

When Kindness & Compassion Take a Form

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

Śrī Śrīmad

Bhaktivedānta Vāmana Gosvāmī Mahārāja



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Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja

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Inspired by our beloved Gurudeva,
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Śrī Śrīmad

Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

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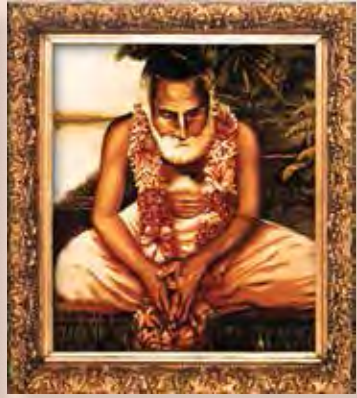
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Jagad-guru
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Ācārya-keśarī

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)



om̐ viṣṇupāda

Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja

PART ONE

Remembering the Transcendental Nature of

PRAPŪJYA-CARAṆA AṢṬOTTARA-ŚATA

Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja

by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

His Birth and His Early Life in the Maṭha

I heard from the mouth of Śrīla Vāmana Mahārāja's virtuous and learned mother, Śrīmatī Bhagavatī-devī, that *pūjyapāda* Vāmana Mahārāja was born on the Kṛṣṇa-pakṣa-navamī in the month of Pauṣa (23 December) 1921, in the village of Pilajāṅga in the Khulnā district of East Bengal (Bangladesh). His childhood name was Santoṣa. His father, Śrī Satiśacandra, took *dīkṣā* from my most worshipful master, *om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja*. After *dīkṣā* his name became Śrī Sarveśvara dāsa Ādhikārī. His mother was the disciple of the world famous *jagad-guru, nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda*, and his paternal uncle was one of Śrīla Prabhupāda's first disciples, *pūjyapāda Nārasimha Mahārāja*.

In 1930, during Śrīla Prabhupāda's manifest pastime, Santoṣa, who was about nine years old, accompanied his mother to Māyāpura to attend the Śrī Gaura-pūrṇimā festival at Śrī Caitanya Maṭha. On that occasion, his mother offered him to the lotus feet of Śrīla Prabhupāda, who entrusted him to the care of my *gurupāda-padma, nitya-līlā-praviṣṭa om viṣṇupāda Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī*, his dear-most associate. My *gurupāda-padma's* name then was



Santoṣa with his father, Śrī Satiścandra and mother, Śrīmatī Bhagavatī-devī

Śrī Vinoda-bihārī Brahmācārī Kṛtiratna. He enrolled Santoṣa in the Śrī Bhaktivinoda Institute in Māyāpura. Śrī Sarasvatī Thākura Prabhupāda gave him *harināma* initiation and later our *gurudeva* named him Śrī Sajjana Sevaka Brahmācārī.

His Sharp Intelligence from Boyhood and His Inclination to Serve Vaiṣṇavas

Śrī Sajjana Sevaka Brahmācārī's intelligence was extremely sharp, his speech was soft and sweet, and his memory was perfect. He could commit to memory and permanently retain whatever he read or heard, be it a *śloka* or a lecture. Śrīla Gurudeva instructed him to learn *ślokas* and told him that for every *śloka* he memorized, he would give him a candy. In this way Sajjana Sevaka Brahmācārī would learn ten to twenty *ślokas* daily.

Although he was top of his class, he never neglected his services in the *maṭha*. He would collect banana leaves to be used as plates, wash them and lay them out for the Vaiṣṇavas' *prasāda*. During *prasāda*, he distributed lemons, water, salt and cups for water. When the Vaiṣṇavas had finished, he would throw away their leaf-plates and clean their eating places.

He strictly adhered to his vow of completing his chanting of *harināma* daily but always completed his studies. He was like the shadow of my *śrī gurupāda-padma, nitya-līla-praviṣṭa om viṣṇupāda Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī*, serving him in every possible way.

Accepting Dikṣā

After Prabhupāda entered his unmanifest pastimes, conflicts took place among the devotees in the Gauḍīya Maṭha. Without sound reason, the opposing party jailed our most worshipful Śrīla Gurudeva and forty of Śrīla



Śrī Sajjana Sevaka Brahmācārī

Prabhupāda's senior, respectable disciples. Among them were Śrīla Narahari Sevā-vīgraha Prabhu, Śrī Kṛṣṇadāsa Bābājī Mahārāja, *pūjyapāda* Bhakti Kuśala Nārasimha Mahārāja, *pūjyapāda* Paramahaṁsa Mahārāja and *pūjyapāda* Hṣikeśa Mahārāja. It was Śrī Sajjana Sevaka alone who would bring the files regarding the case to the lawyer and go to court, as well as cook *prasāda* and bring it to the jail for all forty devotees.

