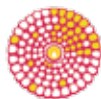


A Life of Humble Service



KARISMA-SECTION

A Life of Humble Service

A Glimpse of the Transcendental Life & Teachings of

nitya-līlā-praviṣṭa om viṣṇupāda āśtōttara śata

Śrī Śrīmad Bhaktivedānta Trivikrama Gosvāmi Mahārāja

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A Life of Humble Service

*A Glimpse of the Transcendental Life & Teachings of
nitya-līlā-praviṣṭa om viṣṇupāda āstōtara śata*

*Śrī Śrīmad
Bhaktivedānta Trivikrama Gosvāmī Mahārāja*

*by
the servants of his servants*

*Inspired by our beloved Gurudeva,
nitya-līlā-praviṣṭa om viṣṇupāda āstōtara śata*

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

*A humble offering
on the occasion of his centennial appearance anniversary
(1915–2015)
and the inauguration of his samādhī-mandira
(25th February 2015)*

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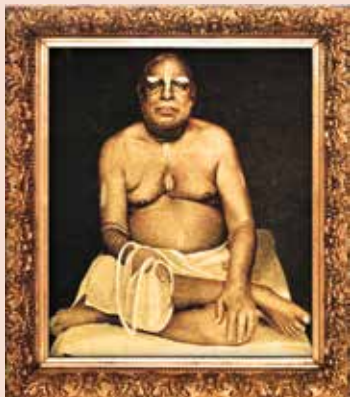
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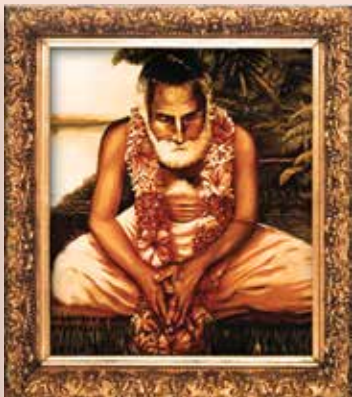
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Saccidānanda
Śrī Śrīla Bhaktivinoda Ṭhākura



Mahābhāgavata pravara
Śrīla Gaura-kīśora dāsa Bābājī



Jagad-guru
Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda



Ācārya-keśarī
Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja



om viṣṇupāda
Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja (centre)
Śrī Śrīmad Bhaktivedānta Trivikrama Gosvāmī Mahārāja (right)
Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja (left)



Śrīla Bhaktivedānta Trivikrama Gosvāmī Mahārāja's Life

Birth and childhood

Śrīla Bhaktivedānta Trivikrama Gosvāmī Mahārāja appeared in Goara, a small village situated fifteen kilometres from Kālnā, a subdivision of the Bardhamāna District of West Bengal, India, in the year 1915. He appeared on the auspicious Dwādaśī *tithī* that falls right before *maunī-amāvasya*, the dark moon in the month of Māgha.

His father's name was Śrī Āśutoṣa Kumāra and his mother's name was Śrīmatī Satiyānī-devī. They named their child Rādhānātha Kumāra. He was born in a well to do and noble *sadgopa* community, which is a subdivision of the Yādava (Vaiśya) *varnā*. He had seven brothers and four sisters.

In his childhood he was very naughty, but very intelligent. He went to Bādālā High School, which was three kilometres from his village. He showed great interest in science and mathematics, but little interest in history.

His childhood interests: chess, football and music

Rādhānātha Kumāra was very interested in playing games like chess and football. He was a fan of the legendary national level football player of that time, Umāpati Kumāra, popularly known as U. Kumāra, and used to play football with him from time to time. He also loved music and often played *sitāra*. One day, just before his final examinations, he was playing *sitāra* at his friend's house when his father happened to pass



by. Seeing his son playing *sitāra* right before his final exam, he chastised him in front of his friends, but Rādhānātha Kumāra pacified his father, convincing him that he would pass the final examinations with distinction. When the exam results came, his father saw that his son had not only passed the final exam with extraordinary results, but had gained entrance into Calcutta University, and he became very happy.

In this way Rādhānātha Kumāra was highly qualified in many areas.

Vow of non-violence and showing care and affection to all living beings

In Bengal, catching fish, eating them and cooking them, is common. One day Rādhānātha Kumāra and his friends went to a pond to catch fish. Rādhānātha Kumāra made a large, strong net. His friends used his net and caught a big fish, but it struggled hard to escape and after much effort, managed to do so. The next day, Rādhānātha Kumāra saw that very same fish floating dead in the pond. He came to know that it had died due to injuries incurred in trying to escape the net he had made. That he had caused the fish so much suffering pained his heart, and on that very day he took a vow never to cause harm to any *jīva* ever again. From that day forth, he showed care and affection to all living beings.

Even later in his life, while living in Śrī Uddhāraṇa Gauḍīya Maṭha in Chuñchurā, Śrīla Mahārāja showed so much care and affection to squirrels, sparrows, cats and other animals. In fact Śrīla Mahārāja would not take afternoon *prasādam* unless all these animals had taken *prasādam* from his own hands. Such was his compassion for the *jīvas* of this world.



Never tolerating any wrong doing

Once, an astrologer dressed as a *sannyāsī* visited his village. That astrologer highly impressed people by being able to speak about a person's past, just by glancing at him, so people assumed that his futuristic predictions would also be accurate. He was therefore able to exploit people by convincing them that the 'bad' prediction for their future would be negated if they bought from him rings studded with stones, and the innocent villagers were happy to shell out money for this end.

