

The
SOUL *of*
BOOK
Distribution

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There were many contributors to the completion of *The Soul of Book Distribution*, in the form of transcribers, editors and editorial advisors, proofreaders, designers, typists and type setters, and their names are listed herein:

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If you are interested to know more about the books, lectures, audios, videos, teachings, and international society of Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, please contact the secretary, Vasantī dāsī, at connectwithussoon@gmail.com

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ŚRĪ ŚRĪ GURU-GAURĀṄGAU JAYATAḤ

The
SOUL *of*
BOOK
Distribution

EXCERPTS FROM THE LECTURES, LETTERS, AND BOOKS OF

Śrī Śrīmad Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja

ALONG WITH

EXCERPTS FROM THE LECTURES, LETTERS, AND BOOKS OF

Śrī Śrīmad Bhaktivedānta
Svāmī Mahārāja



GAUḌĪYA VEDĀNTA PUBLICATIONS

VRINDAVAN • NEW DELHI • SAN FRANCISCO

*The Soul of Bookdistribution is offered
in service to the Vaiṣṇava scriptures*

VAIṢṆAVA-ŚĀSTRA-SEVĀ
(SERVING VAIṢṆAVA SCRIPTURES)
IS DESCRIBED AS ONE OF THE SIXTY-FOUR
LIMBS OF BHAKTI. IT IS NUMBER 54:

“One should faithfully and regularly study such scriptures, hear them from the mouths of pure devotees, and read and recite them with a worshipful attitude. One should know the object to be obtained by such scriptures, that is *bhagavad-bhakti*, and having full faith in that, one should mold one’s life in accordance with its principles. The restoration of, careful keeping of, publication and propagation of *vaiṣṇava-śāstras* are all included within *śāstra-sevā* (service to Vaiṣṇava scriptures).”

BHAKTI-RASĀMṚTA-SINDHU-BINDU
(VERSE 4, ŚRĪ BINDU-VIKĀSINĪ-VṚTTI)

CONTENTS

FOREWORD	i
INTRODUCTION.....	ix

PART ONE

"PLEASE DISTRIBUTE MY BOOKS"

MAHĀPRABHU'S MISSION	2
Let The World Know	2
Inspire All.....	5
Unlocking The Treasure	5
The World Will Be Amazed.....	9
THE MOOD OF A PREACHER	10
Treating The Books As Our Śikṣā-Gurus.....	10
Depending On Books	13
With Humility And Affection.....	13
A Mood To Inspire	18
Saving The Scorpion.....	18
Tasting The Magic Of Giving	19
Thinking No One An Enemy	21
With A Sense Of Brotherhood	22
With Compassion For All Living Entities	23
Never Criticizing.....	25
For Effective Preaching.....	26
The Mood Regarding Money	28
Realizing The Nectar Within.....	30
Pride In Guru	31
Preach Boldly.....	31
ŚRĪ GURU'S DESIRE.....	33
All My Books In All Languages.....	33
Empty My Book Tables.....	34

Our Bookstall Is There In The Back	34
I Want People To Have The Books	35
This Will Be Your Service	36
My Disciples Should Preach Like His	37
All My Daughters Should Preach	38
You Can Maintain Yourselves By This	39
Don't Be Idle	39
This Instruction Is For Everyone	40
Translate And Distribute	41
Chant, Remember, And Distribute	42
Read And Distribute	42
For An International Society.....	42
How It Began, And Where It Will Go.....	43
I Want To Make You All Guru.....	46
My Blessings To You All.....	48
A FEW OF GURUDEVA'S LETTERS.....	48
Distribution In Govardhana.....	48
Do Not Worry About Difficulties	49
Blessings To The Shippers, Too.....	50
About A Distributor's Preaching Center	51
Traveling Book Distribution	51
Blessings For Realization	52
ALL FOR ALL.....	53
All Books For All.....	53
All Books In All Languages	54
Even To General Persons	54
For Future Generations.....	55
IS BOOK DISTRIBUTION PURE BHAKTI?	56
It Depends On The Motive	56
Caitanya Mahāprabhu Distributes Books	58
Śrīmatī Rādhikā Promotes Book Distribution.....	59
Śrīla Gurudeva Distributes Books.....	67
Gurudeva Has Done It	68
Śrīla Gurudeva Promotes Books.....	69

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Promotes Book Distribution	71
Śrīla Bhaktivinoda Ṭhākura Distributed His Literature	74
Śrīnivāsa Ācārya Distributes Books.....	76
Śrīla Jīva Gosvāmī Copied Books By Hand	78
The Original Distributor, Śrīla Vyāsadeva	80
DON'T DELAY	84
No Cold Storage	84
I Have Told This So Many Times.....	84
In Cyclic Order: Print, Distribute, Reprint	85
To All Cities, Mountains, Hotels, And Trains.....	87
ENDNOTES	89

PART TWO
COMBINED MERCY
ŚRĪLA GURUDEVA AND ŚRĪLA PRABHUPĀDA

SUPPLEMENTARY AND COMPLEMENTARY

An Introduction By The Editors	98
ŚRĪLA PRABHUPĀDA DISTRIBUTES BOOKS.....	102
To Be Free From Contamination.....	102
For A Spiritual Revolution	102
Become Realized Through The Books	103
Become Life Members And Read	104
Read Them Aloud	105
Discuss, Read, And Understand	105
Books Are Kṛṣṇa-Kīrtana.....	105
Books Are Recorded Kīrtana.....	106
Take Them From Your Bookcase	107
See Through The Eyes Of Śāstra	107
Through Guru's Words.....	108
Don't Miss This Opportunity.....	109

PRABHUPĀDA INSPIRES OTHERS TO DISTRIBUTE.....	111
The Duty Of All Devotees.....	111
To Automatically Solve All Problems.....	114
To All Classes Of Men.....	115
All For All.....	115
The Books Are Recorded Chanting.....	117
If The Book Goes In One's Hand.....	117
If He Reads One Line.....	118
His Life Will Be Turned Around.....	119
I Am Emphasizing Book Distribution.....	119
If You Get Some Money, Print Books.....	120
We Cannot Hold Up Printing.....	121
Deliver The World From Suicide.....	122
No Need To Trick Or Lie.....	122
Books In Universities.....	123
Sets In Universities.....	124
Standing Orders.....	124
You Might Forget What I Speak.....	125
To End All Suffering.....	125
The Highest Service To Humanity.....	126
All Of You, Vigorously Try For This.....	127

PART THREE

"PLEASE READ MY BOOKS"

OUR ĀCĀRYAS' BOOKS ARE OUR ĀCĀRYAS.....	130
THE GLORY OF OUR VAIṢṆAVA SCRIPTURES.....	131
Bhakti-rasāyana.....	131
Bhakti-tattva-viveka.....	132
Jaiva-dharma.....	134
Śrī Bhakti-rasāmṛta-sindhu-bindu.....	136
Śrī Brahma-saṁhitā.....	137
Śrī Bṛhad Bhāgavatāmṛta.....	138

Śrīmad Bhagavad-gītā.....	138
Śrī Manaḥ-śikṣā	139
Śrī Rāya Rāmānanda Saṁvāda.....	141
Śrī Saṅkalpa-kalpadrumaḥ	142
Śrī Śikṣāṣṭaka	143
Śrī Upadeśāmṛta	144
The Hidden Path of Devotion.....	144
Vaiṣṇava-siddhānta-mālā	145

A CLOSING EDITORIAL..... 147

WORLDWIDE CENTERS & CONTACTS..... 152

❧ Foreword ❧

Out of his fathomless compassion, our most worshipful Śrīla Gurudeva, Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, bestowed his blessings upon the world through his immaculate translations and commentaries of the life-transforming ancient Vedic literatures. His authority is that he has presented, without adulteration, the Vedic literature and those literatures in pursuance of it.

He is glorious because he represents the glorious *guru-paramparā*, the unbroken chain of disciplic succession of realized *gurus* coming from Lord Śrī Kṛṣṇa Himself. He is accepted by Śrī Kṛṣṇa's devotees throughout the world as a manifestation of Śrīla Kṛṣṇa-dvaipāyana Vyāsa, the Lord's literary incarnation. He represents and has manifested the sublime works of Śrīla Vyāsa, Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Jīva Gosvāmī, Śrīla Narottama dāsa Ṭhākura, Śrīla Viśvanātha Cakravartī Ṭhākura, Śrīla Bhaktivinoda Ṭhākura, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, Śrīla Bhaktivedānta Svāmī Prabhupāda, and all the pure *ācāryas* in our disciplic line. In addition, he has glorified their message in his discourses and discussions, and those words have later also become books.

His over seventy books inspire conditioned souls with the path to freedom from birth, old age, disease, and death. They educate their readers about the deluding nature of this frightful material world, and the ever-new and unfolding pristine spiritual world. They teach the means of peace and harmony, giving relief from depression, hopelessness, and conflict. They give the A to Z of the *bhakti* philosophy, the philosophy of devotion to God, Śrī Śrī Rādhā-Kṛṣṇa, they delineate the fundamental practices of such devotion, and

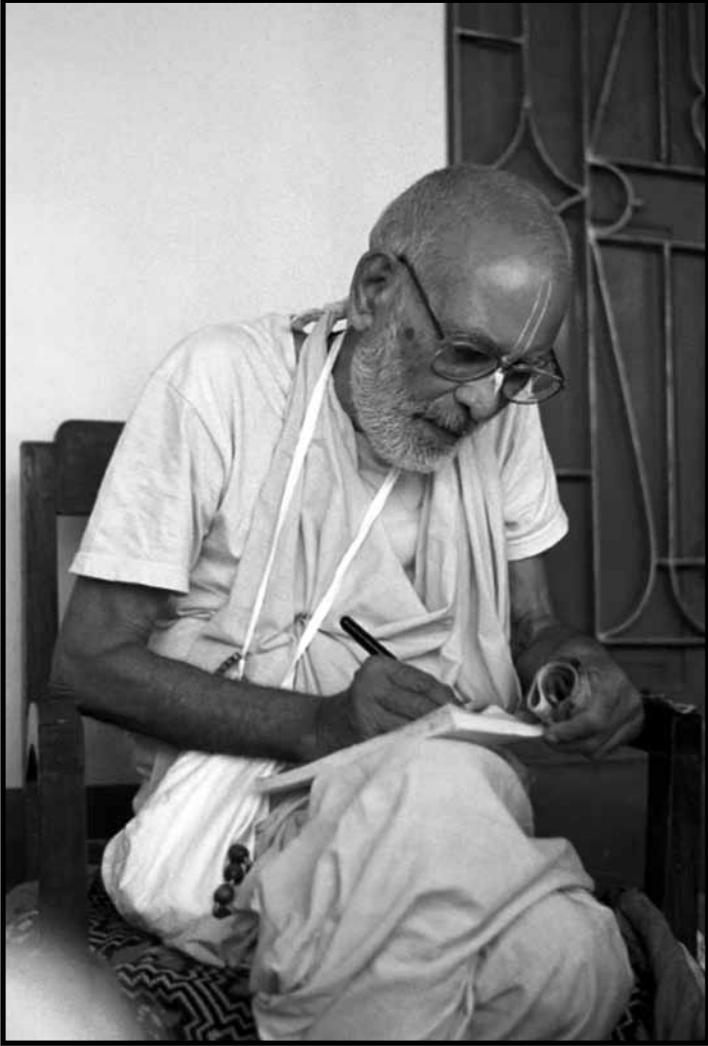
they reveal the immaculate guidelines for entering the pinnacle of devotion known as *rādhā-dāsyam*.

The Soul of Book Distribution manifests in three parts. Part One is composed of excerpts of Śrīla Gurudeva's lectures and letters requesting and encouraging his followers to distribute his books. Part Two contains excerpts from the books, lectures, and letters of Śrīla Bhaktivedānta Svāmī Prabhupāda regarding the importance of transcendental books and their dissemination. Part Three contains excerpts from Śrīla Gurudeva's lectures and books, explaining the deep significance of their messages, the best ways to read them, and the astounding benefits derived from such reading.

As mentioned throughout, Śrīla Gurudeva not only requests his disciples and followers to propagate his books, but also the books of Śrīla Prabhupāda Bhaktivedānta Svāmī Mahārāja, his *śikṣā-guru* and intimate friend. In turn, Śrīla Prabhupāda's powerful statements in Part Three not only inspire the reading and distribution of his books, but also the books of Śrīla Gurudeva, his spiritual successor.

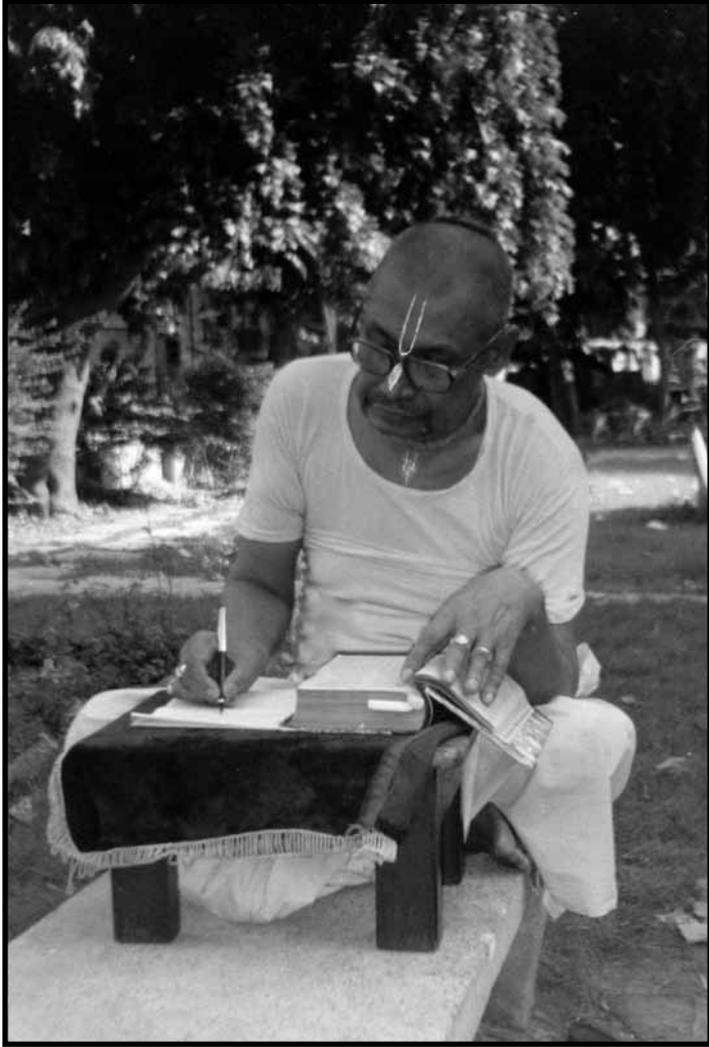
The Soul of Book Distribution has been compiled by a team of Śrīla Gurudeva's followers. Respected Readers, we pray that you ignore our imperfections in this compilation, and that you receive new inspiration by reading it.

Śyāmarāṇī dāsī
Śrī Gaura-Pūrṇimā, 2012



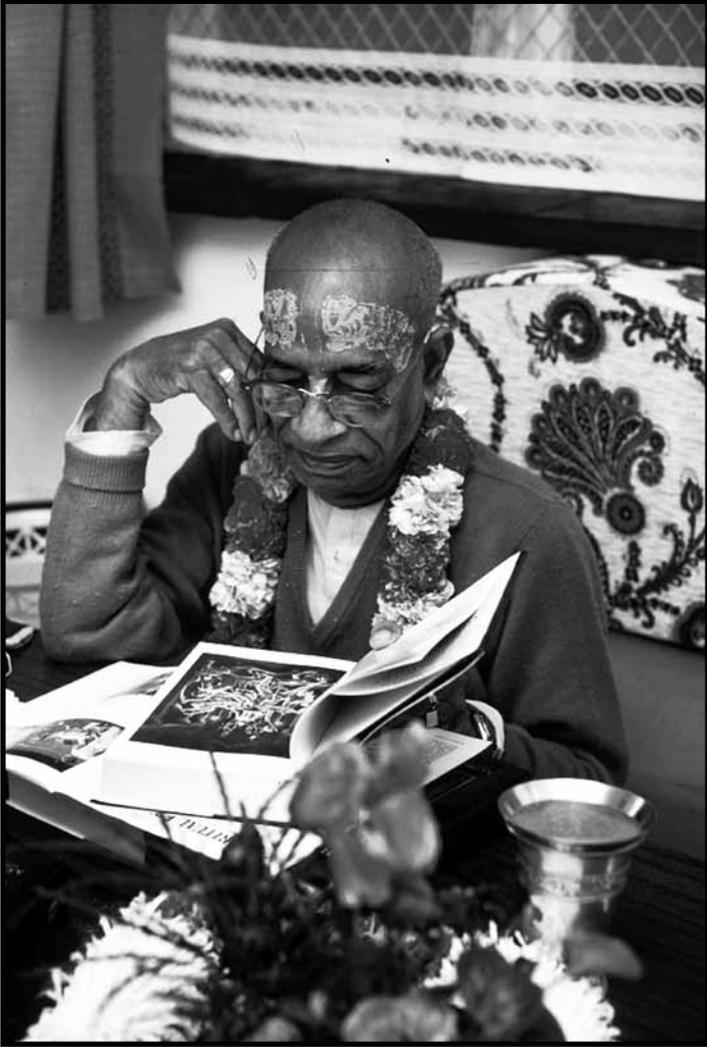
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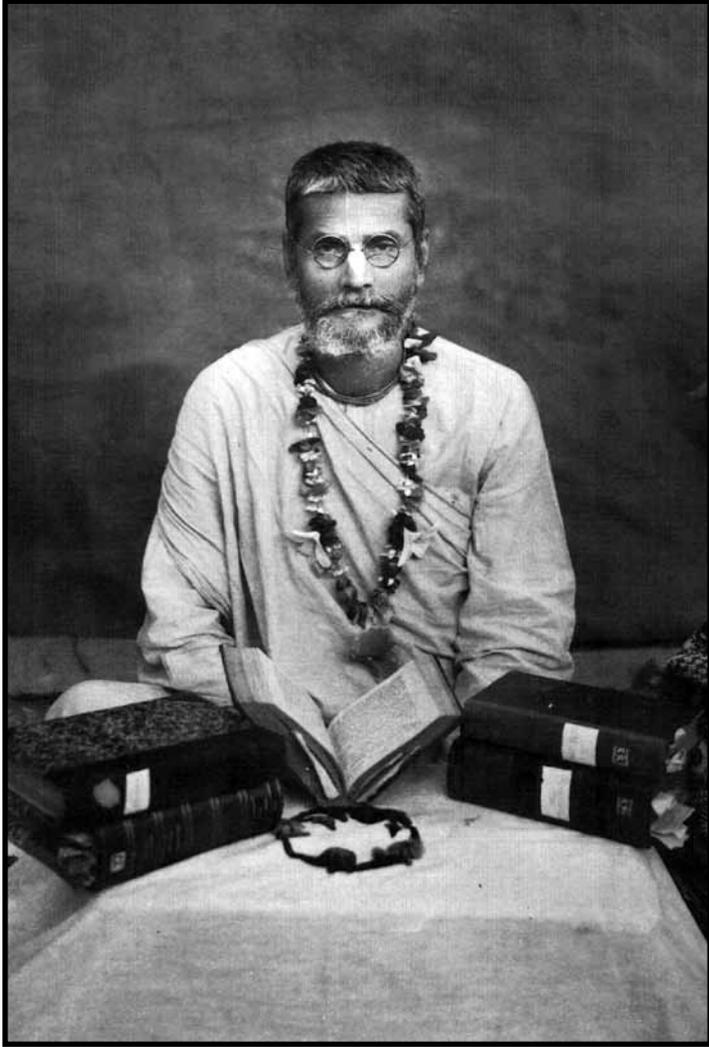
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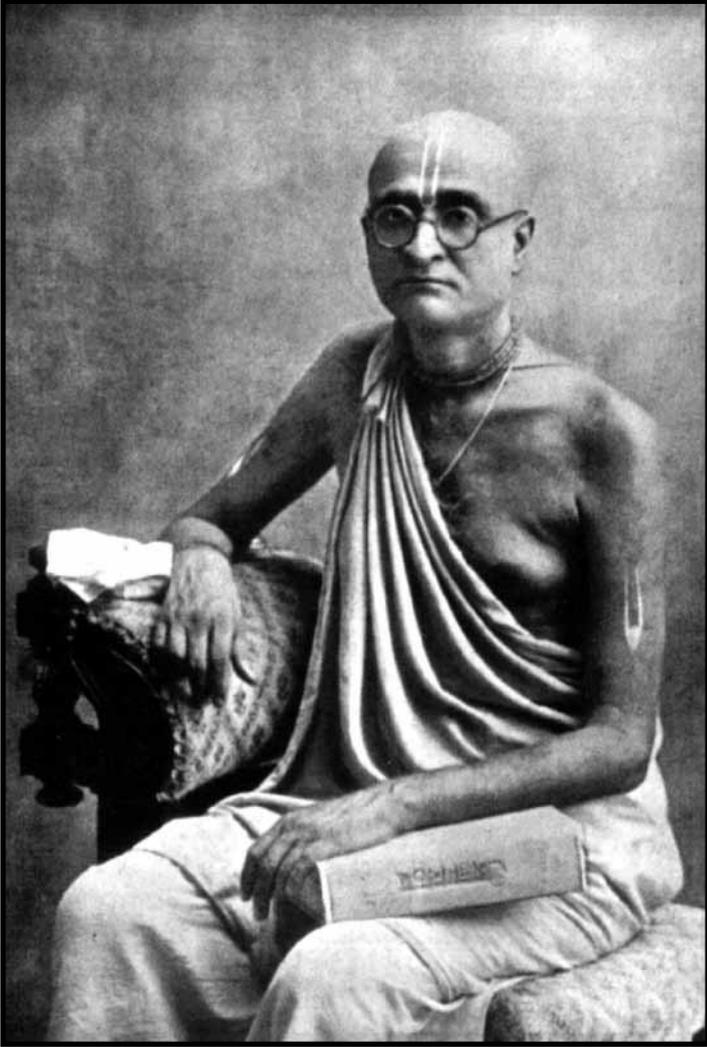
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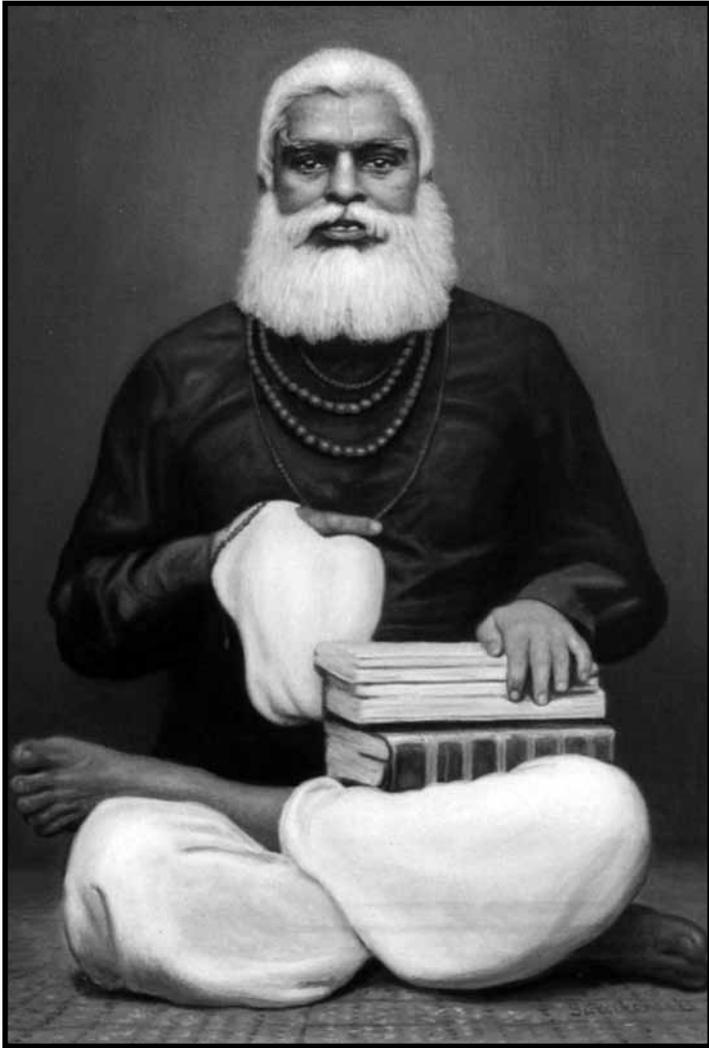
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Keśava Gosvāmī Mahārāja





Śrī Śrīmad Bhaktisiddhānta
Sarasvatī Gosvāmī Prabhupāda





Saccidānanda
Śrīla Bhaktivinoda Ṭhākura



❧ Introduction ❧

[An excerpt from Śrīla Nārāyaṇa Gosvāmī Mahārāja's discourse of March 2, 2000, given in Cessnock, N.S.W. Australia:]

Someone asked me, "What is your mission? What have you come here to give?" I replied, "My mission is the same mission as that of Śrī Caitanya Mahāprabhu, Śrīla Rūpa Gosvāmī, and our *guru-paramparā*. Our mission is to give love and affection to all living beings without any consideration of caste and creed. Our main mission is to give love and affection to the highest standard."

You will be happy to know that if one has love and affection for Kṛṣṇa, the Supreme Personality of Godhead, that person will have love and affection for all living beings. He will not kill any animal, nor will he take fish, meat, or eggs, nor will he even crush the grass. He will try to please Kṛṣṇa, and thus he will be kind and affectionate to all living entities. He will have the most high class of mercy.

When I go for walks, I sometimes see calves and cows grazing in the fields, who tremble in fear and run away whenever they see people. They sense that, "These persons have no mercy for me. They are keeping me in jail, and after some days they will take me to the slaughter house and kill me." They know.

What right do you have to chop and kill them? If you are not merciful, how can you expect Kṛṣṇa to bestow His mercy upon you? A renowned pope is killing calves, who are like very small children, in order to take their meat. These calves will cry at the time of their death, and where will this crying go? Where will it be heard? Does Kṛṣṇa have no ears to hear? The popes consider, "We are greatly religious persons; servants of God." And what do the calves realize? They are

experiencing that there is no love and affection for them. They are also sons and daughters of Kṛṣṇa; eternal servants of Kṛṣṇa. We realize this, and we tell them, “Hare Kṛṣṇa, Hare Kṛṣṇa. Please hear this *mantra* at least once.”

Persons with real compassion are called *guru*. They have no self-interest, nor are they at all duplicitous. Because they are all pure devotees, they are full of mercy. So, my mission is to give love and affection for Kṛṣṇa, which will automatically come to all living beings, and I appeal to you all to become like me.

My mission is not to make numerous disciples. Śrīla Rūpa Gosvāmī, Śrīla Jīva Gosvāmī, Śrīla Gopāla Bhaṭṭa Gosvāmī, and other bona fide *ācāryas* in our disciplic succession never collected disciples. Still, they are *jagat guru*. They are actually *guru – guru* of the entire world. My mission is to give the *prema* that is experienced by the *gopīs*.

Regarding those opposed to this attainment, I pray that Kṛṣṇa will be merciful to them. Although such persons are offensive to the lotus feet of Guru-Gaurāṅga, *śāstra*, and Kṛṣṇa, I pray to Kṛṣṇa to sprinkle His mercy even to them, because they are ignorant. Śrīla Haridāsa Ṭhākura, prayed, “O Kṛṣṇa, although these servants of the Muslim government are beating me in twenty-two markets, please give Your mercy to them. They are all ignorant.” If it were not for Śrīla Haridāsa Ṭhākura’s prayers, Kṛṣṇa would have at once sent His *cakra* to destroy them. Because devotees are magnanimous, Ambarīṣa Mahārāja also prayed for Durvāsa Ṛṣi, although Durvāsa Ṛṣi had tried to kill him.

Try to develop *prema* for Kṛṣṇa, and be merciful to all. Convey this message to everyone by distributing books and by *nagara-saṅkīrtana* – for the benefit of all calves, cows, and ignorant persons. Whether the ignorant appreciate it or not, and even if they hate hearing it, the holy name of Kṛṣṇa will purify them. Śrī Caitanya Mahāprabhu has personally requested you all to participate in *nagara-saṅkīrtana*, not

Introduction

seeing whether people are laughing at you, insulting you, or neglecting you. Follow the example of Śrīla Haridāsa Ṭhākura, and follow Śrīla Bhaktivinoda Ṭhākura, who established *nāma-haṭṭa*.

If you follow all these instructions, you will really be disciples. Then I will be pleased, and Kṛṣṇa will be pleased.

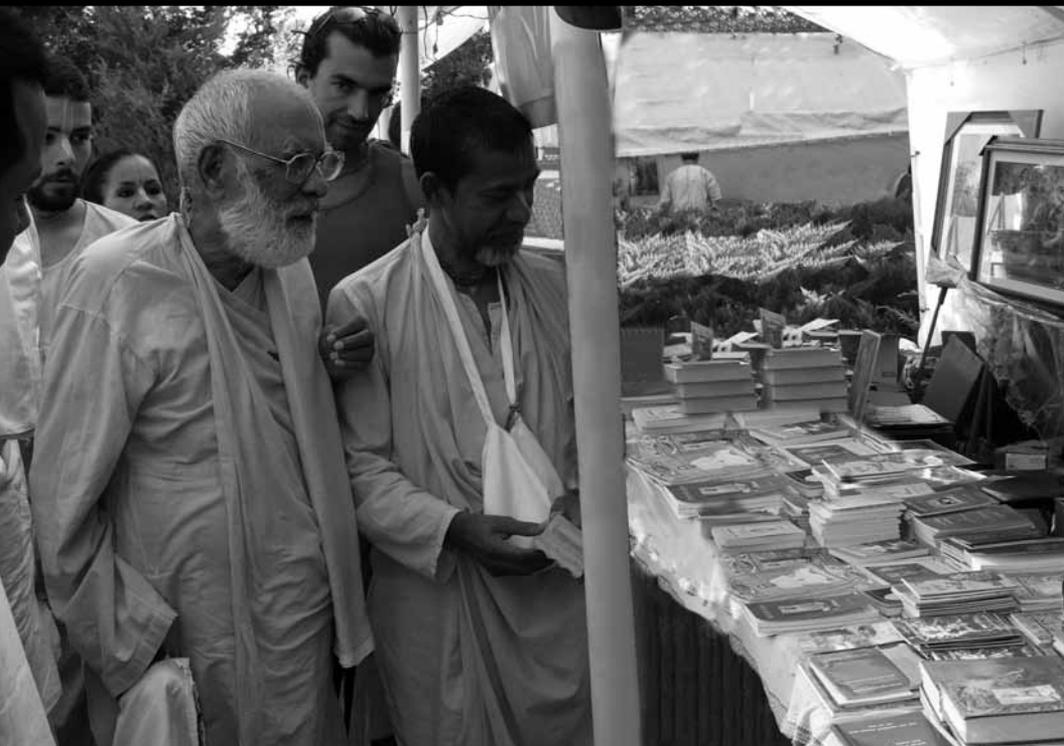
Part One

“Please Distribute My Books”

*I want my books to be distributed; they
should not remain in cold storage.*

*I want that, in a cyclic order, thousands and
thousands of books should come from the press, and
they should at once be distributed and again printed.*

- Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja
Alachua, Florida: February 4, 2003



❧ Mahāprabhu's Mission ❧

LET THE WORLD KNOW

Śrī Caitanya Mahāprabhu ordered Śrī Nityānanda Prabhu to preach His mission. He said, “Go door to door with Śrīla Haridāsa Ṭhākura, and beg some alms. You can tell the people, ‘I request you to put something in My bag. Chant, one time, “Kṛṣṇa, Kṛṣṇa.””