At that time Śrīla Gurudeva gave him the *dīkṣā-mantras*, but could not perform his *upanāyana-saṁskāra*, or sacred thread ceremony. Some people say that Śrī Sajjana Sevaka Brahmācārī (Śrīpāda Vāmana Mahārāja) accepted *harināma* and *dīkṣa* from *pūjyapāda* Bhakti Vicāra Yāyāvara Mahārāja. But the truth is that he received *harināma* from *jagad-guru nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata* Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī, and *dīkṣā* from my *gurupāda-padma*, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja.

At that time Śrīla Gurudeva had not yet received *sannyāsa*, nor was he accepting disciples: therefore *pūjyapāda* Yāyāvara Mahārāja performed Śrī Sajjana Sevaka Brahmācārī's *upanāyana-saṁskāra*, but factually, Sajjana Sevaka was the *dīkṣā* disciple of our *gurudeva*.

Establishing Śrī Gauḍīya Vedānta Samiti and Preaching with Śrī Gurupāda-padma

In 1942, after the disappearance of Śrīla Prabhupāda, my *gurupāda-padma* established Śrī Gauḍīya Vedānta Samiti in Bosapāḍā Lane, Kolkata. Śrī Sajjana Sevaka Brahmācārī was there at that time, as was Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja. And in 1943, when Śrīla Gurudeva established Śrī Devānanda Gauḍīya Maṭha in Śrī Navadvīpa-dhāma, Śrī Sajjana Sevaka Brahmācārī was with him there also.



He performed all types of service for Śrīla Gurudeva, including cooking for him. And when Śrīla Gurudeva would leave to preach in the cities and towns on either side of the Gaṅgā, Śrī Sajjana Sevaka Brahmācārī would accompany him as his prominent assistant and servant.

Exemplary Vaiṣṇava-sevā

Once, a large number of devotees attended some special occasion at Śrī Gauḍīya Vedānta Samitī's centre at Bosapāḍā Lane, but somehow no one was available to cook for them. Śrī Sajjana Sevaka Brahmācārī was ill with a 103 degree fever at that time. Still, Śrīla Guru Mahārāja came to him and instructed him to rise from bed and cook. He immediately did so and afterwards served the visiting Vaiṣṇavas *prasāda*. By this he demonstrated that in the service of his *gurudeva*, he did not even care for his life. Shortly after this incident, his good health returned.

His Affection for Me

In about 1945, under the guidance of Śrīla Guru Mahārāja, a disciple of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda went to preach in Sahabaganja in the state of Bihar. That devotee, Śrīla Narottamānanda Brahmācārī (later *pūjyapāda* Bhakti Kamala Madhusūdana Mahārāja) was renown for his wonderful explanations of *Śrīmad-Bhāgavatam*. He was traveling with Śrī Bhakti Kuśala Nārasimha Mahārāja, *pūjyapāda* Rādhānātha Brahmācārī (later *pūjyapāda* Trivikrama Mahārāja), Prema-prayojana Brahmācārī and Govardhana Brahmācārī. It was then that I met the devotees and gradually began to perform *bhajana* according to the conception of Śrī Caitanya Mahāprabhu.

From that time on I would write letters to Śrīla Gurudeva, and Śrī Sajjana Sevaka Brahmācārī sent me replies on Gurudeva's behalf. In those letters he addressed me as

“Tivāriji”, as I hailed from a Tivāriji family. Then, in 1946, I left my family responsibilities, wife, job and all else and journeyed to Śrī Dhāma Navadvīpa without notifying anyone about my coming. I arrived in the middle of the night so the train station was in darkness. Then, on the platform, I noticed someone with a lantern calling out, “Tivāriji, Tivāriji!” It was Śrī Sajjana Sevaka Brahmācārī looking for me! When I heard my name being called I immediately knew it was him.

I went with him to the *maṭha*, and on the way I asked him how he knew of my arrival on that particular train. He said, “Śrīla Guru Mahārāja told me, Śrīman Nārāyaṇa Tivārī is arriving on this train tonight, so you should go there to greet him and bring him to the *maṭha*.” From that time on, Śrī Sajjana Sevaka Brahmācārī cared for me in every respect, supplying me with cloth and whatever else I needed. He always showed me much affection and I came to regard him as my *śikṣā-guru*.