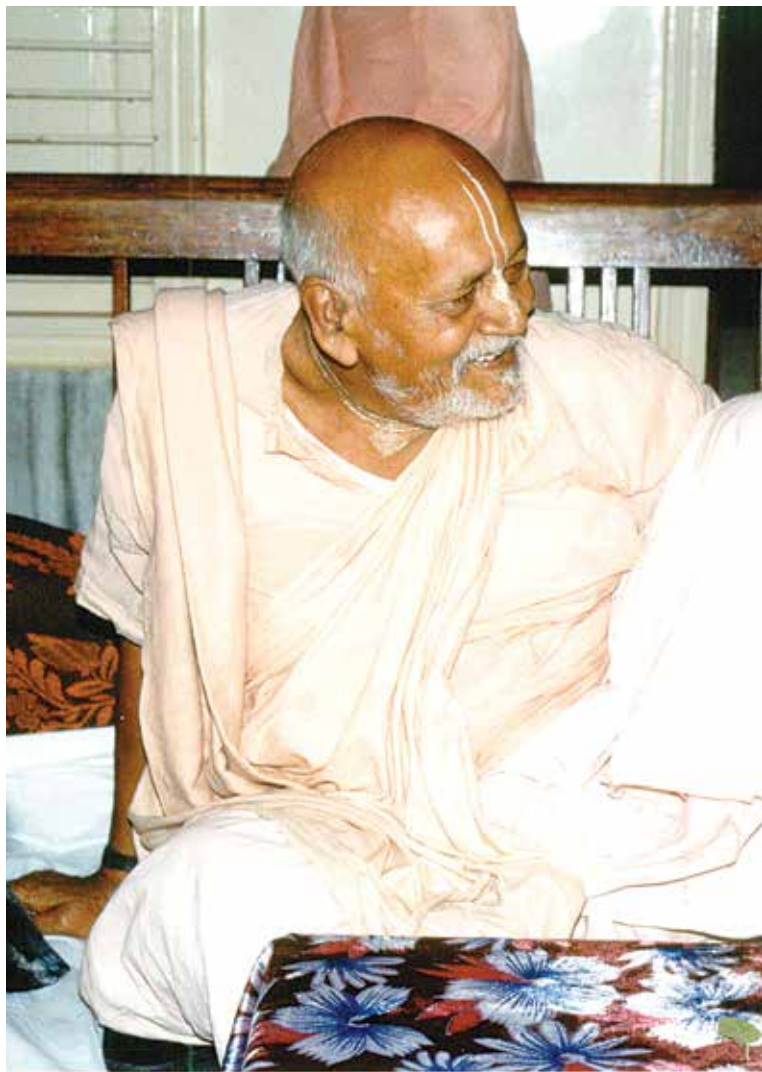
Rādhānātha Kumāra saw all this and he could not tolerate it. He thought to teach the astrologer a lesson and save the villagers from such a cheater. He went to that astrologer and politely asked him, "O astrologer, how long will you live?"

The astrologer replied, "I will live a long life."

All the villagers had gathered around to listen to the discussion. Suddenly Rādhānātha Kumāra reached over and put his hands around the neck of that astrologer, as if to strangle him. "You are about to die now! Did you not foresee this?"

The astrologer cried for his life and prayed to Rādhānātha Kumāra for forgiveness, promising that he would never perform such deceitful acts again. When the astrologer had been thus exposed as fraudulent, the people became furious and began to shout at him. Rādhānātha Kumāra drove that duplicitous astrologer and so called *sannyāsī* from the village and requested the villagers to not be so easily charmed by such persons again.

In this way he did not tolerate the wrong doing of any so called religious pretender. He would immediately expose such a person and try to reform him.



An expert homeopathic doctor

From an early age, Rādhānātha Kumāra had a keen interest in medicine, especially homeopathy, which is widely practised in West Bengal. He had studied it under his uncle, who was a homeopathic doctor, and he mastered it. Local people thus consulted him about their health problems.

After joining the *maṭha*, Śrīla Mahārāja always took care of the medical needs of the *maṭha* devotees. Even in his advanced age, during the Gauḍa-maṇḍala and Vraja-maṇḍala *parikramās*, many sick pilgrims would come to him and he would treat them all. He used to say, “In my old age, I cannot go out on *parikramā*, but I will help in every way possible those who have come from distant places to perform *parikramā*.” He was expert in administering the relevant medicine and was thus greatly appreciated by his patients. He performed this service throughout his *maṭha* life.

Business, marriage & household life

After completing matriculation, Rādhānātha Kumāra started a timber business in Kālnā, a prominent town near his village, and became a highly successful timber merchant.

Upon seeing his success in business, his parents got him married at the very young age of eighteen. This was the norm during pre-independence days of India. After marrying, he responsibly maintained his family.

An excellent and daring swimmer

While staying in Kālnā, he would take bath in the Ganges every day. He was an excellent swimmer and very courageous. There were small crocodiles in the river, but

he would swim across, from one bank to the other, without great exertion or fear.

Birth of a daughter and sadness

His wife gave birth to a beautiful daughter and Rādhānātha Kumāra showered his affection upon her. But at the age of seven years, she suddenly passed away. He felt overwhelming sadness in separation from her.

Hearing harikathā from a powerful messenger of Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

Around this time, a powerful messenger of Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja named Śrī Narottamānanda Brahmācārī came to Kālnā to speak *harikathā*. Śrī Narottamānanda Brahmācārī was an initiated disciple of *jagad-guru* Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda and also a godbrother of Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja. Before Śrīla Prabhupāda left this world, he instructed Śrī Narottamānanda Brahmācārī to take shelter of this godbrother, and he stayed with him in Śrī Ūddharaṇa Gauḍīya Maṭha, Chuñchurā. Later, Śrī Narottamānanda Brahmācārī took *sannyāsa* and became Śrīla Bhakti Kamala Madusūdana Gosvāmī Mahārāja.

While Śrī Narottamānanda Brahmācārī was in Kālnā, delivering charming *harikathā* to the large number of listeners that had gathered, Rādhānātha Kumāra happened to pass by. He heard a few words and was totally captured. He sat down and listened to the whole discourse. What deeply attracted and inspired him was this *śloka* from Śrīmad-Bhāgavatam:

*labdhvā su-durlabhaṁ idaṁ bahu-sambhavānte
mānuṣyaṁ arthadam anityaṁ apīha dhīraḥ
tūrṇam yateta na pated anu-mṛtyu yāvan
niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt*

Śrīmad-Bhāgavatam (11.9.29)

This human birth is very rare, because it is only attained after many lifetimes. Although temporary, it can give the highest benefit. After all, sense gratification is available in all species [whereas spiritual perfection is possible only for human beings]. Therefore, an intelligent person should immediately, without wasting a single moment, begin to endeavour [with one-pointed dedication] to achieve the ultimate good fortune, before death comes.

He further heard in this *kathā* that worldly pleasure is not permanent and that one day we will have to leave friends and loved ones or they will be forced to leave us, thereby causing us so much pain. He heard that we enjoy materially with the help of five senses – the eyes, ears, nose, tongue and skin – but that this enjoyment leads to many more rebirths. In this way, material enjoyment only increases our pain and distress; it never delivers eternal happiness. Only *hari-bhakti* can free us from this cycle of repeated birth and death and lead us to eternal happiness. But *bhakti* can only be realized in this human life, not in any other. Why not, therefore, engage our precious time and energy in the service of Śrī Hari? This human life gives us an opportunity to serve Bhagavān. What is the loss in doing so? Material sense enjoyment can be obtained in all other forms of life.