Thus, on the Lord's order, Nityānanda Prabhu began His preaching. He generally did not go to wealthy persons, very beautiful persons, or highly learned persons. He went to common persons – even to those who were fallen. In India, the *brāhmaṇas* and *kṣatriyas* would not even drink water in containers that had been touched by such fallen persons, but Nityānanda Prabhu preached among them. Regarding the debauchees Jagāi and Mādhāi, He considered, “They are very suitable persons to preach to.” He went from village to village, and preached among the most fallen.

Śrī Bhaktivedānta Svāmī Mahārāja, my *śikṣā-guru*, also did this. He did not generally approach those who lived in palatial buildings, or kings, or ministers, or very wealthy persons. He went initially to hippies. Those hippies were attracted to him, and he made them happy by transforming their lives. He started his mission by chanting, seated under a tree in Tompkins Square Park: “Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsādi, Gaura bhaktavṛnda. Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma, Rāma Rāma Hare Hare.”

He did not see who was singing with him and who was not, who was sitting with him and who was not. With only his *karatālas* to accompany him, he would close his eyes, absorbed in relishing an internal mood as he sang in melodies of pathos, melodies that awaken feelings of longing for Kṛṣṇa.

“Please Distribute My Books”

Sometimes the hippies would dance while taking wine and other intoxicants, and would say to him, “O my friend, take some wine.”

Thus he preached, and so many souls came to take up Kṛṣṇa consciousness and become happy; young, beautiful, and energetic persons like Jadurāṇī and Vṛndāvana-vilāsini, and all became happy.



This was the beginning, and very soon he created many preaching centers and established book distribution. He published many editions of his magazine, *Back to Godhead*, which became very popular throughout the world, and he translated so many books, which were also gradually distributed everywhere.

At that time there were young ladies in the bloom of youth who used to go to airports, markets, and practically everywhere else. They knew no shyness for preaching, and that is why you now see devotees all over the world.

I also don't want to go to the very beautiful, wealthy, or learned persons. I want that we go and preach to all the common people.

But I am not seeing the same enthusiasm and spirit that was present during your Prabhupāda's time. You should have that same spirit, and then you can preach. Go door to door. Never be afraid and think, "Someone may beat me with a wine bottle." Don't fear. Nityānanda Prabhu went to the debauchees Jagāi and Mādhāi and said, "What are you doing? Please chant Hare Kṛṣṇa just once." And they followed, "Oh, Hare Kṛṣṇa, Hare Kṛṣṇa."

I want the same energetic spirit. Preaching should be in that dynamic spirit, and the books should be distributed everywhere. Do not think, "I don't know anything, I'm so weak." Kṛṣṇa will give you intelligence. I was also weak, like dry straw. But then I became strong to preach and serve my Gurudeva, *nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja*. All qualifications are gradually coming and helping me, even though I am now in old age:

*nāyam ātmā pravacanena labhyo
na medhayā na bahudhā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanuṁ svām*

Katha Upaniṣad (1.2.23)

“Please Distribute My Books”

[One cannot become self-realized simply by having an academic education, by presenting lectures in an erudite way (*pravacanena labhyo*), or by being an intelligent scientist who discovers many wonderful things. One cannot understand Kṛṣṇa unless one is graced by the Supreme Personality of Godhead. Only one who has surrendered to a pure devotee of Kṛṣṇa and taken the dust of his lotus feet can understand Kṛṣṇa.*]

FAREWELL ADDRESS

MURWILLUMBAH, AUSTRALIA: JANUARY 20, 2000

INSPIRE ALL

Distribute my books. Read, take the essence of what you read, follow that, and distribute my mission. My mission is not different from that of Śrīla Rūpa Gosvāmī and Śrī Caitanya Mahāprabhu. Please help me to preach throughout the world, as Mahāprabhu’s mission was preached at the time of Śrīla Bhaktivedānta Svāmī Mahārāja. At that time his devotees would go to airports, railway stations, shop to shop, and door to door to fulfill his mission; and thus it spread all over the world. Again inspire all – and first inspire yourselves. Be strong, and propagate my mission throughout the world.

EVENING DISCOURSE

PADERBORN, GERMANY: APRIL 9, 2007

UNLOCKING THE TREASURE

[Śrīla Gurudeva was usually surrounded by hundreds of devotees in the West and in India. However, in Hawaii, from mid-April to mid-May of 2002, he was externally almost alone, accompanied only by a few assistants, so that he could work on his translation of Śrī Rūpa Gosvāmī’s *Śrī Ujjvala-nīlamanī* and our *ācāryas’* commentaries on that literature. He only gave one public discourse, the transcription of which is presented herein.]

Parama-pūjyapāda Śrīla Bhaktivedānta Svāmī Mahārāja inspired me to go to Western and Eastern countries to preach the same mission that he preached, and I am happy that by the combined mercy of Śrīla Bhaktivedānta Svāmī Mahārāja and my *dīkṣā-guru*, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, I am doing so.

Śrīla Svāmī Mahārāja preached everywhere by his books. The words we speak in class may disappear into the sky, but what is written as a document, in books like *Śrī Caitanya-caritāmṛta*, *Śrīmad-Bhāgavatam*, and the books of the Gosvāmīs, will remain forever and help for millions of years.

He used to come to this island to write, for it is very favorable here, and I have been totally absorbed in writing here for the last three weeks. I have not been giving classes during this time. Do you know why? I am concentrating on my translation work so that I can give ‘document writings’ to the world. *[SEE ENDNOTE 1]

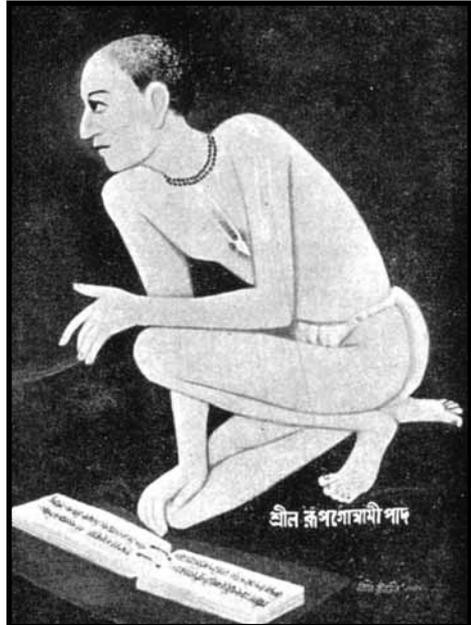
I am writing about the very elevated moods of Śrīla Rūpa Gosvāmī, moods that were inspired in him by Śrī Caitanya Mahāprabhu Himself. Mahāprabhu ordered him to write about the deep feelings of the *gopīs*, as well as the process by which we can achieve similar feelings. Most of you are not qualified to hear or read about this, what to speak of follow, and yet we are writing. Otherwise, if we do not do so, these moods will be lost to the world. We must record this for future generations. The moods of the *gopīs* have not been clearly written about even in the *Śrīmad-Bhāgavatam*, except in a hidden way, but Śrīla Rūpa Gosvāmī has given definitions of each of their moods in *Śrī Ujjvala-nīlamanī*.

We see that in this world, those who are overwhelmed by lust, anger, and other bad qualities cannot advance in *sādhana-bhajana*, what to speak of entering the transcendental realm. If a person cannot remove all the *anarthas* delineated in the first *śloka* of *Upadeśāmṛta*, like the urge to speak about mundane topics, the urge of the mundane mind, the urge of

anger, the pushing of the greedy tongue, belly, and genitals, he cannot advance in *bhakti*.

On the other hand, we see that there is quarreling in Goloka Vṛndāvana. Śrīmatī Rādhikā has a somewhat jealous mood towards Candrāvalī, and Candrāvalī has the same mood towards Rādhikā. Why is this present in that sphere? Actually, the *gopīs* are transcendental, Kṛṣṇa is transcendental, their love and affection is transcendental, and their quarreling is also transcendental. Their quarreling is not worldly. Rather, it is an expression of love and affection, to increase the pleasure of Kṛṣṇa.

If these moods were not present in their pure forms in the transcendental world, they could not exist in this world. Śrīla Rūpa Gosvāmī has written about all the *gopīs*' moods for our benefit. He has explained why the *gopīs* experience sulkiness and other moods that may seem material, and I am giving you a very slight taste of their moods in my translation and writing.



Śrīla
Rūpa
Gosvāmī

Jealous of Candrāvalī, Śrīmatī Rādhikā told Lalitā, Viśākha, and other *sakhīs*, “Candrāvalī does not know even the ABCs of love and affection. Since she has no real *māna* (transcendental loving anger due to jealousy), no sulky mood, how can she please Kṛṣṇa? She will never be able to please Him.”

The *prema* of Candrāvalī is called *ghṛta-sneha*. *Ghṛta* means ‘ghee,’ which has the quality of being very soft and smooth, but not sweet. The *prema* of Rādhā is called *madhu-sneha*. *Madhu* means ‘honey,’ which is both soft and smooth, and also sweet. Even if Rādhikā abuses Kṛṣṇa, or even if She is in *māna*, Her mood is very attractive and wonderful to Him. All become happy to see Her activities, and the love between Her and Kṛṣṇa becomes more intense. Therefore, in all situations, Her *madhu-sneha prema* can be called soft and sweet.

Rādhikā continued, “Candrāvalī is very soft in her dealings with Kṛṣṇa. Even if she sees that Kṛṣṇa has committed an offense to her lotus feet and is meeting with other *gopīs* right in front of her, she will generally not become sulky. She may do so occasionally, but not often. Without this sulky anger, no one can serve Kṛṣṇa or please Him. Candrāvalī does not have a trace of love and affection, so I don’t want to even hear her name. Never mention her name in My assembly.”

Candrāvalī likewise told her *sakhīs*, “I don’t want to hear the name of Rādhikā. I don’t even want to hear the name of the star constellation called *anurādhā*. Why not? Neither the experts on the subject of love nor the great sages and *munis* appreciate the mood of Rādhikā, nor do the *yogīs* and *ṛṣīs* meditate on the mood of Rādhikā, nor do they appreciate Her name. Those *ṛṣīs* who always meditate upon Kṛṣṇa’s lotus feet never attract Rādhā to their hearts. Those who want to peacefully meditate on the lotus feet of Kṛṣṇa become disturbed if they think about the moods of Śrīmatī Rādhikā. In fact, Her name alone makes them tremble and become disturbed. That very same Kṛṣṇa fell at the feet of Rādhikā, and still She rejected Him by saying, ‘I don’t want You here.

O black Kṛṣṇa, get out of My *kuñja*.’ So don’t utter Her name, and don’t even utter the word *anurādhā*.”

Although Rādhikā and Candrāvalī both speak in this way, Rādhikā’s love and affection is superior. The highest truths of Rādhikā’s *madhu-sneha prema* have been described, in minute detail, in Śrīla Rūpa Gosvāmī’s *Ujjvala-nīlamaṇi*. They have not been disclosed in *Śrīmad-Bhāgavatam*, nor in the books of Śrī Jayadeva Gosvāmī, nor by other *ācāryas*. Only Śrīla Rūpa Gosvāmī has revealed these intimate moods, in his *Vidagdha-mādhava*, *Lalita-mādhava*, and here in *Ujjvala-nīlamaṇi*.

Except for works like these, there are no other descriptions of these moods, and therefore my mind and activities are absorbed in writing here in Vṛndāvana dāsa’s house in Hawaii. The topics in *Ujjvala-nīlamaṇi* are exceptionally elevated subject matters, which you would never be able to imagine even in thousands of births. I am translating this most valuable literature for future generations, and those who are qualified will experience a new life by reading it. Although I have little formal education, I am so fortunate that by the mercy of my *guru-paramparā*, this ability to translate and write commentaries is coming automatically.

INTRODUCTORY DISCOURSE ON ŚRĪ UJJVALA-NĪLAMAṆI
OAHU, HAWAII: MAY 11, 2002

THE WORLD WILL BE AMAZED

Vicitra dāsī: I am reading in your *Brahma-sāṃhitā* your description of the *kuñjas* (secluded forest groves) in Vṛndāvana. That description is very beautiful.

Śrīla Gurudeva: One day the entire world will be amazed at what I have given. Not now, but later they will realize what I am giving.

Vicitra dāsī: Has anyone else described the *kuñjas* as you have?

Śrīla Gurudeva: Śrīla Rūpa Gosvāmī and all of our *ācāryas* have done so. I am merely following in their footsteps.

AIRPORT DARŚANA
BERLIN, GERMANY: JULY 7, 2003

❧ The Mood of a Preacher ❧

TREATING THE BOOKS AS OUR ŚIKṢĀ-GURUS

If my heart has accepted Śrī Rūpa Gosvāmī as my *śikṣā-guru*, and I am accepting all his teachings, then no one can challenge this. My heart accepts this. If I am accepting as my *śikṣā-guru* Śrīla Bhaktivedānta Svāmī Mahārāja, there are none to challenge. This is the relation between one's heart and Gurudeva.

We should treat all the books of the Gosvāmīs as our *śikṣā-gurus*. We should offer *praṇāma* to the books, and then read them. If we do this, we will realize that all *siddhānta* is coming automatically in our heart. This is the process of reading – not reading, but serving – the books.

Never try to 'eat' *prasādam*. Once someone asked me, "Will you eat anything?" I replied, "I have never eaten anything in my entire life." He then asked, "So, how are you alive?" I said, "I have served *prasādam*." Try to be like this. Don't 'chant' Hare Kṛṣṇa; try to serve Hare Kṛṣṇa. Don't 'eat' *mahā-prasādam*, always try to serve.

When you are reading these books, don't 'read.' Serve. Offer *praṇāma*, place the book on your forehead and heart, and pray, "O Prabhu, you are personally Kṛṣṇadāsa Kavirāja Gosvāmī. Please be merciful to me." This is the process of reading.

When you are reading the dialogue between Śrī Caitanya Mahāprabhu and Rāya Rāmānanda on the bank of the Godāvarī, you can think, “I am on the bank of Godāvarī. Rāya Rāmānanda and Mahāprabhu are sitting here. I am also peacefully sitting with them, and hearing all their topics. O Mahāprabhu, O Rāya Rāmānanda Prabhu, please be merciful to me. Please sprinkle your mercy upon me so that I can understand this high-class *siddhānta*.” Without praying in this way, you will have doubts and you will not be able to realize anything.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī never met personally with Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Gopāla Bhaṭṭa Gosvāmī, or Śrīla Raghunātha Bhaṭṭa Gosvāmī. He only met with Śrīla Raghunātha dāsa Gosvāmī and Śrīla Jīva Gosvāmī. How, then, can he write in *Caitanya-caritāmṛta* that they are all his *śikṣā-gurus*? The answer is that everything Śrīla Raghunātha dāsa Gosvāmī had in his heart was from Śrīla Rūpa Gosvāmī, and then he explained his heart’s realizations to Kṛṣṇadāsa Kavirāja Gosvāmī. Kṛṣṇadāsa Kavirāja received *rasa-tattva* from Raghunātha dāsa Gosvāmī and all *siddhānta* from Śrīla Jīva Gosvāmī.

From where did that *siddhānta* come? Śrīla Gopāla Bhaṭṭa Gosvāmī collected appropriate *siddhānta* from all the scriptures, such as Veda, Upaniṣads, and Vedānta. From that he made some notes, but the information was not organized. Śrīla Jīva Gosvāmī put that information in order; thus everything is coming from them.

Śrīla Sanātana Gosvāmī wrote many books, one of which is *Śrī Bṛhad-bhāgavatāmṛta*. Śrīla Raghunātha dāsa Gosvāmī took the essence of all the topics therein and gave it to Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

They realized all the knowledge they received, not like us who think, “Kṛṣṇa is my *śikṣā-guru*, and Rūpa Gosvāmī is *śikṣā-guru*, but I am not taking any essence from them and I don’t follow them.” To follow a *guru* actually, by heart, is the

acceptance of *śikṣā-guru*. That is why Kṛṣṇadāsa Kavirāja Gosvāmī was able to write [in *Śrī Caitanya-caritāmṛta*, *Ādi-līlā* 1.36–37]:

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

[My instructing spiritual masters are Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Bhaṭṭa Raghunātha, Śrī Jīva Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī, and Śrīla Raghunātha dāsa Gosvāmī.*]

ei chaya guru—śikṣā-guru ye āmāra
tān'-sabāra pāda-padme koṭi namaskāra

[These six are my instructing spiritual masters, and therefore I offer millions of respectful obeisances unto their lotus feet.*]

LOS ANGELES, CALIFORNIA: JUNE 4, 1998



The Six Gosvāmīs

DEPENDING ON BOOKS

Nowadays I see that devotees have so many problems, and because of these problems, they cannot chant regularly. Sometimes they are restless and upset, and thus they give up worshipping Ṭhākurjī (the Deity), chanting, remembering, and reading books. I have come to remind you to not be like that; do not be weak. Your suffering will increase by whatever you are doing to decrease it. So, don't be upset; rather try to chant more and read more. When reading the books of Śrīla Bhaktivedānta Svāmī Mahārāja, you should think, “He is instructing me.” If you are reading a book of Śrīla Rūpa Gosvāmī, think that Śrīla Rūpa Gosvāmī is speaking to you; and if you are reading *Śrīmad-Bhāgavatam*, think that Śrīla Śukadeva Gosvāmī and Śrīla Vyāsadeva are speaking to you. And, always pray to Lord Kṛṣṇa and Śrī Gurudeva to sprinkle their mercy upon you.

BIRMINGHAM, U.K.: JUNE 16, 2003

WITH HUMILITY AND AFFECTION

First of all I offer my millions of *daṇḍavat praṇāma* at the lotus feet of my spiritual *guru*, *nitya-līlā praviṣṭa om viṣṇupāda Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī*. I offer the same millions of *praṇāma* unto the lotus feet of my *śikṣā-guru*, *nitya-līlā praviṣṭa om viṣṇupāda Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja*.

Today I am especially remembering my *śikṣā-guru*, Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja and his first journey to America by boat. He passed through the Mediterranean Sea, on to the Atlantic Ocean, and finally he arrived in Boston.

On the order of his *gurudeva*, he carried the message of Śrī Caitanya Mahāprabhu and Śrīla Rūpa Gosvāmī to America. During his journey across the seas, he performed the human-like pastime of becoming so sick that he seemed to be on the verge of death. He had no medicine or doctor at that time;

he was completely dependent on Kṛṣṇa. He showed us by this pastime that despite such great inconvenience, he was determined to go to America and preach.

I think that you have all come to Kṛṣṇa consciousness only by his mercy. Because of his preaching, people all over the world are chanting and remembering the glories of Kṛṣṇa, Jagannātha, Baladeva, and Subhadrā, and they are hearing the message of Śrī Caitanya Mahāprabhu. Without his efforts to travel and preach around the world, no one outside of India would know of these teachings.

The aim and object of the teachings of Śrī Caitanya Mahāprabhu and Śrīla Rūpa Gosvāmī is to know that Kṛṣṇa is love and love is Kṛṣṇa. Rādhā and Kṛṣṇa have combined to become Śācinandana Gaurahari (Śrī Caitanya Mahāprabhu), who exhibits the highest form of mercy. Caitanya Mahāprabhu traveled throughout India, from north to south and east to west, and He preached love and affection wherever He went. This was also the mission of Śrī Śrīmad A. C. Bhaktivedānta Svāmī Mahārāja and our entire *guru-paramparā*.

We want to associate with everyone on the platform of love and affection. Our aim should not be to control others. You cannot bring others to Kṛṣṇa's service by manipulating or controlling them. If you cannot control your own mind, how can you control others?

Exhibiting His profuse love and affection, Śrī Caitanya Mahāprabhu caused the wild animals in the jungles of Jhārikhaṇḍa to chant together the Hare Kṛṣṇa *mahā-mantra* in ecstatic love. By His influence, the behavior of these wild animals towards each other was completely transformed. They lived together peacefully and even drank from the same places at the rivers, ponds, and lakes. This was the mercy of Śrī Caitanya Mahāprabhu, who quickly spread divine love and affection throughout this planet and entire universe. The love that He came to experience and distribute is the special *prema* of Śrīmatī Rādhikā.

“Please Distribute My Books”

If you want to make your life successful, happy, and peaceful, then try to give all of your love and affection to Śrī Kṛṣṇa, and like Śrī Caitanya Mahāprabhu, show that love to all living beings. Don't try to control others by force or subtle manipulation. Try to give your whole being in their service. One who comes to others with love has nothing to take, but everything to give.

If your aim and object is to preach the pure love and affection of Caitanya Mahāprabhu, then try to give yourself to others; your whole life dedicated for others' welfare. They will reciprocate that love and give their life to serve Kṛṣṇa. They will not do so if you try to control them. Avoid criticizing others; rather, correct your own faults and bad habits.

If you want to show love to others, then do not cause them any pain or suffering, or burden them for your personal happiness or maintenance. Your first concern is the happiness and satisfaction of others.

We want to be completely selfless in our dealings. We have the example of the tree that gives its bark, roots, fruits, leaves, wood, and shade; everything is offered to others with no expectation of remuneration. As human beings, why can't we be as selfless?

Śrī Caitanya Mahāprabhu has given us this verse:

*tṛṇād api sunīcena
taror api suhiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ*

Śikṣāṣṭaka (3)

[Thinking oneself to be even lower and more worthless than insignificant grass which has been trampled beneath everyone's feet, being more tolerant than a tree, being prideless, and offering respect to all others based upon their respective positions, one should continuously chant the holy name of Śrī Hari.]

Try to follow this instruction. I want all my *sannyāsīs* and preachers to understand and follow this verse completely, and to teach others by their personal example. I don't want them to behave selfishly. They should try to give their hearts to others. I have come to give my heart, not to take anything from you. Don't think that we need to ask anyone for money. If we are selflessly preaching the message of Śrī Caitanya Mahāprabhu, He will automatically send money from the sky like a rain shower. We need not worry at all about that.

Please listen very carefully to what I am saying here. Don't listen and then forget my words. Everyone should write down the instructions herein, and try to follow them.

I desire that you understand the object and mission of Śrīla Bhaktivedānta Svāmī Mahārāja, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, Śrīla Rūpa Gosvāmī, and our entire *guru-paramparā*, and that you spread it broadly around the world. Begin where Śrīla Bhaktivedānta Svāmī Mahārāja left off, and continue to preach more and more. Presently, we see that many senior Vaiṣṇavas and *sannyāsīs* are falling down, derailed in their devotional service and giving up their *sannyāsa* and chanting and remembering. I want our preachers to set a high example of behavior, and to preach the mission of their Gurudeva.

If you wish to be successful in preaching, then give up the desire to praise yourself. Don't think "I am very glorious and talented, I can preach everywhere." Instead, glorify your *dīkṣā-guru* and *śikṣā-guru* everywhere. By doing so, you will be successful and glory will come into your pocket. I have realized this fact and you should also realize it. By glorifying your *guru-paramparā*, everyone will be pleased and praise you. Go on with your preaching, taking care that you don't seek that praise. Remember that you are a servant of your *dīkṣā-* and *śikṣā-gurus*. Do not be ambitious to create your own disciples; try to bring disciples to the lotus feet of your Gurudeva.

Śrī Caitanya Mahāprabhu never glorified Himself; rather Rūpa Gosvāmī glorified Him. Rūpa Gosvāmī never glorified himself, rather, Jīva Gosvāmī, Raghunātha dāsa Gosvāmī, Narottama dāsa Ṭhākura, and Viśvanātha Cakravartī Ṭhākura wrote about his glories. Śrīla Narottama dāsa Ṭhākura has written [in *Śrī Prema-bhakti-candrikā* 1.38]:

*śrī-caitanya-mano-bhīṣṭam sthāpitam yena bhūtale
svayam rūpaḥ kadā mahyam dadāti sva-padāntikam*

[When will Śrī Rūpa Gosvāmī give me the shelter of his lotus feet? Because he understood the innermost desire of Śrī Caitanya Mahāprabhu, he was able to establish His mission in this world and is very dear to the Lord.]

Śrīla Bhaktivinoda Ṭhākura never wrote anything about himself, but Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda wrote so much about him and Śrīla Gaurakiśora dāsa Bābājī Mahārāja. And who wrote the glories of our Śrīla Prabhupāda, Bhaktisiddhānta Sarasvatī Ṭhākura? My Gurudeva and other disciples wrote extensively about him. And I wrote a very powerful and authoritative book about the life and teachings of my Gurudeva, Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī.

I have no desire to glorify myself, because I am worthless. I am nothing more than dried out grass. I can speak, however, about the mercy of my Gurudeva and my *guru-paramparā*. I am not fit or qualified; whatever I have accomplished is their desire, and they are acting through me. I am like a pen that has no power to write on its own. Someone must use it. Whatever my Gurudeva, *guru-paramparā*, and Śrīla Bhaktivedānta Svāmī Mahārāja want to write, I am doing that. I have fully realized that I am insignificant, and that no credit should be given to me.

Without chanting, remembering, knowing yourself as soul, and knowing the Supersoul and the Supreme Lord Śrī

Kṛṣṇa, you cannot be happy in any way. You may launch sputniks into space or travel to the moon or the sun, but even then you cannot be happy. Whatever you may accomplish in this material world cannot make you happy.

ODESSA, UKRAINE: SEPTEMBER 22, 2002

A MOOD TO INSPIRE

I asked Giri Mahārāja, “How can a person judge who is preaching well?” He could not reply, so I replied. It is any person – *sannyāsī*, *brahmacārī*, *brahmacāriṇī*, or householder – who inspires many people to be devotees, and inspires them to take *harināma* and *dīkṣā*.

Also, those who are distributing books and preaching in such a way that others will be inspired of their own accord to donate to my big projects, like book publishing, our new temple in Navadvīpa, and preaching centers here and there. The preacher should inspire people in such a way that they themselves come forward to donate.

DARŚANA

KUALA LUMPUR, MALAYSIA: APRIL 17, 2007

SAVING THE SCORPION

Once, two saints went to the bank of a river, where they saw that a scorpion was drowning in the current. One of the saintly persons picked up that scorpion on his palm to save him, but the scorpion bit him and again fell into the stream. Again the saint lifted out the scorpion, and again the scorpion bit him; and still again the saint picked him up.

That saint’s friend told him, “Why are you doing this? Let us go from here. Don’t try to save him any more. Let him die.” That saint replied, “If this scorpion is not giving up his nature to bite, why should I give up my nature to save him?” And again he went to save him.

“Please Distribute My Books”

I request that you become like this; if someone does something against you, don't take revenge. If any great suffering comes, tolerate it. Tolerance is a very high-class quality of devotees.

MURWILLUMBAH, AUSTRALIA: FEBRUARY 6, 2001

TASTING THE MAGIC OF GIVING

[Śrīla Gurudeva cites this instance to show that we can change people's hearts and bring them to Kṛṣṇa consciousness by engaging their energy – with or without their knowledge – in the service of Hari, Guru, and Vaiṣṇavas, without being disheartened by their present conditioning:]

There is not only one world – there are millions upon millions of worlds. Within all these worlds, the eternal spirit soul wanders through the various species of life, sometimes taking the form of a man, sometimes a tree, and sometimes a creeper or an animal. In the course of his wandering, if he is fortunate he receives the association of pure devotees.

How does that good fortune occur? If one has performed any activities related to Kṛṣṇa and His associates, or related to anyone or anything connected with Kṛṣṇa, such as Tulasī, His temples, or His land (Vṛndāvana-dhāma, Navadvīpa-dhāma, or Purī-dhāma), that person becomes fortunate.

Here is an example of how one develops such fortune: There once was a Vaiṣṇava saint who used to go door-to-door throughout Vṛndāvana, in Vraja-maṇḍala, begging for some *capātīs*, rice, or any other foodstuffs. He used to call out, “Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma, Rāma Rāma Hare Hare,” and sometimes “Rādhe Śyāma, Rādhe Śyāma!” or “Rādhe Rādhe, Rādhe Rādhe!” He was fully absorbed in “Rādhe, Rādhe, Rādhe!”

One day he approached the door of an old lady who was in a very angry mood. She didn't want to hear “Rādhe, Rādhe” or “Hare Kṛṣṇa,” and she rebuked him, saying, “Don't ever

come to my door in the future, otherwise I will break this stick on your back! Always remember this! Don't come to my door!" The Vaiṣṇava returned the next day at the same time, calling out again and again, "Rādhe Śyāma!" "Rādhe, Rādhe!" and "Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma, Rāma Rāma Hare Hare."

Furious, that lady again rebuked him. He therefore left the place, but he returned again on the third day. The lady thought, "Why he's coming, I don't know. He must be coming just because he wants to eat something!"

In the midst of cleaning her room with cow-dung mixed with water, she reprimanded the Vaiṣṇava, "Oh! You came again?!" She picked up the moldy 'worn-and-torn' cloth full with the cow-dung and water, and threw it at him. He gladly accepted the cloth and took it to the Yamunā River, where he washed off the clay and rinsed it until it became clean and smooth. Then, after it dried, he tore it into small pieces and dipped those pieces into the ghee that someone else had donated to him. He made many small ghee wicks from this ghee-soaked cloth, which he used to offer *arāti* (a worship ceremony) to his Deity.

Then, on the fourth day, he went again to that lady's house and called out very loudly, "Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma, Rāma Rāma Hare Hare." Now completely changed, that lady said, "O Bābā (respectable *sādhu*), wait a minute, I am coming." She gave him some *capātis* and he gladly accepted them.

This is an example of *sukṛti* (a spiritual pious activity, performed knowingly or unknowingly, which creates spiritual impressions on the heart of the performer and gradually qualifies him to do *bhakti*). She had 'given something' to that saint, and he had utilized that in the service of Kṛṣṇa – and thus she came nearer to *bhakti*.

NEW YORK CITY, NEW YORK: MAY 25, 1998

THINKING NO ONE AN ENEMY

If anyone is insulting you, if anyone is beating you or abusing you in any way, don't think him an enemy. Your activities are your enemy. So, how should your activities be from now on and in the future? Do not criticize, do not offend, do not do anything wrong. Otherwise, your activities will return and cause you suffering. In this world, no one is your enemy.

Śrī Nārada Gosvāmī used to go to Kaṁsa Mahārāja, and Kaṁsa used to think, “He is my *guru*.” After that Nārada would go to Vāsudeva Mahārāja, and he also used to think, “He is my *guru*.” Nārada Ṛṣi once went to Kaṁsa and said, “Oh, why are you waiting? Why are you not killing all the sons of Vāsudeva? When they will come collectively, what will you do? I went to Kailāsa, and I was present in the council of all the demigods when they were making a conspiracy and planning how to kill you. The demigods have now taken birth in the Yadu and Vṛṣṇi dynasties, and they will kill you if you are not alert.” After this, when he went to Vāsudeva Mahārāja, he said, “Oh, don't worry. Your bad times have gone. Now, very soon, the eighth son of Devakī will kill Kaṁsa. So wait a little; wait a little. Don't feel so weak.” Nārada Ṛṣi knew everything.

