṇavas and the spiritual master therefore forcefully say, “Drink this medicine.” *Apayayan mām anabhipsu andham. Śrī-keśava-bhakti-prajñāna-nama*.

So my godbrother – his name is Keśava, Srila Bhakti Prajñāna Keśava Gosvāmī Mahārāja – did this favor for me because he was an ocean of mercy, *kṛpāmbudhi*. We offer our obeisances to Vaiṣṇavas: *vāñchā-kalpa-tarubhyaś ca kṛpā-sindhubhya eva ca*.

The Vaiṣṇavas, the representatives of the Lord, are so kind. They bring the ocean of mercy to distribute it to suffering humanity. *Kṛpāmbudhir yas tam ahaṁ prapadye*. So I am offering my respectful obeisances unto this His Holiness, because he forcefully made me adopt this *sannyāsa* order.

He is no more in this world. He has entered Kṛṣṇa's abode, and therefore I am offering my respectful obeisances, along with my disciples. On the first day of my *sannyāsa*, I remembered that I'll have to speak in English. I remembered this on that *sannyāsa* day, when there was a reception, so I first of all spoke in English. This was all the arrangement of higher authority, of Kṛṣṇa.

We are writing this: "Resolved that we, the undersigned members and devotees of the International Society for Krishna Consciousness Incorporated, in a condolence meeting under the presidency of His Divine Grace A.C. Bhaktivedānta Swāmī, today, the 21st of October, 1968, at our Seattle branch, express our profound bereavement on hearing of the passing of His Divine Grace Om Visnupāda Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, the *sannyāsa-guru*, preceptor, of our spiritual master, on October 6th, 1968, at his headquarter residence in Navadvipa, West Bengal. We offer our respectful obeisances unto the lotus feet of Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, with the following verse composed on this occasion by our spiritual master." This verse I have already explained to you. So I wish that you all sign it, and I will send it tomorrow by air mail.

Have you got a pencil?

Govinda dāsī: Yes.

(sound of Prabhupāda signing)

LETTER OF CONDOLENCE

This letter by Çrëla Prabhupāda was originally written in Bengali on the occasion of the disappearance of Çrëla Bhakti Prajñāna Keçava Gosvāmë Mahārāja. It was addressed to Çrëla Bhaktivedānta Trivikrama Mahārāja, one of the prominent disciples of Çrëla Bhakti Prajñāna Keçava Gosvāmë Mahārāja. It was then translated into Hindi by Çrëla Bhaktivedānta Nārāyaëa Mahārāja and printed in *Çrë Bhagavat Patrika* magazine in December 1968. The following is the English translation of that letter.

All Glories to Śrī Guru & Gaurāṅga

Seattle, Washington

October 22, 1968

I offer my humble prostrated obeisances at the lotus feet of all the Vaiṣṇavas.

Śrīpāda Trivikrama Mahārāja,¹

Yesterday I received your letter dated October 12, and its contents were heart-breaking. Kindly inform me of the details of the sudden disappearance of *pūjyapāda* Mahārāja (Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja). I had a very longstanding intimate relationship with Śrīla Mahārāja. I used to visit Śrīpāda Narahari Dādā² and Śrīpāda Vinoda Dādā³ with great affection. They were my extremely loving friends. Also in Calcutta, senior Tirtha Mahārāja, Professor Nishikanta Sannyala, and Vasudeva Prabhu were very dear to me. Afterwards I used to visit and associate freely with Śrīpāda Śrīdhara Mahārāja, as if we were the closest of family members. Except for Śrīpāda Śrīdhara Mahārāja, all of the above-mentioned Vaiṣṇavas have gradually disappeared. Our time is also approaching, so it will be best to have the opportunity to serve Śrīla Prabhupadā as long as possible.

I have a very close connection with Śrī Gauḍīya Vedānta Samiti.⁴ Yourself, and particularly Śrīpāda Vamana Mahārāja,⁵

know well that I am one of three persons who founded Śrī Gauḍīya Vedānta Samiti at Bosapada Lane, Calcutta, even before Śrīla (Bhakti Prajñāna Keśava) Mahārāja accepted *sannyāsa*. Within a few days of the formation of the Samiti, Śrī Narottamānanda Brahmācārī (presently Tridaṇḍi Swāmī Śrī Śrīmad Bhakti Kamala Madhusūdāna Mahārāja) separated himself from it. At that time Śrīpāda Vāmana Mahārāja, who was then a *brahmācārī*, visited our home at Sitakanta Banaraji Lane. He made me the president of the Bengali magazine, *Śrī Gauḍīya Patrika*.⁶

Respecting the order of Śrīla Mahārāja, I started writing articles for the *Gauḍīya Patrika* regularly, and Śrīla Mahārāja greatly appreciated whatever I wrote. Thereafter, I was also appointed as the president of the Hindi magazine, *Śrī Bhagavata Patrika*, and many of my articles were published in that. Afterwards I could not submit articles due to lack of time. Now I have become a resident of foreign lands and I have to travel twenty thousand miles every year.

The greatest compassion of Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja upon me was to make me a *sannyāsī*. I had taken a vow that I would never accept *sannyāsa*, but Śrīla Mahārāja forcibly gave it to me. He would certainly have been most pleased today to see the success of my preaching. Last year I visited him in Calcutta along with my disciples, and despite his being bed-ridden, he was very pleased to receive us. I have complete confidence that both in his manifest presence and after his disappearance he must be very pleased to see my widespread preaching of the message of Śrīman Mahāprabhu in Western countries like America, Canada, England, Germany, and Hawaii (Honolulu), situated in the Pacific Ocean, as well as in Eastern countries like Japan (Tokyo) and so on.