This *kathā* made a great impression on Rādhānātha Kumāra's heart and he experienced unlimited happiness. He talked further with Śrī Narottamānanda Brahmācārī and asked him many questions. He also inquired about the Gauḍīya Maṭha. At that time, Śrī Narottamānanda Brahmācārī invited him to Śrī Ūddhāraṇa Gauḍīya Maṭha, Chuñchurā, and informed him about a very near and dear associate of *jagad-guru* Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura Prabhpāda named Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja. In this way Śrī Narottamānanda Brahmācārī introduced Rādhānātha Kumāra to his *guru-mahārāja*, Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja.

His strong desire to renounce everything and utilize this human life exclusively in performing hari-bhakti

*sādhū-saṅga sādhu-saṅga sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya*

Śrī Caitanya-caritāmṛta (Madhya-līlā 22.54)

The verdict of all revealed scriptures is that even a moment's association with a *sādhū*, a pure devotee, can award complete spiritual perfection.

Gradually due to associating with pure devotees and hearing the strong message of *jagad-guru* Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda from his disciples, Rādhānātha Kumāra's mind completely changed. Having understood the purpose of human life, his life took on a whole new meaning, and a strong desire to renounce

everything and fully engage in the service of Śrī Caitanya Mahāprabhu arose in him.

His regret to not have had the direct darśana of Śrīla Prabhupāda

Śrīla Mahārāja would express on many occasions that after hearing the powerful *harikathā* of jagad-guru Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda from Śrīla Prabhupāda's disciples, he felt that his fortune was neither good nor blessed, because as a child he used to cycle past Bagbazaar *maṭha* to visit his uncle, during Śrīla Prabhupāda's manifest pastimes, but he never entered the *maṭha* to get direct *darśana* of him.

Life in the maṭha

In 1942, Rādhānātha Kumāra renounced everything and took shelter of his *gurudeva*, Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja. He proceeded to live in Śrī Ūddhāraṇa Gauḍīya Maṭha, Chuñchurā as a *vānaprastha* (one who has retired from household life). On *akṣaya-tṛtīyā* day in the year 1943, he was given *dikṣā* by Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, and his name became Rādhānātha dāsa Adhikārī.

His firm determination amidst strong opposition from his wife and family members

The family members of Rādhānātha dāsa Adhikārī, including his wife, became angry with his decision and wanted him to return home. They even took help of the police to bring him back. Rādhānātha dāsa Adhikārī was forcefully brought home by his family many times, but they

were not successful in preventing him from returning to the *maṭha*. When they saw his strong determination, they started to lose hope.

Rādhānātha dāsa Adhikārī's parents, wife and family members would come to *maṭha* to see him and appeal to him, but he was not sympathetic to their pleas and told them to leave immediately. He would say, "*Māyā* is coming to take me back as her slave."

One time, his godbrother asked him, "O Prabhu, why do you treat your parents like this?" To this, Rādhānātha dāsa Adhikārī replied, "If I show them sympathy and affection, then slowly their attachment to me will increase. They will be not be able to forget me and will always insist that I return home. In this way, they will become a hindrance to my *bhakti*. It is only to cut that attachment that I am acting harshly. If they start to dislike me, they will easily be able to forget me."

His wife also tried many times to bring him back, but he never budged an inch. Once she even threatened to burn herself in front of him by immolating herself in fire. Rādhānātha dāsa Adhikārī said in strong voice that he would help her to do it by pouring the kerosene and lighting the match. Seeing his strong determination to do *bhajana*, she gradually stopped pestering him to return.

Rādhānātha dāsa Adhikārī never expected *maṭha* devotees to treat his family members with any importance because of their relationship with him. Such was his disposition toward so called relatives in this material world. Unless one is as spiritually strong as Rādhānātha dāsa Adhikārī, it is impossible to cut worldly attachment at its root like he did.



Sannyāsa Initiation

Before Rādhānātha dāsa Adhikārī came to the *maṭha*, Śrī Sajjana-sevaka Brahamcārī (Śrīla Bhaktivedānta Vāmana Gosvāmī Mahārāja) had already taken shelter of *parama-gurudeva* Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja and was serving him day and night. Later, in 1946, Śrī Gaura-nārāyaṇa dāsa Adhikārī (Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja) joined the *maṭha*. Rādhānātha dāsa Adhikārī taught Śrī Gaura-nārāyaṇa dāsa Adhikārī many things, such as how to sing *bhajan*s, cook, and perform other *maṭha* services. In this way, beginning from the early years of Śrī Gauḍīya Vedānta Samitī, the three of them shared a lifelong transcendental relationship.

The three pillars of Gauḍīya Vedānta Samitī – Śrīla Bhaktivedānta Vāmana Gosvāmī Mahārāja, Śrīla Bhaktivedānta Trivikrama Gosvāmī Mahārāja, and our beloved *gurudeva*, Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja – received *sannyāsa* initiation at the same time from *parama-gurudeva* on Gaura Pūrṇimā day in the year 1952.

Service to śrī guru with complete humility and dedication

*janmaīśvarya-śruta-śrībhir
edhamāna-madaḥ pumān
naivārhaty abhidhātum
vai tvām akiñcana-gocaram*

Śrīmad-Bhāgavatam (1.8.26)

You are easily attainable for those who are exhausted with this mundane world. On the other hand, no one who has become intoxicated by the four privileges of prestigious birth, wealth and luxury, erudition and physical beauty can approach you with true sincerity.

Śrīla Mahārāja, the embodiment of humility, had given up all designations to completely serve *śrī guru* and Vaiṣṇavas. He never hesitated to do any kind of *sevā* for them. He even used to carry the pot for the toilet chamber on his head, in service to his *gurudeva* and the Vaiṣṇavas.

Śrīla Mahārāja always used to say, "I have come here to serve *śrī guru* and the Vaiṣṇavas and not take service from them." Throughout his life, he hardly accepted service from anybody and did everything himself. He led a very simple life and exemplified 'simple living, high thinking'.

He was expert in everything he did, such as electrical work, carpentry, tailoring, serving cows, working with the printing press, cooking and going on *bhikṣā*. He would perform those services with great dedication and commitment.