So, try to do *bhajana* always, not thinking, “He insulted me. He is my enemy. He is my friend.” Don't be like this. ¹

The only friends are Kṛṣṇa and *guru*. It is very hard, very rare, to find a real devotee, who is a real friend, and who, without any desire for personal gain, will do good to you and always think of your welfare. Your wife, sons, and friends will

¹ “If there is some incident and I claim that no one is cooperating with me or no one will work with me, that is my defect, not theirs. The Vaiṣṇava devotee must think like this. We should not find fault with others and criticize and go away, that is not the Vaiṣṇava way. Better we should always be willing to offer all respects to others, and consider them as our superiors always” (Letter from Śrīla Bhaktivedānta Svāmī Mahārāja to Gaurasundara. Los Angeles, August 26, 1972).

always bluff you, and they will try to enjoy their own sense gratification – not for you, not so that you will be happy. Try to know these truths.

Wealth also cannot save you. Be one-pointed to Śrī Kṛṣṇa, and then try to be very happy, without any problem. The only problem is, “Oh, how can I attain Kṛṣṇa? Oh, where is Vrajendra-nandana (Śrī Kṛṣṇa, the son of the King of Vraja)? Where is Vrajendra-nandana? Where is Rādhikā?”

CESSNOCK, AUSTRALIA: JANUARY 20, 2000

WITH A SENSE OF BROTHERHOOD

[During Śrīla Gurudeva’s conversation with Śrīla Prabhupāda Bhaktivedānta Svāmī Mahārāja just before his divine departure from the vision of this world in November of 1977, Śrīla Prabhupāda requested Śrīla Gurudeva to help his disciples. The following is an excerpt of Śrīla Gurudeva’s remembrance of that conversation, as published in his book, *My Śikṣā-guru & Priya-bandhu*:]

Then he told me, “I want you to help take care of my disciples. I want them to be good and qualified devotees. If they come to you, please care for them.” Many of his disciples were nearby, so he softly whispered in Bengali, “When I went to the West, I caught so many monkeys in my net. Really, they are very expert in quarreling among themselves like that. They are still very young and untrained. So I request you that after my departure you will help them in every respect.”

Then I told him, “I want to say something to them.” He at once became inspired and called to them, “Oh, all of you, come near and hear Nārāyaṇa Mahārāja. Please take into your hearts what he is speaking.”

Then I told them all, “Don’t think that Śrīla Bhaktivedānta Svāmī Mahārāja is leaving this world. Gurudeva is eternal. You are fortunate to have such a bona fide *guru* and Vaiṣṇava. You should try to preach his mission more and more enthusiastically. If you are after material things, you will find yourselves

quarreling over name, fame, and worldly gain. You will not be following his teachings. You will not be following his mission; you'll be doing wrong. So don't pursue your own self-interest. Give up all these things. To serve Śrīla Svāmī Mahārāja and to preach his mission, you should be united with all the devotees. Don't quarrel with others over a small point. Don't expel anyone from this mission by finding small faults. Try to behave like friends, with brotherhood, and then you can preach. If you have difficulty with any of these things, then, as Śrīla Svāmī Mahārāja has requested me, you can come to me and I will try to help you from the core of my heart.” They all listened to me then, and this was recorded on a cassette tape.

Śrīla Svāmī Mahārāja turned his head slowly, looking over the devotees as they gathered in closely. Then he slowly lifted his hand, as if to call them to attention, and said, “Listen to Nārāyaṇa Mahārāja. Don't fight amongst yourselves. I have given all direction in my books.” Then he lowered his hand.

WITH COMPASSION FOR ALL LIVING ENTITIES

Once there were many persons assembled. Taking stones in their hands, they wanted to kill a person guilty of very bad character who, attracted to a lady, had caught hold of her and did some nasty things. So, many persons were now assembled to kill him with stones.

At that moment Jesus Christ came there and told them, “Oh, listen to me first. I too want you to kill this person with your stones. I also have a stone. We will all throw these stones at him together and kill him. But first hear me. Only those of you who are not guilty of the same crime are allowed to stone him. Whoever is personally guilty of any bad activities, whoever has done as this person has, may not throw any stones.” All of them stopped. No one there was pure in heart and free from the guilt of this same crime.

Although we see some mercy in this instance, we should try to know that this mercy is not real mercy. The Supreme Lord has created all creatures – trees, insects, fish, cows, and all other living beings. In every body there is a soul. It is a misconception to think that the soul is only in the human body, and we should therefore only serve the human race.

What were Florence Nightingale and Mother Theresa doing? They were serving all the diseased and poor people, even those with leprosy. However, they gave them beef, meat, fish, and wine, and they thought there was no harm in that. They did not know that fish also have life, cows also have life, and all others have life, just like human beings. We are not authorized to kill any living being in any species of life, because they are all sons and daughters of the Supreme Personality of Godhead, who never wants them to be killed.

The cow is like a mother. She gives milk without considering caste and creed. She gives milk to everyone, whether such persons are Mohammedan, Indian, American, or anyone else. We can therefore think of her as a mother who gives her breast milk. If one takes a new calf and kills her for her meat, is this mercy? I went to Vatican City and I became happy to see a great monument there. There were hundreds of thousands of pilgrims there, all paying their respects, and I also wanted to pay respects: “O Jesus Christ, how glorious you are.”

Then, seeing some very beautiful and soft calves of only two or three days old, I asked, “Why are there so many calves here?” “You don’t know? The pope will take their flesh today. He will invite his friends, and they will eat all of them.” I then began to hate that land, and said, “I should not spend another moment here. I should go away. These people are cruel butchers. They have no pity or mercy upon these cows and calves, nor upon anyone else.”

What are eggs? If you want to take eggs, you can take an egg from your mother’s womb. That is also a kind of egg. So, we should not take all these things. Rather, we must know

“Please Distribute My Books”

that the soul is everywhere, not only in the human body. Therefore, service only to humankind is not service to the Supreme Personality of Godhead. It is essential to know this.

DISCOURSE ON RĀYA RĀMĀNANDA SĀMVĀDA
MAUI, HAWAII: MAY 24, 2000

NEVER CRITICIZING

I want you to preach my mission just as the disciples of Śrīla Bhaktivedānta Svāmī Mahārāja preached. His disciples preached everywhere and distributed his books. I also want you to preach everywhere through books. Distribute his books and my books. Go to airports, seaports, schools, colleges, street-to-street, house-to-house – and broadcast the mission of Śrī Caitanya Mahāprabhu. Chant *harināma* and be happy.



But one thing – you must give proper respect to your superiors; you must certainly do this. In fact, don't criticize any Vaiṣṇava. Give proper honor even to those who are not qualified but are chanting the holy name. Don't criticize.

In this way, try to follow:

*trṇād api sunīcena
taror api suhiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ*

Śikṣāṣṭaka (3)

Be humble, more so than a blade of grass. Be tolerant, more so than a tree. If you throw a stone at the tree, it will reciprocate by giving you sweet fruits. Trees don't ask for water, or anything, for themselves. They serve all others by their bark, juice, shade, fruits, flowers, and leaves. Everything they have is for others.

Vaiṣṇavas should be like that as well. Don't desire your own praise; rather, as others are qualified, give them honor. In this way, preach my mission as the disciples of Śrīla Bhaktivedānta Svāmī Mahārāja preached. They preached everywhere, and in a couple of years, the whole world knew "Hare Kṛṣṇa, Hare Kṛṣṇa." How wonderful this is!

He translated so many books. He established preaching centers in the midst of oceans, in the middle of forests, and practically everywhere else. Try to do this. In this way, you will be happy and others will be happy.

DARŚANA

MIAMI, FLORIDA: MAY 7, 2006

FOR EFFECTIVE PREACHING

Rādhā-kānta dāsa: Śrīla Gurudeva, what would you say is the most important quality for being effective in preaching the

message of Caitanya Mahāprabhu? Is it humility, compassion, knowledge, *bhakti*, realization?

Śrīla Gurudeva:

*bhārata-bhūmite haila manuṣya janma yāra
janma sārthaka kari’ kara para-upakāra*

Śrī Caitanya-caritāmṛta (Ādi-līlā 9.41)

[One who has taken his birth as a human being in the land of India (Bhārata-varṣa) should make his life successful and work for the benefit of all other people.]

Preaching involves thinking, “All *jīvas*, all people, in this world have forgotten Kṛṣṇa.” Śrī Caitanya Mahāprabhu has said, and Śrī Kṛṣṇa has said in the *Bhagavad-gītā*, “First hear from *gurudeva*, and then, after hearing, perform *kīrtana*.”

Kīrtana means ‘preaching,’ and in that there should be humility:

*tṛṇād api sunīcena
taror api suhiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ*

Śikṣāṣṭaka (3)

[Thinking oneself to be even lower and more worthless than insignificant grass which has been trampled beneath everyone’s feet, being more tolerant than a tree, being prideless, and offering respect to all others based upon their respective positions, one should continuously chant the holy name of Śrī Hari.]

We should not think, “I have become *guru*.” Rather, following the order of our *gurudeva*, we are preaching.

It is essential for you to know the instructions given by your *gurudeva* – knowing all *tattva* (established philosophical truths) such as *kṛṣṇa-tattva*, *jīva-tattva*, *māyā-tattva*, *rādhā-tattva*, and the path out of *māyā*. How can a person preach

if he doesn't know all *tattva*? It is best to read the first and second sections of *Jaiva-dharma* for preaching, and the third section for following yourself; not for preaching.

NORTH SHORE, HAWAII: JANUARY 31, 2007

THE MOOD REGARDING MONEY

Devotee: When we were in ISKCON, the big danger was that so much success was coming from distributing books, and so much money was coming. This is what caused the problem of control and fighting.

Śrīla Gurudeva: Money will not be our center. We are spending for Kṛṣṇa whatever is coming, so there is no problem. Also, book distribution will help devotees to maintain themselves. If they are sincere, nothing like this will happen. And if they are not sincere, then everything will happen.

Śyāmarāṇī dāsī: I have a question regarding devotees selling books to maintain themselves. You just asked Rādhā-kānta prabhu [at that time the coordinator for wholesaling Śrīla Gurudeva's books in the U.S.] if the prices of the books will be low enough so that devotees can make profit and maintain themselves. How can a devotee know that, "I am maintaining myself by this book distribution," and at the same time have a pure heart and compassion for the persons to whom he is selling books?

Śrīla Gurudeva: It is a very easy thing. If I have offered myself to my Gurudeva, then I am taking his remnants and thinking that Gurudeva will surely support and nourish me. What harm is there in that? Do you understand what I am telling you? If I am surrendered to Gurudeva and Kṛṣṇa, there will be no question of having a separate interest, and there will be no anxiety. If the service is performed in the right way, if

“Please Distribute My Books”

it is performed in the right process, if the disciple has offered himself unto the lotus feet of Gurudeva, then he knows that Gurudeva must support and nourish him. Where else will he go? So, there is no harm in a devotee’s maintaining himself through book distribution, but he should be very surrendered.

Śyāmarāṇī dāsī: While speaking to someone, to sell that person a book, he doesn’t need to think he is maintaining himself?

Śrīla Gurudeva: There is no question of that. When we were with Gurudeva, we never thought, “We are maintaining ourselves by serving.” We considered that we totally belong to Gurudeva.

Devotee (1): One of the problems that came out of book distribution in ISKCON was that there was a profit motive, and through that profit motive devotees would be saying all kinds of bogus things to people on the streets.

Devotee (2): But now the whole idea of book distribution is changing.

Devotee (3): And there is no point in trying to regulate anything. [Devotees live separately, all over the world], because whatever anyone is going to do, they are going to do.

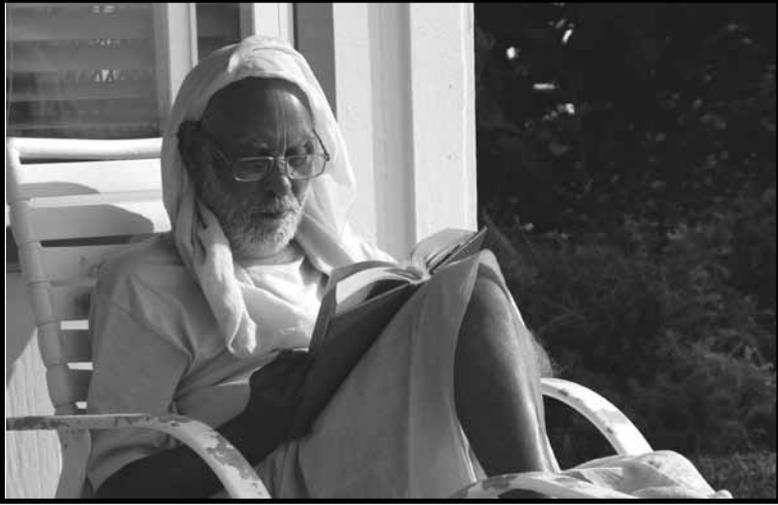
Śrīla Gurudeva: We want to solve everything by love and affection alone.

BADGER, CALIFORNIA: JUNE 4, 2002

* * *

I want you all to help me in the distribution of books, and you may also keep some profit for your going here and there.

LOS ANGELES, CALIFORNIA: MAY 11, 2003



REALIZING THE NECTAR WITHIN

Hṛdaya-govinda dāsa: Śrīla Gurudeva, you have been instructing us for many years about book distribution and bringing devotees to you. I see that, especially in this Bay Area of San Francisco, so many people are hungry for your books.

Śrīla Gurudeva: I request you to stand up in class and speak about this. I will support you.

Hṛdaya-govinda dāsa: I have a question, though. When our Śrīla Prabhupāda was present, he said that if a disciple prays to him, that disciple will become empowered to distribute more books. How does this work?

Śrīla Gurudeva: He inspired them.

Devotees should distribute books, and also realize the nectar contained within the books. If they do not read the books, their book distribution will be only *karma* (fruitive action for personal gain).

BADGER, CALIFORNIA: JUNE 20, 2007

PRIDE IN GURU

Nṛhari dāsa: Śrīla Gurudeva, I have a question about book distribution. Śrīla Prabhupāda asked us to distribute books. ISKCON is doing that, and they are proud that they distribute a half million *Bhagavad-gītās* each year. Is there any benefit for them in this?

Śrīla Gurudeva: Oh, yes, yes. If you are serving your *gurudeva* with pride in him, with the sentiment that “I am serving my *gurudeva*,” what harm is there in that?

Śrīpāda Mādhava Mahārāja: Whoever reads the books will benefit, and therefore the distributors will benefit.

MORNING WALK
VENICE, ITALY: JUNE 12, 2009

PREACH BOLDLY

Preach boldly. Ladies should be strong, just like Draupadī. Draupadī’s father, Drupada Mahārāja, made a pillar, on the pillar he placed a moving *cakra*, above that was a fish, and on the fish were two eyes. He told his assembly of *kṣatriyas*, who would later come there with a desire to win Draupadī’s hand in marriage, “I will marry my daughter to that person who can shoot the eye of the fish through the moving wheel while looking at its reflection in the vat of oil on the ground.”

A date was fixed, and all the *kṣatriyas* arrived at the palace; all the Kauravas, Duryodhana, Karṇa, Bhīṣma Pitāmaha, and Kṛṣṇa and Baladeva. Arjuna, and the other Pāṇḍavas also came, disguised as *brāhmaṇas*.

Although all the *kṣatriyas* tried to hit the target, none of them were successful. Seeing Bhīṣma Pitāmaha taking his bow and arrow, ready to shoot, Draupadī at once stood and said, “Are you willing to marry me? Why are you doing this?”

He replied, “I’m doing this for Duryodhana.”

“Oh, please sit down.” She was so bold.

Then Karṇa came forward and wanted to shoot, but Draupadī boldly asked, “Who are you? What is your name and who is your father?”

Karṇa became upset, but Draupadī continued, “I don’t want to marry you, because you are an unknown person. I don’t even know the identity of your father and mother. If you are a *kṣatriya*, and if you are very strong, then tell me who you are. If you do not tell me, then I don’t want to marry you. I will consider that you must be a *sūdra-putra*, the son of a charioteer, or any servant.”

Nobody had ever spoken to Karṇa like this in his entire life. Feeling insulted and angry, he threw down his bow and arrow and said, “I will take revenge. I must take revenge.”

Kṛṣṇa was looking on. He could have shot the fish. He was a better archer than Arjuna, Bhīṣma Pitāmaha, and all others. But He and Baladeva Prabhu simply sat and watched. They wanted to give a chance to that young ‘*brāhmaṇa*,’ Arjuna. When that ‘*brāhmaṇa*’ boy came forward, all the others asked Draupadī, “Who is he? Will you marry a *brāhmaṇa*?”

She said, “I know that he isn’t a *brāhmaṇa*.”

“How do you know?”

“Oh, there is some sign.”

Arjuna then went to the arena and very easily shot the eye of the fish. All the kings present there began to make war against him. They said, “We will take Draupadī forcibly.” But Kṛṣṇa and Baladeva came forward and told those kings, “If you want to fight, We are ready to fight.”

So, Draupadī was very bold. Be bold like Draupadī. Don’t think that you are ladies. Preach boldly on your straight path. All of you try to preach and distribute books. By this, we will again preach all over the world.

FAREWELL ADDRESS

MURWILLUMBAH, AUSTRALIA: JANUARY 20, 2000

Śrī Guru's Desire

ALL MY BOOKS IN ALL LANGUAGES

[At the end of Śrīla Gurudeva's discourse on the first evening of his *hari-kathā* festival in Odessa, Rasa-sindhu dāsa presented to the audience the Russian translation of *Śrī Vraja-maṇḍala Parikramā*, and a few other books on audio cd, after which Śrīla Gurudeva commented:]

I want all my books, more than one hundred, to be translated into Russian, and also Spanish, Chinese, and all other languages; and thus they can be distributed. I want my *Jaivadharmā*, *Bhagavad-gītā*, *Bhajana-rahasya*, and other books to be translated; not only in Russian, but Spanish and all other languages as well.

AFTER THE EVENING DISCOURSE
ODESSA, UKRAINE: SEPTEMBER, 2008



EMPTY MY BOOK TABLES

Ramā-kānta dāsa: What is the best method for your devotees in Holland to preach and bring one hundred devotees to you at Kārttika?

Śrīla Gurudeva: Do as I am doing. Follow me and all those who are preaching on my behalf. Perform *nagara-saṅkīrtana* (chanting in the streets, parks, and other public venues); give classes like the classes we are conducting here; go on book distribution; go door-to-door and tell *hari-kathā*. This is the process.

My book table is here. I am requesting all of you again and again to empty my book table. Take books and distribute them to your friends and others, and also take my posters. We distributed all the books from the book table in Badger. But alas, here they are remaining on the table. I think that perhaps the devotees here are not qualified to take my books, and that is why they are not taking them all. I want to see that my tables are empty. I want to see this today. Otherwise, I will think you are not pure devotees. I will think that you are not fulfilling my desires.

VERBANIA, ITALY: JUNE 29, 2008

OUR BOOKSTALL IS THERE IN THE BACK

[At the end of one of Śrīla Gurudeva's Kārttika classes in Gopinātha Bhavan, he made the following announcement:]

Our bookstall is there in the back, and I request you all to take the new books. [Holding up the recently published Harmonist magazine:] Many new books are there, as well as this – the best magazine in the entire world. It is better than the *Back to Godhead Magazine* published nowadays. It is like those magazines published during the time of *parama-pūjyapāda* Śrīla Bhaktivedānta Svāmī Mahārāja. All of you please take one copy for yourselves, and ten copies for your friends.

“Please Distribute My Books”

There are so many wealthy persons, and I request them to come forward to help with our projects and in publishing books. I know they don't want name and fame, so they may come to me alone. They may come secretly.

AFTER THE EVENING DISCOURSE
VRNDAVANA, INDIA: OCTOBER 11, 2003

I WANT PEOPLE TO HAVE THE BOOKS

The distribution of books is a main part of preaching. Although we do a lot of preaching, it may be that much of it will ‘evaporate in the air.’ In book publication and distribution, on the other hand, our preaching is solid. We are now publishing many books, and, as you were very inspired to distribute the books of Śrīla Bhaktivedānta Svāmī Mahārāja, your Śrīla Prabhupāda, I want that you will also distribute my books, which are complementary to his.

We have published more than forty books,² and we are now preparing to publish *Śrī Ujjvala-nīlamanī* and *Śrī Bhajana-rahasya*. I want to make a plan to distribute these books, and I think that it will be very easy for you all to give some attention to this. You can very easily distribute two, five, or six books of each title, and Niścintya prabhu and Rādhā-kānta prabhu³ will explain to you how easily you can do it.

² Now, at the time of publishing *The Soul of Book Distribution*, there are over seventy titles in English.

³ During Śrīla Gurudeva's stay in any city where Niścintya dāsa and Rādhā-kānta dāsa were present that year, Gurudeva would call on them at the end of his class to announce their service. They would then offer a choice of four or five sizes of boxes of varieties of Śrīla Gurudeva's books. They requested the assembled devotees to raise their hands and call out what size box they wanted to take home and distribute to friends, relatives, business acquaintances, and ‘strangers’ on the streets, in schools and colleges, at *nāma-haṭṭa* programs, etc.; on the occasions of birthdays, anniversaries, graduations, or just plain kindness. [Continued on the next page]

If you do this, it will be pleasing to *parama-pūjyapāda* Śrīla Svāmī Mahārāja, it will also be pleasing to me, and it will be very helpful for the devotees. I don't want to distribute these books for the purpose of making money. I want people to have the books so that they can see how glorious they are, and through that appreciation they will be able to advance in *bhakti*.

BADGER, CALIFORNIA: JUNE 4, 2002

THIS WILL BE YOUR SERVICE

[At the end of a discourse at his *hari-kathā* festival in the Philippines, Śrīla Gurudeva advised his audience of one hundred and fifty devotees and guests:]

I request that you read my books and the books of Śrīla Bhaktivedānta Svāmī Mahārāja. You should also distribute these books. This will be your service. Śyāmarāṇī has made so many pictures of Kṛṣṇa, and others. You can sell them also. This will be your service.

AFTER THE DISCOURSE

CEBU, PHILIPPINES: JANUARY 19, 2009

[Continued from previous page] As Śrīla Prabhupāda Bhaktivedānta Svāmī Mahārāja used to encourage, especially householder devotees, that the best business is preaching and book distribution, so Śrīla Gurudeva encouraged his audience that if they sell any books, they can, if they wish, keep the profits for their own preaching, their coming to Vṛndāvana, or for their maintenance.

The boxes contained \$20, \$50, \$108, \$300, \$500, and \$1000 worth of various sizes and titles of books. Devotees raised their hands and called out numbers (20, 50, 108, etc.). Some devotees, who wanted to assist but may have been too shy to personally distribute themselves, pledged a donation for any of the preacher-devotees present. The devotees' names were written down as they made their pledges. Then, during the next day, the coordinators made up the boxes and distributed them after Śrīla Gurudeva's next evening class.

After Śrīla Gurudeva left America, he went to Europe. There, especially in England, he requested that the same plan be inaugurated.

MY DISCIPLES SHOULD PREACH LIKE HIS

I think that my disciples are not doing as well as his. During his manifest stay in this world, young ladies used to go to airports, schools, colleges, and practically everywhere else. Somehow my book distribution is going on, but not like it was during his time. His disciples were not at all shy; they would go anywhere. My disciples, lady and male devotees, should also preach like this.

DISCOURSE ON THE APPEARANCE DAY OF
ŚRĪLA BHAKTIVEDĀNTA SVĀMĪ MAHĀRĀJA
MATHURĀ, INDIA: AUGUST 25, 2008

ALL MY DAUGHTERS SHOULD PREACH

[At the beginning of his evening class, Śrīla Gurudeva called on his young disciple, Dāmodara-priyā dāsī, who had been studying law in a university, to speak to his audience of four hundred devotees and guests. She had not spoken about Kṛṣṇa in a public forum before that evening:]

Śrīla Gurudeva: Dāmodara-priyā should stand up and speak about the mission of Śrīla Bhaktivedānta Svāmī Mahārāja – your Prabhupāda. Speak boldly about why he came, how he traveled in his old age, and what was his mission.

[To Dāmodara-priyā dāsī] You should speak very boldly.

Dāmodara-priyā dāsī: I’m actually embarrassed to be standing here, because I’m looking at the audience and I can see so many people whose knowledge and devotion are so much higher than mine.

Śrīla Gurudeva: Begin with your Gurudeva’s *praṇāma mantra*. Then, more inspiration will come.

[Dāmodara-priyā dāsī offered prayers to Śrīla Gurudeva and to the *guru-paramparā*, and then spoke for a few minutes.]

Śrīla Gurudeva: She is an advocate. She can preach my mission. She is speaking about the soul. Yes, I want this. Very good. Thank you.

[Dāmodara-priyā dāsī continued to speak for five more minutes.]

Śrīla Gurudeva: I want all my daughters and children to speak like this – very boldly, jumping like lions and roaring like lions on the head of an elephant. [Now pointing to other ladies in the audience:] You, and you, and you. I don’t want [speaking in the tone of a shy kitty cat] “mew, mew, mew.” You should be ready to preach my mission throughout the world.

EVENING DISCOURSE

MURWILLUMBAH, AUSTRALIA: FEBRUARY 16, 2002

YOU CAN MAINTAIN YOURSELVES BY THIS

[Śrīla Gurudeva usually arrived at an airport two hours before his flight. Before each flight, he would usually sit on one of the chairs in the airport lobby while his assistants waited on the ticket counter line and arranged for his boarding pass. During this time he would usually give a short *darśana* for his disciples who sat on nearby chairs or on the lobby floor around him:]

Śrīla Gurudeva: [Speaking to three teenage sisters, Gāyatrī dāsī, Gopālī dāsī, and Nandinī dāsī] You are all very qualified. You will have to be *brahmacāriṇīs*. Preach my mission and engage in book distribution. We are going to make a preaching center here, and so many books will come. You can distribute books, and you can take the profit to maintain yourselves.

Are you studying now?

Gāyatrī dāsī: I finished my studies five months ago, but I want to work with Chinese medicine. One doctor has been waiting for me to work for him for the past four or five months, but I have not done anything yet. Should I work for him, or do something else? What is your instruction?

Śrīla Gurudeva: You can work to maintain yourself; no harm. But preach also. Preaching is prominent. Your younger sister should also help with preaching and book distribution.

AIRPORT DARŚANA

KUALA LUMPUR, MALAYSIA: FEBRUARY 16, 2004

DON'T BE IDLE

I heard today that at midday there was a very good *nagara-saṅkīrtana*. I heard that only one hundred devotees attended, whereas I was hoping there would be more than five hundred. *Nagara-saṅkīrtana* and book distribution are the most important preaching. Śrī Caitanya Mahāprabhu preached His mission

The Soul of Book Distribution

at the *saṅkīrtana rāsa-sthali* in Śrīvāsa-aṅgana (the house of Śrīvāsa Paṇḍita), and from there He preached everywhere in India.

You may be a high-class *sannyāsī*, or you may have any other notable position, but you can never be greater than Caitanya Mahāprabhu, Nityānanda Prabhu, and Haridāsa Ṭhākura. Try to follow their examples. Now I am old, and I have heart problems; otherwise I would be in the front line of the *saṅkīrtana* party.

So, don't be idle. If you go and preach, then Śrī Kṛṣṇa, Śrīmatī Rādhikā, and Śrī Caitanya Mahāprabhu will give you inspiration.

BADGER, CALIFORNIA: JUNE 1, 2002



THIS INSTRUCTION IS FOR EVERYONE

Śrīla Gurudeva: Is there a book table here at the festival?

Brajanath dāsa: Yes.

“Please Distribute My Books”

Śrīla Gurudeva: Where? At the main gate?

Brajanath dāsa: They have a big book table outside the gate.

Devotee: I feel very grateful to your *sannyāsa* disciples. They are taking care of me like a little brother. I want to ask you, Śrīla Gurudeva, how can I serve you?

Śrīla Gurudeva: By chanting, remembering, following the principles of your *gurudeva* and mine, and by following Śrīla Rūpa Gosvāmī. Also, you can distribute my books. You can serve me in this way.

Devotee: Thank you very much.

Śrīla Gurudeva: This instruction is for everyone.

MORNING WALK
MUNICH, GERMANY: JULY 9, 2007

TRANSLATE AND DISTRIBUTE

Śrīpāda Vaiṣṇava Mahārāja: Only by your causeless mercy can we do anything at all.

Śrīla Gurudeva: As I am preaching in my old age, my preachers should also preach, and my books should be distributed. So much preaching can be done by book distribution, especially by distributing *Bhagavad-gītā*, *Jaiva-dharma*, and other such books.

Śrīpāda Vaiṣṇava Mahārāja: We have translated four more books into Chinese in the last two months.

Śrīla Gurudeva: Very good. They are doing so much. How many books have been translated into Chinese?

Śrīpāda Vaiṣṇava Mahārāja: Twenty-five.

Śrīla Gurudeva: [To Sādhu Mahārāja] How many books in your language?

Śrīpāda Sādhu Mahārāja: Six in Lithuanian.

Brajanath dāsa: Thirty-five in Russian.

Śrīla Gurudeva: Thirty-five?

Brajanath dāsa: And about eighty in English.

MORNING WALK

VENICE, ITALY: JUNE 9, 2009

CHANT, REMEMBER, AND DISTRIBUTE

Devotee: Gurudeva, I am leaving today.

Śrīla Gurudeva: My blessings to you. Chant, remember, and distribute my books. [To everyone present] This instruction is for all of you.

MORNING WALK

VENICE, ITALY: JUNE 12, 2009

READ AND DISTRIBUTE

If you want to know all established truths, then read *Śrī Bhajana-rahasya* and *Jaiva-dharma*. *Jaiva-dharma* is very important, and therefore we must try to distribute it to all devotees – devotees and non-devotees. By reading this book, anyone can become a pure devotee.

I think that *Jaiva-dharma* is most important; it is needed before *Śrī Bhajana-rahasya*. I want everyone to collect *Jaiva-dharma* and distribute it everywhere.

BIRMINGHAM, U.K.: JUNE 15, 2003

FOR AN INTERNATIONAL SOCIETY

Yaśodānanda dāsa: Gurudeva, do you want there to be a society? And if so, why?

Śrīla Gurudeva: I want everything that is going on now to be continued after me, such as my book distribution and my preaching by the *sannyāsīs* and all others. The preaching of our *sannyāsīs* is the main factor. They should sit in a meeting and decide who will go where. Otherwise, they will all end up in one place at the same time. Also, my Navadvīpa *parikramā* and Vraja-maṇḍala *parikramā* should go on as usual. For all these purposes there should be a society.

Yaśodānanda dāsa: What role do you envision the society having in the mission of Lord Caitanya?

Śrīla Gurudeva: We are preaching the life and philosophy of Śrī Caitanya Mahāprabhu everywhere. We are also publishing so many books...

Yaśodānanda dāsa: How do you wish the devotees to serve the society?

Śrīla Gurudeva: As I am doing, preaching everywhere, publishing books, and distributing books.

SAO PAOLO, BRAZIL: JANUARY 15, 2010

HOW IT BEGAN, AND WHERE IT WILL GO

Śyāmarāṇī dāsī: Before you went to Bombay, you gave us a class on *Vilāpa-kusumāñjali*, Verse Eleven. In that connection I want to show you what Śānti dīdī did. [Showing a few pages of the transcription of Śrīla Gurudeva’s *Vilāpa-kusumāñjali* discussion.] This is Verse Eleven. She is making the whole presentation like a book.