I was a staunch *grhamedī* (one whose intelligence is absorbed in household affairs). Śrīla Prabhupāda used to come to me in dreams from time to time, and call me to renounce family life and come along with him. The dreams would frighten me and

make me think that I would have to accept *sannyāsa*. I didn't have any desire to take *sannyāsa*. However, upon the repeated insistence of Śrīpāda Nārāyaṇa Mahārāja, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja bestowed boundless mercy upon this unwilling and blind person, by forcibly giving me *sannyāsa*. It seems that this desire of Śrīla Prabhupāda was transmitted into his heart, and thus that my *sannyāsa* was accomplished.

So I am eternally indebted to Śrīla Mahārāja. Therefore, immediately after receiving your letter, I organized a *viraha-sabhā*, a meeting at the Seattle temple to honor his disappearance. I am sending the condolence resolution of the meeting along with this letter. Kindly accept it as our *śraddhānjali*, humble homage. In my other centers (the list is enclosed), particularly London, Hamburg, and Honolulu, I have given instruction to arrange a *viraha-sabhā* and offer *śraddhānjali* homage likewise.

You will be glad to know that I have formed three *saṅkīrtana* parties comprising American youths and couples under my guidance. One such party is currently traveling to cities in America, and I am also with this party. The second party, of six devotees, is performing *kīrtana* at different places in London. The Indians living there are amazed to see them. Those Indians have given up their homeland and come all the way to the Western world to attain wealth and reputation, but the Americans are performing *harināma-saṅkīrtana*. Somehow the preaching activities are going on very nicely.

I am interested to know what kind of constitution you are forming. In this matter you will receive my complete cooperation, because I am a man of constructive ideas. I do not like destructive policies.

It was the desire of Śrīla Prabhupāda and Śrīla Bhaktivinoda Thākura that Americans perform *kīrtana* in Śrīdhāma Māyāpura, and that opportunity has now come. Unfortunately, those who have intruded into Māyāpura consider it to be their personal property, and these days others are restricted from visiting that

place. Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja used to deal with these *guru-tyāgīs* (those who renounce their *guru*) and *guru-bhogīs* (those who enjoy the property of their *guru*) with sword in hand.

In this regard, last year he mentioned that he would arrange five acres of land for me in Śrīdhāma Māyāpura. You were present at that time. If you help me in this matter, I intend to make an *āśrama* in Māyāpura. American boys and girls can visit and stay there and receive proper training. By our cooperation, preaching activities can be done very nicely. Therefore, I am eager to know the details of your constitution.

I am going to Montreal tommorow. From there I will go to Santa Fe (New Mexico) and to Los Angeles. I am sending the addresses of our centers with this letter. We are executing a plan to build New Vṛndāvana on three hundred acres of land. Kindly reply to the Los Angeles-Hollywood address, as I will be staying three days in Montreal, seven days in Santa Fe, and almost one month in Los Angeles.

*pr̥thivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma*

In every town and village, the chanting of My name will be heard. [Śrī Caitanya-bhāgavata (Antya-khaṇḍa 4.126)]

Preaching can be spread extensively throughout the world on the basis of this system. I think that your constitution must be directly in accordance with the above prediction. I hope your *bhajana* is going on nicely.

Your obedient servant,
Śrī Bhaktivedānta Swāmī

Footnotes:

¹ Śrīla Trivikrama Mahārāja is one of the three prominent disciples of Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja. He took *sannyāsa* from Śrīla Keśava Mahārāja at the same time as Śrīla Nārāyaṇa Mahārāja and Śrīla Vamana

Mahārāja did, and since that time they have preached together and enthused hundreds of thousands of devotees.

² Śrīla Narahari Dādā was a senior and intimate disciple of Śrīla Bhaktisiddhanta Sarasvatī Ṭhākura. He was considered the “mother” and “Florence Nightingale” of the Gauḍīya Maṭha. He always made arrangements for the care and nourishment of all devotees. “Dādā” means elder godbrother.

³ Vinoda Dādā is the *brahmacārī* name of Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja. His full name was Vinoda-bihārī Brahmacārī. He was manager of the Gauḍīya Maṭha during the time of Śrīla Bhaktisiddhanta Sarasvatī Ṭhākura.

⁴ After the disappearance of Śrīla Bhaktisiddhanta Sarasvatī Ṭhākura Prabhupāda, Śrīla Keśava Mahārāja wanted to preach vigorously on his behalf. Śrīla Sarasvatī Ṭhākura had previously been so pleased by Śrīla Keśava Mahārāja’s preaching and scholarship in scriptures that he gave him all his scriptures, and Śrīla Keśava Mahārāja understood the meaning – that his *gurudeva* wanted him to preach the real meaning of Vedānta – as *bhakti*. He therefore desired to establish a society for preaching from Vedānta, what Śrī Gaurasundara wanted to give the world – *rūpānuga-bhakti*. Therefore he started Gauḍīya Vedānta Samiti.

⁵ Śrīla Vāmana Mahārāja was the right-hand man of Śrīla Keśava Mahārāja and he is now the *ācārya* of Gauḍīya Vedānta Samiti, as per the will of Śrīla Keśava Mahārāja. He is also the society’s president.

PRABHUPĀDA'S FINAL ORDER: ON ISKCON AND ŚRĪLA NĀRĀYAṆA MAHĀRĀJA

The following is a transcription, translated from a cassette-taped Bengali conversation between Ćrĳa Prabhupāda and Ćrĳa Nārāyaṇa Mahārāja. On this cassette, made in October–November 1977, we hear from Ćrĳa Prabhupāda himself about his final order in this regard. Because the original conversation is in Bengali, with only small parts in English, it is probably a cassette you have never heard before.

Śrĳa Prabhupāda: Nārāyaṇa Mahārāja. He will come tomorrow?