The *sevā* that was most dear to him was cooking and performing *kīrtana*. He used to cook delicious preparations for the Dieties. And he performed *kīrtana* with genuine

spiritual feeling. His favourite *kīrtanas* were from *Śaraṇāgati* by Śrīla Bhaktivinoda Ṭhākura, and he would often become immersed in singing *Nārada Muni Bājāya Vīṇā* and *Śrī Rādhā-Kṛṣṇa Pada-kamale Mana*.

He never used to take rest during the day but remained immersed in service. In this way Śrīla Mahārāja remained fully engaged in the service of *śrī guru* and the Vaiṣṇavas.

Refusing the position of ācārya

Śrīla Mahārāja's determination was strong and firm, so his *gurudeva* would give him responsibility for difficult tasks. His *gurudeva* trusted him fully. When his *gurudeva* was leaving this world, Śrīla Mahārāja was the first person he thought of to be the *ācārya* and to protect the mission. But Śrīla Mahārāja, being the embodiment of *tṛnad-api sunīca* – being more humble than a blade of grass – humbly bowed before him and submitted his request at his lotus feet to allow him to remain a *sevaka*, a servant, of the Śrī Gauḍīya Vedānta Samiti. He never had any interest in becoming an *ācārya*. He even took a vow to never make a disciple, and he never initiated anybody throughout his life. Nor did he have any desire to become *guru*. In this way Śrīla Mahārāja took *bhīṣma-pratijñā*, or a formidable vow, similar to the vow taken by Śrī Bhīṣma-Pitāmahā in the Mahābhārata war. Seeing him perfectly content to be nothing but a humble servant of Hari, Guru and Vaiṣṇavas, his *gurudeva* was very pleased.

Though Śrīla Mahārāja was qualified to be a *guru* and *ācārya*, by nature, he preferred to set the example of embracing service to *guru* from a humble position and thus receiving the mercy of *śrī guru* and Gaurāṅga. Although



Śrīla Mahārāja never formally initiated any disciple, the fact remains that devotees all over the world accepted him as their *śikṣā-guru*.

It is very difficult to become as humble as Śrīla Mahārāja, even in one's dreams.

His services during Navadvīpa parikramā

During Śrī Dhāma Navadvīpa *parikramā*, at the time of his *gurudeva*, Śrīla Mahārāja took great interest to arrange everything nicely. He took care of devotee accommodation by constructing the tents for their stay, and collected

groceries and food grains so all pilgrims could be offered *prasādam*. His *gurudeva* totally entrusted Śrīla Mahārāja with these *parikramā* responsibilities, and as a result, they never caused his *gurudeva* any trouble.

Once a huge flood devastated much of West Bengal. At that time, no one was allowed to export rice, even to nearby states. The devotees had collected rice for Śrī Dhāma Navadvīpa *parikramā*, but they were not allowed to bring it to Śrī Dhāma Navadvīpa. Śrīla Mahārāja went to Kolkata and personally met the respective minister. He explained everything to him and convinced him of the importance of Navadvīpa *parikramā*. He also told him how this rice will feed the poor and needy people of the state who were affected by the flood, for eight days. The minister became pleased and granted permission. By this service to *parikramā*, he greatly pleased his *gurudeva*, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja.

Śrīla Mahārāja's harikathā

Śrīla Mahārāja used to give powerful *harikathā*. He was fully conversant with all *śāstra* and expert in explaining the meaning of *śāstra* in depth. In his *harikathā*, he would generally focus on exposing *bhoga-vāda*, or the enjoying propensity of the *jīvas*, and he boldly preached in many places in Bengal and all over India.

Śrīla Mahārāja has written many wonderful articles for *Śrī Gauḍīya Patrikā*, in which he employed expert logic based on his deep scriptural understanding, to cut misconceptions about the purpose of life and the path of *bhakti*.

On occasion, during Śrī Navadvīpa and Śrī Vraja-maṇḍala *parikramās*, Śrīla Mahārāja would become



overwhelmed with emotion while glorifying his *gurudeva* and Śrīla Bhaktivinoda Ṭhākura.¹

¹ One can view these videos on the www.purebhakti.tv website.



Sweet relationship between god-brothers

Throughout their life Śrīla Bhaktivedānta Vāmana Gosvāmī Mahārāja, Śrīla Bhaktivedānta Trivikrama Gosvāmī Mahārāja and Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja shared very sweet relationship. Each respected the others, and they considered each other to be their *śikṣā-guru*. In fact, Śrīla Mahārāja used to offer *śāstāṅga-pranāmas* to his godbrothers, especially to Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja.

In particular, the affectionate moods between Śrīla Mahārāja and our *gurudeva*, Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja were extraordinary and not easily understood. Externally it seemed as though Śrīla Mahārāja disagreed with the conceptions of Śrīla Gurudeva, especially in regard to the greatness of the Vraja *gopīs*. In



truth, however, such opposition was in a mood of service, as it stimulated the deeper moods of Śrīla Gurudeva, who would then present the topmost *siddhānta*, full of sweet nectar.

Also, during the annual Navadvīpa *parikramā*, at Samudra-gaḍha, Śrīla Mahārāja and Śrīla Gurudeva delighted the devotees by debating who was a superior Vaiṣṇava: Bhīmasena or Samudra Sena. Śrīla Mahārāja, by taking the side of Bhīmasena, again exemplified a wondrous service mood, for by his doing so, he inspired Śrīla Gurudeva to express profound philosophical conclusions.

Based on their qualities, these three godbrothers were known as the three pillars of Śrī Gauḍīya Vedānta Samitī. They were also known as Brahmā, Viṣṇu and Maheśa. Śrīla



Bhaktivedānta Vāmāna Gosvāmī Mahārāja was like Brahmā (the creator), because as the illustrious *ācārya* of the *maṭha*, he created the good fortune of his many disciples by giving them initiation. Śrīla Gurudeva, Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja was like Viṣṇu (the maintainer), because through his nectarean *harikathā* and affectionate dealings, he maintained and trained the devotees' in spiritual life. And Śrīla Bhaktivedānta Trivikrama Mahārāja was like Maheśa, or Śivajī (the destroyer) because through His powerful *harikathā*, he annihilated the self-destructing misconceptions that reside insidiously in the depths of the heart of bound *jīvas*, so that spiritual life can be fully embraced.

Entering nitya-līlā and taking samādhi

Having served throughout his life the mission of his *guru-mahārāja* under the guidance of his godbrothers, Śrīla Mahārāja had set the example of an ideal *guru-sevaka*. In time, he prepared to leave this world. He used to say, “I want to leave this world unseen and unknown.”