Śrīla Gurudeva: What is this?

Śyāmarāṇī dāsī: [Turning more pages] These are transcriptions of all your *Vilāpa-kusumāñjali* classes from the past few years.

Śrīla Gurudeva: It looks like so many very good published books, including the published edition of my lectures on *Veṅu-gīta*. I am so much pleased to see this. It is very good. Somehow or other I will complete this book. One by one, I will try to explain the *śloka*s that I have not yet explained. Śānti has done very well.

Will someone have to go through this?

Śyāmarāṇī dāsī: It needs a good editor.

Śrīla Gurudeva: I think there is a good editor – Alvarnātha. He has edited so many books. He recently wrote to me that he wants to edit my books, and he told me, “I’m certainly a competent editor.” This book should be completed.

I think that the ISKCON leaders who are against what I am doing are giving a blow to their own feet and head. This is all for their good, but they have some selfish interest. They are thinking, “All will give honor to Nārāyaṇa Mahārāja, and no one will come to us.” But this is not the case. Rather, if I don’t give this to the ISKCON devotees, so many will leave.

Candrikā dāsī: Mahārāja, they are also worried that the subject matter is too difficult; that it is not meant for us.

Śrīla Gurudeva: In *Śrī Caitanya-caritāmṛta* there are so many topics that are higher than this; this is nothing in comparison. In *Govinda-līlāmṛta* there are also so many topics that are more confidential. Only qualified persons will have the faith to read these topics; others will not.

The camel cannot appreciate the taste of the newly-grown twigs of the mango. Only the cuckoo can taste this. A cuckoo like you will taste the nectarean topics in such literatures as *Śrī Caitanya-caritāmṛta*, whereas a camel like me does not like it. * [SEE ENDNOTE 2]

Yaśodā dāsī: I was reading something by Śrīla Bhaktivinoda Ṭhākura the other day. He was saying that when the *jīva* is

ready for *rāgānuga-bhakti*, Kṛṣṇa will make an arrangement for him in such a way that he can become independent...

Śrīla Gurudeva: They want to keep everyone on a very low stage of *bhakti*; no one should go up.

Candrikā dāsī: Mahārāja, is there any solution?

Śrīla Gurudeva: No solution. They should be there, and all of you should go up. This is the solution. For those who have *śraddhā*, or faith, there is always a solution, and for those who have no *śraddhā*, there is no solution.

A qualified person is needed to help with our publication work, just as *pārama-pūjyapāda* Śrīla Bhaktivedānta Svāmī Mahārāja had so many perfect, qualified persons. He gave some hints, and from that, they produced his books. I am not perfect, neither are my attendants perfect. Only she (Śānti dāsī) is perfect. I am so pleased to see this book [the *Vilāpa-kusumāñjali* manuscript]. If all these *śloka*s will come in the form of a book, it will be a very, very illuminating jewel.

Yaśodā dāsī: Do you have a team, like this gentleman, that can help organize in such a way that whatever you speak, or whatever lectures you give in English or Hindi, will automatically be recorded and prepared for publication?

Śrīla Gurudeva: This should be managed.

Yaśodā dāsī: Even though Śrīla Prabhupāda is gone from our vision, there are devotees who are establishing complete libraries of his books, cassettes, and so many other things.

Śrīla Gurudeva: I would like there to be a group of very qualified devotees who can take all my words, organize all the steps of preparation, and then publish, because I cannot organize; I can only speak. Such devotees will have to do as the young devotees of Śrīla Bhaktivedānta Svāmī Mahārāja have done.

Rāmacandra dāsa: Western devotees are expert at doing these things.

Śrīla Gurudeva: Not Indian devotees.⁴ I have been speaking about all these topics for such a long time, but only Premavilāsa came forward and introduced my English publications. Now, several devotees are seeing that it is very essential to prepare books from my cassette tapes.

Candrikā dāsi: That is why Śrīla Bhaktivedānta Svāmī Mahārāja was so effective – the culture was set up to do that.

Śrīla Gurudeva: You have some ideas about all these things. My boys have no such ideas. You can do something because you are expert.

A day will come, when I am no longer in this world, that many will think all my books to be so valuable. That day will come.

DARŚANA

MATHURĀ, INDIA: JUNE 19, 1994

I WANT TO MAKE YOU ALL GURU

Devotee: Do you have any instructions for the devotees in Washington?

Śrīla Gurudeva: Preach my mission, engage in book distribution, inspire new devotees, and collect and inspire new people to be devotees.

You can preach from *Jaiva-dharma* or any other book. Those who are qualified can preach in this way.

...My wish is that my girls become very expert in preaching, as at the time of Śrīla Bhaktivedānta Svāmī Mahārāja. At

⁴ Publications teams of Hindi, Bengali, Oriyan, and other Indian national languages gradually manifested by his mercy and produced scores of excellent publications.

that time young ladies were preaching here and there. One of them was Śyāmarāṇī, also Vṛndāvana-vilāsinī and so many others. I want all of my lady disciples to be like Śyāmarāṇī, preaching here and there. This is *bhakti*. Do as our entire *guru-paramparā* has done; then your life will be successful.

Śrī Caitanya Mahāprabhu has told us, “*Janma sārthaka kari’ kara para-upakāra* – One should make his own life successful, and work for the benefit of all other people.” At first you need to know all *tattvas*: *viṣṇu-tattva*, *jīva-tattva*, *māyā-tattva*, and all others. Mahāprabhu has also said: “*Guru haya tāra sarva-deśa* – Be qualified to be like a *guru*, and preach everywhere: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.” Don’t take eggs, fish, meat, or wine, and avoid gambling and smoking. Remember Kṛṣṇa and chant His name. Money cannot save anyone – never. Rather, it will give trouble. So do something to easily maintain your life, and use the rest of the time to preach.

Kṛṣṇa-vallabha dāsī: You are saying to become like *guru* before preaching. But we may not become like *guru* in this life, so then no preaching happens. How to reconcile this? We are not qualified, but we want to inspire others to come to *bhakti*.

Śrīla Gurudeva: I want to make you all *guru*. Try to be a *guru*. Not initiating, but preaching is also within *guru-tattva*. First, be of good character, very pure. With a very strong character, you can teach and all can hear; otherwise not. “*Avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtam* – We should not hear *hari-kathā* from the mouths of those who are not pure Vaiṣṇavas – who are not under the guidance of *guru*, following and obeying him.”

DARŚANA

HOUSTON, TEXAS: MAY 23, 2007

MY BLESSINGS TO YOU ALL

Śrīpāda Sādhu Mahārāja: Śrīla Gurudeva, here are the devotees from Lithuania.

[Śrīpāda Sādhu Mahārāja introduces many devotees, one after another, and tells Gurudeva about their various devotional qualities and contributions to his mission. Each devotee offers his or her obeisances.]

Śrīla Gurudeva: My blessings to you all. Chant and remember Kṛṣṇa, and read and distribute my books.

DARŚANA

VṚNDĀVANA, INDIA: OCTOBER, 2007

A Few of Gurudeva's Letters

DISTRIBUTION IN GOVARDHANA

I received your letter and became very happy to read the contents. My hearty blessings to you that you will always be absorbed in practicing and distributing the glories of pure devotion.

I am especially pleased to hear that you all distributed many books and encouraged the students to take an interest in the process of self-realization. Please convey my hearty blessings to all the devotees who were with you during this program.

My special request is that all the devotees who are in our *maṭha* in Govardhana, especially young ladies and boys, will plan how to distribute books during Ekādaśī and Pūrṇimā

“Please Distribute My Books”

days when so many religious persons perform *parikramā* around Śrī Girirāja Govardhana. Discuss with each other how to set up book tables on the *parikramā-mārga* [path]. From there, thousands of books will be distributed.

I want to hear how many books were distributed, and who became the best distributor. Please give my message to all the devotees in our *maṭha* in Govardhana.

LETTER TO VASANTI DĀSĪ

DECEMBER, 2005



DO NOT WORRY ABOUT DIFFICULTIES

I received your letter and became very happy to read the contents. What you are doing gives me much pleasure. You are distributing books and trying your best to help others by bringing them to me and to our *maṭha*. This is the best way to do welfare work. Do not be worried when there is any difficulty, and continue with steadfastness.

The Soul of Book Distribution

In Delhi you may bring any new person in contact with Rāmacandra prabhu or with Rohiṇīnandana prabhu. They will engage and help them.

I am also very pleased to hear that you are translating my books into German language, that you are learning Hindi and painting art for my publications. My hearty blessings are for you to be always engaged in pure devotional services.

At present I am in Philippines, in good health, happily absorbed in writing. I am looking forward to hear from you again with more good news.

LETTER TO BAKULA DĀSĪ
DECEMBER 3, 2008

BLESSINGS TO THE SHIPPERS, TOO

I received your letter with the report about book distribution and became extremely pleased to know that so many books have been sold all over the world. I am showering my hearty blessings upon all the devotees who are assisting with publishing, distributing, purchasing, and shipping our books.

By the efforts and offerings of all these devotees I become greatly inspired to publish more transcendental jewels.

At present I am about to finish dictating *Śrī Mādhurya-Kādambinī* in Hindi. I will be very happy if all the books that are published in Hindi will be translated into English very soon. Regarding any new books, and also the existing titles which are out of stock, please arrange that these be printed and made available.

Please inform all the devotees to give a report on how many books they distribute. I want to give a special reward to the three best distributors.

All glories to the *bṛhad-mṛdaṅga*.

LETTER TO VIŚVAMBARA DĀSA
2006

“Please Distribute My Books”



ABOUT A DISTRIBUTOR’S PREACHING CENTER

I received your letter and became so happy to hear that you are so much inspired to help with developing a preaching center in Berlin. I think that you are as qualified as any *brahmacārī*. Those who have a desire to serve and assist me in preaching the mission of Śrī Caitanya Mahāprabhu are very dear to me and to our *guru-varga*. There is no consideration that only *brahmacārīs* and *sannyāsīs* can do this service. Anyone who is sincere, he or she is qualified to serve; the question of *aśrama* is not taken into account. However, it is best if *grhastas* and *brahmacārīs* live separately, not in the same building.

LETTER TO KANHAIYĀ-LĀLA DĀSA
DECEMBER 6, 2002

TRAVELING BOOK DISTRIBUTION

I received your letter and became very happy to read the contents. This is a very good plan for distributing books and

preaching in Germany. You may travel with a party of boys, and Śacī-devī can be with other ladies in a small *aśrama*. From there she can distribute books with the other lady devotees and sometimes a *nāma-haṭṭa* program can be organized. In the weekend you can come together and have a program with all the devotees and guests. I will be very pleased if you can organize this and if others can follow this example. Thus, all over Germany traveling preachers will distribute books and inspire the local devotees. I am very happy with your proposal. My hearty blessings that you will be in good association always and that your endeavors will be successful in all respects.

I look forward to meet with you again when I come to Italy. Please convey my hearty blessings to all the devotees in Berlin.

LETTER TO KANHAIYĀ-LĀLA DĀSA
APRIL, 2004

BLESSINGS FOR REALIZATION

I received your message and became very happy to read that Taruṇa-kṛṣṇa prabhu has distributed more than 4,500 books and magazines. Please convey my hearty blessings to him that he will realize the contents of my books and distribute many, many more to the German people.

LETTER TO KANHAIYĀ-LĀLA DĀSA
APRIL 17, 2009

❧ All For All ❧

ALL BOOKS FOR ALL

Śyāmarāṇī dāsī: Śrīla Gurudeva, there is a little controversy regarding the distribution of your books. Some devotees say that only your simple, small books, like *The Way of Love* and *Secrets of the Undiscovered Self*, should go to the public, and big books, with deeper philosophical content, like *Bhakti-rasāmṛta-sindhu-bindu* and *Brahma-saṁhitā*, are only for devotees.

Śrīla Gurudeva: [with wide-open eyes and with emphasis] No. For all.

Śyāmarāṇī dāsī: All of your books are for all people?

Śrīpāda Mādhava Mahārāja: All books for all. Yes.

Śrīla Gurudeva: All for all. Yes.

Śyāmarāṇī dāsī: They say that your big books, with all the Sanskrit terms and lofty concepts, might as well be in Chinese or any other foreign language, which no new person will understand.

Śrīla Gurudeva: Our books should go to all, whether they are *nāstika* (atheist), *astika* (theist); religious, or non-religious.

Śrīpāda Mādhava Mahārāja: Śrīla Gurudeva has said this before. All the books should go everywhere.

Śrīla Gurudeva: All.

Śyāmarāṇī dāsī: So, even if they don't understand the language....

Śrīla Gurudeva: No harm.

Śyāmarāṇī dāsī: They still get *sukṛtis* in their hearts?

Śrīla Gurudeva: No harm [even if they don't understand].

Brajanath dāsa: Somebody else will get it and understand.

Śrīla Gurudeva: If they will keep the book, oh, our purpose will be served.

Brajanath dāsa: The books will find the right persons.

Śyāmarāṇī dāsī: The right person will come to the house of the person who took the book and will read it?

Śrīla Gurudeva: [nodding] Yes.

AIRPORT DARŚANA
NADI, FIJI: JANUARY 16, 2008

ALL BOOKS IN ALL LANGUAGES

Śyāmarāṇī dāsī: Vrajanātha prabhu wants to translate your books into Tagalog, the Philipino native language. He asks for your blessings to do that.

Śrīla Gurudeva: Yes, he can try. I want all of my books to be translated into all languages of the world, and they should be distributed.

DARŚANA
KUALA LUMPUR, MALAYSIA: APRIL 17, 2007

EVEN TO GENERAL PERSONS

Balarāma dāsa: Gurudeva, some of your book distributors are in doubt as to whether some of the more philosophical books should be distributed to the general public, or if we should concentrate on distributing simpler books.

Śrīla Gurudeva: Give the books to those who want to take them, whether they are general persons or anyone else. Those who want the books will appreciate their value. They will think, “This is a good book.” Give books to such persons.

“Please Distribute My Books”

Śrīpāda Mādhava Mahārāja: By reading the books, even general persons will become devotees.

MORNING WALK

MURWILLUMBAH, AUSTRALIA: FEBRUARY 6, 2008

FOR FUTURE GENERATIONS

[It may be that twenty years after a book was purchased by a child’s parents, that child, who is now an adult, will pick up the book, read it, and become a devotee. In that regard, Śrīla Gurudeva said the following in Hawaii, during the time of his translating *Ujjvala-nīlamanī*:]

I am writing about the very elevated moods of Śrīla Rūpa Gosvāmī; moods that were inspired in him by Śrī Caitanya Mahāprabhu Himself. Mahāprabhu ordered him to write about the deep feelings of the *gopīs*, and the process by which we can achieve similar feelings. Most of you are not qualified to hear or read about this, what to speak of follow, and yet we are writing. Otherwise, if we do not do so, these moods will be lost to the world. We must record this for future generations.

OAHU, HAWAII: MAY 11, 2002



Is Book Distribution Pure Bhakti?

IT DEPENDS ON ONE'S MOTIVE

Śrī Caitanya Mahāprabhu personally distributed books to others, so don't think that book distribution is *āropa-siddha-bhakti*⁵. Never think like that; never. Śrīla Vyāsadeva first compiled *Śrīmad-Bhāgavatam*, and then he instructed Śrī Śukadeva Gosvāmī to preach it everywhere. If book distribution is *āropa-siddha bhakti*, why, then, did Kṛṣṇa give an order in the *Bhagavad-gītā* that this knowledge should be given to everyone?

*ya idaṁ paramaṁ guhyaṁ mad bhakteṣv abhidhāsyati
bhaktiṁ mayi parāṁ kṛtvā mām evaiṣyaty asaṁśayaḥ
na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ
bhavitā na ca me tasmād anyaḥ priyataro bhuvi*

Bhagavad-gītā (18.68–69)

[He who instructs this most confidential knowledge of the *Bhagavad-gītā* to My devotees will attain the topmost transcendental devotion to Me. Thus becoming free from all doubts, he will finally attain Me. No one in human society is more dear to Me than one who explains this message of the *Gītā* to others, nor will there ever be anyone more dear to Me than him.]

⁵ *āropa-siddha-bhakti* – the superimposition of the word *bhakti* on endeavors which by nature are not purely constituted of *bhakti*, or endeavors directly meant for the satisfaction of Kṛṣṇa. The performer of *āropa-siddha-bhakti* has some purpose of his own to fulfill and so he offers his activities and their results to the Lord, thinking that the Lord will grant his desires. Because his activities are assigned to *bhakti*, *bhakti* is indirectly attributed to them.

Without *Bhagavad-gītā* in the form of a book, how can we preach? Don’t think that distributing that book is *āropa-siddha-bhakti*. Have strong belief in this. If the motive is other than to please Śrī Kṛṣṇa – if it is to earn money to maintain oneself for sense gratification – then it is bogus, *āropa-siddha-bhakti*. However, if a book is distributed to please Gurudeva and Kṛṣṇa, for the benefit of all human beings and the entire universe, then it is not *āropa-siddha-bhakti*; it is *svarūpa-siddha-bhakti*, or pure *bhakti*. *[SEE ENDNOTE 3]

What to speak of book distribution, even a person who cleans away the stool of another devotee is much better situated than someone who is chanting and remembering but is criticizing others. Many Māyāvādīs (impersonalists) and *sahajiyās* (those who equate mundane sex life with Kṛṣṇa’s transcendental loving pastimes) chant the holy name, which generally comes in the category of *svarūpa-siddha-bhakti*, but what is the fruit they desire by their chanting? They want to merge in Kṛṣṇa, and this is offensive. Please be clear in your mind; when the book is distributed for the benefit of humanity, to please Gurudeva, it is *bhakti*.

If Gurudeva tells a disciple to clean away the stool of any devotee, that sincere disciple runs immediately to do so.

There was once a very sincere devotee of our Guru Mahārāja who rendered him so much service; playing *mṛdaṅga* and singing excellently, cooking, and washing his cloths. When that young disciple became sick, Guru Mahārāja became busy in serving and caring for him, even though that boy was his disciple. At that time I personally told Guru Mahārāja, “I want to help you, so that you may have time to preach. I will look after my god-brother.” Every day I would wipe off the blood coming from his mouth, and clean up his urine and stool. As a result of this, my Guru Mahārāja became very, very pleased with me, and that is why I have been blessed to come here to preach today.

The Soul of Book Distribution

Please do not have any doubt. Chant, remember, perform *nagara-saṅkīrtana* and book distribution, and go through the books; learn the essence of these books and try to follow sincerely. Then it will not be *āropa-siddha-bhakti*. Otherwise, it must be.

EVENING DISCOURSE

LOS ANGELES, CALIFORNIA: MAY 12, 2002

*Know that book
distribution is essential.
Śrī Caitanya Mahāprabhu
did it Himself, and we
must follow His example.*

EVENING DISCOURSE

LOS ANGELES, CALIFORNIA: MAY 11, 2003

CAITANYA MAHĀPRABHU DISTRIBUTES BOOKS

If book distribution is performed for one's own purposes, such as personal material profit or reputation, then it is not pure *bhakti*. A sincere devotee thinks, "I want people to have this book and read it thoroughly, so that they will be able to enter into a deep understanding of *bhakti*." Śrī Caitanya Mahāprabhu returned from South India with Śrī *Brahma-saṁhitā* and Śrī *Kṛṣṇa-karṇāmṛta*, and He requested His devotees to make a necklace of the teachings therein. Why? Because there is immense conclusive philosophical truth in those books. Without knowing all the subjects therein, one cannot enter the realm of *bhakti*.

When book distribution is performed on the order of Śrī Caitanya Mahāprabhu, to please *guru* and Kṛṣṇa, then it is real *bhakti*, otherwise not. Be careful about this. While distributing *Jaiva-dharma*, for example, the devotee thinks, “I am doing this to please my Gurudeva and Kṛṣṇa, so that everyone will know what is written in *Jaiva-dharma*.” You may tell people, “*Jaiva-dharma* includes everything from top to bottom, from basic philosophic truths to esoteric confidential truths, regarding how to develop your *bhakti*. If you want to read only one book, then you will have to read *Jaiva-dharma* by Śrīla Bhaktivinoda Ṭhākura. From the conclusions of *Bhagavad-gītā*, beginning with *śaraṇāgati* (the six types of surrender to the principles of *bhakti*) and continuing to *mahā-bhāva* (the highest ecstatic love of the *gopīs*), everything has been explained in this book. You will benefit greatly to read and follow it.”

Know that book distribution is essential. Śrī Caitanya Mahāprabhu did it Himself, and we must follow His example. But always be careful that your book distribution is not *saṅga-siddha* or *āropa-siddha-bhakti*. * [SEE ENDNOTE 4]

EVENING DISCOURSE

LOS ANGELES, CALIFORNIA: MAY 11, 2003

ŚRĪMATĪ RĀDHIKĀ PROMOTES BOOK DISTRIBUTION

[On this morning walk, Śrīla Gurudeva is expressing the moods of Śrīmatī Rādhikā and the left-wing *gopīs*. By saying that the narrations of Kṛṣṇa make one weep in miserable separation for Him and that the *gopīs* are the evidence of this, Śrīmatī Rādhikā is glorifying the dissemination of these narrations.]

Jayanta dāsa: Śrīla Gurudeva, as we perform our service, how can we know in our hearts that we are actually pleasing you?

Śrīla Gurudeva: Your soul will be happy. You will realize, “I am happy.” If one truly renders service to Śrīla Gurudeva, he will realize this. By seeing Gurudeva’s face, you will feel his

benediction and mercy. On the other hand, if *guru* or Vaiṣṇavas are not satisfied with you, you will know it – because you feel some unhappiness:

*sa vai puṁsām paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihata
yayātmā suprasīdati*

Śrīmad-Bhāgavatam (1.2.6)

[The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.*]

The symptom of unmotivated service is that one will surely be happy.

[To Atula-kṛṣṇa dāsa] Why did Vālmiki write the *Rāmāyaṇa*, and why did he teach *Rāmāyaṇa* to Lava and Kuśa (the sons of Rāma) in order for them to distribute Rāma's *hari-kathā* everywhere? Vālmiki could have simply meditated on the pastimes of Lord Rāma in his mind. Why did he write the *Rāmāyaṇa*?

Atula-kṛṣṇa dāsa: He did so by the order of his Gurudeva, Nārada.

Śrīla Gurudeva: Why did Nārada give such an order?

Atula-kṛṣṇa dāsa: Nārada wanted everyone to hear this *hari-kathā* for their benefit. Vālmiki saw all of Rāma's pastimes in his trance, and manifested those pastimes to the world. Nārada knew that it was the desire of Lord Śrī Rāmacandra that everyone would hear His *hari-kathā*.

*tava kathāṁṛtaṁ tapta-jīvanam
kavibhir īḍitaṁ kalmaṣāpaham*

“Please Distribute My Books”

*śravaṇa-maṅgalaṁ śrīmad ātataṁ
bhūvi gṛṇanti ye bhūri-dā janāḥ*

Śrīmad-Bhāgavatam (10.31.9)

[Nectarean discussions about You are the life and soul of those who are tormented by separation from You, and greatly learned personalities, such as Brahmā, Śiva, and the four Kumāras, sing of them. Those narrations vanquish the distress of past sins [*prārabdha* (sinful reactions experienced in this body) and *aprārabdha* (sinful reactions to be experienced in future bodies)]. Immediately upon being heard, they bestow the highest auspiciousness, and especially the wealth of *prema*. The nectar of Your narrations is expanded by those who glorify Your pastimes, and therefore such narrators are truly the most generous benefactors in the world.]

Śrīla Gurudeva: Yes, that is why Śrīla Vyāsadeva wrote the *Śrīmad-Bhāgavatam*. That is why Śrīla Śukadeva Gosvāmī preached, and thus distributed that book everywhere.

Expressing the moods of Śrī Rādhā and other left-wing *gopīs* who were uttering this verse beginning *tava kathāmṛtaṁ*, our *ācāryas* have commented thus: Some preachers carry *Śrīmad-Bhāgavatam* here. [Śrīla Gurudeva was holding his bead bag in his hand as he spoke. He put his bead bag under his armpit, as though he were tightly holding a book there]. They preach and distribute the *hari-kathā* of that book. They preach that the book is the authority regarding that *kathā*. In the mood of Śrīmatī Rādhikā, our *ācāryas* comment that such preachers are cheaters and murderers (*bhūri-dāḥ*). Why are they murderers? * [SEE ENDNOTE 5]

Atula-kṛṣṇa dāsa: They cut out all of one’s material desires, material entanglements, and material attachments. Thus, no one is able to stay in this world and be happy with family,

friends, or home. They must leave and become like mad persons.

Śrīla Gurudeva: We should therefore distribute the books. Book distribution is not *āropa-siddha-bhakti* or *saṅga-siddha-bhakti*. If it were either, then why did our predecessor *ācāryas*, like Śrīla Viśvanātha Cakravartī Ṭhākura and Śrīla Rūpa Gosvāmī, write books? Why did Śrīla Rūpa Gosvāmī tell Śrīla Jīva Gosvāmī to print and distribute these books? And why did Śrī Caitanya Mahāprabhu do so? On His trip to south India, Mahāprabhu found *Brahma-saṁhitā* and *Kṛṣṇa-karṇāmṛta* in the form of handwritten texts. Knowing them to be authoritative, He took them with Him to present to His devotees, and requested them to copy and distribute them.

We will thus have to reconcile any apparent contradictions regarding the category of *bhakti* within which book distribution falls. If one sells books for a selfish motive, to make profit and thereby manage his worldly affairs, his activities would be called *āropa-siddha*; otherwise not.

Atula-kṛṣṇa dāsa: Śrīla Gurudeva, someone may say, “It is my Gurudeva’s desire that his books are distributed, so I will distribute books. But I have no need to hear *hari-kathā* or read those books.”

Śrīla Gurudeva: This [book distribution] is *āropa-siddha*.

You must know what you are distributing, just as Śrīla Śukadeva Gosvāmī and Lava and Kuśa knew what they were speaking and singing. You must know what you are giving to others.

[To Prema-prayojana dāsa (at that time Araṇya Mahārāja)]
Do you understand?

Prema-prayojana dāsa: Yes.

Śrīla Gurudeva: Do not be so bold. Do not say anything against my teachings or the teachings of our *guru-varga*.

Prema-prayojana dāsa: I only repeated what you have said many times, but not all of the details.

Śrīla Gurudeva: We must reconcile all apparent contradictory statements; otherwise, so many devotees will be discouraged and misguided. Why do you personally take books under your arm and act like a ‘murderer’?

Prema-prayojana dāsa: For *guru-sevā*.

Śrīla Gurudeva: In the past I have told what you told last night [that book distribution is *āropa-siddha-bhakti*], but that is only when it is performed for personal material profit. You will have to harmonize all my instructions on the matter.

Brajanath dāsa: Is book distribution one of the sixty-four limbs of *bhakti* [as described in *Bhakti-rasāmṛta-sindhu*]?

Śrīla Gurudeva: Śrīla Narottama dāsa Ṭhākura cleaned away the stool passed by his *gurudeva*. Where is this written as a limb of *bhakti*? Still, his service was the purest *bhakti*.

Prema-prayojana dāsa: Does the category of *bhakti* one performs depend on the *adhikāra* (qualification) of the person performing the activity? If such persons have no *bhakti adhikāra*, no *sambandha-jñāna* (realization of one’s relationship with Kṛṣṇa), how will their activity be called *bhakti*?

Śrīla Gurudeva: Even without your *sambandha-jñāna*, the limbs of *bhakti* are so powerful that they will surely affect you, like fire. I heard that a child, despite the protest of his mother, put his hand into a fire, and his hand was burned; and after that he would not go near a fire. Similarly, the pure limbs of *kṛṣṇa-bhakti* are so powerful that even a person like Ajāmila was transformed by its performance. Ajāmila was so sinful that there was no sin he had not committed. Vālmiki also committed innumerable sins, but what became of him? He was touched by Nārada and became perfect.

On the other hand, if one criticizes a Vaiṣṇava or commits an offense against him, this will destroy his *bhakti*. Whether or not a person has *sambandha-jñāna*, his *bhakti* will disappear. Of course, if one truly has *sambandha-jñāna*, he would never commit such an offense. This is one of the symptoms of one who is blessed with *sambandha-jñāna*.

Prema-prajojana dāsa: When is one qualified to perform *viśrambheṇa-guru-sevā* (intimate service to *guru*)?

Śrīla Gurudeva: When one has *sambandha-jñāna* of his relationship with *gurudeva*, he will be of this conviction: “I cannot serve Kṛṣṇa now, but simply by serving my Gurudeva I will receive his mercy to attain Kṛṣṇa’s service. There is no other way.” He serves his *gurudeva* with this conviction.

When I first joined the *maṭha*, I had no *sambandha-jñāna* at all; but I gave my heart, and all the attachment I’d had for my wife, children, father, mother, and all material possessions, unto my Gurudeva’s lotus feet. When I told him this, he began to weep, and after that he engaged me in his personal service. I would sit on his bed, massage him, wash his clothing, and prepare whatever he wanted prepared. At that time I had no *sambandha-jñāna*, but I surrendered to him, and by his mercy, you are all now honoring me.

Devotee: Gurudeva, I have a question. When we distributed Śrīla Prabhupāda’s books in the past, some people would immediately throw away the books because they couldn’t understand them. Are there certain books that you would like us to distribute to the public on a general basis?

Śrīla Gurudeva: Try to realize what you are distributing. If you are distributing *Gītā*, you must know the purport of the *Gītā*. Can you tell me its purport?

Devotee: The purpose of *Gītā* is giving them Kṛṣṇa; giving them contact with the spiritual master.

Śrīla Gurudeva: What is the purport of the *Gītā*? What is the essence of *Gītā*?

Devotee: To surrender to Kṛṣṇa through the spiritual master, and to develop pure love of Kṛṣṇa.

Śrīla Gurudeva: There is more. The purport is much, much higher than that; you cannot even imagine its true purport. *Man-manā bhava mad-bhakto*. What do you understand from this *śloka*? Have you read it?

Devotee: Just try to understand, and surrender to the spiritual master.

Śrīla Gurudeva: Have you heard this verse?

Devotee: Yes, I have, but I forgot it.

Śrīla Gurudeva: There are two important verses: The first begins *man-manā bhava*, and after that there is *sarva-dharmān parityajya*. Which verse’s mood is superior? I know that you cannot say. *Man-manā bhava* is higher.⁶

To chant *harināma* and to worship the Deity is *svarūpa-siddha-bhakti*⁷. If a person is thus engaged, but at the same time he is criticizing others and committing offences, and another person is not engaged in worship but is only clearing away the stool of his *gurudeva* and massaging him, who is superior?

Prema-prayojana dāsa: The second personality.

Śrīla Gurudeva: One person is clearing away the stool of his *gurudeva* and washing his *gurudeva*’s clothes, and the other person is performing the activities of *svarūpa-siddha-bhakti* such as *śravaṇa* (hearing), *kīrtana* (chanting), and *smaraṇa*

⁶ In Śrīla Gurudeva’s book, *Prabandhāvalī*, there is a very elaborate explanation of this verse, which explains why it is superior.