Tamāla-kṛṣṇa Gosvāmī: He will come when we (discussing with others). If we pick him up he might come tonight.

Śrĳa Prabhupāda: Hmm.

Tamāla-kṛṣṇa Gosvāmī: If we go just now with the car. Bhakticaru is going just now with the car. Mahārāja may come tonight.

[Someone begins to sing, “*Govindam ādi-puruṣam...*”]

Tamāla-kṛṣṇa Gosvāmī: Should we put a little fan on? A little bit.

[The conversation with Śrĳa Nārāyaṇa Mahārāja begins:]

Śrĳa Prabhupāda: Srila Prabhupāda (Śrĳa Bhaktisiddhānta Sarasvatī Thakura) had a desire to preach all over the world – in Europe, America and so on. I tried my best to fulfill his desire. Now we should preach together.

Śrĳa Nārāyaṇa Mahārāja: Yes.

Śrĳa Prabhupāda: We have got experience that if we endeavor

collectively, there is great possibility to spread the message of *ākara matha*, the mission of Mahāprabhu, *pr̥thivīte āche*, everywhere in the world. I have contributed to this end to the best of my ability.

I wish that my godbrothers forgive my offenses. While preaching, many times we say things contrary to each other, or we cut each other's philosophical arguments. That happens. Please ask my godbrothers to forgive my offenses. (inaudible)

Śrīla Nārāyaṇa Mahārāja: Whatever you will order I accept completely. I consider you my *guru*.

Śrīla Prabhupāda: (inaudible)

Śrīla Nārāyaṇa Mahārāja: It has been done very beautifully. This is the proper way. It's good that you have raised this point – that everyone should protect the mission of Mahāprabhu which you have established in Western countries, by good cooperation. Though you have taught them, still, in the future, if everyone helps them, a wonderful movement can be established on the Earth.

Śrīla Prabhupāda: (inaudible)...I have brought these *mlecchas* and *yavanas*. They are like monkeys (*banaras*), very expert in quarreling. Accepting those who were sent to me by the arrangement of Kṛṣṇa, and considering their qualifications and disqualifications, I tried educating them, just to get things going. And they learned to their capacity. Things can be done in good cooperation. There is enough land, big, big temples and no shortage of money...(inaudible)

Śrīla Nārāyaṇa Mahārāja: It's proper for everyone to help in this matter. Everything will be still better if they are also humble and try to cooperate with everyone, with each other as well as with other Vaiṣṇavas. I will do my best to help. Whenever and

whatever they will ask, I will try my best to help them. Whenever they will call me, any advice they will want, wherever they may want me to go, although my qualification is limited I will try to help to the best of my ability.

Śrīla Prabhupāda: Are any of my godbrothers in Vṛndāvana now?

Śrīla Nārāyaṇa Mahārāja: Yes.

Śrīla Prabhupāda: Who?

Śrīla Nārāyaṇa Mahārāja: Vana Mahārāja might be there, as well as Indupati Prabhu from Caitanya Gauḍiya Maṭha.

Śrīla Prabhupāda: Any more?

Śrīla Nārāyaṇa Mahārāja: Only these two at the moment.

Śrīla Prabhupāda: Who is Indupati?

Śrīla Nārāyaṇa Mahārāja: Indupati. He comes here often.

Bhaktīcaru Swāmī: From Mādhava Mahārāja's Maṭha?

Śrīla Nārāyaṇa Mahārāja: Yes. No one else is here.

Śrīla Prabhupāda: Please call both of them. Vana Mahārāja and him.

Śrīla Nārāyaṇa Mahārāja: This is very good proposal by you.

Śrīla Prabhupāda: Please sit down. They will call them.

Śrīla Nārāyaṇa Mahārāja: All right.

Śrīla Prabhupāda: This cutting of arguments happens sometimes...

Śrīla Nārāyaṇa Mahārāja: These are insignificant matters in such a substantial worldwide mission. A little something here and there is of no consequence. You have done this wonderful preaching work for the benefit of the whole world. There was no self-interest. You did everything only in devotional service to Kṛṣṇa – for benefitting all people at large.

Śrīla Prabhupāda: It is all by your blessings.

Śrīla Nārāyaṇa Mahārāja: You have done a wonderful thing. It is necessary to care for and preserve this mission, and to see that it is managed skillfully.

Śrīla Prabhupāda: Kindly instruct them in this matter. I'm unable to speak.

Śrīla Nārāyaṇa Mahārāja: Yes. Please take rest.

Śrīla Prabhupāda: Please sit a little longer.

Śrīla Nārāyaṇa Mahārāja: Yes. I'm here.

Śrīla Prabhupāda: Your health is all right?

Śrīla Nārāyaṇa Mahārāja: Yes. You please keep remembering Kṛṣṇa. These are all very qualified men. They will manage nicely.

Śrīla Prabhupāda: There is some problem (disturbance) in Māyāpura.

Śrīla Nārāyaṇa Mahārāja: That will all be worked out. The *guṇḍās* have done that for their selfish motives. Everything will be all right. Some obstacles are always there in any work.

Śrīla Prabhupāda: Twenty thousand people gathered for the meeting. Have you heard anything about it?

Śrīla Nārāyaṇa Mahārāja: Yes, I have heard something. It was painful. The Communist Party people have done that nonsense. They have done utmost injustice. But now be free to peacefully remember Śrī Rādhā-Kṛṣṇa and Their sweet pastimes. Your people will take care of the necessities. All will be well by the wish of the Supreme Lord, Śrī Kṛṣṇa. No need to think about it at all.

Śrīla Prabhupāda: Hmm.

Śrīla Nārāyaṇa Mahārāja: Don't worry.