In the year 2002, during the most auspicious month of Kārtika, on *trītiyā-tithi* after the dark moon, two days after the Annakūṭa festival, Śrīla Mahārāja entered *nitya-līlā*, thus immersing his godbrothers and near and dear ones in deep separation from him.

He was given *samādhi* on the banks of Bhagavatī Gaṅgā in Śrī Dhāma Navadvīpa, about five hundred metres from Śrī Śrī Keśavaji Gauḍīya Maṭha.

In 2002, Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja spoke the following words upon hearing of the disappearance of his beloved godbrother. They were published in *Rays of The Harmonist*, Issue 11, Kārtika 2002.

“Śrīla Trivikrama Mahārāja was a very qualified Vaiṣṇava. When our *guru-mahārāja* was in charge of publications, he put Śrīla Trivikrama Mahārāja in charge of organizing all the preaching. His services included sending other preachers to various districts of Bengal. Śrīla Trivikrama Mahārāja would personally go out collecting and preaching, especially in the district of Bardhamāna. Through him, Guru-mahārāja did a great deal of preaching in Medinīpura, Caubīsa-paraganā and other districts of West Bengal.

“From when I first joined, Śrīla Vāmana Mahārāja showed me great affection, but *parama-pūjyapāda* Śrīla Trivikrama Mahārāja showed me even more familial affection. Our *guru-mahārāja* placed me in his hands, and we became very close. It was Śrīla Trivikrama Mahārāja who taught me how to perform *kīrtana*, how to preach, and how to collect donations. Sometimes, in a very loving way,

he would also rebuke me. In all the years that I spent with Guru-mahārāja, I was never rebuked by him, but with so much love and affection Śrīla Trivikrama Mahārāja used to do so. We had such a close connection that sometimes, our discussions became very heated. I would counter his arguments and he would counter mine.”

Śrīla Trivikrama Mahārāja used to preach all over India, and when he would go with our *guru-mahārāja*, I would go with them as Guru-mahārāja’s *sevaka*. I would massage him, cook for him, wash his cloth and carry a lantern for him, because there was no electricity at that time, and also perform other services. Sometimes I made mistakes, and at those times, Śrīla Trivikrama Mahārāja would protect me.

“For some time, it was a regular procedure that in each village, Guru-mahārāja would present a slide show, along with his lecture, about Śrī Caitanya Mahāprahu and other great personalities. I once forgot to bring the slide projector, and when I realized this, I was in great anxiety that I would disappoint Guru-mahārāja. Śrīla Trivikrama Mahārāja asked me what was wrong and when I told him, he said, ‘Don’t worry. I will handle the matter. I will take care of everything for you.’

“Later on, when our *guru-mahārāja* was ready to give his lecture and slide show presentation, he asked Śrīla Trivikrama Mahārāja, ‘So, is everything ready?’

“Śrīla Trivikrama Mahārāja replied, ‘Oh, today is a very cloudy day and it may rain. If you show the slides, the program will take a long time. The rain may come and everyone will leave before you have completed the class.’

“Guru-mahārāja asked him, ‘Then what should I do?’



“Śrīla Trivikrama Mahārāja replied, ‘Why not just give the class?’ And Guru-mahārāja was satisfied to do that. Years later, Śrīla Trivikrama Mahārāja reminded me of this incident and asked me if I remembered it. I said, “Yes!” and we tightly embraced each other.

“Guru-mahārāja entered *nitya-līlā* in October 1968, but internally, he is always looking after us and encouraging us. Externally, Śrīla Trivikrama Mahārāja took the place of my *guru-mahārāja*, in the sense that he encouraged me in all my activities. When I began preaching in the West and writing and translating books, I would write to *parama-pūjyapāda* Śrīla Vāmana Mahārāja, Śrīla Trivikrama Mahārāja and others for advice, because they are very qualified preachers. Śrīla Trivikrama Mahārāja would reply to my letters without delay. He would encourage me



and inspire me to write more books and to preach all over the world.

“Sometimes we presented opposing ideas to each other and countered each other’s arguments, but he was always so polite and humble. He was a senior Vaiṣṇava in all respects and he could help the entire world, but he used to write me, “We cannot do the service you are doing for Gurudeva, so I especially favour you and praise you. May you preach for a long time. May you write and publish many books.”

“He was a great poet, scholar and astrologer. He has written an *ārati* of our *guru-mahārāja* that is sung every evening in Navadvīpa-dhāma. In this *ārati*, he expresses his extreme humility. At the end of the *ārati* he writes, “Oh, I am so unworthy. I do not serve Gurudeva like Sajjana-sevaka and Gaura-Nārāyaṇa, and therefore, I behold their

services from a distance.” He was a *niṣkiñcana* Vaiṣṇava. He did not accept any disciples.

“Now, on behalf of you all, I am offering my heartfelt *puṣpāñjali* at his lotus feet. Where is he now? He will be in Navadvīpa-dhāma or in Vraja-dhāma. He was always especially inclined toward Mahāprabhu in Navadvīpa-dhāma, and therefore, I think that he is there. I pray that he will be very merciful to all of us and that he will inspire us and give us blessings so that we can try to serve Śrī Hari, Guru and Vaiṣṇavas and do *bhajana* as he did.”

Our beloved Śrīla Gurudeva, Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, wanted to build a small, beautiful *samādhi-mandira* for his dear godbrother, but for some reason it did not materialize during Śrīla Gurudeva’s manifest pastimes. When Śrīla Gurudeva entered *nitya-līlā*, devotees faced obstacles in building Śrīla Gurudeva’s *samādhi-mandira*. An inspiration to complete Śrīla Trivikrama Mahārāja’s *samādhi-mandira* entered the heart of some of Śrīla Gurudeva’s disciples, and they thought that possibly Śrīla Gurudeva wanted Śrīla Trivikrama Mahārāja’s *samādhi-mandira* to be completed first, knowing of their deep, affectionate relationship. In fact, all obstacles began to clear as soon as the construction of Śrīla Trivikrama Mahārāja’s *samādhi-mandira* began.

Today marks the inauguration of Śrīla Trivikrama Mahārāja’s *samādhi-mandira*, which will no doubt bring Śrīla Gurudeva great joy.