⁷ *Svarūpa-siddha-bhakti* – Endeavors purely constituted of *uttama-bhakti*; the nine processes of *bhakti*, beginning with *śravaṇa*, *kīrtana*, *viṣṇu-smaraṇa*.

The Soul of Book Distribution

(remembering Kṛṣṇa), but criticizing others and thinking, “I know more than anyone else in the world.” Who is superior? The first person.

MORNING WALK

LOS ANGELES, CALIFORNIA: MAY 13, 2003



“Please Distribute My Books”

ŚRĪLA GURUDEVA DISTRIBUTES BOOKS

[Śrīla Gurudeva often inspired his various audiences to collect and read his books. That was one of the ways he promoted and distributed them:]

*pūrṇāḥ pulindya urugāya-padābja-rāga-
śrī-kuṅkumena dayitā-stana-maṅḍitena
tad-darśana-smara-rujas tṛṇa-rūṣitena
limpantya ānana-kuceṣu jahus tad-ādhim
Śrīmad-Bhāgavatam (10.21.17)*

The *gopīs* lament in separation from Kṛṣṇa, “O, see the forest girls. They are born of very low caste, with black complexions. Although they are Pulinda, from the hilly tribes, still they are so fortunate. When Kṛṣṇa goes to the forest, His footprints, mixed with some *kuṅkuma* powder, come on the grass. When the Pulinda girls see this, they take that *kuṅkuma* and smear it on their breasts. When they do this, they feel as if Kṛṣṇa is meeting with them. But we cannot do even this.”

There are very good explanations of this *śloka* by Śrīla Jīva Gosvāmī, Śrīla Sanātana Gosvāmī, and Śrīla Viśvanātha Cakravartī Ṭhākura. I’ve given only some hint. I’ve not explained so much. In India I have explained their commentaries, and a book has been published called *Veṅu-gīta*. If you want to know more, you can read that book.

I think that all my books can help you so much. The explanation of *Gītā* by Śrīla Viśvanātha Cakravartī Ṭhākura will help you more, more, more, and more. And the biography of my *gurudeva* will also help you so much. All my books – about forty books, such as *Upadeśāmṛta*, *Manah-śikṣā*, *Śikṣāṣṭaka*, and *Jaiva-dharma* – will help you so much, so much. Try to read them; this will give you the association of Vaiṣṇavas.

DISCOURSE ON VEṅU-GĪTA
MURWILLUMBAH, AUSTRALIA: JANUARY 21, 2001

Viśākhā dāsī: We are returning to England. What should our specific service be? What should we do?

Śrīla Gurudeva: Chant in a very heartfelt way, remember what I have taught you, read *bhakti* books, and worship Caitanya Mahāprabhu and Girirāja. It is necessary to do something for your personal development; this is your duty.

Devote more and more time to devotional services, like chanting and hearing. When you are not hearing from me, you can hear each other; in other words you can read a book aloud and others will hear, and then you can all discuss the subject matter together. Now you have many books. You have *Vilāpa-kusumāñjali*, *Harināma-cintāmaṇi*, *Caitanya-caritāmṛta*, *Bhakti-rasāmṛta-sindhu*, and so many other books. Try to discuss all the topics therein, and if there are any questions, you can write to me and I will reply.

DARŚANA

MATHURĀ, INDIA: FEBRUARY 3, 1995

GURUDEVA HAS DONE IT

Śyāmarāṇī dāsī: Śrīla Gurudeva, you said in your class that Brahmā thought he had stolen the cows, but actually it was Yogamāyā who'd done it. And we think, "I am doing something," but our activities are actually done by *māyā*. So, suppose I distribute a book and think, "Oh, I've distributed a book." Who has really distributed the book?

Śrīla Gurudeva: Gurudeva has done it. How will you do it? You cannot do anything. You cannot even make one blade of dry grass. *Guru* gives this energy to a disciple, but sometimes a disciple becomes bewildered and thinks, "I am the doer." This is wrong thinking, and it forces that disciple to fall down. All of you must be very careful.

Rāmacandra dāsa (Delhi): *Guru* gives opportunity and capacity.

Śrīla Gurudeva: He gives both. He gives both the meal and the power to digest it.

EVENING DISCOURSE

BADGER, CALIFORNIA: JUNE 2, 2002

ŚRĪLA GURUDEVA PROMOTES BOOKS

Śrī Jayadeva Gosvāmī was a very high-class *mahā-bhāgavata*, and he wrote a book called *Śrī Gīta-govinda*, The Glories of Govinda. When Śrī Caitanya Mahāprabhu saw this book, He made a copy and instructed His followers to also obtain one. At that time there was no printing press, books were reproduced by hand. Mahāprabhu therefore ordered His followers to copy it by hand, and then preach. In Jagannātha Purī, all the Vaiṣṇavas and associates of Śrī Caitanya Mahāprabhu copied that book by hand and thus crafted for themselves a necklace of the beautiful songs therein.

Mañjarī dāsī has sung the first song in this book, namely *Śrīta Kamalā*. The words and meaning of the song are so very near and dear to Kṛṣṇa. A *devi-dāsī* was once singing this song in the forest at night. Hearing this sweet *kīrtana*, Kṛṣṇa in the form of Jagannātha-deva opened His door. It may seem to some persons that He is a statue of wood, but He is not. He left the temple and began to run very quickly through the forest towards that singing, causing the many thorny bushes in that forest to scratch His body and tear His clothing. Before He reached that *devi-dāsī*, she stopped her *kīrtana*, but He had already become maddened.

He somehow returned to His temple and closed the door. In the morning, when the *pūjārī* came for *maṅgala-ārati*, he found Jagannātha covered with scratches and His cloth torn. The *pūjārī* called the main priest and the king, who both became very anxious, wondering, “Who could have done this?” They wanted to arrest the culprit, but of course, Jagannātha Himself was the ‘culprit.’

Why did Jagannātha run after a lady? It was because of His intense attraction for that song. Jagannātha-deva appeared to the King in a dream. He explained to the King that He had heard His maidservant singing from very far away, and was so attracted that He was impelled to run to her. He told the King that it was the bushes and thorns of the forest that had scratched His body.

After this incident, it was mandated as a precaution that this song be sung only in the presence of Jagannātha-deva. Everyone was ordered to be very careful not to sing it in a distant place.

Once at night, when Śrī Caitanya Mahāprabhu was going to Caṭaka-parvata [a mountainous land located in Jagannātha Purī on the coast of the Indian Ocean], a lady was sweetly singing *Śrīta Kamalā* in a very beautiful tune. Mahāprabhu could not restrain Himself. He was oblivious to who was singing and began to run in the direction from which the song was coming. His servant, Govinda, knew that this song was coming from a lady – a very young lady. He chased after Mahāprabhu, calling, “Don’t go! Don’t go! Otherwise You will want to give up Your life for having embraced a lady!” He could not run like Śrī Caitanya Mahāprabhu, who was moving very swiftly, so he loudly shouted, “O Prabhu, what are You doing? This song is coming from a very beautiful young lady! Don’t go and embrace her!” Hearing this, Mahāprabhu became alert and came to His external senses. He then told Govinda, “If you had not stopped Me and I had touched that lady, I would have jumped into the ocean and given up My life.” This song is so full of *rasa*.

Gīta-govinda is very famous, and we have now translated it from the original Sanskrit into Hindi, with good explanations. It will soon be ready for distribution all over India, and to Hindi speaking people around the world. The English edition will also be available very soon, and so many other books will be available as well.

“Please Distribute My Books”

I am working very hard, and my associates are helping. Śrī Kṛṣṇa and my *parama-pūjyapāda* Śrīla Bhaktivedānta Svāmī Mahārāja have sent me so many learned and qualified *bhaktas*. I’m very lucky. They have arranged everything; they are helping me. Śrī *Ujjvala-nīlamanī* and other very good books will also be published soon. Śrī *Bhakti-rasāmṛta-sindhu* of Śrīla Rūpa Gosvāmī, and the Śrī *Bṛhad-bhāgavatāmṛta* of Śrīla Sanātana, the *guru* of even Śrīla Rūpa Gosvāmī, will be printed soon. Studying these books will greatly help you in your understanding of *bhakti*.

EVENING DISCOURSE

LOS ANGELES, CALIFORNIA: MAY 12, 2003

**ŚRĪLA BHAKTISIDDHĀNTA SARASVATĪ ṬHĀKURA
PROMOTES BOOK DISTRIBUTION**

[The following two vignettes are not by Śrīla Gurudeva, but by his *parama-gurudeva*, Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, who wrote the following in his *Upadeśāvalī* (‘Garland of Instructions’):]

Establishing a printing press to print devotional books, and preaching by organising *nāma-haṭṭa* programmes, constitutes genuine service to Śrī Māyāpura.

UPADEŚĀVALĪ (6)

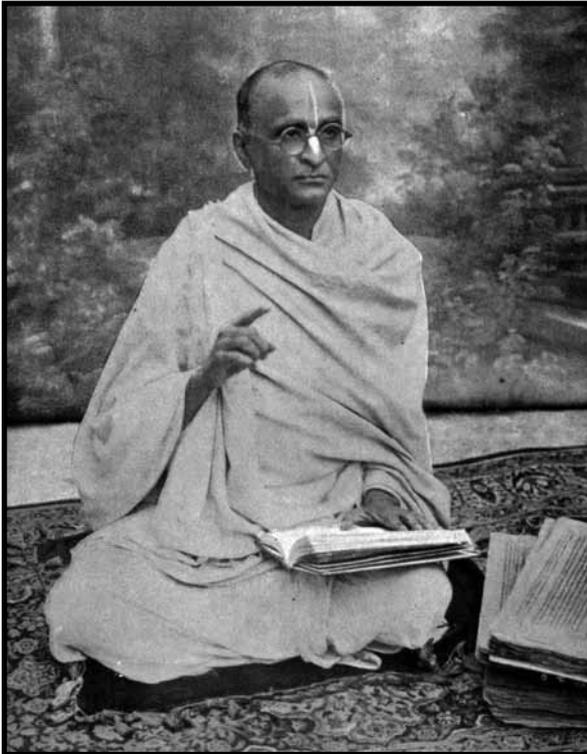
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[The following excerpt was spoken by Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda to a retired Deputy Collector, Śrī Amarendranātha Pāla Chaudhary, at Caṭaka-parvata in Jagannātha Purī, Śrī Puruṣottama-dhāma. It was later published in his weekly *Gauḍīya* (Year 14, No. 37), and a translation of this article appeared in the *Rays of the Harmonist*, which is published by Śrīla Gurudeva’s disciples under his direction.]

The Soul of Book Distribution

In Śrī Gauḍiya Maṭha, those who are preaching by composing devotional books or writing articles for periodicals and journals are certainly performing *kṛṣṇa-kīrtana*. They are doing this through the medium of the *brhad-mṛdaṅga*, which includes opening a 'post-office' and establishing a printing press. They are performing *kṛṣṇa-kīrtana* by organizing exhibitions. Some are engaged in *kṛṣṇa-kīrtana* through their own ideal, exemplary behaviour. To ensure that this *kṛṣṇa-kīrtana* does not become lost in the ether, it is being recorded and presented as devotional literature. Thus, people in future epochs will also be able to hear this *kṛṣṇa-kīrtana*.

KṚṢṆA-KĪRTANA: THE ROOT OF SUCCESSFUL SĀDHANA
RAYS OF THE HARMONIST, KĀRTTIKA 2008



“Please Distribute My Books”

[Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda’s emphasis on book publication and distribution is also glorified in the *ārati* song, written for him by Śrīla Gurudeva’s Guru Mahārāja, Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja. In the biography of his Guru Mahārāja, Śrīla Gurudeva gave the following purport to Verse Six of this *ārati* song:]

*sarva-vādyā-mayī ghaṇṭā bāje sarva-kāla
bṛhat-mṛdaṅga vādhyā parama rasāla*

Śrīla Prabhupāda Ārati (6)

[*Kṛṣṇa-kīrtana*, which is accompanied by *karatālas*, bells, and other instruments, resounds for all time in all directions, but really it is the printing press, known as the *bṛhad-mṛdaṅga*, which distributes the supreme *rasa*.]

The bell is very important in the *arcana* of *śrī vighraha*. It is essential to ring the bell, which is *sarva-vādyā-mayī* (the sum total of all musical sounds), while offering incense, lamp, and other ingredients. The role of the bell, which keeps ringing eternally in this extraordinary *ārati*, is also quite unique. This transcendental bell is powerful *hari-kathā*. The whole life of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura was permeated with *hari-kathā*; in fact he is the embodiment of *hari-kathā*. His *hari-kathā* would never stop, even for a moment. It would automatically start to flow, even when he saw innocent children or plants and bees. His *hari-kathā* was so potent and effective that anyone who heard it would immediately become inspired with *bhakti*.

Kīrtana is also essential during the performance of *arcana*. Śrīla Jīva Gosvāmī has written in his *Bhakti-sandarbhā*, “*Yadyapy anyā bhakti kalau karttavyā tadā kīrtanākhyā bhakti saṁyogenaiva* – If anyone executes other limbs of *bhakti*, he should perform *harināma-saṅkīrtana* at the same time. In Kali-yuga, performing any *sādhana* independent of *saṅkīrtana* will not bear any fruits.” Thus it is essential to perform *kīrtana* while doing *arcana*. *Saṅkīrtana* is divided into different types

such as *nāma-kīrtana*, *rūpa-kīrtana*, *guṇa-kīrtana*, and *līlā-kīrtana*. Amongst these, *nāma-kīrtana* is the best of all: *tāra madhye sarva śreṣṭha nāma-saṅkīrtana*.

The *mṛdaṅga* is another essential part of *saṅkīrtana*. The contribution of the *bṛhad-mṛdaṅga*, the printing press, is of the utmost importance in the *ārati* propagated by Śrīla Prabhupāda. The sound of an ordinary *mṛdaṅga* is very limited, but the *bhakti* literatures published by the *bṛhad-mṛdaṅga* reach every corner of the world. They enter the hearts of *sādhaka bhaktas*, and make them dance in the ecstasy of *harināma-saṅkīrtana*. The sound of this *bṛhad-mṛdaṅga* never stops. It eternally arises in the hearts of the devotees, and keeps inspiring them. All glories and victory to the *ārati* of Śrīla Prabhupāda, who has established this *bṛhad-mṛdaṅga*!

ŚRĪ ŚRĪMAD BHAKTI PRAJÑANA KEŚAVA GOŚVĀMĪ - HIS LIFE
AND TEACHINGS, PART 7, ŚRĪLA PRABHUPĀDA ĀRATI

ŚRĪLA BHAKTIVINODA ṬHĀKURA DISTRIBUTED HIS LITERATURE

In the year 1838, Śrīla Saccidānanda Bhaktivinoda Ṭhākura auspiciously appeared in a well-educated and cultured family in the village of Vīra-nagara, which is near Śrī Navadvīpa-dhāma in West Bengal. By compiling approximately one hundred authoritative books on the science of *bhakti* in Sanskrit, Bengali, Hindi, English, and other languages, he ushered in a new era in the Gauḍīya Vaiṣṇava line and re-established its lost glory. For this great effort, the Gauḍīya Vaiṣṇavas will remain eternally indebted to him. In the modern age, Śrīla Bhaktivinoda Ṭhākura set in motion once again the *bhakti-bhāgirathī*, the mighty, flowing river of pure devotion, and for this he is well known as the Seventh Goṣvāmī.

BHAKTI-TATTVA-VIVEKA, PREFACE

* * *

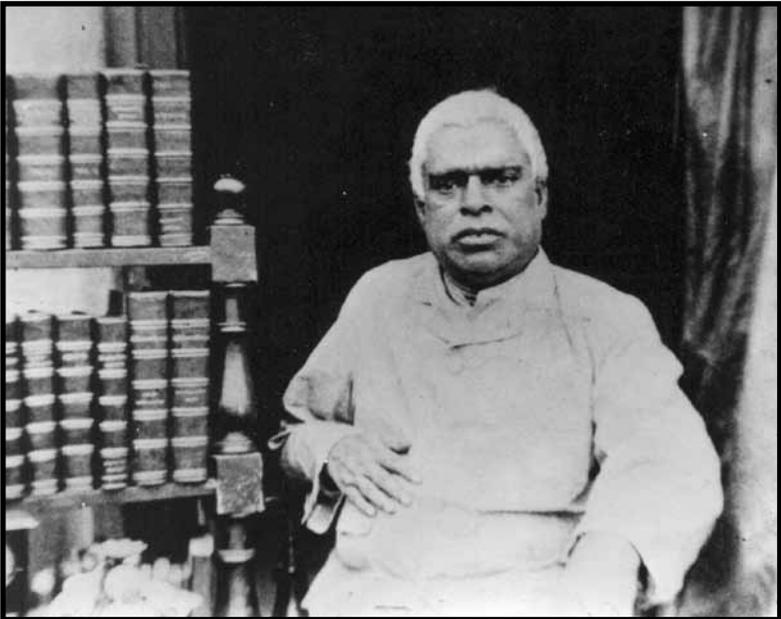
“Please Distribute My Books”

Do you know what Śrīla Saccidānanda Bhaktivinoda Ṭhākura did? Although he was a very high class of government officer, the district magistrate in Purī, he used to go to village after village with *nagara-saṅkīrtana*. He established numerous *nagara-saṅkīrtanas* and *nāma-hāṭṭas* throughout the villages of Bengal, and he would personally say about himself, “*Nāma-hāṭṭa jhāḍū-dāra* - I am a sweeper of the *nāma-hāṭṭa* market.”

He wrote more than one-hundred books. I used to think, “Where are there a hundred books?” But now I am seeing that he has written a thousand books. Why did he do this? He did this for us. All of his songs and literature is our wealth; if you have got such faith, then go on singing and reading. Even by singing one of his songs, our attachment to this world can very easily disappear.

BIRMINGHAM, U.K.: JUNE 21, 2001

* * *



[The following quote is from Śrīla Bhaktivedānta Svāmī Mahārāja:]

Bhaktivinoda Ṭhākura distributed his literature. In 1896 he sent his first book, *Teachings of Lord Caitanya* [*Lord Caitanya - His Life and Precepts*], to McGill University, and I saw that book. That was the year of my birth also, 1896.

ROOM CONVERSATION

VṚNDĀVANA, INDIA: OCTOBER 15, 1972

ŚRĪNIVĀSA ĀCĀRYA DISTRIBUTES BOOKS

Śrīnivāsa Ācārya was the *dīkṣā* disciple of Śrīla Gopāla Bhaṭṭa Gosvāmī, and he was mostly trained by his *śikṣā-guru*, Śrīla Jīva Gosvāmī. He introduced many melodies for *kīrtanas*, and he was such an exalted devotee that our Śrīla Rūpa Gosvāmī and the other Gosvāmīs depended upon him. They directed him: “Go and preach in Bengal, and distribute all the literature written by us [Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Jīva Gosvāmī, and the other Gosvāmīs].” Along with his associates, Śrīla Narottama dāsa Ṭhākura and Śrīla Śyāmānanda Prabhu, he took their order and books, bound for Bengal.



Śrīla Śrīnivāsa Ācārya, Śrīla Śyāmānanda Prabhu,
and Śrīla Narottama dāsa Ṭhākura

Along the way, some dacoits looted the cart that carried all the books. The dacoits thought they’d gained a trunk full of jewels, for an astrologer had told the dacoits’ leader, “This trunk is full of treasures.”

The three devotees became mad in separation from the manifest heart of the Gosvāmīs – their writings. Śrīnivāsa Ācārya then sent both of his associates to Bengal, telling them, “I will remain here until I discover the location of the books.”

The local king was the leader of the dacoits, but he was also a devotee. Though he used to loot, he would also hear scriptures, like *Śrīmad-Bhāgavatam* especially. There was a *bhāgavata-panḍita* in his council who would read aloud and explain *Śrīmad-Bhāgavatam*.

Śrīnivāsa Ācārya, in very simple dress, went there one day, when a Bhāgavata discourse was taking place. He humbly sat in that assembly, hearing from the court *panḍita*. After the discourse was completed for that day, Śrīnivāsa requested, “May I comment on what the *panḍita* explained?”

The king said, “Oh yes, very well; you may explain something about these topics.” The *panḍita* had been speaking on *Gopī-gīta*, but he was not able to explain it very deeply.

Śrīnivāsa Ācārya then stood up and began to explain it, weeping and making the audience weep. He gave the same explanations given by Śrīla Viśvanātha Cakravartī Ṭhākura, Śrīla Sanātana Gosvāmī, and Śrīla Jīva Gosvāmī in their purports to *Śrīmad-Bhāgavatam*.

The king at once approached Śrīnivāsa Ācārya and offered *daṇḍavat-praṇāma*, begging, “I want to take *dikṣā* initiation from you, and I want to hear *Śrīmad-Bhāgavatam*.”

Śrīnivāsa accepted the king and gave him initiation. Then the king offered, “I want to give you some *guru-dakṣiṇa*. As you like, I can give.”

Śrīnivāsa replied, “Oh, is this a promise? If so, then please try to arrange for the return of our cart-full of books.”

The king immediately exclaimed, “Oh, it is with me! It is with me! My astrologers told me, ‘Three devotees from

Vṛndāvana are coming, with lots of jewels – more than jewels.’ And that is why we took the trunk. When we opened the trunk we could not tell in what way they are jewels. But now, hearing from you, I know that they are so much more than jewels.”

Jewels cannot give *kṛṣṇa-bhakti*. They cannot help us. Those books can help us thousands of times more than jewels. You are coming here only by the grace of those books.

In this way, *Śrī Caitanya-caritāmṛta*, the books of Śrīla Jīva Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Rūpa Gosvāmī, and all the other Gosvāmī’s literature were saved.

This was Śrīnivāsa Ācārya, a highly elevated devotee.

DISCOURSE ON THE APPEARANCE DAY OF ŚRĪNIVĀSA ĀCĀRYA
BADGER, CALIFORNIA: MAY 15, 2003

ŚRĪLA JĪVA GOSVĀMĪ COPIED BOOKS BY HAND

Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead Śrī Kṛṣṇa Himself who has taken the beauty and intrinsic mood of Śrīmatī Rādhikā, came to this world, but it was Śrīla Rūpa Gosvāmī who established in this world His innermost heart’s feelings. If Śrīla Rūpa Gosvāmī had not come, perhaps we would not have known Mahāprabhu’s identity.

Śrīla Jīva Gosvāmī served Śrīla Rūpa Gosvāmī, and the credit for all the publishing of Rūpa Gosvāmī’s literatures belongs to him. By publishing Rūpa Gosvāmī’s literatures, he established his innermost desire. At that time it was very difficult to publish books because the authors had to write all their books with their own pens, as there were no printing presses. Jīva Gosvāmī wrote down, in his own handwriting, every copy of every book of Śrīla Rūpa Gosvāmī.

Śrīla Jīva Gosvāmī was the topmost learned person at that time, and he preserved the legacy of Śrīla Rūpa Gosvāmī. Because he was always with him, he was able to write many commentaries in pursuance of *rūpanuga-vaiṣṇavism*. If it were

“Please Distribute My Books”

not for him, all of Śrīla Rūpa Gosvāmī’s books would have been lost. He also preached, especially to Śrī Śyāmānanda Prabhu, Śrī Narottama dāsa Ṭhākura, and Śrī Śrīnivāsa Ācārya. Try to practice serving the cause of Caitanya Mahāprabhu’s mission as he did.

DISCOURSE ON THE DISAPPEARANCE DAY
OF ŚRĪLA JĪVA GOSVĀMĪ
OAHU, HAWAII: JANUARY 16, 2002



Śrīla Jīva Gosvāmī

THE ORIGINAL DISTRIBUTOR, ŚRĪLA VYĀSADEVA

What is *vyāsa*? The line that touches the opposite sides of the circumference of a circle by going through the central point is called the diameter, or *vyāsa* [the Hindi equivalent of diameter]. What is the meaning? Kṛṣṇa is the center of all. Not only this one world, but so many universes, hundreds of millions of universes, are in this circle. Vyāsa is touching Kṛṣṇa and going to all the innumerable ends of material existence. Who is Vyasa? He who is preaching the glories of Kṛṣṇa to all, and teaching everyone: “You should serve Kṛṣṇa; otherwise no one will be able to save you from this endless chain of birth and suffering.” Vyāsa is he who is always serving Kṛṣṇa from one point to another, everywhere in this material world.

SINGAPORE, FEBRUARY 11, 2001

* * *

Today we are going to observe *guru-pūjā*, or *vyāsa-pūjā*. First of all, it is essential to know what is *guru-pūjā* and what is *vyāsa-pūjā*. Actually, both are the same. Śrī Kṛṣṇa Dvaipāyana Vedavyāsa divided the one Veda into four. Then, because it would be difficult for people to extract the essence of the four Vedas, he wrote *Brahma-sūtra* (*Vedānta-sūtra*).

...The meaning of the *gāyatrī-mantra* has been clearly revealed by Śrīla Vyāsadeva in the first verse of *Śrīmad-Bhāgavatam*. Had he not come to this world, ‘everything would have been nothing.’ He revealed this *gāyatrī-mantra*, as well as the *catuḥ-śloki* (four essence verses) of *Śrīmad-Bhāgavatam* and their explanation, and he especially revealed the highest love of the *mahābhāva* of Śrīmatī Rādhikā. He revealed the meaning of *Vedānta-sūtra*, which is *Śrīmad-Bhāgavatam*, he manifested all the Purāṇas, and especially the *Mahābhārata*. The essence of all these scriptures is the same.

Śrīla Vyāsadeva first taught his four disciples - Jaimini, Vaiśampāyana, Paila, and Aṅgirā [who were each given

charge of disseminating one of the four Vedas] - and he especially taught his dearest one, Śrīla Śukadeva Gosvāmī. Śukadeva Gosvāmī was not only his son, but also his dearest disciple. Śrīla Vyāsadeva manifested all his knowledge in the heart of Śrīla Śukadeva Gosvāmī, who then preached it everywhere. All *ācāryas*, and also their disciples, in our entire *guru-paramparā* are so much indebted to those who are in the line of Śrīla Vyāsadeva.

It is therefore essential to know the meaning of *vyāsa*. Suppose there is a circle. If from any point of the circumference a straight line is drawn, and that line passes through the center to the other end, this is called *vyāsa* (diameter). The diameter is always straight, and it covers all 360 degrees of the circle. It always divides the circle in half, making that circle 180 degrees. This is *vyāsa*.

Similarly this *vyāsa*, Śrīla Vyāsadeva, touches everywhere in the world. Śrīla Vyāsadeva revealed the Supreme Personality of Godhead, he revealed Rādhika, and he revealed all other knowledge. We are thus unlimitedly indebted to him. Our whole *guru-paramparā* is indebted to him, and it is for this reason that the *mantra* of *vyāsa-pūjā* is:

*nārāyaṇam namaskṛtya
naram caiva narottamam
devīm sarasvatīm vyāsam
tato jayam udīrayet*

Śrīmad-Bhāgavatam (1.2.4)

[Before reciting this *Śrīmad-Bhāgavatam*, which is the very means of conquest, one should offer respectful obeisances unto the Personality of Godhead, Nārāyaṇa, unto Nara-nārāyaṇa Ṛṣi, the supermost human being, unto mother Sarasvatī, the goddess of learning, and unto Śrīla Vyāsadeva, the author.*]

This is the *mantra* for worshiping Vyāsa, who is the origin of *vyāsa-pūjā*. *Nārāyaṇam namaskṛtya*. We first offer *praṇāma*

to Nārāyaṇa, who is Kṛṣṇa Himself. Then, *naraṁ caiva*. Some say that in this connection *naraṁ ca* means Arjuna, and there is no harm in that, but generally it means Nara-nārāyaṇa Ṛṣi here. Then, *devīm sarasvatīm*, who is Sarasvatī-devī, the goddess of learning. *Vyāsaṁ tato jayam udīrayet* means ‘and then to Śrīla Vyāsadeva.’ By offering *praṇāma* in this way, one can then read or explain *Mahābhārata*, *Śrīmad-Bhāgavatam*, *Vedānta-sūtra*, and all the Purāṇas.

A true disciple knows that his bona fide *gurudeva* is like Kṛṣṇa, as it is written in all *śāstras*. Śrīla Vyāsadeva revealed Śrīla Sūta Gosvāmī’s words in his *Śrīmad-Bhāgavatam*:

*yaṁ pravrajantam anupetaṁ apeta-kṛtyaṁ
dvaipāyano viraha-kātara ājuhāva
putreti tan-mayatayā taravo ’bhinedus
taṁ sarva-bhūta-hṛdayaṁ munim ānato ’smi*

Śrīmad-Bhāgavatam (1.2.2)



Śrīla Vyāsadeva

“Please Distribute My Books”

[I offer *praṇāma* to Śrī Śukadeva Gosvāmī, who can enter within the hearts of all beings. When he left home without undergoing the purificatory processes such as accepting the sacred thread or performing prescribed duties such as serving his parents, his father Vyāsa cried out, “O my son!” As if they were absorbed in that same feeling of separation, the trees echoed in response to his call.]

Gurudeva is *sarva-bhūta-sthitam* (situated in everyone’s heart), like Kṛṣṇa. Kṛṣṇa is everywhere, and similarly you can never hide anything from your *gurudeva*. You want to hide so many things, like your lust and worldly desires, but *Gurudeva* knows even more than Kṛṣṇa, because he is so near to Kṛṣṇa. You cannot cheat him. If you try to cheat him you will be cheating yourself - so do not try to do so. Reveal your heart to the lotus feet of your *gurudeva*. Then you can know how to please him.

Parama-pūjapāda Śrīla Bhaktivedānta Svāmī Mahārāja knew and followed the order of his *gurudeva*, and he preached that mission throughout the world. He has gone everywhere in the world - in jungles, in the midst of oceans, on the top of mountains, and in dangerous places like the middle of swamps.

...On this day [*vyāsa-pūjā*], a disciple or *ācārya* bows down at the lotus feet of Śrī *Gurudeva*, from where he has obtained all kinds of knowledge. You should especially know that *tattva-jñāna*, knowledge of established philosophical truths, is not sufficient. From where will the mood come to weep, as the *gopīs* used to weep? Śrīmatī Rādhikā is always weeping, intoxicated in *kṛṣṇa-prema*. Kṛṣṇa laments and suffers for Her, but He does not become so maddened. There are many manifestations of Rādhā dancing with Kṛṣṇa, but for Rādhikā there is only one Kṛṣṇa. Vyāsadeva is Nārāyaṇa Himself, and He has revealed all this.

VYĀSA-PŪJĀ DISCOURSE
ALACHUA, FLORIDA: FEBRUARY 1, 2003

❧ Don't Delay ❧

NO COLD STORAGE

The books that were produced by Śrīla Bhaktivedānta Svāmī Mahārāja, as well as the books I am now producing, should be printed in very large numbers, and now it is taking place. We are presently spending about \$200,000 to print books, and now there is a question of distributing them. I do not want the books to remain in cold storage. I want you all to help me in the distribution of books, and you may also keep some profit for your going here and there.

LOS ANGELES, CALIFORNIA: MAY 11, 2003

I HAVE TOLD THIS SO MANY TIMES

Also, try to give out the books which are published by us. In Śrīla Bhaktivedānta Svāmī Mahārāja's time so many young girls and boys used to do this. That is why, very quickly, Kṛṣṇa consciousness spread all over the world, and I want this to happen again.