Śrīla Prabhupāda: You have some affection for me? [This is an Indian expression of love.]

Śrīla Nārāyaṇa Mahārāja: Affection! What to speak of affection, I regard you as my *guru*.

Śrīla Prabhupāda: I know that. That's why I beg you to please forgive my offenses.

Śrīla Nārāyaṇa Mahārāja: You kindly forgive our offenses, so that our intelligence may be fixed at the lotus feet of Kṛṣṇa. Please give us this blessing.

Śrīla Prabhupāda: Where is...

Śrīla Nārāyaṇa Mahārāja: He has gone to Bengal.

Śrīla Prabhupāda: When did he go?

Śrīla Nārāyaṇa Mahārāja: He went about a month ago. Śeṣaśāyī has come with me to take your *darśana*. He has rendered some services to you.

Śrīla Prabhupāda: Brahmacārī?

Śrīla Nārāyaṇa Mahārāja: Yes, Śeṣaśāyī Brahmacārī. Sometimes he has cooked for you.

Śrīla Prabhupāda: Where is Tamāla?

Devotee: He is just coming, Śrīla Prabhupāda. He is in the other room.

Śrīla Prabhupāda: (inaudible)

Śrīla Nārāyaṇa Mahārāja: Yes, I can see that. It is very good that you have returned to Vraja from overseas.

Śrīla Prabhupāda: They wanted to keep me there, but I said, “No.” My health is not fit for any more travel...

[Tamāla-kṛṣṇa Gosvāmī enters the room.]

Śrīla Prabhupāda: Have you consulted with Nārāyaṇa Mahārāja?

Tamāla-kṛṣṇa Gosvāmī: Yes. This morning. Bhakticaru Swāmī, Bhaktiprema Swāmī and Śrīdhara Swāmī went to see him, and Nārāyaṇa Mahārāja described the ceremony.

Śrīla Nārāyaṇa Mahārāja: I have told them everything needed to be done. I told them, “Whenever you need me, I’ll come here.”

Śrīla Prabhupāda: (inaudible)...When you enter the gate on the right side?

Tamāla-kṛṣṇa Gosvāmī: On the entrance on the left side. On entering, looking towards the deities. In other words, when you come into the temple. There is a big open...

Śrīla Prabhupāda: You must put salt around the body.

Śrīla Nārāyaṇa Mahārāja: I have explained everything to them.

Tamāla-kṛṣṇa Gosvāmī: It's on the same side as the *vyāsāsana*.

Śrīla Prabhupāda: Flowers should be placed in Māyāpura.

Śrīla Nārāyaṇa Mahārāja: I have told them to keep some flowers, and wherever you desire those can be...

Śrīla Prabhupāda: You will be there.

Śrīla Nārāyaṇa Mahārāja: Yes, I'll be there.

Tamāla-kṛṣṇa Gosvāmī: He described the entire ceremony in detail, Śrīla Prabhupāda.

Śrīla Prabhupāda: (inaudible) Has Śeṣaśāyī taken *sannyāsa*?

Śrīla Nārāyaṇa Mahārāja: No. He is still a *brahmacārī*.

Śrīla Nārāyaṇa Mahārāja: All of your duties are completed. You have fulfilled everything in your lifetime. There is no need to worry about anything. Only remember the lotus feet of Śrī Rādhā-Kṛṣṇa.

Śrīla Prabhupāda: By Their blessings only.

Śrīla Nārāyaṇa Mahārāja: Yes, you have done everything. Nothing is left unfinished.

Śrīla Prabhupāda: Hm.

Śrīla Nārāyaṇa Mahārāja: Only one thing. They should be told not to fight with each other for self-interest. They should work in cooperation to spread your mission.

Śrīla Prabhupāda: Don't fight among yourselves. I have given you my will. Execute that...Today is Ekādaśī?

Śrīla Nārāyaṇa Mahārāja: Yes, today is Ekādaśī.

Śrīla Prabhupāda: How is the service of Mahāprabhu going on?

Śrīla Nārāyaṇa Mahārāja: Hmm.

Śrīla Prabhupāda: Of Jhansi. Now He is at your place.

Śrīla Nārāyaṇa Mahārāja: Yes, your Mahāprabhu is with me. His service is going on nicely with great affection.

Śrīla Prabhupāda: At first I was trying to do something in Jhansi, but Kṛṣṇa had bigger plans. Now we have got so many places.

Śrīla Nārāyaṇa Mahārāja: Why should you be confined to Jhansi? Kṛṣṇa wanted you to preach everywhere.

Śrīla Prabhupāda: I wanted to live like a *niṣkiṁcana* Vaisnava in Vṇdāvana; but Kṛṣṇa inspired me to go out and preach at the age of seventy with only forty rupees in my pocket. And then it took a grand shape.

Śrīla Nārāyaṇa Mahārāja: Yes, you have received the special mercy of Śrī Rūpa Gosvāmī, and also that of Śrī Rādhā-Dāmodara.

Śrīla Prabhupāda: (inaudible)

Śrīla Nārāyaṇa Mahārāja: Do you have any pain in the body?

Śrīla Prabhupāda: It's so so. (inaudible)

Śrīla Nārāyaṇa Mahārāja: (speaks to the devotees:) Give him *caranāmṛta* when he feels thirsty. Also, keep some *tulasī* leaves under his head.

Śrīla Prabhupāda: *Yei bhaje sei baḍo*. [This is an excerpt from a verse from *Śrī Caitanya-caritāmṛta*.] “One who worships Kṛṣṇa is exalted.”

Śrīla Nārāyaṇa Mahārāja: Hmm. *Sei baḍo*. “He is exalted.”

Śrīla Prabhupāda: *Abhakta hīna chāra*. “One who is a non-devotee is low-class and abominable.”