Śrīla Bhaktivedānta Trivikrama Gosvāmī Mahārāja's *samādhi-mandira*
a few days before the inauguration



Śrīla Bhaktivedānta Trivikrama Gosvāmī Mahārāja's Teachings

His favourite ślokas

*labdhvā su-durlabham idaṁ bahu-sambhavānte
mānuṣyaṁ arthadam anityaṁ apīha dhīraḥ
tūrṇam yateta na pated anu-mṛtyu yāvan
niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt*

Śrīmad-Bhāgavatam (11.9.29)

This human birth is very rare, because it is only attained after many lifetimes. Although temporary, it can give the highest benefit. After all, sense gratification is available in all species [whereas spiritual perfection is possible only for human beings]. Therefore, an intelligent person should immediately, without wasting a single moment, begin to endeavour [with one-pointed dedication] to achieve the ultimate good fortune, before death comes.

*tato duḥsaṅgam utsrjya satsu sajjeta buddhimān
santa evāsya chindanti mano-vyāsaṅgam uktibhih*

Śrīmad-Bhāgavatam (11.26.26)

For all these reasons, an intelligent person rejects detrimental association and associates instead with saintly persons. This is because only saintly personalities, with their powerful and virtuous instructions, can cut his unholy material attachments from the heart.

मेदिनी विद्यालय
श्री अहमदनगर जलसिंचन
कैब मुही गंगाप्रवाह
द्वारा भेद के पत्रपत्र
विद्या - काव्यमय विद्या मय,
मुद्राकार के श्रीदेवि में
भक्ति हो रही है।

[illegible]

*aprākṛta vastu nahe prākṛta gocar
veda puranete ei kahe nirantar*

Śrī Caitanya-caritāmṛta (Madhya-līlā 9.195)

Perception of spiritual objects (*aprākṛta-vastu*) is not within the range of the material senses and contemplating them is beyond the range of the mind. The Vedas and Purāṇas proclaim this repeatedly.

His favourite topics

Śrīla Trivikrama Mahārāja's prominent subjects of discussion in his talks and lectures were as follows: *Bhoga-vāda* (cutting the enjoying propensity of *jīvas*), giving up bad association, performing pure *bhakti* devoid of any cheating propensity, *śaraṇāgati* (surrender), fully utilizing one's life to perform *bhakti*, and the preciousness of human life.

He would discuss the teachings of Prahlaḍa Mahārāja from *Śrīmad-Bhāgavatam*, along with the liberation of Ajāmila, the glories of *śrī nāma*, the Eleventh Canto, the Ninth Canto, the story of Sudāma Brāhmaṇa, the story of Nṛga Mahārāja, the lifting of Śrī Girirāja, showing mercy to the *yajñapatnīs*, the *gopīs* giving their foot dust to Nārada Rṣi and so forth.

He would instruct that these topics can be understood only by mercy of *śrī guru* and not by mental exertion or by reading a commentary.

Articles in Śrī Gauḍīya Patrikā

Śrīla Mahārāja has written wonderful articles for *Śrī Gauḍīya Patrikā* clarifying many complex *siddhāntas*. Some of them are as follows:

- (1) “Dui Bandhur Ālāpa” (a discussion between two friends)
- (2) “Bhoga-vāda” (the propensity to enjoy and not serve)
- (3) “How to Attain Vairāgya”
- (4) “Mukunda-sevana-vrata” (the vow to serve Mukunda one’s whole life by mind, body and words)
- (5) “What did you get as a Sannyāsī?”
- (6) “What is Bhajana?”
- (7) “The Sampradāya of Śrī Caitanya Mahāprabhu is Highest”
- (8) “What did Mahāprabhu give?”

Articles in Rays of The Harmonist

Many of his Bengali articles have been translated into English, and his English *harikathā* has been transcribed and published in the *Rays of The Harmonist* magazine.

- (1) “What is Our Duty?” Issue 7, 2000
- (2) “Śrī Guru-padāśraya” Issue 8, 2001
- (3) “Who is a True Indian?” Issue 9, 2001
- (4) “Self-realization and Parā-bhakti in Sādhū-saṅga”
Issue 10, 2002
- (5) “Why do we not Like to Love Kṛṣṇa?” Issue 11, 2002
- (6) “Our Aim is to Serve the Lord” Issue 12, 2003
- (7) “The Glory of Exclusive Devotion to Kṛṣṇa” Issue 13, 2003
- (8) “O Merciful Śrīla Prabhupāda” Issue 14, 2004 and
Issue 25, 2011
- (9) “Who can be a Real Guru?” Issue 15, 2005 and
Issue 23, 2011
- (10) “The Speciality of Mahāprabhu’s Dance at Rathayātrā”
Issue 16, 2006
- (11) “Śrīman Mahāprabhu’s Prema-maya Dharma”
Issue 17, 2007

- (12) “Dainya-vākya – Divine Expressions of Humility”
Issue 18, 2008
- (13) “Praise to Śrī Kṛṣṇa-saṅkīrtana” Issue 19, 2009
- (14) “Well-Wishers of the Fallen” Issue 20, 2009
- (15) “Only Divine Blessings can bring us to the Highest
Plane” Issue 21, 2010
- (16) “Kṛṣṇa is Only Hungry for Love” Issue 22, 2010





Kṛṣṇa Is Only Hungry For Love

A lecture by

Śrī Śrīmad Bhaktivedānta Trivikrama Gosvāmī Mahārāja

18 October, Kārttika 1997, Vṛndāvana

In *Bhagavad-gītā* Lord Śrī Kṛṣṇa has said:

*samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu mām bhaktyā
mayi te teṣu cāpy aham*

Śrīmad Bhagavad-gītā (9.29)

I am equally disposed to all living beings, and am neither inimical nor partial to anyone. But as those who serve Me with *bhakti* are attached to Me, so too am I bound by affection for them.

“I am impartial to all.” He has openly declared this. “I am impartial. *Samo 'haṁ sarva-bhūteṣu* – I see all equally.” But He also says, “But those who love Me with pure devotion, I also love. If you love Me sincerely, I shall love you sincerely. If someone, in the core of his heart, sincerely wants Me, then I will also bestow mercy upon him from the core of My heart.”

It depends upon us, not upon Lord Kṛṣṇa. Bhagavān is not at fault in this matter. After examining the student's test sheet, the examiner grades it. The grade he awards is in

accordance with how many questions the student answered correctly. Is this partiality? No. If you can give answers like a first class student, you will be awarded full marks. Such is the case.

Whose fault is this? “*Ye bhajanti tu mām bhaktyā mayi te teṣu cāpy aham* – I am bound by affection to he who engages in loving devotional service to Me.” But we simply engage in shouting, “Why do I not attain Bhagavān?”

Why are we not attaining Him? Is it Bhagavān’s fault?