Nowadays the leaders are not doing *nagara-saṅkīrtana*, *hari-nāma*. I want all my disciples to do it. Even if there are two, three, or four persons, there is no harm in that. You can go out with a *mṛdaṅga* and *karatālas*, and if there is no *mṛdaṅga*, no harm, you can go out with *karatālas*. Just chant, "Haribol, Haribol, Hare Kṛṣṇa, Hare Kṛṣṇa."

Regarding my books, each devotee should take at least 10 sets and distribute them. I have told this so many times. Do this to serve and please Gurudeva and Kṛṣṇa, and go on doing it. Thank you.

MAUI, HAWAII: MAY 25, 2000

IN CYCLIC ORDER: PRINT, DISTRIBUTE, REPRINT

By the order and by the mercy of his *gurudeva*, Śrīla Bhaktivedānta Svāmī Mahārāja traveled everywhere in this world. He went to Western and Eastern countries, and he preached the mission of our *guru-paramparā* in the line of Śrīla Rūpa Gosvāmī, Śrīla Bhaktivinoda Ṭhākura, and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda. It is very wonderful how, in a couple of years, he preached all over the world – in forests, on islands in the midst of oceans, on the tops of hills, and everywhere else. How was it possible?

It was possible because he translated so many authorized books, like *Śrī Caitanya-caritāmṛta*, *Śrīmad-Bhāgavatam*, and *Bhagavad-gītā As It Is*, and he ordered his disciples to distribute them in public places like churches, airports, supermarkets, and railway stations. At that time, beautiful teenage girls preached everywhere, with no shyness, dancing here and there, and they distributed his books. They went everywhere chanting: “Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita,



Gadādhara, Śrīvāsādi, Gaura bhakta-vṛnda,” and “Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma, Rāma Rāma Hare Hare.”

By this *kīrtana*, and by writing and distributing books, almost the entire world came to know about him; and this mission was preached everywhere in a couple of years. He is my *śikṣā-guru*, so I also want this. I want to do as he did.

In addition, my *dikṣā-gurudeva*, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, told me to translate books from their original languages, and I am doing so. Up to now about fifty books have been published, and they are both supplementary and complementary to the books of Śrīla Bhaktivedānta Svāmī Mahārāja.

In my supplement to his *Bhagavad-gītā As it Is*, I have given additional commentaries of Śrīla Viśvanātha Cakravartī Ṭhākura. Now I want to publish *Śrī Bhakti-rasāmṛta-sindhu*, a supplement to what he gave in brief in the form of *Nectar of Devotion*, and there I will give the commentaries of Śrīla Viśvanātha Cakravartī Ṭhākura and Śrīla Jīva Gosvāmīpāda. Besides this, *Śrī Ujjvala-nīlamaṇi* is coming to you very soon. *Śrī Bhajana-rahasya*, *Śrī Brahma-saṁhitā*, *Śrī Bṛhad-bhāgavatāmṛta*, and so many other books are also standing in a row now, calling out, “You should publish me first.” “You should publish me first.”

Many devotees are helping me in this endeavor. Śrīla Svāmī Mahārāja has sent me very learned scholars, even scholars in Sanskrit, Bengali, and Hindi, and they are helping me. He has also sent me many experts in computers. I desire to follow him, and I pray that he may inspire me so that I will accomplish all these tasks.

I want my books to be distributed; they should not remain in cold storage. I want that, in a cyclic order, thousands and thousands of books should come from the press, and they should at once be distributed and again printed.

ALACHUA, FLORIDA: FEBRUARY 4, 2003



TO ALL CITIES, MOUNTAINS, HOTELS, AND TRAINS

Rāmacandra dāsa: Gurudeva, can you speak for a moment on the importance of book distribution?

Śrīla Gurudeva: By distributing books, Śrīla Bhaktivedānta Svāmī Mahārāja preached throughout the world. His books went house-to-house; to all cities, to forests, mountains, hotels, trains, bookstores, and practically everywhere else.

I want my disciples to distribute my books in the same way. My books should reach every house, in every part of the world. *[SEE ENDNOTE 6]

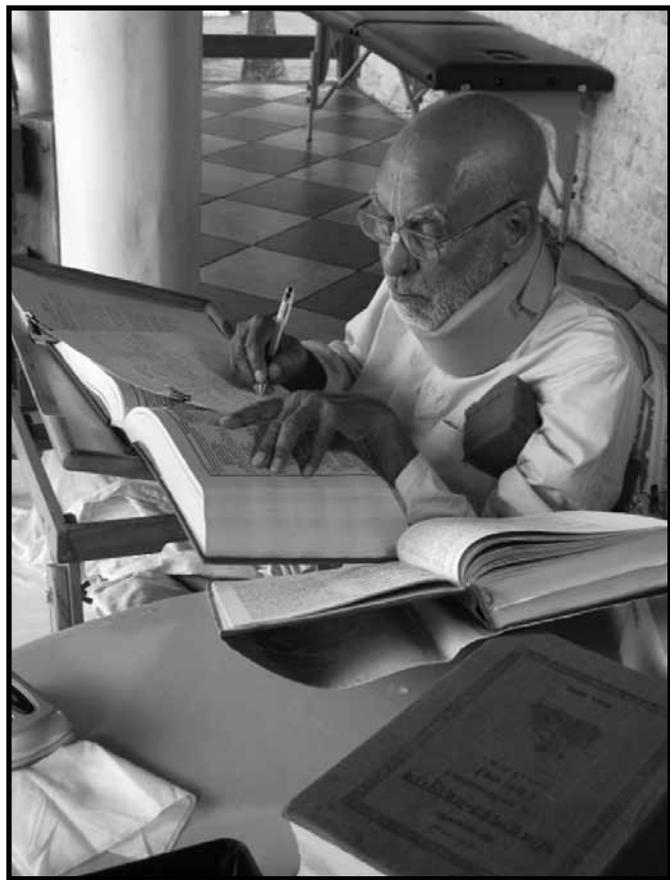
[To Rāmacandra dāsa] Thank you for distributing so many books.

Perhaps Rāmacandra is the number one distributor?

Brajanath dāsa: On the days he goes out to distribute books, he distributes more than one hundred.

Śrīla Gurudeva: So why not others? Others should also try.

MORNING WALK
HOUSTON, TEXAS: MAY 28, 2009



❧ Endnotes ❧

1 A Note From the Editors: According to the ancient Vedic scriptures, a *mahātmā*, a great soul, spends his entire internal twenty-four-hour day in the loving service of his Masters, Śrī Śrī Rādhā-Kṛṣṇa. This is not seen by us conditioned souls.

That pure devotee is compared with an expert gardener. Unlike a layman in the field, an expert gardener can look at the seed of any tree or plant and understand its name and full potential of form, flowers, leaves, and fruit. He also knows exactly how to nourish that seed to make it grow and blossom into a thriving plant. Similarly, when a pure devotee looks at anyone – not only his disciples, but anyone in any species of life – he sees through the numerous layers of material contamination. He sees the soul. He sees the soul's enchanting spiritual form, dress, qualities, and eternal devotional services. This activity of his is also not seen by us.

Seeing those souls suffering due to forgetfulness of their real identity, such a pure devotee spends his days feeling compassion. His external activities, like manifesting transcendental literatures, can be seen by us.

In this regard, Śrīla Gurudeva's disciples sometimes arranged for him to write in seclusion. They took him to various favorable environments like Jagannātha Purī, Hawaii, Philippines, Malaysia, and Mauritius, and this afforded him from a few weeks to a couple of months to write without needing to stop for classes, *darśanas*, and *hari-kathā* programs. The following is a rough draft of his daily schedule during his last several years, when he was in his mid and late eighties, during those retreats.

He would wake in the early morning between 3.00 to 3.30 am, and then he would chant *stava-stutis* (prayers and hymns) such as *Śrī Nanda-Nandāṣṭakam*, *Śrī Rādhā-Kṛpā-Kaṭākṣa-Stava-Rāja*, *Veṇu-gīta*, *Gopī-gīta*, and *Brahmāra-gīta*. Then he

would chant his *harināma japa*, and then his morning *ahnika* (*gayātrī-mantra*). He performed *maṅgala-ārati*, singing *Jaya Jaya Rādhā-Kṛṣṇa Yugala-milan*, and then *Tulasī parikramā* while singing *Jaya Rādhā Jaya Kṛṣṇa Jaya Vṛndāvana*.

Then, after watering the sacred *Tulasī* plant, he would take his morning walk and then give a short *darśana* – teaching verses to his small party of disciples who would be traveling with him and serving in different capacities, sometimes talking with his host, and on rare occasions meeting with local devotees. After that he would then discuss with the members of his party, who were directly assisting him in his publication *sevā*, about their services, and this was followed by breakfast and a short rest until about 9:00-9:15 am. At that time one of his assistants – Śrīpāda Mādhava Mahārāja, Brajanath dāsa, or Acyutānanda dāsa⁸ – would set up his small table, manuscript pages, books, pen, and armrest.

He mercifully engaged many disciples in his *vaiṣṇava-grantha-sevā*, correcting the texts that they sent from India. His assistants managed his in-flow of work, keeping efficient communication with all devotees involved, printing hard copies for him to correct, and Acyutānanda dāsa would enter all his corrections into computer files and transcribe dictations. On occasion, when not much work arrived, he would spend some time reading *Śrīmad-Bhāgavatam* or *Caitanya-caritāmṛta*. On the rare occasions when no work arrived, he would show his mercy to them and help them to further understand the importance of their publication service by saying things like, “I have not come to this world only to eat and sleep,” or more frequently, “I have no desire to stay in this world if I cannot write.”

The atmosphere of Śrīla Gurudeva’s various residences was quiet in order to facilitate his concentration. Śrīpāda Mādhava Mahārāja had the thankless task, on the doctors’

⁸ In previous years there were other *sevākas*, such as Sundara-gopāla dāsa and Puṇḍarīka dāsa, and Rāmacandra dāsa assisted him in Delhi.

orders, of urging him, and sometimes having to remind him again and again, to take a break every half hour. Sometimes, if Mahārāja was out for the morning on some other service engagement, Śrīla Gurudeva would write unchecked for hours at a time. He was completely absorbed in his subject matter for the benefit of all living beings.

At around 11:30 am he would take massage and bath, after which he would chant his noon *ahnika* and then honor *kṛṣṇa-prasādam*. Then, after a short rest he would again write, with short 5-10 minute breaks every half hour or so, until evening.

He would often give a short *darśana* in the early evening, and then perform *ahnik* before 7 pm. He would then take massage, perform *prasādam-sevā*, and then do more *japa*. That would conclude his day when he was on his writing retreats.

2 Śrīla Gurudeva is referring to the example of the camel and cuckoo tasting the newly-grown twigs of the mango, given by Śrīla Kṛṣṇadāsa Gosvāmī in *Śrī Caitanya-caritāmṛta, Ādi-līlā* (4.230–237):

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 Śacī-devī, as the moon appeared from the ocean.

All these conclusions are unfit to disclose in public. But if they are not disclosed, no one will understand them.

Therefore I shall mention them, revealing only their essence, so that loving devotees will understand them but fools will not.

Anyone who has captured Lord Caitanya Mahāprabhu and Lord Nityānanda Prabhu in his heart will become blissful by hearing all these transcendental conclusions.

All these conclusions are like the newly grown twigs of a mango tree; they are always pleasing to the devotees, who in this way resemble cuckoo birds.

The camellike non-devotees cannot enter into these topics. Therefore there is special jubilation in my heart.

For fear of them I do not wish to speak, but if they do not understand, then what can be happier in all the three worlds?

Therefore after offering obeisances to the devotees, for their satisfaction I shall speak without hesitating.

3 In *Bhakti-rasāmṛta-sindhu-bindu* (Verse 1, *Śrī Bindu-vikāśinī-vṛtti*) Śrīla Gurudeva defines *svarūpa-siddha-bhakti* as follows:

Svarūpa-siddha-bhakti – Endeavors purely constituted of *uttama-bhakti*: All favorable endeavors (*ceṣṭa*), such as *śravaṇa*, *kīrtana*, *smaraṇa*, and so on, as well as the manifestation of the spiritual sentiments which occur beginning from the stage of *bhāva*, which are completely devoid of all desires separate from Śrī Kṛṣṇa and which are freed from the coverings of *jñāna* and *karma* are known as *svarūpa-siddha-bhakti*. In other words all endeavors of the body, words, and mind which are related to Śrī Kṛṣṇa and which are performed exclusively and directly for His pleasure without any interruption; these are known as *svarūpa-siddha-bhakti*.

4 In *Bhakti-rasāmṛta-sindhu-bindu* (Verse 1, *Śrī Bindu-vikāśinī-vṛtti*) Śrīla Gurudeva defines *āropa-siddha-bhakti* as follows:

Āropa-siddha-bhakti – Endeavors indirectly attributed with the quality of *bhakti*: Endeavors which by nature are not purely constituted of *bhakti*, that is, *ānukūlya-kṛṣṇānuśīlana*, and in which the performer, in order to fulfill his own purpose, offers his activities and their

results to the Lord so that He may be pleased, are called *āropa-siddha-bhakti*. In other words because his activities are assigned (*āropa*) to the Supreme Lord, *bhakti* is attributed (*āropita*) to them.

In that same commentary to Verse 1, Śrīla Gurudeva also defines *saṅga-siddha-bhakti*:

Saṅga-siddha-bhakti – Endeavors associated with or favorable to the cultivation of *bhakti*: *Bhakti* is *ānukūlya-kṛṣṇānuśilana*. There are other endeavors which, although not purely constituted of *bhakti*, acquire a likeness to *bhakti* due to their being established as assistants to *bhakti*. Such endeavors are known as *saṅga-siddha-bhakti*. An example of this is found in *Śrīmad-Bhāgavatam* (11.3.23–5) in the statement of Śrī Prabuddha Muni to Mahārāja Nimi as follows. “One should cultivate compassion towards others, friendliness, offering respect to others, cleanliness, austerity, tolerance, silence, study of the Vedas, simplicity, celibacy, non-violence and so on. One should consider heat and cold, happiness and distress to be the same. One should perceive the presence of the Lord everywhere. One should live in a secluded place, renounce family attachments and remain satisfied with gain that comes of its own accord.”

Even though the behavior or practices of *bhāgavata-dharma* described in this verse are not by nature purely constituted of *bhakti*, they are assistants to *bhakti*. Thus they are considered to be like associates of *bhakti*. If *bhagavad-bhakti* is removed from the twenty-six qualities alluded to above by Prabuddha Muni, then Bhagavān has no direct relationship with them. Only when these qualities exist as assistants to or associates of *bhakti* is their likeness to *bhakti* affected. Therefore they are known as *saṅga-siddha-bhakti*.

5 Śrīla Gurudeva described this mood of the left-wing *gopīs* more elaborately in his *Bhava-prakasita-vṛtti* (commentary) to Verse 9 of *Gopī-gīta* (*Śrīmad-Bhāgavatam* 10.31.9):

The *gopīs* say, “The wealthy (*śrī*) become intoxicated (*mada*), as if drunk on alcohol, and then they become rogues and rascals, killing everyone in the world for no reason. They act in this way even though they gain nothing.

“With the aim of whimsically killing everyone for no benefit to themselves, these rogues and rascals summon speakers of *Śrīmad-Bhāgavatam* and promise to give them as much wealth as they want. ‘Just propagate the teachings of *Śrīmad-Bhāgavatam*,’ they say. ‘Go from village to village, door to door. Speak such topics that people will abandon all they possess – their spouses, fathers and mothers, children, wealth, and all material happiness. Let them become street beggars and die miserably.’

“These speakers travel throughout the world. They go everywhere, from town to town, saying, ‘We do not want anything from you. Just chant Hare Kṛṣṇa and hear this *hari-kathā*.’ In this way they spoil everyone’s lives. They are hunters and killers of mankind and are certainly *bhūri-dāh*, meaning they cause the death of those who hear them, by destroying their happiness and ruining their lives.”

5 Regarding Śrīla Gurudeva’s desire that, “My books should reach every house in every part of the world,” one of his dear and senior-most disciples has written an offering for *The Soul of Book Distribution*. As Śrīla Gurudeva’s personal assistant for over forty years, Śrīpada Mādhava Mahārāja was continually assisting him in every aspect of his publication and preaching work, and we are therefore happy to present his offering here:

“Please Distribute My Books”

Books are food for the soul. Śrīla Gurudeva has published all of his books for all people; there are no experts, specially qualified, and no beginners. Śrīla Gurudeva himself distributes these transcendental jewels, his books, which contain the power to open the hearts of all who receive and read them.

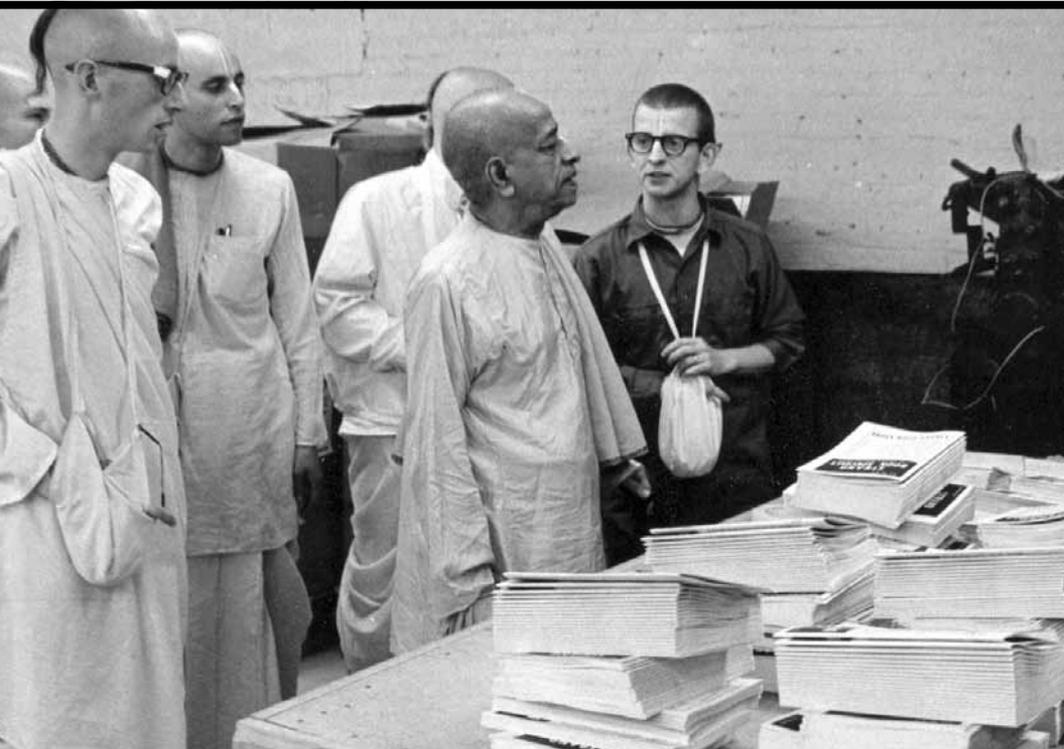
We are only assisting him as his instruments. Book distribution under the guidance of a bona fide devotee is the distributors’ heartfelt expression, which leads to profound stages of *bhakti*, especially in *śravaṇa*, *kīrtana*, and *smaraṇa*. Book distributors are not different from *vartma-pradarśaka gurus*.

Part Two

Combined Mercy Śrīla Gurudeva and Śrīla Prabhupāda

My dikṣā-gurudeva, Śrīla Bhakti Prajñāna Kṛṣṇa Gosvāmī Mahārāja, told me to translate books from their original languages, and I am doing so. Up to now about fifty books have been published, and they are both supplementary and complementary to the books of Śrīla Bhaktivedānta Svāmī Mahārāja.

- Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja
Alachua, Florida: February 4, 2003



Supplementary and Complementary

AN INTRODUCTION BY THE EDITORS

As mentioned in Part One, Śrīla Gurudeva, Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja, not only requested his disciples and followers to distribute his own books, but also the books of Śrīla Prabhupāda Bhaktivedānta Svāmī Mahārāja, his *śikṣā-guru* and intimate friend. In turn, Śrīla Prabhupāda's powerful statements in Part Two not only inspire their readers to distribute his books, but also the books of Śrīla Gurudeva.

In February 2001, Śrīla Gurudeva said in a discourse in Singapore that Śrīla Prabhupāda “came to this world to give love and affection for Kṛṣṇa, but to whom could he give it? In general he was preaching to unqualified people, and therefore he wanted to make a platform for this love by cutting the jungles of atheist and Māyāvāda misconceptions. He thus fertilized the field by plowing and cutting jungles, and most of his time went in this way. He could not preach as he wanted, but he stored so many deep truths about *gopī-prema* in his books.”

Regarding his own books, Śrīla Gurudeva told his worldwide devotee audiences, “They are both supplementary and complementary to the books of Śrīla Bhaktivedānta Svāmī Mahārāja.” He stated this in various ways, by statements such as “I am giving you the shovel to dig deeply into his books,” “I am giving you the strong torchlight by which you can see more clearly into the deep meanings of his books,” and “I am giving you the key to the treasure-chest of his books, so that you can relish the valuable treasures therein.”

Just as Śrīla Gurudeva considered that Śrīla Prabhupāda unlocked so many secrets in the books of our previous *ācāryas*, so he explained that he and his own books give the key to

understanding the depths of Prabhupāda’s books. He said in Hawaii, in January of 2002, “There are two kinds of *bhāgavatas*, or manifestations of Bhagavān, the Supreme Personality of Godhead. One is the transcendental book *bhāgavata*, which was received by Vyāsa [the literary incarnation of God] in his trance and in which all kinds of very powerful and sweet pastimes of Kṛṣṇa have been given.

But the book *bhāgavata* is under lock and key. It can be only opened by the highest class of *bhakta-bhāgavata*; these devotees have the key. Any ordinary devotee, or in other words anyone who is in a stage lower than *rati*, *bhāva-bhakti*¹, cannot unlock it. Only one who has received *śuddha-sattva*² from an eternal associate of Kṛṣṇa like Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī and all the Six Gosvāmīs, Śrīla Narottama dāsa Ṭhākura, and others such as Śrīla Bhaktivinoda Ṭhākura and Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura can open the lock.”

As the closing words of his discourses in Paderborn, Germany in April of 2006, Śrīla Gurudeva told his audience, “Always remember to read my books and the books of Śrīla Bhaktivedānta Svāmī Mahārāja, and try to understand them. Hear *hari-kathā* from superiors. Don’t criticize any Vaiṣṇava. If you don’t like someone, then don’t associate with him, but don’t criticize him. Always be strong.

“Also, distribute my books. Read, take the essence, follow, and distribute my mission. My mission is not different from

¹ *bhāva-bhakti* – the initial stage of perfection in devotion. A stage of *bhakti* in which *śuddha-sattva*, the essence of the Lord’s internal potency consisting of spiritual knowledge and bliss, is transmitted into the heart of the practicing devotee from the heart of the Lord’s eternal associates.

It is like a ray of the sun of *prema* and it softens the heart by various tastes. It is the first sprout of pure love of God (*prema*) and is also known as *rati*. In *bhāva-bhakti*, a soul can somewhat realize love for Kṛṣṇa as well as the way in which he can serve Him. After some time divine absorption and love for Him manifests, and thus the soul attains the final stage called *prema*.

² *śuddha-sattva* – pure existence; state of unalloyed goodness; quality of existence which is beyond the influence of material nature.

The Soul of Book Distribution

that of Śrīla Rūpa Gosvāmī or Śrī Caitanya Mahāprabhu. I request that you help me in preaching all over the world – as Mahāprabhu’s mission was preached at the time of Śrīla Bhaktivedānta Svāmī Mahārāja. At that time all the devotees used to go to airports, railway stations, shop to shop, and door to door to preach his mission, and thus it spread all over the world. Again you should inspire all, but first inspire yourselves. Be strong, and preach my mission throughout the world.”

The wave of multi-lingual translation of ancient Vedic texts that appeared when Śrīla Prabhupāda came to the West was an unprecedented event. By following the instruction of his Guru Mahārāja, Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, he succeeded in planting the eternal Kṛṣṇa consciousness movement all over the world. At that time, there began a rapid dissemination of the spiritual knowledge that had for so long been contained within the discrete boundaries of India.

But his endeavors in the field of publishing and distributing transcendental literature did not begin when he came to the West. They began decades earlier. Knowing that all the world’s problems and conflicts were due to lack of Kṛṣṇa consciousness, even with barely any financial means he persevered in publishing his *Back to Godhead* magazine. And, envisioning a spiritual United Nations organization, he wrote letters to the country’s leaders.

At the age of fifty-six he renounced his family life, moved to Delhi, and lived as a mendicant, staying from week to week in temples or in the homes of pious persons. His time was spent in producing *Back to Godhead* and in approaching donors, to whom he also preached *Bhagavad-gītā* and distributed his literature. He sold his transcendental literature even in tea shops.

Later on he resided in Vṛndāvana, at the Vamśī-gopālajī Temple near to the sacred Yamunā River, and also at the

Rādhā-Dāmodara Temple, and from there he would regularly commute to Delhi. At that time he also translated, wrote his Bhaktivedānta Purports, and printed his First Canto *Śrīmad-Bhāgavatam*, in three hardback volumes.

Śrīla Gurudeva told his audience in Mathurā, in November of 1991, “When he came from Mathurā to the Rādhā-Dāmodara Temple, I was with him, and I saw that he was so renounced. He had nothing with him other than an old, torn quilt; he had no blanket. I used to give him my chaddar, and on that we would sit and converse about Śrīla Rūpa Gosvāmī and the other Gosvāmīs. During that time he would also show me what he was writing. At midday we would make *capātīs* together – he rolled them, I cooked them – and then we would honor *prasādam* together. I was also with him in Delhi, where, not wasting a moment, he was always busy in writing and chanting.”

Taking various opportunities to share with us the nectar of his relationship with his *śikṣā-guru* and bosom friend, he said in another discourse in Mathurā, “During those years at Rādhā-Dāmodara, he was consumed in writing his translations and purports of *Śrīmad-Bhāgavatam*. Whenever I visited him, I would try to offer him assistance.”

After he brought the mission of Śrīman Mahāprabhu and Śrīla Rūpa Gosvāmī to the West, Śrīla Prabhupāda began to teach his followers, by his perfect example, how to convince devotees and non-devotees, the simple and the intellectual, to take his books, and to read and imbibe the knowledge therein. Here are a few of those numerous instances, as seen in the following letters, conversations, and lectures, where he himself is the book promoter and distributor.

Śrīla Prabhupāda Distributes Books

TO BE FREE FROM CONTAMINATION

If you actually want to become free from the contamination of this material world, then you should always be engaged in chanting, *saṅkīrtana*. Not only the holy name, but reading the *Kṛṣṇa* book, *The Nectar of Devotion*, and *Teachings of Lord Caitanya*. If you feel tired of chanting, you read these books.

You are reading some book; you want to read another book. So we have got so many books. If you feel tired by reading this book, then transfer your attention to another book, or another book, or chant. Find out. Simply not to waste a single moment. *Kīrtaniyaḥ sadā hariḥ*.

ŚRĪMAD-BHĀGAVATAM DISCOURSE
GORAKHPUR, INDIA: FEBRUARY 14, 1971

FOR A SPIRITUAL REVOLUTION

I must admit my frailties in presenting *Śrīmad-Bhāgavatam*, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of *Śrīmad-Bhāgavatam* (1.5.11):

*tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokaṁ abaddhavaty api
nāmāny anantaśya yaśo 'ñkitāni yat
śṛṅvanti gāyanti gṛṅhanti sādhaḥ*

On the other hand, that literature which is full with descriptions of the transcendental glories of the name,

Combined Mercy

fame, form, and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung, and accepted by purified men who are thoroughly honest.

PREFACE TO HIS TRANSLATION OF ŚRĪMAD-BHĀGAVATAM
DELHI, INDIA: DECEMBER 15, 1962

BECOME REALIZED THROUGH THE BOOKS

My dear Miss Nedungadi,

Please accept my greetings. I am in due receipt of your letter dated March 6th, 1975, and have noted the contents. Thank you so much for your kind appreciations. I am so much grateful that you have enjoyed studying my books. Many young intelligent persons such as yourself are studying these books in the colleges and universities all over the world.

Actually, anyone who tries to understand these books will become a great realized devotee of Lord Kṛṣṇa gradually. The original potency of the *śāstra* remains in these books because I have not added or opinionated anything of my own. I have simply presented the scriptures such as *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* as they are. Therefore, just see the effect they have on the world.

At present, we have about 100 centers worldwide and about 10,000 fully dedicated students in those centers. You are welcome to visit or stay in any of our centers for your spiritual advancement. We have a nice center in Madras: 50, Aspiran Gardens, 2nd St., Kilpauk, Madras – 600010. You can get all the books there.

LETTER TO MISS NEDUNGADI:
BOMBAY, INDIA: MARCH 19, 1975

The Soul of Book Distribution

BECOME LIFE MEMBERS AND READ

We have already published about twenty books like this. All the life members, they have got our books. Those who are not life members, I would request them to become life members, and we give you more than your money's worth of books. We want that everyone – every scholar, every thoughtful man – should read these books, such as *Bhagavad-gītā As It Is*.

These books are very much welcome in the Western countries. I got a report just now, from Los Angeles. The report is that within the three days of Christmas holidays, we have sold one lakh [\$100,000] worth of books – within three days. So our books are being very much welcomed in the Western countries, especially the *Bhagavad-gītā As It Is*.

PANDAL LECTURE

BOMBAY, INDIA: JANUARY 12, 1973



Śrīla Prabhupāda visits Iskcon Press – New York, 1971

READ THEM ALOUD

Sravaṇam is very essential. *Śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam*. So in all our centers, this process should be followed. We have got now so many books. Our Yogeśvara prabhu is very enthusiastic to read books. So, everyone should read books and others should hear. That is very essential; *śravaṇam*.

Just like we are describing one verse daily, there are so many verses already in stock, you can go on speaking for fifty years. These books are already published, and you can go on. There will be no want of stock.

ŚRĪMAD-BHĀGAVATAM DISCOURSE
GENEVA, SWITZERLAND: JUNE 3, 1974

DISCUSS, READ, AND UNDERSTAND

They are chanting sixteen rounds, temple management is going on according to the routine work, and the books are being thoroughly discussed, being read, and understood practically. These things are required.

Now, suppose you go to sell some book, and if somebody says, “You have read this book? Can you explain this verse?” Then what you will say? You will say, “No. It is for you. It is not for me. I have to take money from you. That’s all.” Is that a very nice answer?

ŚRĪMAD-BHĀGAVATAM DISCOURSE
MELBOURNE, AUSTRALIA: APRIL 5, 1972

BOOKS ARE KṚṢṆA-KĪRTANA

The Gosvāmīs all joined together for executing the order of Śrī Caitanya Mahāprabhu – to write books about Kṛṣṇa; His pastimes, His *līlā*. They wrote books of highly spiritual understanding.

The Soul of Book Distribution

Nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-samsthāpakau.
This is the business of the Gosvāmīs; the symptoms. The first symptom is *kṛṣṇotkīrtana-gāna-nartana-paraū*. They were always busy in *kṛṣṇa-kīrtana*.