Śrīla Nārāyaṇa Mahārāja: *chāra*. “Abominable.”

Śrīla Prabhupāda: (inaudible)

Śrīla Nārāyaṇa Mahārāja: They are fortunate. If one has single-pointed devotion to Lord Hari, then, even if he has any fault, *api cet su-durācāro bhajate mām ananya-bhāk / sādhuṛ eva sa mantavyah samyag vyavasito hi saḥ*. This is the principle.

[Indupati Prabhu enters in the room.]

Indupati Prabhu: Hare Kṛṣṇa.

Śrīla Nārāyaṇa Mahārāja: Please come. Has Vana Mahārāja also come?

Indupati Prabhu: (inaudible)

Śrīla Nārāyaṇa Mahārāja: Indupati Prabhu has come.

Śrīla Prabhupāda: Nārāyaṇa Mahārāja has called you on my request. I was saying to Nārāyaṇa Mahārāja that I beg forgiveness from you....

Śrīla Nārāyaṇa Mahārāja: (speaking softly to Indupati Prabhu) Mahārāja is having difficulty in speaking. I'll tell you.

Śrīla Prabhupāda: I beg forgiveness for my offenses. I did not wish to offend anyone. While preaching sometimes we cut each other's arguments...

Śrīla Nārāyaṇa Mahārāja: (softly explaining Śrīla Prabhupāda's desire to Indupati Prabhu)

Śrīla Prabhupāda: Will you forgive me?

Śrīla Nārāyaṇa Mahārāja: (to Indupati Prabhu) Will you?

Śrīla Nārāyaṇa Mahārāja: (to Śrīla Prabhupāda) Mahārāja, you have not committed any offense. Please be merciful to us. You haven't committed any offense.

Indupati Prabhu: (inaudible)

Śrīla Nārāyaṇa Mahārāja: If anyone considers that you have committed an offense, he himself is at fault.

Śrīla Prabhupāda: Hmm...?

Śrīla Nārāyaṇa Mahārāja: (speaking softly to Indupati Prabhu about Śrīla Prabhupāda) He has just returned from London.

Śrīla Prabhupāda: They had arranged the world tour program, but I had to return...

Śrīla Nārāyaṇa Mahārāja: I will speak about your wish to those disciples of Śrīla Prabhupāda (Bhaktisiddhānta Sarasvatī Thakura) who are not here. Everyone should try to help and give them (your disciples) the needed guidance, so they can manage nicely. Please do not worry about anything. Remember only the lotus feet of Śrī Rādhā- Kṛṣṇa.

Śrīla Prabhupāda: Please guide them in arranging the festival properly and giving appropriate donations to the *gosvāmīs*.

Śrīla Nārāyaṇa Mahārāja: (to Bhakticaru Svāmī) Have you understood what he is saying?

Bhakticaru Svāmī: Yes. (softly speaks with Śrīla Nārāyaṇa Mahārāja)

Śrīla Nārāyaṇa Mahārāja: I have a special request. Please do not worry about these matters anymore. They are qualified, and they know your desires. Now only think about Kṛṣṇa. Everything will be taken care of. You have made the whole world dance in *kṛṣṇa-nāma*. Now I'll take leave.

Śrīla Prabhupāda: First take some *prasāda*.

Śrīla Nārāyaṇa Mahārāja: Yes, I'll take.

Bhakticaru Svāmī: Śrīla Prabhupāda, I'm arranging that.

[Śrīla Nārāyaṇa Mahārāja leaves.]

[Credit for the translation is due mostly to the efforts of Śrīpād Mādhava Mahārāja, Śrīpāda Puṇḍarīka dāsa Brahmācārī, Śrīpāda Kṛṣṇa-kaṇṭī dāsa Brahmācārī, and Śrīpāda Tanmoy Chakravarty. Although the volume of the original cassette was improved by digital technology for the ease of the translators, still some parts remained inaudible, and they are labeled as such in the above transcription.]

BECAUSE OF HIS DIVINE GRACE

The following is an excerpt from a lecture spoken by
Śrīla Narayana Maharaja in Badger, California.

Not only here, but wherever I go throughout the world, whether in the East or the West, I see the result of the inspiration he has given. In a very remote place in Canada, in a deep forest in the mountains, I went to a devotee village named Śaraṇāgati; and I was so pleased to see the many devotees there following *varṇāśrama-dharma* and the principles of *bhakti*. I also went to a remote village in Australia, also among the hills, in a very beautiful setting. It often rained there, and it was always *vasanta*, springtime. Although this place is so far away from India, I saw that by Śrīla Swāmī Mahārāja's grace, by his preaching, a very large devotee village had been established. Everyone there was so inspired: women, men, old persons, and very little boys and girls. All were wearing *tilaka* and neck beads – and everyone was dancing, chanting, and remembering in Kṛṣṇa consciousness.

Even in India we don't generally see such exhibition of enthusiastic energy. But here I am seeing this everywhere, and this is the miracle of Śrīla Swāmī Mahārāja. Without actually coming to these places and personally seeing what he has done, it would be difficult to imagine.

We should understand that backing Śrīla Swāmī Mahārāja is his *guru-varga*, the disciplic succession – Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, Śrīla Bhaktivinoda Ṭhākura, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, Śrīla Svarūpa Dāmodara, Śrīla Rāya Rāmānanda and Śrī Caitanya Mahāprabhu. Acting as their hands, their instrument, Śrīla Swāmī Mahārāja did not come here to propagate his own independent mission. He came to spread the mission of his beloved Radha-Kṛṣṇa and Gaura-Nityānanda, and particularly the mission of Śrīla Svarūpa Dāmodara, Śrīla Rāya Rāmānanda and Śrīla Rūpa Gosvāmī.