“Oh, you Vaiṣṇavas are not giving mercy,” we claim, “and therefore we are not attaining Him.” How and to whom do the Vaiṣṇavas give their mercy? The Vaiṣṇavas are agents. How and to whom do the agents of Bhagavān distribute their mercy? They will give mercy to everyone according to what they are fit to receive. Whatever is happening to us, whatever we attain, is all due to our own inclinations and is thus exactly what we deserve.

In *sāstra*, everything has been explained: how we can attain Him and what will prevent us from attaining Him. Despite having heard these instructions, and knowing them well, we still do not become sincere in our attempts to follow them. Why are we knowingly doing wrong? Whose fault is this?

Real Kīrtana

All *ācāryas* instruct us by practising these instructions in their own lives. But we do not accept their example. If we don’t accept it, then what will happen? Whose fault is it? Is it the fault of the *ācāryas*?

Likewise, we reject everything that is auspicious for us. We do not want any part of it; instead, we want

inauspiciousness. We want to hear nice music and singing. We want to hear the nice playing of instruments. We accept this as *kīrtana*.

Have the *ācāryas* demonstrated such a teaching? Will this behaviour of ours be accepted as properly following the example of the *ācāryas*? This is disobedience. Will those who disobey attain any good? This is indeed a fault. *Kīrtana* is not the same as merely singing and playing instruments.

In merely singing and playing instruments one may be seeking one's own sense gratification. It has therefore been prohibited. But in real *kīrtana* there is no question of seeking one's own sense gratification. Through *kīrtana* we want to please the senses of Bhagavān. How will we do that? We cannot see or understand Bhagavān. What do the senses of Bhagavān need or desire? If we do not know the answer to this, then how will we ever be able to serve or please His senses? Can we gratify His senses simply with sweet melodies?

What to speak of humans, even a snake raises his hood when he hears a sweet melody. Even deer silently follow a sweet sound. Such is the attraction of beautiful melody. These melodies have a powerful effect on the mundane senses, so of course we are attracted when we hear them. But this attraction is not *bhakti*! Musical sounds attract everybody, but mere music is not *kīrtana*. According to the tenets of Śrī Caitanya Mahāprabhu, it must be rejected.

*suyantre miśāiyā gā'bo sumadhura tāna
ānande karibo duñhāra rūpa – guṇa gāna*

Hari Hari Kabe More Hoibe Sudina (Verse 2)

As the sounds of the divine instruments mix and create the sweetest melodies, I will blissfully sing songs about Their forms and qualities.

He only accepted *khol* (*mṛdaṅga*) and *karatāla* for use in *kīrtana*. This is the order of our divine master, also. During their time, they did not use other musical instruments, so why shall I?

Is God Hungry?

Whenever one seeks to gratify one's own senses, *bhakti* is hindered. Hence, nice food and nice clothing have also been prohibited: “*bhāla na khāibe āra bhāla na paribe* – do not eat delicious food and do not dress opulently” (*Śrī Caitanya-caritāmṛta, Antya-līlā* 6.236).

If we do *kīrtana* with a harmonium, *sitāra*, violin or the like, it is so pleasing to us. But who can perform *kīrtana*? Can the instruments like the harmonium or violin do it?

Mother Yaśodā used to call for Kṛṣṇa. Did she do it while playing a harmonium or violin: “*He Lālā! Come!*”? Or did Kṛṣṇa come running to her because of her melodious voice? What attracted Him? *Bhakti* (her love for Him).

*nānopacāra-kṛta-pūjanam āta-bandhoḥ
preṇṇaiva bhakta-hṛdayaṁ sukha-vidrutaṁ syāt
yāvat kṣud asti jaṭhare jaṛathā pipāsā
tāvat sukhāya bhavato nanu bhakṣya-peye
Śrī Caitanya-caritāmṛta (Madhya-līlā 8.70)*

When the devotee makes various offerings to the Supreme Lord – He who is the best friend of the distressed – if

the offerings are filled with love, then the Lord becomes overjoyed, just as food and drink become the source of immense joy for one who is extremely hungry and thirsty.

The *Śrīmad-Bhāgavatam* has given us such instructions. If we make nice sweets and nice food and give them to Kṛṣṇa, will He eat them? Is He hungry? Should we conclude that Kṛṣṇa has never seen nice food before? Should we conclude this about Kṛṣṇa, that He has never eaten nice food before? This is a misconception.

Duryodhana offered Kṛṣṇa so many opulent preparations. He had the nicest food prepared and presented to Kṛṣṇa on a golden plate. But Kṛṣṇa didn't even glance at them! On the other hand, when He visited the house of His dear devotee, Vidura, He gladly ate banana peels with utmost satisfaction. He thoroughly enjoyed the offering there.

Now, what is devotion? What did Sudāmā Vipra bring for his friend, Kṛṣṇa? He brought broken flat rice. But when he saw Kṛṣṇa's vast opulence first hand, he was too ashamed to show Kṛṣṇa his meagre offering. "How can I give this to Him?" he thought. "My friend is such a big king, and he has such opulent arrangements for nice food and enjoyment. My offering is not fit for Him."

Yet Kṛṣṇa forcefully took the broken flat rice away from him. Then He ate it and said to His friend Sudāmā, "You were going to deprive Me of such nice things?"

This must be remembered, always!

Premṇaiva bhakta-hṛdayam sukha-vidrutam syāt. The only thing Kṛṣṇa craves is the sincere love in the heart of His devotee. Are we sincere? Do we love Kṛṣṇa sincerely? Or do we love others? My babies, my husband or wife – are

they not more dear to me than Kṛṣṇa? Are they not the most dear to me? They are. Then why should Kṛṣṇa come to me?

But if someone has given up all other connections, Kṛṣṇa will surely go to him. Kṛṣṇa is not a shareholder. No partial settlement will please Him. “I shall love You, I shall love my father, I shall love my mother and my daughter, and I shall love my husband. I shall love everyone. I am equal to all of you.” This will not do. This is not pure devotion; it is not *bhakti*. This is a lower grade of devotion like *karma-miśra bhakti*, *jñāna-miśra bhakti*, or *yoga-miśra bhakti*. It is to be rejected.

*anyābhilāṣitā-śūnyam jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-śīlanam bhaktir uttamā*

Śrī Bhakti-rasāmṛta-sindhu (1.1.11)

Perpetual, ardent endeavour meant exclusively for Śrī Kṛṣṇa and performed out of genuine sympathy for Him, when neither prone to any selfish, ulterior desires nor eclipsed by impersonal knowledge, fruitive work, or any other occupation, is known as *uttamā-bhakti*.