We perform *kīrtana* with *khola*, *karatāla*; this is also *kṛṣṇa-kīrtana*. And to write books, that is also *kṛṣṇa-kīrtana*. And to read books, that is also *kṛṣṇa-kīrtana*. Not that simply this *kīrtana* is *kīrtana*. If you write books about Kṛṣṇa, if you read books about Kṛṣṇa, if you talk about Kṛṣṇa, you think of Kṛṣṇa, you worship Kṛṣṇa, you cook for Kṛṣṇa, you eat for Kṛṣṇa – that is *kṛṣṇa-kīrtana*.

ŚRĪMAD-BHĀGAVATAM DISCOURSE
VṚNDĀVANA, INDIA: MARCH 17, 1974

BOOKS ARE RECORDED KĪRTANA

Today we shall discuss about the prominent symptoms of this age. This book, *Śrīmad-Bhāgavatam*, was written – not written, practically it was recorded. All Vedic literatures are recorded from hearing. Five thousand years before, people could keep in mind the statements of authorities, without any book record. At that time the memory was so sharp that one could keep them in his memory simply by once hearing from the spiritual master. There was no need of written books to consult.

So five thousand years ago this book was recorded by Śrīla Vyāsadeva, because he could understand that in the future people will be born of such a low grade that it would not be possible to keep in memory without book record.

Formerly, these books were written in hand on palm leaves... because there was no press or type. So if you wanted a book, you had to copy from other's book. That was the system.

ŚRĪMAD-BHĀGAVATAM DISCOURSE
SAN FRANCISCO, CALIFORNIA: MARCH 18, 1968

TAKE THEM FROM YOUR BOOKCASE

That is the injunction: *nityam*. *Nityam* means ‘always.’ So our members especially, I mean to say, those who are inmates, they, and those who are becoming members, ordinary members or patron members, we are giving them books. Please read them carefully. Don’t take books and then think that “I am a member. It is my duty to take books and keep them in the almirah (bookcase).” No. Read them thoroughly.

Nityam bhāgavata-sevayā. By regular reading of *Śrīmad-Bhāgavatam*, our material contamination becomes vanquished. *Naṣṭa-prāyeṣv abhadreṣu nityam bhāgavata-sevayā*. As soon as it begins to diminish, then it will diminish finally, and then you will be situated in your pure, original constitutional position, *Kṛṣṇa* consciousness. *Bhakti-yogataḥ*. *Evam prasanna-manaso bhagavad-bhakti-yogataḥ*. By cleansing the heart we become *prasanna-manasaḥ*, very jubilant.

Bhagavad-bhakti-yogataḥ. Therefore, this *bhāgavata-dharma* should be practiced from the very beginning of life, and it should be studied. We have got so many books.

ŚRĪMAD-BHĀGAVATAM DISCOURSE
BOMBAY, INDIA: JANUARY 16, 1975

SEE THROUGH THE EYES OF ŚĀSTRA

Without *śāstra*, how you can make progress? Just like, you are seeing the sun daily just like a disk, but if you see geography through the *śāstra*, then you will understand that the sun is fourteen hundred thousand times bigger than this Earth. So, how do you know? You have not gone to the sun planet. How do you know? Through the *śāstra*; through the books.

Therefore, you should see through the authoritative *śāstra*, books. What we are speaking about the moon planet, sun planet, or God, His abode in *Vaikuṅṭhaloka*, the spiritual

The Soul of Book Distribution

world, so many things we are talking. How we are talking? We are talking through the Vedic literature, because Vedic literature is authoritative. According to Vedic civilization, we don't accept any book written by any rascal.

What is stated there in the Vedas, we accept without any argument. One of the examples is that the Vedas say that [you must bathe] if you touch the stool of an animal, even your own stool. That is the system. In India still, not in the city, but in the villages, you will see even an ordinary man goes to pass stool in the field, and just after passing stool he will take bath and change his cloth just to purify himself. That is the sastric injunction. In one place it is said that the stool of the cow is pure. Now, if you argue that "One place you say that the stool of an animal is impure, even your own stool, if you touch it you have to take bath. How is it that another animal's stool is pure?" This is superficially a contradiction. But those who are following strictly the Vedic principles accept that the stool of cow, or cow dung, is pure. Now, if you argue, "Why it is pure?" then you come to a modern chemical analysis and you will find the cow dung is full of antiseptic properties. It has been examined in Calcutta by one doctor, Rajmohan Bose. Therefore, the Vedic injunction is so perfect.

BHAGAVAD-GĪTĀ DISCOURSE

MANILA, PHILIPPINES: OCTOBER 12, 1972

THROUGH GURU'S WORDS

Practically, just like a vagabond I came. But I had full faith that "my Guru Mahārāja is with me." I never lost this faith, and that is fact. There are two words: *vāṇī* and *vapuḥ*. *Vāṇī* means 'words,' and *vapuḥ* means 'this physical body.' So *vāṇī* is more important than the *vapuḥ*. *Vapuḥ* will be finished. This material body will be finished. That is the nature. But if we keep to the *vāṇī*, to the words of spiritual master, then we remain very fixed up. It doesn't matter.

Just like *Bhagavad-gītā*: It was spoken five thousand years ago, but if you keep to the words of Kṛṣṇa, then it is always fresh and guiding. It is not that because Arjuna personally listened to Kṛṣṇa about the instruction of *Bhagavad-gītā*, therefore he knew it. That is not the fact. If you accept *Bhagavad-gītā* as it is, then you should know that Kṛṣṇa is present before you in His words in the *Bhagavad-gītā*. This is called spiritual realization. It is not mundane historical incidences:

*evam paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha mahatā
yogo naṣṭaḥ parantapa*

Bhagavad-gītā (4.2)

If you don't keep in touch with the original link, then it will be lost. And if you keep touch with the original link, then you are directly hearing Kṛṣṇa. Similarly, Kṛṣṇa and Kṛṣṇa's representative, the spiritual master, if you keep always intact, in link with the words and instruction of the superior authorities, then you are always fresh. This is spiritual understanding.

DISCOURSE ON THE DISAPPEARANCE DAY OF
ŚRĪLA BHAKTISIDDHĀNTA SARASVATĪ ṬHĀKURA PRABHUPĀDA
ATLANTA, GEORGIA: MARCH 2, 1975

DON'T MISS THIS OPPORTUNITY

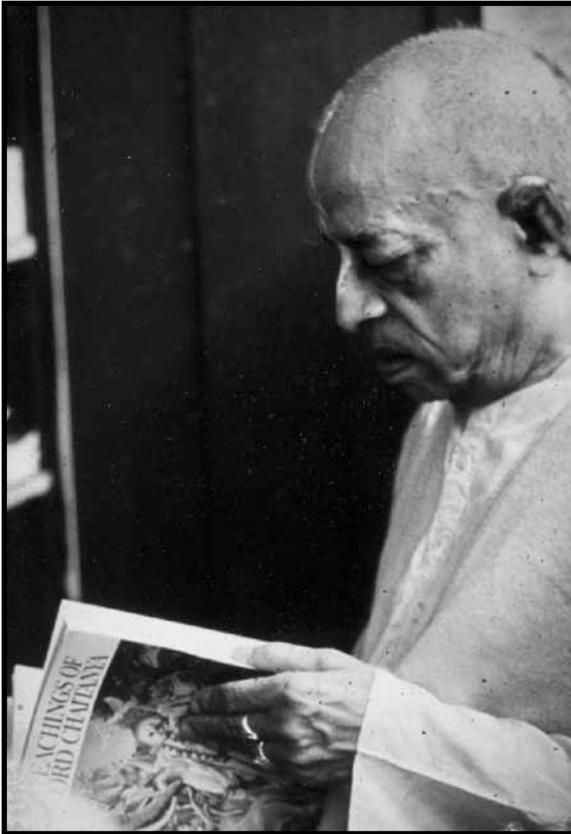
By chanting, you will feel how much you are advancing in spiritual knowledge. This is the shortcut way of understanding God realization. But if you don't believe in the simple method, if you want to understand this philosophy through science and philosophy, we have got books, about one dozen books, four hundred pages each, to explain this science of chanting the Hare Kṛṣṇa *mantra*.

The Soul of Book Distribution

We have got our magazine, *Back to Godhead*, and our books, *Kṛṣṇa Book*, *Nectar of Devotion*, *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*. So many books we have got.

Everyone should be serious, because if we miss this opportunity, then after death we do not know what is going to happen. I may have a human form of body, or we may have a body of the animals or of a tree; that we do not know. But if we chant Hare Kṛṣṇa *mantra* and become advanced in Kṛṣṇa consciousness, at least our next life again a human form of body is guaranteed.

SPEECH AT OLYMPIA THEATER
PARIS, FRANCE: JUNE 26, 1971



Śrīla Prabhupāda Inspires Others to Distribute

[Śrīla Gurudeva requested his disciples and followers: “By distributing books, Śrīla Bhaktivedānta Svāmī Mahārāja preached throughout the world. His books went house to house; to all cities, to forests, mountains, hotels, trains, bookstores, and practically everywhere else. I want my disciples to distribute my books in the same way. My books should reach every house, and every part of the world.”

The following are just a few of the countless examples of how Śrīla Prabhupāda appealed to his disciples to distribute his books to everyone.]

THE DUTY OF ALL DEVOTEES

That is the duty of all devotees – to give literature so that people may take benefit from it. About the Gosvāmīs it is stated:

*nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānām hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau sri-jīva-gopālakau*

Ṣad-Gosvāmīyaṣṭākam (2)

The Six Gosvāmīs engaged themselves in literary work. *Nānā-śāstra-vicāraṇaika*. You’ll find in Rūpa Gosvāmī’s books how many references are there from Purāṇas, from the Vedas, from this literature and that literature. All the Six Gosvāmīs were such highly great scholars. So that is one of the duties.

We have given the list of qualifications of a devotee. One of the qualifications is poetic. Poetic does not mean that he writes poetry. Poetic means ‘literary man.’ They must give literature. Naturally they’ll give. That is the nature of devotees, because

without literature, how can we enlighten the people at large? My Guru Mahārāja used to say that this press is *bṛhat-mṛdaṅga*. *Bṛhad* means bigger. The press is the bigger *mṛdaṅga*.

For example, we are playing the *mṛdaṅga*. This *mṛdaṅga* can be vibrated in the neighboring quarter, but our *mṛdaṅga*, *Back to Godhead*, will go far, far away. Therefore, this press was considered by my Guru Mahārāja as *bṛhad-mṛdaṅga*. You'll find in the picture [logo] that there is this *mṛdaṅga* and press. He was very much fond of the press. Early in his life, he started one press.

So this press propaganda, this literary propaganda, is required, because it is not sentiment. Kṛṣṇa consciousness is not sentiment. It is not that some sentimental people have gathered here and are dancing and chanting. No. There is background, a philosophical background. There is theological understanding. It is not blind or sentimental.

Therefore Nārada advises Vyāsadeva, “You are not only fortunate, but you are *amogha-dṛk*. Your vision is perfect because you are liberated.” Our vision is not perfect. Therefore you'll find in the Vedic version, *anuśṛṇuyet*. *Anu* means ‘following.’ We have to follow the *ācāryas*, like Vyāsadeva, whose vision is without any impediment.

There are four kinds of impediments for the conditioned soul. What are those? That we are subjected to commit error. Any man will commit error, because he's conditioned, he'll be illusioned, he will try to cheat, and his senses are imperfect. These are the four imperfections of a conditioned soul. Anywhere, you take any great man, any big man, he has got these four imperfections. Therefore, without the help of a liberated man, you cannot get real knowledge.

You'll find that even the so-called scientists, astrologers, and astronomers have these four imperfections. They are studying this nature and concluding, “Perhaps,” “It might be,” because they have no clear vision. And then another scientist comes and they all change.

However, you'll find in the Vedic literature that everything is with clear understanding. For example the Vedic literature explains the division of the living entities. *Jalajā nava-lakṣāṇi* – the accurate number – “There are 900,000 species of life in the water.” Accurate. So they might have said ten, one million, or 800,000. No. Nine hundred thousand. Nine hundred thousand, because they are accurate, *amogha-dṛk*. How has their knowledge been acquired? By the same process: *paramparā*, *amogha-dṛk*. If you receive knowledge from the person who is liberated, then it is all right.

DISCOURSE ON ŚRĪMAD-BHĀGAVATAM
NEW VRINDAVAN, WEST VIRGINIA: JUNE 11, 1969



The logo used on the publications of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, with a mṛdaṅga and a printing press on the lower right hand side

TO AUTOMATICALLY SOLVE ALL PROBLEMS

When one is Vaiṣṇava, or devotee of the Lord, his life is dedicated for the benefit of the people. You know – most of you belong to Christian community – how Lord Jesus Christ said that for your sinful activities he had sacrificed himself. That is the determination of a devotee of the Lord. They don't care for personal comforts. They love Kṛṣṇa, or God, so they love all living entities, because all living entities are related with Kṛṣṇa. So similarly you should learn this. The Kṛṣṇa consciousness movement means to become a Vaiṣṇava and feel for suffering humanity.

In feeling for suffering humanity, there are different angles of vision. Some people think of the suffering of humanity in terms of the bodily conception of life. They try to open hospitals to give relief from disease, or try to distribute food in poverty-stricken countries. These things are certainly very nice. But the actual suffering of humanity is due to lack of Kṛṣṇa consciousness.

Bodily sufferings are temporary, and cannot be checked. Suppose you distribute food in a poverty-stricken country. That does not solve the whole problem. The real beneficial work is to invoke every person's Kṛṣṇa consciousness.

Suppose a rich man's son is loitering in the street, forgetting his father's opulence and property, and somebody, out of sympathy, gives him some food. But another person comes to him and says, "Oh, my dear boy, I know you. You are the son of such and such rich man. Why you are loitering in the street? Come on. I shall take you to your father." So if that gentleman takes the loitering boy to his father, the father is glad, the boy inherits his father's property, and his whole problem of life becomes solved.

Similarly, every living entity has been loitering within this universe in different bodies, in different planets, from time immemorial. He doesn't know that he belongs to the kingdom of God, that he is the direct son of Kṛṣṇa, God, that

Kṛṣṇa is the proprietor of everything, and that he can enjoy his father's property and automatically solve the problems of material conditioned life.

If you become a rich man, if you can possess millions of dollars, then your poverty is automatically solved. Similarly, if you become Kṛṣṇa conscious and you act in that way, then all other problems in the material conditional life are solved.

DISCOURSE ON THE DISAPPEARANCE DAY OF
ŚRĪLA BHAKTISIDDHĀNTA SARASVATĪ ṬHĀKURA PRABHUPĀDA
LOS ANGELES, CALIFORNIA: DECEMBER 9, 1969

TO ALL CLASSES OF MEN

[This letter was written in response to Jadurāṇī dāsī's letter of enquiry: "Some devotees say that your *Caitanya-caritāmṛta* should be distributed only to scholars. Is this correct?"]

I am especially glad to hear that you have distributed 32 *Bhagavad-gītā As It Is* in one day in New York. Now go on in this way, and distribute all of our books profusely, as many as possible, to all classes of men.

LETTER TO JADURĀNĪ
NEW VRINDAVAN, WEST VIRGINIA: SEPTEMBER 4, 1972

ALL FOR ALL

There are three classes of men in this world. One class consists of liberated souls, another consists of those who are trying to be liberated, and the third consists of materialistic men. Whether one is liberated or is trying to be liberated, or is even grossly materialistic, the pastimes of Lord Kṛṣṇa are worth studying.

It is essential for persons who are actually liberated to hear about the pastimes of Kṛṣṇa. That is the supreme relishable subject matter for one in the liberated state. Also, if persons

who are trying to be liberated hear such narrations as the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, then their path of liberation becomes very clear. The *Bhagavad-gītā* is the preliminary study of *Śrīmad-Bhāgavatam*. By studying the *Gītā*, one becomes fully conscious of the position of Lord Kṛṣṇa; and when he is situated at the lotus feet of Kṛṣṇa, he understands the narrations of Kṛṣṇa as described in *Śrīmad-Bhāgavatam*. Lord Caitanya has therefore advised His followers that their business is to propagate *kṛṣṇa-kathā*.

It is the order of Lord Caitanya that *kṛṣṇa-kathā* should be spread all over the world, because if the conditioned souls suffering under the pangs of material existence take to *kṛṣṇa-kathā*, then their path of liberation will be open and clear. The purpose of presenting this book is primarily to induce people to understand Kṛṣṇa or *kṛṣṇa-kathā*, because thereby they can become freed from material bondage.

This *kṛṣṇa-kathā* will also be very much appealing to the most materialistic persons because Kṛṣṇa's pastimes with the *gopīs* (cowherd girls) are exactly like the loving affairs between young girls and boys within this material world. Actually, the sex feeling found in human society is not unnatural, because this same sex feeling is there in the original Personality of Godhead. The pleasure potency is called *Śrīmatī Rādhārāṇī*. The attraction of loving affairs on the basis of sex feeling is the original feature of the Supreme Personality of Godhead. We, the conditioned souls, being part and parcel of the Supreme, have such feelings also, but they are experienced within a perverted, minute condition.

Therefore, when those who are after sex life in this material world hear about Kṛṣṇa's pastimes with the *gopīs*, they will relish transcendental pleasure, although it appears to be materialistic. The advantage will be that they will gradually be elevated to the spiritual platform. In the *Bhāgavatam* it is stated that if one hears the pastimes of Lord Kṛṣṇa with the *gopīs* from authorities, with submission, then he will be

promoted to the platform of transcendental loving service to the Lord and the material disease of lust within his heart will be completely vanquished. In other words, such hearing will counteract material sex life.

INTRODUCTION TO
KṚṢṆA, THE SUPREME PERSONALITY OF GODHEAD

THE BOOKS ARE RECORDED CHANTING

Regarding *saṅkīrtana* and book distribution, book distribution is also chanting. Anyone who reads the books, that is also chanting and hearing. Why distinguish between book distribution and chanting? These books I have recorded and chanted, and they are transcribed. It is spoken *kīrtanas*.

So book distribution is also chanting. These are not ordinary books. It is recorded chanting. Anyone who reads, he is hearing. Book distribution must not be neglected. If things deteriorate that is another thing, but it is not the fault of book distribution.

LETTER TO RŪPĀNUGA
MĀYĀPUR, INDIA: OCTOBER 19, 1974

IF THE BOOK GOES IN ONE'S HAND

There is no literature throughout the universe like *Śrīmad-Bhāgavatam*. There is no comparison. There is no competition. Every word is for the good of the human society. Every word, each and every word. Therefore we stress so much in the book distribution. Somehow or other, if the book goes in one's hand, he will be benefited. At least he will see, "Oh, they have taken so much price. Let me see what is there." If he reads one *śloka*, his life will be successful. One *śloka*, one word. This is such nice things. Therefore we are stressing so much, "Please distribute books, distribute books, distribute books."

The Soul of Book Distribution

A greater *mṛdaṅga*. We are chanting, playing our *mṛdaṅga*. It is heard within this room or little more. But this *mṛdaṅga* will go home to home, country to country, community to community; this *mṛdaṅga*.

ŚRĪMAD-BHĀGAVATAM DISCOURSE
LOS ANGELES: JANUARY 5, 1974



Śrīla Prabhupāda's *bṛhad-mṛdaṅga* (printing press),
at Iskcon Press – New York, 1971

IF HE READS ONE LINE

We are printing so many books. For spreading this knowledge, they must be distributed. Home to home, place to place, man to man; this literature must go there. If one takes one book, at least one day he'll read it: "Let me see what is this book I have purchased the other day." And if he reads one line, his life will be successful; if he reads one line only, carefully. This is such literature. So therefore book distribution; I am giving so much stress. Somehow or other, small book or big book, if it is given to somebody, he'll read someday and he'll

derive benefit. *Svalpam apy asya dharmasya trāyate mahato* [the slightest advancement will save him from the greatest fear].

We are not searching after the original consciousness, but we are giving it to the people directly: “Here is the original source of everything, *Kṛṣṇa*.”

BHAGAVAD-GĪTĀ DISCOURSE

HAWAII: FEBRUARY 5, 1975

HIS LIFE WILL BE TURNED AROUND

You should know the tactic how to sell without irritating. What will your lecture of three minutes do? But if he reads one page, his life will be turned.

LETTER TO BALI-MARDANA

LOS ANGELES, CALIFORNIA: SEPTEMBER 30, 1972

I AM EMPHASIZING BOOK DISTRIBUTION

These statistics are very nice. I like very much to receive the report of my book sales. I think it also gives encouragement to the devotees who distribute the books. Here at Māyāpur my Guru Mahārāja was printing one paper, and it was selling for only a few paise. Whenever one *brahmacārī* would go to Navadvīpa and sell even a few copies, I would see my Guru Mahārāja become very much pleased. Even if the *brahmacārī* was not a very important member, my Guru Mahārāja would become very, very pleased with him.

He personally instructed me that books are more important than big temples. At Rādhā-kuṇḍa, he told me, “Since constructing the big marble temple at Bagh Bazaar, there have been so many difficulties. Our men are envious over who will live in which room. I think it would be better to take off all the marble and sell them and print books.” He told me this personally. So, I am always emphasizing book distribution. It is

The Soul of Book Distribution

the better *kīrtana*. It is better than chanting. Of course chanting should not stop, but book distribution is the best *kīrtana*.”

LETTER TO ŚRUTADEVĀ
MĀYĀPUR, INDIA: OCTOBER 24, 1974

IF YOU GET SOME MONEY, PRINT BOOKS

I have no personal qualification, but I simply tried to satisfy my *guru*; that's all. My Guru Mahārāja asked me, “If you get some money, print books.” There was a private meeting, and some of my important god-brothers were also there. It was at Rādhā-kuṇḍa. Guru Mahārāja was speaking to me that “Since we have got this Bagh Bazaar marble temple, there have been so many dissensions, and everyone is thinking, “Who will occupy this room, or that room, that room. I wish, therefore, to sell this temple, and the marble, and print some books.”

So I took this from his mouth, that he is very fond of books. And he told me personally, “If you get some money, print books.” Therefore I am stressing on this point: “Where is book? Where is book? Where is book?”

Kindly help me; this is my request. Print as many books, in as many languages, and distribute them throughout the world. Then the Kṛṣṇa consciousness movement will automatically increase. Now, the educated, learned scholars are appreciating our movement by reading books and by taking the practical result. Dr. Stillson Judah has written one book, perhaps you know, called ‘Hare Kṛṣṇa and Counterculture.’ It is a very nice book about our movement, and he is giving it importance. He has admitted to me, “Svāmiji, you have done a wonderful thing, because you have turned the drug-addicted hippies into devotees of Kṛṣṇa, and they are prepared for the service of humanity.”

ARRIVAL ADDRESS
LOS ANGELES, CALIFORNIA: JUNE 20, 1975



Śrīla Prabhupāda visits Iskcon Press – New York, 1971

WE CANNOT HOLD UP PRINTING

Rāmeśvara dāsa: Gopāla-kṛṣṇa, in India, requested that BBT give him a loan of 160,000 dollars. In India, during the Māyāpur festival, he requested a loan from the U.S. BBT for 160,000 dollars, which would be used to construct the second residence building.

Śrīla Prabhupāda: How will he pay it back?

Rāmeśvara dāsa: His plan was that the American temples would purchase rooms, and over a period of four or five years they would pay that money back. So is that still approved by your Divine Grace?

Śrīla Prabhupāda: Yes, I have no objection.

Rāmeśvara dāsa: The only thing is that we will have to delay the loan because for the next three months, all our money will be used to print these seventeen books.

The Soul of Book Distribution

Śrīla Prabhupāda: First of all books, then the loan. We cannot hold up printing; that is not possible. This you must always keep in view. We are not going to... The surplus money we are going to pay. Not that at the cost of stopping printing. You must always keep it [in view]. When you require money for printing, there is no question of a loan or temple building. This should be our principle.

LOS ANGELES, CALIFORNIA: DATE UNKNOWN
(TRANSCRIBED FROM A VIDEO)

DELIVER THE WORLD FROM SUICIDE

These books and magazines are our most important propaganda weapons to defeat the ignorance of *māyā's* army, and the more we produce such literature and sell them profusely all over the world, the more we shall deliver the world from the suicide course.

LETTER TO JAYĀDVAITA
HYDERABAD, INDIA: NOVEMBER 18, 1972

NO NEED TO TRICK OR LIE

The *brāhmaṇas* are always truthful, even to their enemies. There is sufficient merit in our books that if you simply describe them sincerely to anyone, they will buy. That art you must develop, not the art of lying. Convince them to give by your preaching of the Absolute Truth, not by tricking. That is a more mature stage of development of Kṛṣṇa consciousness.

LETTER TO ŚRĪ GOVINDA
BOMBAY, INDIA: DECEMBER 25, 1972

BOOKS IN UNIVERSITIES

Śrīla Prabhupāda: America has got so many universities. Let there be a department. There is already a religious department. So let the students learn the science of God. We have got so many books. Why will they not... they are actually appreciating. So this should be introduced in the universities, in colleges, in schools. Why should they neglect such an important scientific knowledge?

Devotee 1: When we try to introduce it sometimes, they very often say that it is sectarian.

Śrīla Prabhupāda: Not sectarian. You do not know. Why do you say sectarian? How is it sectarian?

Devotee 1: They say that it represents.

Śrīla Prabhupāda: We are preaching God consciousness. So is it not for everyone? God consciousness is sectarian? Is it meant for a certain sect, or it is meant for human beings?

Devotee 2: The difficulty is that nowadays every common man has his own God and theory of God consciousness.

Śrīla Prabhupāda: No, no. If every common man says “I’ve got my mathematics,” will he be accepted?

Devotee 2: No.

Śrīla Prabhupāda: So why should these things be allowed? That is our proposition. If every man will say, “No, I’ve got my own mathematics,” will he be allowed? So we have to fight, otherwise what is the meaning of preaching and propaganda? You must know that everybody will disagree with you, and it is by your preaching work that you will make him agree with you. That is your preaching work.

We do not expect that everyone will agree. Everybody will disagree. Four or five years ago nobody knew these books, so there was no market. But we have created our market. That

The Soul of Book Distribution

is preaching. We have created our market. Nobody was dying for want of these books.

So that is preaching. Preaching does not mean that everyone is ready to accept your theories. You must expect that everyone will not accept it. Now it is your power to convince him, “Yes, you must accept.” That is preaching.

Devotee 2: Jaya, Prabhupāda.

Śrīla Prabhupāda: They must know what is God, how to trust Him, why we shall trust God, and what is the benefit. These things should be known; properly educated.

MORNING WALK

LOS ANGELES, CALIFORNIA: DECEMBER 11, 1973

SETS IN UNIVERSITIES

I am also pleased to note that they are going to purchase my books, 30-35 sets. That is a great boon for us. If we can introduce our books in these colleges and universities, it will be great prestige for the society and myself personally. So let us do this business as an experiment.

LETTER TO BRAHMĀNANDA

LONDON, U.K.: DECEMBER 10, 1969

STANDING ORDERS

Our books are being purchased by the topmost class of men. Big, big professors in the universities are giving standing orders. Even for the books which are not published, they are putting standing orders.

SPEECH

VṚNDĀVANA, INDIA: APRIL 20, 1975

YOU MIGHT FORGET WHAT I SPEAK

Those who have joined this Kṛṣṇa consciousness movement: my request is that they follow the regulative principles, as instructed by Rūpa Gosvāmī, with enthusiasm, read books and distribute books. And that is a very great service. I'll speak something, and you may forget it; but if you read from the book, you will get good opportunity to understand the philosophy. So, our principle is to study the books as well as to distribute the books. People will be benefited and their life will be successful. This is the Kṛṣṇa consciousness movement.

ARRIVAL ADDRESS
HONOLULU, HAWAII: MAY 3, 1976



TO END ALL SUFFERING

The sufferings of humanity are due to the forgetfulness of Kṛṣṇa as the supreme enjoyer, the supreme proprietor, and the supreme friend. Therefore, to act to revive this consciousness within the entire human society is the highest welfare work.

BHAGAVAD-GĪTĀ 5.25, PURPORT

THE HIGHEST SERVICE TO HUMANITY

In order to change this materialistic society and prevent them from sliding to hell, the first thing to do is educate them. All decent men want to give service to humanity; the only thing is that they do not have information really what is that service. Hospitals, feeding the poor, Red Cross; these are service to the bodies only, not to the man.

Service to humanity means *jñāna*. By giving people knowledge, *jñāna*, that is the highest service to humanity. So we are performing the actual welfare work of society by informing everyone through our literatures who is God, who they are, and what is the relationship. In this way everyone who hears our message gets the opportunity to fulfill his actual position as a human entity and become delivered from the clutches of *māyā*.

So you may understand it that by disseminating our Kṛṣṇa consciousness propaganda anywhere and everywhere, by selling books, by making publicity, newspapers, television – so many ways there are to spread Kṛṣṇa consciousness information – you may know it that by utilizing our energy in this way, to give everyone access to the Absolute Truth, that is the real understanding of desire to serve humanity.

Understanding is one thing, and practical application of that understanding is another. But as devotees of Kṛṣṇa, being engaged in the practical work of spreading Kṛṣṇa consciousness, that is already the highest realization. That's all right, that is our real mission, to deliver the world by preaching Kṛṣṇa's message to others; but even higher realization, the highest realization, is to save oneself.

LETTER TO RAMEŚVARA
INDIA: JANUARY 9, 1973

Combined Mercy

ALL OF YOU, VIGOROUSLY TRY FOR THIS

I want that you, all my students, shall very vigorously try for this book distribution.

LETTER TO KĪRTIRĀJA
VṚNDĀVANA, INDIA: NOVEMBER 27, 1971

Part Three

“Please Read My Books”

Hundreds of thousands of Vedic scholars reside here in Mathurā and Vr̥ndāvana, but they cannot explain these sublime subjects as I do. This is not my credit;

I am not the root cause. Our ācāryas are the root cause; their mercy is the root cause. If you pray to them, knowing that their books are not books but they themselves, then you can understand what is inside.

- Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja
Vr̥ndāvana, India: 2003



Our Ācāryas' Books Are Our Ācāryas

By chanting, one can fulfill worldly desires, attain liberation, and even easily attain *Vaikuṅṭha*. But it is very difficult to become a companion of the *gopīs*. Becoming a companion of the *gopīs* can be attained only by the association of devotees like Rūpa Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī, Viśvanātha Cakravartī Ṭhākura, Kṛṣṇadāsa Kavirāja Gosvāmī, and Narottama dāsa Ṭhākura, whose books are non-different from themselves. If we read and think in this way about the books, then we are hearing directly from them – there is no difference at all.

When I read any of their books, I think, “He is my *śikṣā-guru*; he is telling and I am hearing. I should obey and try to understand.” If I make any effort to understand by my mind, it is so hard; I cannot understand. However, when I pray to their lotus feet I see how I easily understand.

What I explained yesterday was not my doing. Rather, their mercy is such a great thing. I am a very tiny, unimportant, conditioned *jīva*, yet I am able to speak something about sublime subject matters – by their mercy alone.

Hundreds of thousands of Vedic scholars reside here in Mathurā and Vṛndāvana, but they cannot explain these sublime subjects as I do. This is not my credit; I am not the root cause. Our *ācāryas* are the root cause; their mercy is the root cause. If you pray to them, knowing that their books are not books but they themselves, then you can understand what is inside.

By hearing from them, *harināma* becomes more and more sweet. At that time our *harināma* will please the *gopīs*, who will think, “How sweet she [or he] is chanting!” They will want that devotee to receive their mercy.