Who is Śrī Caitanya Mahāprabhu? *Anarpita-carīm carat karuṇayāvatirṇaḥ kalau*. After a very long period, after one complete day of Brahma, which comprises 1000 Kali-yuga cycles, Śrī Caitanya Mahāprabhu appeared. He is Kṛṣṇa Himself, but enriched with the beauty and mood of Śrīmatī Rādhikā and Kṛṣṇa. He is *rasarāja-mahābhāva*. Perhaps you have heard this name before. It contains a very special and esoteric description of the form of Śacīnandana Gaurahari, as given in *Śrī Caitanya-caritāmṛta*.

Lord Caitanya advented in Māyāpura, Śrī Navadvīpa-dhāma, only to give a most confidential and hidden treasure. Even for greatly exalted devotees such as Sanaka, Sananda, Sanatana and Sanat-kumara, for Prahlāda Mahārāja, and even for Narada and Uddhava, this treasure is very mysterious. Lord Caitanya came to distribute this with His own two hands – not only with two hands, but with hundreds of thousands of hands. In other words, all the pure devotees of Śrī Caitanya Mahāprabhu were His hands.

The Lord's associates did not consider anyone's qualification, and even tigers, bears, serpents, creepers and trees became blessed. Whoever saw the lovely appearance of Śrī Caitanya Mahāprabhu, and whoever heard Him calling, "O Kṛṣṇa, where are You? Where are You?" became devotees. They began to sing and weep, and they received *kṛṣṇa-prema*. Śrī Caitanya Mahāprabhu has descended to this world particularly to give this *prema*. He did not only come to establish the *yuga-dharma*, or to simply act as *bhakta-rakṣa*, protecting His devotees from demons. The primary purpose of His advent was to establish this:

*anarpita-carīm cirāt karuṇayāvatirṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah*

May the Supreme Lord, who is known as the son of Śrīmatī Śacī-devī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has

appeared in the Age of Kali by His causeless mercy, to bestow what no incarnation has ever offered before: the most sublime and radiant mellow of devotional service, the mellow of conjugal love. [*Śrī Caitanya-caritāmṛta* (Ādi-līlā 1.4)]

Śrī Caitanya Mahāprabhu has come only for *unnatojjvala-rasa*. What is this *unnatojjvala-rasa*? It is the *gopīs*' mood of service to Kṛṣṇa, and particularly it is the mood of Śrīmatī Rādhikā. Don't think that the use of the word *gopī* is *sahajiyism*. If this were the case, then Śrīla Kṛṣṇadāsa Kavirāja (the author of *Śrī Caitanya-caritāmṛta*), Śrīla Rūpa Gosvāmī (the author of this *śloka*), and Śrī Caitanya Mahāprabhu (the embodiment of *Śrī Caitanya-caritāmṛta*) would all be *sahajiyas*; because this verse is the *maṅgalācaraṇa* (invocation) and main verse of *Śrī Caitanya-caritāmṛta*.

Unnatojjvala-rasa is of two kinds: the mood of Śrīmatī Rādhikā and *gopīs* like Lalitā, Viśākhā, Citra, etc., and also the mood of the *pālyadāsīs*, the maidservants of Śrīmatī Rādhikā. Her *pālyadāsīs* do not want to serve Kṛṣṇa if He is without Rādhikā. If Kṛṣṇa, alone, is calling them, they will not go to Him; and they do not want to personally taste Him in any way. Śrī Caitanya Mahāprabhu has come to distribute the mood of these maidservants, like Rūpa Mañjarī and Lavanga Mañjarī, in their service to Śrīmatī Rādhikā and Kṛṣṇa.

Śrīmatī Rādhikā's mood cannot be given; it is Hers exclusively. As Śrī Caitanya Mahāprabhu, Kṛṣṇa fully tasted Her three moods:

*śrī-rādhāyāḥ praṇaya-mahimā kīdṛśo vānayaivā-
svādyo yenādbhuta-madhurimā kīdṛśo vā madīyaḥ
saukhyam cāsyā mad-anubhavataḥ kīdṛśam veti lobhāt
tad-bhāvādhyāḥ samajani śacī-garbha-sindhau harīnduh*

Desiring to understand the glory of Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the

sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śacīdevī, as the moon appeared from the ocean. [Śrī Caitanya-caritāmṛta (Ādi-līlā 1.6)]

The pleasure that Śrīmatī Rādhika experiences in serving and seeing Kṛṣṇa cannot be given to anyone, but the mood of the maidservant *gopīs* can be given. Śrī Caitanya Mahāprabhu has therefore come only to give this. Prior to Śrī Caitanya Mahāprabhu's appearance, Śrī Rāmānujācārya, Śrī Madhvācārya and so many other Vaiṣṇava *ācāryas* had already appeared. Incarnations like Lord Rāma and Lord Nṛsiṁha had also descended. All of Them gave a very special contribution to the world, but none of them gave this *prema*, called *bhakti-rasa*, which Śrī Caitanya Mahāprabhu gave through Śrīla-Rūpa Gosvāmī.

śrī-caitanya-mano-'bhīṣṭam
sthāpitam yena bhū-tale
svayam rūpaḥ kadā mahyam
dadāti sva-padāntikam

When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?

Mahā-Viṣṇu or Mahāprabhu?

All the *ācāryas* in the Gauḍīya *sampradāya* – beginning from Mādhavendra Purīpāda and Īśvara Purīpāda, down to Śrīla Svarūpa Dāmodara, and from them down to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja and Śrīla Bhaktivedānta Swāmī Mahārāja – have not come only to establish *vaidhī-bhakti*. Rather, they have preached about Śrī Caitanya Mahāprabhu's descending to distribute that *prema*, that *vraja-bhakti*, *vraja-rasa*. If they were

preaching only *vaidhī-bhakti*, they would have been representing the Śrī-sampradāya, Madva-sampradāya, Viṣṇusvāmī-sampradāya, Nimbāditya, or any other *sampradāya*.