Śrī Bṛhad-mṛdaṅga Sevā

Śrīla Guru Mahārāja established a printing press in the Chuñchurā Maṭha near Kolkata to publish Śrī Gauḍīya Patrikā and other Gauḍīya scriptures. At that time Śrī Sajjana Sevaka Brahmācārī was the commander of that *maṭha*. He took full charge of the *Patrikā*, selecting all its contents, proofreading and bringing it to press.

Once, while working with the printing press, his finger was seriously cut and blood gushed forth. He simply wrapped a cloth around it and continued with his service. At that time Śrīla Guru Mahārāja was staying there. As soon as he heard what had happened, he ran there, weeping. Immediately Śrīla Gurudeva brought Śrī Sajjana Sevaka Brahmācārī by car to the medical college in Kolkata where his finger was treated. This incident illustrates his dedication to serving Śrīla Gurudeva and Śrīla Gurudeva’s parental affection for him.

His Transcriptions Were Faultless

Śrī Sajjana Sevaka Brahmācārī would always be on hand to take dictation for Śrīla Gurudeva's editorial, even when thousands of people who had come for *parikramā* would come to meet with Gurudeva. Even at such a busy time, Śrīla Gurudeva would dictate the editorial for the *Patrikā*, and Śrī Sajjana Sevaka Brahmācārī would write it down. Without any proofreading, his work, always faultless, was sent directly to press. Śrīla Guru Mahārāja perfectly expressed his thoughts in words, and Śrī Sajjana Sevaka Brahmācārī perfectly transcribed them, just like Gaṇeśa, whose transcription contained no error.

Referencing Ślokas in Service to the Sampradāya

Śrī Sajjana Sevaka Brahmācārī lived for some time in Śrī Śyāmānanda Gauḍīya Maṭha, Medinīpura. Śrī Anantarāma Brahmācārī [later *pūjyapāda* Śrīla Bhakti Jīvana Janārdana Mahārāja] was also there at that time.

In order to compose an important essay, the references for two *ślokas* were needed. The *ślokas* were:

*sampradāya-vihīnā ye mantrās te niṣphalā matāḥ
ataḥ kalau bhaviṣyanti catvāraḥ sampradāyinaḥ*

Prameya-ratnāvalī (1.5)
(quoted from *Padma Purāṇa*)

Unless one has been initiated into the *sampradāyas* by a bona fide spiritual master, the *mantra* received will be without effect. In the age of Kali there will only be four bona fide *sampradāyas*.

*janmanā jāyate śūdraḥ saṁskārād dhi bhaved dvijaḥ
veda-pāṭhād bhaved vipraḥ brahma-jānātīti brāhmaṇaḥ*

Smṛti-vākya

By birth, everyone is a *sūdra*. One becomes *dvija* (twice born) upon receiving spiritual purification (*saṁskāra*) from a spiritual master. By studying the Vedas one becomes a *vipra*. The real *brāhmaṇa*, however, is one who knows *brahma*.

In Vṛndāvana, some *govāmīs* and *bābājīs* had been saying that these two *ślokas* are not found anywhere in the *sāstras*. They were also saying that there were more than four *sampradāyas* and that Śrī Caitanya Mahāprabhu is not in the line of Madhvācārya. They said that He established the Gauḍīya *sampradāya* Himself, and that this *sampradāya* is not within the Śrī Madhva *sampradāya*.

The two *brahmacāris* went to the king's impressive library in Mahiśādala near the town of Medinīpura. They stayed there for several days, combing through many books until they found the required references. While there, they took the opportunity to read most of the Gauḍīya Vaiṣṇava scriptures, as well as the Upaniṣads and Purāṇas that were available in that library.



The three pillars of Gauḍīya Vedānta Samiti (from left to right): Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja, and Śrī Śrīmad Bhaktivedānta Trivikrama Gosvāmī Mahārāja.

Accepting Sannyāsa

For the first time in our society Śrīla Gurudeva awarded *sannyāsa* to three people, during the 1952 Śrī Navadvīpa-dhāma *parikramā*. They were Śrī Sajjana Sevaka Brahmācārī, Śrī Rādhānātha dāsa Adhikārī (Vrajavāsī) and me (Śrī Gaura-nārāyaṇa dāsa Adhikārī). Our respective *sannyāsa* names were Śrīmad Bhaktivedānta Vāmana Mahārāja, Śrīmad Bhaktivedānta Trivikrama Mahārāja and Śrīmad Bhaktivedānta Nārāyaṇa.