Adulterated devotion to Bhagavān will never suffice in place of *uttamā-bhakti*. Everything must be given up for Bhagavān’s sake. Have you left everything? Who have you left? Have you left your wife? You consider yourselves to be very elevated devotees, but have you actually left anything? We want to go along, taking everything with us. That is a lower form of devotion.

Some people pray, “*Dhanam dehi yaśo dehi manorma bharya dehi sarvaṁ kāmamś ca dehi* – O Lord! Give me

wealth, give me fame, and give me a beautiful wife. Fulfil all my desires.”

This kind of mentality is sheer foolishness. Only he who has lost all knowledge of his real self will crave mundane things. “Give me money, give me a house, give me children, give me a wife, give me honour, give me a husband, give me everything.” What will Kṛṣṇa tell such people? He will say, “*āmā bhaje, māge viṣaya-sukha amṛta chāḍi’ viṣa māge, ei baḍa mūrkhā* – he who performs *bhajana* of Me but asks for the pleasure of sense objects verily begs for poison while forsaking nectar (Śrī Caitanya-caritāmṛta, Madhya-līlā 22.38–39).”

“He is a great fool!” He will say. “He is the most foolish of men.” Why? “Such people do not know what My glories are, or what can be achieved by attaining Me. They do not know and so they do not love Me. They do not understand what a valuable thing I am, because their intelligence is completely lost.” Not everyone knows what Kṛṣṇa is. They do not realize that He is the highest and most precious thing. A customer searching for something precious should have the proper intelligence, enthusiasm and inclination to acquire it.

What Would We Do With Bhagavān?

There is nothing inferior about Kṛṣṇa. He has therefore said,

*avajānanti mām mūḍhā
mānuṣīm tanum āśritam
param bhāvam ajānanto
mama bhūta-maheśvaram*

Śrīmad Bhagavad-gītā (9.11)

When I appear in My human-like form, foolish people with mundane intelligence disrespect Me, because they cannot comprehend My nature as the Supreme Lord of all beings.

Through this verse, Kṛṣṇa warns us, “Those who are bound by *māyā* and who have regard for the objects of *māyā* do not know Me. They cannot understand what I am, and therefore they disregard Me. They disobey and underestimate Me.”

If Bhagavān were to come in front of us now, what would we say? What would we do with Him? A person will follow whatever tendencies he has and beg for something accordingly. Will they love Kṛṣṇa as Mother Yaśodā loves Him? Will they give up loving those whom they love now? We are staying in Vraja for one month for Kārttika, but how often do we daydream about returning to our homes? We think, “Many days have gone by. Soon I’ll go home and see how the children are and how my father is doing.” Where is our consciousness? Is it directed towards Bhagavān?

I cannot adulterate the truth, for I am my *gurudeva*’s disciple. The truth must be told.

Even if we only speak a little bit, it should be pure. *Śuddha-bhakti* is what we must achieve. How can we achieve *śuddha-bhakti*? How can we attain pure devotion? Impure devotion is not the best thing, for it cannot help us attain Lord Kṛṣṇa. We must be purely devoted and our devotion must be of the highest rank, like the Vrajavāsīs, like the *gopīs* and others.

What to speak of the *gopīs* there are many devotees in Vṛndāvana whom we must aspire to be like. But we are not following any of them. Instead we are busy trying to enjoy our senses. We should give up that sort of enjoyment.

Melodious sound is not *kīrtana*. In fact, it is actually prohibited in *śāstra*. Even when it is the name or pastimes of Kṛṣṇa that are being chanted or explained, if the speaker is not a pure devotee, we should not hear from him. This is the order given in *śāstra*.

*avaiṣṇava-mukhodbhāṣitaṁ pūtaṁ hari-kathāmr̥tam
śravaṇaṁ naiva kartavyaṁ sarpocchiṣṭaṁ yathā payaḥ*

Padma Purāṇa

One should not hear anything about Kṛṣṇa from a non-Vaiṣṇava. Milk touched by the lips of a serpent is poisonous; similarly, talks about Kṛṣṇa given by a non-Vaiṣṇava are also poisonous.

Why is this warning and order found in *śāstra*? We give so much praise, “O, this *kīrtana* is so great! Everyone was completely enchanted.” But was it *kīrtana*? In the name of *kīrtana* there was sense enjoyment. Even if we don’t like it, we should hear it. If someone praises us or says to us, “Bravo!” or, “That was so beautiful!” then we consider, “yes, he is a very good man.” But their words are not good for us. One should not hear one’s own praise. He who reprimands us is actually our friend. He is the cause of auspiciousness for us.

Leave Everything for Kṛṣṇa

What is told in *śāstra*?

*tāvat karmāṇi kurvīta na nirvidyeta yāvata
mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate*

Śrīmad-Bhāgavatam (11.20.9)

One should continue to engage in his prescribed duties (*karma*) as long as one has neither developed renunciation nor faith in hearing and reciting topics about Me.

Karma means endeavouring for one's own sense gratification. If we want sense gratification, and therefore get married, what will we attain? Will we attain Bhagavān? Splendid! What a nice arrangement. But if that is the case, why does *śāstra* instruct us to leave everything for Bhagavān?

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

Śrīmad Bhagavad-gītā (18.66)

Completely abandoning all bodily and mental *dharma*, such as duties prescribed according to *varṇa* and *āśrama*, fully surrender to Me alone. I shall liberate you from all reactions to your sins. Do not grieve.

Why has this been told? Kṛṣṇa tells us, “Leave everything! Wife, husband, father, mother – give up your service to all of them and serve Me. Everything must be left for Me. If one tries to serve Me and continues to serve everyone else, it will not work.” Yet we want to see all as equal. “Splendid,” He will say. “Such devotion! You see Me as equal to other men; equal with *jīvas* who are imprisoned in *māyā*; equal to birds and dogs? Splendid! You are such faithful followers of *dharma*!”

We insist, “No! I see everyone equally. All is one. One should view everyone equally. The idea that someone is inferior and someone is superior is not proper.” This conception is prominent nowadays. All exists in equality? Where is everything equal? Any two things are not equal, what to speak of everything. All things are separate, with differences between each of them.

An intelligent man sees someone for what he really is. We should understand *māyā* to be *māyā*; we should not think that by serving *māyā* we are somehow serving Bhagavān. Through bondage to *māyā*, one is barred from serving Bhagavān.

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