Śrīman Mahāprabhu also established the *yuga-dharma* through *nāma-saṅkīrtana*. He did this through the medium of Mahā-Viṣṇu, Nārāyaṇa, Nṛsiṁhadeva, and the other *avatāras*, who were all contained within Himself – within His own body. Because all the *avatāras* were within Him, no other incarnation was required to perform the function of establishing the *yuga-dharma* and giving mercy to Jagāi and Mādhāi. Śrī Caitanya Mahāprabhu did all this Himself.

He fulfilled the wish of Advaita Ācārya that He appear very soon. He preached and gave *kṛṣṇa-prema* through the chanting of the holy name. He tasted the moods of Śrīmatī Rādhika, and He fulfilled all His other purposes. Among all His purposes however, two were prominent, as described in *Śrī Caitanya-caritāmṛta* – to give *kṛṣṇa-prema* and to taste the moods of Śrīmatī Rādhika.

*prema-rasa-niryāsa karite āsvādana
rāga-mārga bhakti loke karite pracāraṇa
rasika-śekhara kṛṣṇa parama-karuṇa
ei dui hetu haite icchāra udgama*

The Lord's desire to appear was born from two reasons: the Lord wanted to taste the sweet essence of the mellows of love of God, and He wanted to propagate devotional service in the world on the platform of spontaneous attraction. Thus He is known as supremely jubilant and as the most merciful of all. [*Śrī Caitanya-caritāmṛta* (Ādi-līlā 4.15–16)]

Kṛṣṇa is *rasika-śekhara*. Do you know the meaning of *rasika-śekhara*? He is the taster, the enjoyer, of all *rasas*. He is the ocean of *prema-rasa*. Lord Rama has some *rasa*, but He is not an unlimited ocean of *rasa*. Lord Nṛsiṁhadeva has one *rasa*. When He appeared, He was *raudra*, angry, and the entire world was

fearful. But Kṛṣṇa is *rasika-śekhara*, an endless ocean of *rasa*, and there is no limit to the depth of that ocean.

In a general sense, all scriptures glorify Kṛṣṇa in this way. However, according to Gauḍīya *siddhānta* (the disciplic succession coming from Lord Caitanya), Śrīmatī Rādhikā is a greater ocean of *rasa* than Kṛṣṇa. If He were to dive into that ocean, He Himself would not be able to fathom its depth.

Actually, the *Śrīmad-Bhāgavatam* was only presented for the purpose of glorifying Śrīmatī Rādhikā and the *gopīs*. So many *Purāṇas* and other literatures were previously written to glorify Kṛṣṇa. In *Śrīmad-Bhāgavatam*, glorifying Kṛṣṇa is not the supreme objective; rather it is to glorify the *prema* of the *vraja-bhaktas*.

Kṛṣṇa is not the object of life. *Kṛṣṇa-prema* is our object. Kaṁsa also had *darśana* of Kṛṣṇa, but he had no *prema* and therefore he could not satisfy or serve Kṛṣṇa. In *Śrī Caitanya-caritāmṛta* it has been revealed that *kṛṣṇa-prema* is the supreme goal of all *jīvas*, and that *rādhā-prema* is the supermost *prema*. Kṛṣṇa, as Śrī Caitanya Mahāprabhu, came only to taste that *prema*, and to give the moods of Rūpa Mañjarī, Rati Mañjarī and all the *pālyadāsīs* of Śrīmatī Rādhikā.

The *jīva* cannot possess the mood of Śrīmatī Rādhikā. He cannot digest more than the mood of *pālyadāsīs* – but that mood is the highest position. Śrīla Rūpa Gosvāmī, Śrīla Raghunātha dāsa Gosvāmī, and all the Gosvāmīs were absorbed in this internal mood of a servant of Śrīmatī Rādhikā.

Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, and all the Six Gosvāmīs chanted and rolled on the ground in Vṛndāvana – sometimes in Rādhā-kuṇḍa or Śyāma-kuṇḍa, sometimes in Vṛndāvana or Bandhiravana, and sometimes in Nandāgaon or Varṣāṇā. They were weeping profusely and calling out everywhere, “O Rādhikā, where are you?” With very deep feelings, they daily chanted not less than one *lākha* of *harināma*. They were absorbed in thinking of Kṛṣṇa’s names and pastimes, and they were offering hundreds of thousands of *daṇḍavat*-

praṇāmas. They prayed: “O Rādhā! O Rādhā! O Kṛṣṇa! Karuṇā-sindhu! Dīna-bandhu! Jagat-pate!”

All of our *ācāryas* are *rūpānuga* Vaiṣṇavas. They have not come to preach *vaidhī-bhakti*. They did so, however, in order to first cut the jungles of philosophical misconceptions, then to establish the *yuga-dharma*, and then to give these deeper conceptions. Without having done this preliminary work, no one would be able to understand.