VṚNDĀVANA, INDIA: 2003

The Glory of Our Vaiṣṇava Scriptures

[In this part of the book, we collected quotes of Guru-pādapadma, Śrīla Bhaktivedānta Nārāyaṇa Mahārāja, in which he explains the significance of some of the Gauḍīya Vaiṣṇava literatures that he has mercifully presented to the world:]

BHAKTI-RASĀYANA

This compilation of verses is known as *bhakti-rasāyana*, the nectar-tonic of devotional mellows. When the material body becomes weakened by illness and one is unable to eat anything, by drinking a tonic the digestion and the pulse again become strong. Similarly, in the realm of *bhakti*, for those in whom intense hankering for spontaneous devotion (*rāgānuga-bhakti*) has arisen, the verses in this final chapter are like a nectar-tonic.

When *sādhakas* study and learn these verses, deeply meditating within themselves on their meanings while chanting the holy name, they will act as stimuli to fully experience the mood described in the verse above¹. Then one's mind will not

¹ The verse referred to by Śrīla Gurudeva is as follows:

“In the *bhāva* of Kamala Mañjarī, Bhaktivinoda Thākura prayed:

*nāhaṁ vande tava caraṇayor-dvandvam advanda hetoḥ
kūmbhipākaṁ gurum api hare nārakaṁ nāpanetūm
ramyā-rāmā-mṛdūtanūlatā nandane nābhirastuṁ
bhāve bhāve ḥṛdaya-bhavane bhāvayem bhavantam*

Mukunda-mālā-stotra (4–5)

“Prabhu, I am not performing *bhajana* so that You will remove the worldly misery which is strangling me. I am not praying at Your feet for entrance into the heavenly garden of Nandana-kānana where one can enjoy with beautiful women for a very long time, nor am I praying for liberation so that I will never again have to suffer for nine months in the womb... [Continued on next page]

wander here and there. We should not just walk around talking to others while chanting, but taking our chanting beads we should sit in a solitary place and give it our mind and heart. Our previous *ācāryas* chanted all night long, meditating on one verse after another. For half an hour the waves of the *bhāva* of one particular verse would be coming to them; sometimes they would be fully submerged in those waves, sometimes they would rise to the surface and float on those waves, and then they would move on to the next verse. As they did this more and more, the whole night would pass, and where it went, they wouldn't know. This is the traditional method of performing *bhajana*.

BHAKTI-RASĀYANA, CHAPTER 1

BHAKTI-TATTVA-VIVEKA

The unlimited glories of *bhagavad-bhakti* are visible in the Purāṇas, śrutis, smṛtis, *Mahābhārata*, and *Rāmāyaṇa*, as well as in the literatures of famous Vaiṣṇava *ācāryas*. By understanding the constitutional nature of *śuddha-bhakti*, or unalloyed devotion, and genuinely engaging in its practice, one can easily cross the ocean of nescience and achieve life's ultimate goal of *kṛṣṇa-prema*.

What to speak of the genuine practice of *śuddha-bhakti*, even the attainment of a slight semblance of *bhakti* can award

[Continued from previous page] ...of a mother and never again be punished by the messengers of Yamarāja.

“I pray that in the core of my heart You will increase the *bhāva* of Vṛndāvana, where You are roaming with the *gopīs* and enjoying amorous pastimes. In meditation on the descriptions of these pastimes, I will at once become completely lost in *prema* - this is what I am praying for. I am praying that I may take birth as a *gopa* or *gopī*, or even as a peacock or tree or anything, anywhere within the sixty-four square-mile Vraja-maṇḍala. There I will acquire the company of a *rasika* devotee, who being full of the *bhāva* of Vṛndāvana, will describe all of these pastimes to me, and then my life will be meaningful.”

the fourfold boons of *artha* (economic development), *dharma* (religiosity), *kāma* (sense gratification), and *mokṣa* (liberation). Therefore, people in general become attracted towards the cultivation of *bhakti*. However, due to being ignorant of the true nature of *śuddha-bhakti*, they usually come in contact with pretentious devotees who desire only wealth, women, and fame, and under their influence either practice false devotion or adopt devotional sentiments which are against the principles of pure devotion, all the while imagining them to be pure *bhakti*. Coming under the influence of those desiring impersonal liberation, they practice a shadow or reflection of real *bhakti* and deceive themselves. Thus they do not achieve the real fruit of *bhakti*.

Hence, the *ācārya* of the profound science of devotional mellows, the most merciful Śrī Rūpa Gosvāmī, has explained in his book *Śrī Bhakti-rasāmṛta-sindhu*, the true nature of *śuddha-bhakti* on the basis of scriptural evidences. Moreover, he has described the nature of *chala-bhakti* (pretentious devotion), *ābhāsa-bhakti* (a semblance of devotion), *pratibimba-bhakti* (a reflection of devotion), *karma-miśra-bhakti* (devotion mixed with fruitive action), *jñāna-miśra-bhakti* (devotion mixed with impersonal knowledge), *āropa-siddha-bhakti* (endeavors which are indirectly attributed with the quality of devotion), *saṅga-siddha-bhakti* (endeavors associated with or favorable to the cultivation of devotion) and so on.

In the realm of devotion, the *Bhakti-rasāmṛta-sindhu* is unanimously accepted as the most authoritative literature. However, it was composed in the Sanskrit language. So for the benefit of people in general, in his *Bhakti-tattva-viveka*, Śrīla Bhaktivinoda Ṭhākura has presented the grave and deep conceptions of *Bhakti-rasāmṛta-sindhu* in the Bengali language, in a straightforward and easily understandable manner.

The Soul of Book Distribution

JAIVA-DHARMA

[On September 21, 2001, when Śrīla Gurudeva returned to Mathurā after his two-week preaching tour in Jaipur and Delhi, he received 5,000 copies of the newly-published *Jaiva-dharma* of Śrī Bhaktivinoda Ṭhākura. Over forty years earlier he had translated *Jaiva-dharma* from the original Bengali into Hindi, and then recently, under his guidance, his disciples had translated his Hindi version into English. Now, on the evening after his return, he held a ceremony inaugurating the new publication, and the following is a transcription of his speech:]

I'm very happy and satisfied that *Jaiva-dharma* of Śrīla Bhaktivinoda Ṭhākura has been published and printed in English. It has come from my Hindi translation, which was approved by my *gurudeva*, Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja. It was also approved by Śrī Śrīmad Bhakti Pramoda Puri Mahārāja, all my god-brothers, and several senior disciples of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

Guru Mahārāja ordered me to translate this book into Hindi. Therefore, in order to read and understand it well, I studied Bengali grammar and language. Later, when Guru Mahārāja saw my translation, he wrote a preface, and in that preface he sprinkled his causeless mercy upon me.

Jaiva-dharma is a very authentic book for understanding *tattva* (established philosophical truths), *sādhana* (the process to attain the perfection of *kṛṣṇa-prema*), and *sādhya* (the goal of *kṛṣṇa-prema*). Those who read it under the guidance of a well-trained and qualified Vaiṣṇava will know its glories.

When I first published it in Hindi, I considered that it must also be translated into English for the benefit of the entire world, for it will bring about a revolution of new thought. Surely now, when it will be distributed throughout the world, that revolution will come about. At that time everyone will have the opportunity to realize that what I am telling about *tattva*, *bhakti*, *sādhana*, and *bhajana* is true to the highest extent. The wrong impressions about *jīva-tattva*, *bhakti-tattva*, and all other important truths are clarified by this book.

The *siddhānta* of *Jaiva-dharma* is very deep, and those who have spent time with me were able to untie the knots which bound those deep meanings. There are so many English editions of *Jaiva-dharma*, but most of them have not presented the philosophy clearly. They contain many mistaken ideas, and I think those errors will be corrected by this book.

Śrīla Bhaktivinoda Ṭhākura adopted the same process accepted by Vyāsadeva in *Śrīmad-Bhāgavatam*. In *Jaiva-dharma* he presented *tattva* in such an interesting way that it appears like a novel. It is not a novel, however; everything in it is true history. Śrīla Bhaktivinoda Ṭhākura saw this in his *samādhi* trance and then wrote down his realizations.

Śrīla Bhaktivinoda Ṭhākura realized all of the written documents of Śrīla Rūpa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī, Śrīla Viśvanātha Cakravartī Ṭhākura, the teachings of Caitanya Mahāprabhu, and the teachings of all the *ācāryas* in His line. He was very expert in *rasa-tattva* (the science of the relationship between Kṛṣṇa and His devotees); the entire *Bhakti-rasāmṛta-sindhu* and *Ujjvala-nīlamaṇi* are present in *Jaiva-dharma*.

We cannot understand the *mahābhāva* (the pinnacle of devotion found only in the *gopīs*) described in *Ujjvala-nīlamaṇi* and other books of that nature. They are too difficult for common devotees to comprehend. Here in *Jaiva-dharma*, therefore, Śrīla Bhaktivinoda Ṭhākura has put the contents of all such books into very simple language. He has put the ocean in a jar.

If anyone wants to enter into the spiritual realm, they should read this book thoroughly – not once, but one hundred times – under the guidance of a highly qualified, realized Vaiṣṇava. Otherwise, it is not possible to enter its deep meanings. In *Caitanya-caritāmṛta* (*Antya-līlā* 5.131) it is stated that one should read *Śrīmad-Bhāgavatam* under the guidance of the bona fide Vaiṣṇava, and this fact is also true in relation to *Jaiva-dharma*. In that way one can realize its truths.

The Soul of Book Distribution

I am therefore very happy and satisfied by the publication of this book. To those who have helped with its publication, as chief editors, translators, advisors, English and Sanskrit editors, proofreaders, layout persons, computer specialists, and those who have helped with finances, I want to give my heartily blessings. I pray to Kṛṣṇa, and I pray to Gadādhara Paṇḍita Prabhu, who manifested as Śrīla Bhaktivinoda Ṭhākura. I request them to sprinkle their mercy on those who helped me in any way. I will pray that the mercy of Śrī Guru, Gaurāṅga, and Śrī Śrī Rādhā-Vinoda-bihāri will fall upon them.

[During that inauguration ceremony, Śrīla Gurudeva told one of the devotees to whom he presented a book, “I would like 40,000 books distributed as soon as possible.” Then, a few days later, he told the devotees accompanying him on his morning walk, “I desire to see *Jaiva-dharma* in all the major western languages as soon as possible.”]

ŚRĪ BHAKTI-RASĀMṚTA-SINDHU-BINDU

Śrīla Viśvanātha Cakravartī Ṭhākura, the crown prince of illustrious teachers among the Gauḍīya Vaiṣṇava ācāryas, is the author of this book. In this book there is a description of the nature of *uttama-bhakti*, its divisions, *sādhana-bhakti*, the stages in the development of *prema*, the limbs of *bhajana*, the offences committed in the performance of devotional service (*sevā-aparādha*), the offences against the holy name (*nāma-aparādha*), *vaidhi-* and *rāgānuga-sādhana-bhakti*, *bhāva-bhakti*, *prema-bhakti*, and *bhakti-rasa*.

I have complete faith that those who are possessed of a yearning for *bhakti* and especially the *sādhakas* of *rāgānuga-bhakti* who are captivated by *vraja-rasa* will receive this book with great reverence. Faithful persons who study this book will obtain qualification to enter into the wealth of *prema* of Śrī Caitanya Mahāprabhu.

BHAKTI-RASĀMṚTA-SINDHU-BINDU, PREFACE

ŚRĪ BRAHMA-SAMĪHITĀ

Śrī *Brahma-samhitā* was revealed by Śrī Brahmā, the original *guru* of the Brahma *sampradāya*, and the great-grandfather of the universe. It was collected and propagated by Śrī Caitanya Mahāprabhu, who is Śrī Kṛṣṇa Himself, adorned with the sentiment and complexion of Śrī Rādhā. This scripture, which is full of brilliantly effulgent transcendental jewels in the form of many philosophical conclusions of *bhakti*, is an incomparable devotional scripture. Not only does it stand out among Śrī Gauḍīya Vaiṣṇava literature, but also within the entire body of sacred Indian texts received through oral tradition, such as the Vedas, the Purāṇas, the *Vedānta-sūtra*, *Bhagavad-gītā*, and *Śrīmad-Bhāgavatam*.

It is a matter of unlimited jubilation that today we are presenting the aforementioned *Brahma-samhitā* before our readers in Hindi, the national language of India, by the causeless mercy and inspiration of our *paramārādhyā guru-pāda-padma*, *om viṣṇupāda aṣṭottara-śata* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmi Mahārāja.

I have confidence that this text will be revered among the faithful *sādhakas* who are thirsting for devotion, and also among the intelligentsia. It is my heartfelt aspiration that they may enter into the immaculate *prema-dharma*. My most worshipable *śrī guru-pādapadma* feels pain upon seeing the distress of others, and he is the embodiment of the Supreme Lord’s mercy. May he and Śacīnandana Śrī Gaurahari be pleased with us and bestow upon us the qualification to render the services that fulfill their innermost heart’s desire. This is our only grief-stricken prayer at their divine lotus feet. What need is there to say more?

ŚRĪ BRAHMA-SAMĪHITĀ, INTRODUCTION

ŚRĪ BRHAD-BHĀGAVATĀMRTA

Śrīmad-Bhāgavatam is the essence of all scriptures, such as the Vedas, Vedānta, Purāṇas, Itihāsas, and so on. By churning that essence, this book, aptly named *Śrī Bṛhad-bhāgavatāmṛta*, the Essential Nectar of the *Bhāgavatam*, has become manifest. Throughout this book, all topics regarding devotional service to Bhagavān have been presented.

In this Part One of the Second Canto, the author, Śrīla Sanātana Gosvāmī, has ascertained deep spiritual truths (*tattvas*). We request the readers to study and contemplate these confidential truths with patience and constancy.

ŚRĪ BRHAD BHĀGAVATĀMRTA, PREFACE

ŚRĪMAD BHAGAVAD-GĪTĀ

Śrīmad Bhagavad-gītā is also known as *Gītopaniṣad*. It is the essence of all Vedic knowledge and the most significant *Upaniṣad* in Vedic literature. Those who constantly study this book with faith, under the shelter of the spiritual master, saintly persons, and *Vaiṣṇavas* will be able to ascertain its true import easily. As a result, they will transcend the ocean of material existence and attain transcendental devotion to the lotus feet of Śrī Kṛṣṇa. In this way, they will become eligible to attain pure love for Him. Of this there is not the slightest doubt.

Nowadays, it is observed that the great thinkers and venerated gentlemen of India revere *Śrīmad Bhagavad-gītā*. Members of all disciplic lineages (*sampradāyas*) also show great honour and faith in the *Gītā*. Even many celebrated politicians have shown faith in this monarch of books, and philosophers from all countries of the world have lauded it profusely.

At that time the supremely compassionate Bhagavān Śrī Kṛṣṇacandra gave the instructions of *Śrīmad Bhagavad-*

gītā to His dear associate and friend, Arjuna, for the benefit of the living entities of the world. *Śrīmad Bhagavad-gītā*, which is an investigation into the essential import of all the Vedas, is therefore the crest jewel of all Upaniṣads. It describes the mutual relationship between the processes of *karma-yoga*, *jñāna-yoga*, and so on and expounds pure *hari-bhakti* as the supreme goal for the living entities. *Karma-yoga* (the path of spiritual advancement where the fruit of one’s pious action is offered to the Lord), *jñāna-yoga* (the path of spiritual advancement through transcendental knowledge), and *bhakti-yoga* (the path of loving devotion to the Supreme Lord) are not actually different systems; they are simply the first, second, and third steps of the one *yoga* process. The first stage of that complete *yoga* is called *karma-yoga*, the second, *jñāna-yoga*, and the third, *bhakti-yoga*. The Upaniṣads, *Brahma-sūtra*, and *Śrīmad Bhagavad-gītā* are completely devotional literatures. They elaborately describe *karma*, *jñāna*, *mukti*, and the attainment of *brahma*, but then comparatively deliberate on them and ultimately establish *śuddha-bhakti* as supreme.

I am completely confident that readers who are hankering for *bhakti* will receive this book well and with all honour, and that faithful readers will enter into the realm of *śuddha-bhakti* after studying it. We hope that our spiritually astute readers will mercifully forgive any mistakes and discrepancies that may have occurred in the course of compiling this book in a short time, and that they will oblige us by accepting its very essence.

ŚRĪMAD BHAGAVAD-GĪTĀ, INTRODUCTION

ŚRĪ MANAḤ-ŚIKṢĀ

Śrī Manaḥ-śikṣā, written by Śrī Raghunātha dāsa Gosvāmī, the eternal associate of Śrī Caitanya Mahāprabhu, is a collection of eleven verses that offer spiritual instruction to the mind. These verses are an excerpt from the book known as

The Soul of Book Distribution

Śrī Stavāvalī, a compilation of all of the author's prayers and deep spiritual yearnings. In a very concise manner, Śrī Dāsa Gosvāmī has surcharged these eleven verses of *Manaḥ-śikṣā* with the essence of the teachings of Śrī Gaurasundara, the *prema*-intoxicated embodiment of the combined forms of Śrī Śrī Rādhā-Kṛṣṇa, as well as those of His intimate associate Śrī Svarūpa Dāmodara, and the *ācārya* of the profound science of devotional mellows, Śrī Rūpa Gosvāmī.

While continuously residing in Vraja under the guidance of *rasika* devotees who are deeply immersed in the mood of Vraja, one should hear, chant, and remember the names, form, qualities, and pastimes of Śrī Kṛṣṇa. This is the method of *bhajana* for devotees who are traversing the path of *rāgānuga-bhakti*. Out of all the limbs of devotion such as hearing and chanting that have been described in relation to *vaidhi-bhakti*, those which are favorable to the development of one's particular disposition may also be accepted on the path of *rāgānuga-sādhana*.

In *vaidhi-mārga* one first develops faith (*śraddhā*). Then one acquires the association of devotees (*sādhu-saṅga*). Thereafter, by practice of *bhajana* one is released from the impediments to spiritual advancement (*anarthas*). Gradually one then develops resolute steadiness (*niṣṭhā*), strong taste (*ruci*), firm attachment (*āsakti*), and ecstatic emotion (*bhāva*). By this system, *bhāva* is obtained after a very long time. But when greed develops, all *anarthas* are very easily destroyed because of the absence of hankering for material sense enjoyment.

Here the meaning of *rāgānuga-bhakti* is *rūpānuga-bhakti*. Without becoming *rūpānuga*, a follower of Śrī Rūpa Gosvāmī, it is impossible to enter the path of *rāgātmika-bhakti*. If by some great fortune a person develops an intense desire to enter the path of *rāgānuga-bhakti*, then one should certainly study and follow this *Manaḥ-śikṣā* of Śrī Dāsa Gosvāmī, the principal follower of Śrī Rūpa Gosvāmī.

ŚRĪ MANAḤ-ŚIKṢĀ, PREFACE

ŚRĪ RĀYA RĀMĀNANDA SAMVĀDA

Śrī Rāya Rāmānanda Samvāda (the conversations between Śrī Caitanya Mahāprabhu and Śrī Rāya Rāmānanda) is one of the shining treasures within the *Śrī Caitanya-caritāmṛta*, written by Śrīla Kṛṣṇadāsa Kavirāja. Indeed, it is like the Kaustubha-maṇi, the brilliant jewel adorning the neck of Śrī Kṛṣṇa Himself. *Śrī Caitanya-caritāmṛta* is an unprecedented, gem-like literature containing the *siddhānta* (transcendental conclusions) of pure devotion.

Therein the author describes many jewels such as *Śrī Śikṣāṣṭaka*, spoken by Śrīman Mahāprabhu, *Śrī Rūpa-śikṣā* (Mahāprabhu’s instructions to Śrīla Rūpa Gosvāmī), *Śrī Sanātana-śikṣā* (Mahāprabhu’s instructions to Śrī Sanātana Gosvāmī), *Śrī Rāya Rāmānanda Samvāda* (Mahāprabhu’s discussions with Śrī Rāya Rāmānanda), and the questions and answers between Śrī Gopīnātha Ācārya and Sārvabhauma Bhaṭṭācārya. Each of these discussions gives the essence of all scriptures. Each of them contains a perfect description of the conclusive truths concerning *sambandha* (one’s relationship with Bhagavān), *abhidheya* (one’s activities in that relationship), and *prayojana* (the ultimate goal of that relationship).

In the conversation between Śrī Rāya Rāmānanda and Śrīman Mahāprabhu, the *prema* of Śrīmatī Rādhikā is established as the crest jewel of all attainments. Later in the conversation, Śrī Rāya Rāmānanda describes the very elevated state of devotional love called *prema-vilāsa-vivarta*. *Prema-vilāsa-vivarta* is a high level of *prema* experienced by Śrīmatī Rādhikā when, even at the time of separation from Śrī Kṛṣṇa, due the influence of *adhirūḍha-mahābhāva*, Śrīmatī Rādhikā feels that She is meeting with Him.

Upon hearing of this supremely exalted state, Śrīman Mahāprabhu accepted it as the soul’s ultimate goal. Śrīman Mahāprabhu also accepted that following in the footsteps of the *sakhīs* of Vraja is the only method by which to attain this ultimate goal.

The Soul of Book Distribution

By hearing with complete faith this conversation between Śrī Rāmānanda Rāya and Śrī Caitanya Mahāprabhu, one will achieve *prema-bhakti* to the lotus feet of Śrī Rādhā-Kṛṣṇa, and automatically, as a secondary result, one will also achieve complete knowledge of *kṛṣṇa-tattva*, *rādhā-tattva*, *prema-tattva*, and *rasa-tattva* – the fundamental truths regarding the Supreme Lord, Śrī Kṛṣṇa, His eternal consort Śrī Rādhā, the love They share, and the varieties of exchanges between Śrī Kṛṣṇa and His intimate associates.

ŚRĪ RĀYA RĀMĀNANDA SAMVĀDA, INTRODUCTION

ŚRĪ SAṅKALPA-KALPA-DRUMAḤ

Although there are many available Bengali and Hindi editions of Śrī *Saṅkalpa-kalpa-drumaḥ*, Śrīla Bhaktivinoda Ṭhākura's Bengali translation, on which we have based this present edition, is from various points of view unequalled. This particular translation will enable the learned devotees in the line of Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura to further appreciate the importance of this book by Śrīla Viśvanātha Cakravartī Ṭhākura.

With these prayers, Śrīla Viśvanātha Cakravartī Ṭhākura, who is most learned in established spiritual philosophy and the crown jewel of all *rasikas*, nourishes only the mood of becoming a maidservant of the maidservant of the maidservant of Śrīmatī Rādhikā. May this book purify our own as well as the readers' aspirations and thus fulfill them. This is my only desire. Without a doubt, this [Hindi edition of] Śrī *Saṅkalpa-kalpa-drumaḥ* will be like the polestar, guiding the Hindi-speaking readers to enter remembrance of *aṣṭa-kālīya līlā* (the eight-fold pastimes of the Divine Couple).

I have full faith that *rasika* and *bhāvuka sādhakas*, as well as *sādhakas* on the path of *rāgānuga-bhakti* eager to attain *vraja-rasa*, will hold this book in great veneration. Faithful people

who study it will be able to enter Śrī Caitanya Mahāprabhu’s *prema-dharma*, the eternal religion of pure, transcendental loving service to Śrī Kṛṣṇa.

ŚRĪ SAṄKALPA-KALPA-DRUMAḤ, FOREWORD

ŚRĪ ŚIKṢĀṢṬAKA

It is truly a source of great honor and happiness for us that today the extensive Gauḍīya Vaiṣṇava literatures are appearing in many other major languages, and Gauḍīya Vaiṣṇavism is being propagated around the world. Nevertheless, it is a matter of great astonishment that, in spite of being unlimitedly qualified, Śrī Caitanya Mahāprabhu did not personally write any books. Instead, He inspired His followers to write books. Only eight verses are famous as His own composition. Some other verses have been attributed to Him, but up till now this has not been substantiated.

This *Śikṣāṣṭaka* is the very essence of all the Vedas. Although its Sanskrit language is quite simple, its import is so profound that even if one studies it throughout his life, his study will not come to an end. Each time one reads and deliberates on this subject, newer and newer meanings come to light. Therefore, it remains eternally fresh. This *Śrī Śikṣāṣṭaka* is a necklace for all Gauḍīya Vaiṣṇavas.

Śrī Bhaktivinoda Ṭhākura, the eternal associate of Śrī Caitanya Mahāprabhu in the modern age and author of many sacred texts expounding the glories of *bhakti*, has again initiated the flow of the mighty Ganges-like river of *bhakti*, inundating the entire world in the flood of love of God (*kṛṣṇa-prema*). He has written a soul-stirring commentary to these eight verses, filled with many important philosophical conclusions.

This commentary is famous by the name of *Śrī Sanmodana-bhāṣya* or the commentary which brings delight to the devo-

The Soul of Book Distribution

tees. To understand the hidden truths of the original verses without careful study of this commentary is not only difficult, but impossible. Concealed in these verses is the paramount *bhāva* of full-blown *ujjvala-prema-rasa* (conjugal, or *śṛṅgāra-rasa*) situated within the heart of the *prema-avatāra*, Śrī Śacinandana Gaurahari. Beholding this incomparable *bhāva* with the help of this captivating commentary, one is sure to be astonished at every step. Furthermore, one's heart becomes deeply overwhelmed with transcendental pleasure, and unprecedented faith and devotional sentiment develop toward *śrī-kṛṣṇa-nāma*.

I have complete faith that this book will be respectfully received by faithful *sādhakas* possessed of yearning for *bhakti* and by learned circles as well. By studying this book, such persons may enter into the spotless *prema-dharma* propagated by Śrī Caitanya Mahāprabhu. This is our desire.

ŚRĪ ŚIKṢAṢṬAKA, PREFACE

ŚRĪ UPADEŚĀMṚTA

For the benefit of all living beings, Śrīla Rūpa Gosvāmī churned the ocean of Śrīman Mahāprabhu's instructions and extracted the essence in the form of *Śrī Upadeśāmṛta*.

ŚRĪ UPADEŚĀMṚTA, PREFACE

THE HIDDEN PATH OF DEVOTION CONVERSATIONS ON RĀGA-VARTMA-CANDRIKĀ

During *amāvasyā*, the dark-moon night, there is no moon; that night is so very dark. There is a very narrow pathway, unseen in the darkness, that would be revealed if there were a moon to distribute its rays of light. This book is the *candrikā*, or moonbeam, which casts its light on *rāga* and the path

leading to *rāga*, and is therefore called *Rāga-vartma-candrikā*. We should know that this pathway is a very, very narrow one, meant only for a few, rare, highly-qualified persons; it is not for everyone. Although Śrīla Viśvanātha Cakravartī Ṭhākura advises that unqualified persons not read this book, there is in fact no worldly qualification required to read it and then enter this path. The only qualification is *lobha*, or transcendental greed.

THE HIDDEN PATH OF DEVOTION, CHAPTER 1

VAIṢṆAVA-SIDDHĀNTA-MĀLĀ

Śrīla Bhaktivinoda Ṭhākura manifested the *Śrī Daśa-mūla-tattva* (ten fundamental truths) from the ocean of Śrī Caitanya Mahāprabhu’s teachings, thus bestowing unlimited auspiciousness upon the Vaiṣṇava world. This *Śrī Daśa-mūla-tattva* is the infallible medicine and remedial diet for the eternal disease of material existence. By this spiritually scientific process consisting of the philosophical understanding of the stages of *sambandha* (relationship with the Lord), *abhidheya* (the dealings of that relationship), and *prayojana* (the supreme goal of life), all the main teachings of Śrīman Mahāprabhu have been strung together to form a necklace of Vaiṣṇava conclusions, or *siddhāntas*.

In this small book named *Vaiṣṇava-siddhānta-mālā*, Śrīla Bhaktivinoda Ṭhākura has briefly described these nine philosophical conclusions (*prameyas*) in simple, straightforward, and easily understandable language. Along with this, in the second part of this book, he has presented an authoritative and touching deliberation on the subject of the pure holy name (*śuddha hari-nāma*), the semblance of the holy name (*nāma-ābhāsa*), and the offensive stage of chanting (*nāma-aparādha*). This is most helpful to the *sādhaka*, or practitioner of *bhakti*.

VAIṢṆAVA-SIDDHĀNTA-MĀLĀ, INTRODUCTION

❧ A Closing Editorial ❧

Within the pages of *The Soul of Book Distribution*, Śrīla Gurudeva tells us, “A day will come, when I will no longer be in this world, and many will think all my books to be so valuable. That day will come.” And in one letter Śrīla Prabhupāda wrote, “Preaching means to increase our family members.”

Imagine a world where the books of Śrīla Gurudeva, Śrīla Prabhupāda, and our *guru-paramparā* are read with relish, as people have a tangible experience of the teachings they contain; where places of education like schools and libraries highly value and promote them; where book stores sell them and other places of business keep bookracks that freely distribute them; where prisoners resolve to reform as they read them, where it is the norm for devotees to be approached to explain the wisdom they contain; where TV stations air avidly watched videos of Śrīla Gurudeva explaining them, with subtitles in the local languages; and where people in their cars hear audios of Śrīla Gurudeva’s books in their local languages.

Although our vision of this as a reality may be lacking, we have faith that the vision of Śrīla Gurudeva, Śrīla Prabhupāda, and all Vaiṣṇavas in our Gauḍīya line up to Śrī Caitanya Mahāprabhu Himself is not lacking at all. Śrīla Prabhupāda has written in his introduction to the *Śrīmad-Bhāgavatam*:

Many devotees of Lord Caitanya, like Śrīla Vṛndāvana dāsa Ṭhākura, Śrī Locana dāsa Ṭhākura, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, Śrī Kavi Karṇapūra, Śrī Prabhodānanda Sarasvatī, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Jīva Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, and in this later age, within two hundred years, Śrī Viśvanātha Cakravartī, Śrī

Baladeva Vidyābhūṣaṇa, Śrī Śyāmānanda Gosvāmī, Śrī Narottama dāsa Ṭhākura, Śrī Bhaktivinoda Ṭhākura, and at last Śrī Bhaktisiddhānta Sarasvatī Ṭhākura (our spiritual master) and many other great and renowned scholars and devotees of the Lord have prepared voluminous books and literatures on the life and precepts of the Lord.

Such literatures are all based on the *sāstras* like the Vedas, Purāṇas, Upaniṣads, *Rāmāyaṇa*, *Māhabhārata*, and other histories and authentic literatures approved by the recognized *ācāryas*. They are unique in composition and unrivaled in presentation, and they are full of transcendental knowledge. Unfortunately the people of the world are still ignorant of them; but when these literatures, which are mostly in Sanskrit and Bengali, come to light the world and when they are presented before thinking people, then India's glory and the message of love will over-flood this morbid world, which is vainly searching after peace and prosperity by various illusory methods not approved by the *ācāryas* in the chain of disciplic succession."

Everyone has his or her own means and genius for reaching out to the souls of this world. Some set up book tables in public or at festivals, some go door-to-door, some go to libraries, some to doctor clinics and hospitals, some to businesses, some share with their friends and colleagues at work, some with fellow students, some send to prisons, some preach and sell books through the internet, some archive Śrīla Gurudeva's books, lectures, videos, and audios on the internet for easy downloading, some offer full sets of books on flash-drives, and some are Gurudeva's instruments for the production of his books, cds, and folio. The list goes on and on, as there are innumerable ways and places to share these transcendental jewels.

The editors

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