The Essence of All Advice

Śrīla Rūpa Gosvāmī states:

*tan-nāma-rūpa-caritādi-sukīrtanānu-
smṛtyoḥ krameṇa rasanā-manasī nityojya
tiṣṭhan vraje tad-anurāgi janānugāmī
kālaṁ nayed akhilam ity upadeśa-sāraṁ*

The essence of all advice is that one should utilize one’s full time – twenty-four hours a day – in nicely chanting and remembering the Lord’s divine name, transcendental form, qualities and eternal pastimes, thereby gradually engaging one’s tongue and mind. In this way one should reside in Vraja [Goloka Vṛndāvana-dhāma] and serve Kṛṣṇa under the guidance of devotees. One should follow in the footsteps of the Lord’s beloved devotees, who are deeply attached to His devotional service. [Śrī Upadeśāmṛta 8]

You should read Śrīla Swāmī Mahārāja’s splendid explanation of this *śloka*. He writes that Śrī Caitanya Mahāprabhu has descended to this world only to distribute *kṛṣṇa-prema*. If you want this *prema*, you must follow the principles of this *śloka*. Here, Śrīla Rūpa Gosvāmī has briefly given the sum and substance of the teachings of Caitanya Mahāprabhu.

If you want *kṛṣṇa-prema*, then chant the names of Kṛṣṇa. And what are the best names? The best names are those in relation to *tiṣṭhan vraje tad-anurāgi janānugāmī* – Kṛṣṇa in Vṛndāvana, in relation to His dearest devotees there.

*he kṛṣṇa karuṇā-sindho
dīna-bandho jagat-pate
gopeśa gopikā-kānta
rādhā-kānta namo 'stu te*

O my dear Kṛṣṇa, You are an ocean of mercy. You are the friend of the distressed and the source of creation. You are the master of the *gopas*. You are the lover of the *gopīs*. You are the beloved of Rādhārāṇī. I offer my respectful obeisances unto You.

The author is praying, “O Kṛṣṇa, You are very kind, merciful, charming and beautiful. I beg you to bestow your mercy.” If one is very *dīna-hīna*, humble, then the Lord’s mercy can be obtained – otherwise not. Rain falls on the top of a hill, but it does not remain there. It eventually collects in a pit or a valley. The pit represents the humble devotee, and the rainfall represents Kṛṣṇa’s mercy. If we are not humble, then although mercy is always everywhere, we cannot gather it. The author therefore says: “*dīna-bandho*! I am not qualified or humble, but you have so much mercy for everyone. *Dīna* means fallen and I am certainly one of the fallen souls. I have so much false ego, however, that I don’t consider myself a wretched person. *Jagat-pate*. I am in this world, but you are *jagat-pate*, master of the entire universe. You nourish and support everyone in the universe, and I am one of those you support.”

The above names are names of Vāsudeva-Kṛṣṇa, and now the author calls out to Kṛṣṇa of Vṛndāvana. He says “O Gopeśa, You are the Lord of the *gopas* and *gopīs* of Vṛndāvana, Vraja – but I am not among them.” He wants to be among them, and therefore he now prays, “You are also the dearly beloved of the *gopīs*.” This name is more prominent, but the most prominent name is the final name of the prayer, *Rādhā-kānta*. *Rādhā-kānta* means that Kṛṣṇa is controlled by Rādhā. So we should chant these names and remember the pastimes of Kṛṣṇa connected with them.

If you chant the name Dāmodara, what will you remember? Yaśodā-maiyā is binding Kṛṣṇa to the the grinding mortar, and He

is weeping because she is chastising and controlling Him. But there is also another Dāmodara – Rādhā-Dāmodara, or Kṛṣṇa who is controlled by Śrīmatī Rādhikā. One can remember how Śrīmatī Yaśodā controls Kṛṣṇa, or how Śrīmatī Rādhikā controls Him.

It is better to live only in Vṛndāvana, where these pastimes were performed; and if you cannot live there, then be there by mind. That alone is not sufficient, however, for Śrīla Rūpa Gosvāmī gives still another rule. We will have to be under the guidance of a *rasikā tattva-jña* Vaiṣṇava, that is, under the guidance of fully realized souls like Śrīla Rūpa Gosvāmī and his *rūpānuga* Vaiṣṇava followers who have complete knowledge of *śāstra* and who experience their loving relationship (*rasa*) with Kṛṣṇa. Otherwise, it is not possible to advance on this path.

Śrīla Prabhupāda's Glory

Śrī Śrīmad Bhaktivedānta Swāmī Mahārāja has come to give these elevated principles through the holy name. For less qualified persons he also gave *vaidhī-bhakti* through the name, but his innermost mood was to give this kind of *kṛṣṇa-prema*.

As I explained in Vṛndāvana, Śrīla Swāmī Mahārāja was not in the line of Advaita Ācārya, Mahā-Viṣṇu, who comes in each Kali-yuga to establish the *yuga-dharma* of the general chanting of *nāma* (which only awards the chanter *vaikuntha-prema*). Śrī Caitanya Mahāprabhu established *nāma* with *vraja-prema*, and this was His speciality. It was also the speciality of *parama-pūjyapāda* Śrīla Swāmī Mahārāja, so I have glorified him by establishing that he has come in the line of Śrī Caitanya Mahāprabhu and Śrīla Rūpa Gosvāmī. Just as Śrī Caitanya Mahāprabhu did, he has also established *yuga-dharma*, and he was a *rūpānuga* Vaiṣṇava, a follower of Rūpa Gosvāmī, Rūpa Mañjarī.

Although I explained this previously, some devotees could not understand. They told me: “Oh, you are not glorifying our

gurudeva.” But he is my *gurudeva* also, not only yours. I have shared my love for him with you, only to sprinkle more mercy upon you. He has given me a special opportunity to serve him, and I am therefore offering my heartfelt *puṣpāñjali* at his lotus feet here.

You should try to obey all of Śrīla Swāmī Mahārāja’s principles, and try to have the same internal mood and objective as he has – *vraja-prema*, or *gopī-prema*. This is our goal. You should begin from the very preliminary stages, and ultimately give up all material desires to please Kṛṣṇa. I offer my *daṇḍavat-praṇāmas* to His Divine Grace Śrīla Bhaktivedānta Swāmī Mahārāja.