The relationship we shared was intimate, as if we were one soul in three bodies. Since I was last to join the *maṭha* among the three of us, both *pūjyapāda* Vāmana Mahārāja and *pūjyapāda* Trivikrama Mahārāja showered me with much affection. All three of us shared the responsibility of determining what services needed to be done, but *pūjyapāda* Trivikrama Mahārāja and I respected *pūjyapāda* Vāmana Mahārāja as our *śikṣā-guru*.

A Living Gauḍīya Dictionary

Śrīla Guru Mahārāja once took five *sannyāsīs* and ten to twelve *brahmācārīs* preaching in Assam. We came to the village of Bārīpaḍā, which was largely populated by the disciples of Haṅkaradeva, who had written the so-called ‘Thirteenth Canto’ of *Śrīmad-Bhāgavatam*. His followers worshipped Bhagavān Śrī Kṛṣṇa, but also ate meat, fish and other abominable foodstuffs. In a large gathering, Śrīla Guru Mahārāja declared that the mouths of those who perform *śrī kṛṣṇa-bhajana* while eating meat and fish and drinking alcohol are like sewers full of stool and urine.

Upon hearing this, Haṅkaradeva’s numerous disciples began to attack the devotees on stage with sticks and stones. Tumult erupted and people scattered. Nonetheless, Śrīla Guru Mahārāja remained still and calm. “If you want to fight, we can also take up sticks and stones. You should calm down

and listen. Those with questions or doubts are welcome to present them.”

The followers of Haṅkaradeva declared Śrī Caitanya Mahāprabhu to be an ordinary person, not an incarnation of God, and requested evidence of His supreme position. Śrīla Guru Mahārāja motioned to *pūjyapāda* Vāmana Mahārāja, indicating he should speak. *Pūjyapāda* Vāmana Mahārāja stood up and quoted thirty-five or so *ślokas*, starting with *kṛṣṇa varṇam tviṣākṛṣṇam* and *channa avatāra*, to prove that Śrī Caitanya Mahāprabhu is indeed God. The audience was astonished and silenced. In this way the preaching program concluded without further impediment.

Preaching in the Villages of Bengal

Upon the completion of Śrī Devānanda Gauḍīya Maṭha's *śrī mandira* and temple hall in Śrī Dhāma Navadvīpa, Śrīla Gurudeva sent *pūjyapāda* Vāmana Mahārāja out to preach with some *brahmacārīs*. They went to towns and villages in Twenty-four Paraganās, in the south of West Bengal. *Pūjyapāda* Vāmana Mahārāja endured many hardships in reaching out to the people and distributing the message of Mahāprabhu in remote areas, particularly in Kakadvīpa and the Sundarbans. When he preached, he demonstrated an extraordinary capacity to tolerate severe difficulties. He would always offer respect to others in full humility. And he could expertly refute any misconceptions about the Absolute Truth.

His Expertise in the Art of Speaking Sweetly while Refuting Bogus Philosophies

Pūjyapāda Vāmana Mahārāja could speak *harikathā* for three or four hours. When it was necessary for him to refute the misconceptions of the *sahajiyās*, the impersonalists or

those who conceive that every philosophy is valid (*yata mata tata patha*) he would speak so sweetly that no one, not even the members of that sect, would become hurt or offended. Furthermore, they were able to appreciate the depth of the philosophy he was presenting.

His Compilation of the Transcendental Life of Śrīla Gurudeva

On the order of Śrīla Gurudeva, Śrīla Vāmana Mahārāja printed many books, such as *Jaiva-dharma*, *Navadvīpa-bhāva-taraṅga*, *Gauḍīya Gīti-guccha*, *Navadvīpa-śatakam*, *Navadvīpa-dhāma Parikramā* and *Śrī Caitanya-caritāmṛta*. He also wrote wonderful articles for the *Gauḍīya Patrikā*.

He refuted others' misconceptions, but he would do it in such a way that their feelings were not hurt, as if carefully performing a surgical operation. After the disappearance of Śrīla Guru Mahārāja, Śrīla Vāmana Mahārāja compiled his transcendental life history. He had regularly noted down his activities and pastimes and used this information in this book that comprised Śrīla Gurudeva's entire life, from his appearance to his disappearance.

It included accounts of his accepting the shelter of Śrīla Prabhupāda, serving the Gauḍīya Maṭha, his *niṣṭhā* in Prabhupāda, his developing Māyāpura, his establishing Śrī Gauḍīya Vedānta Samiti after the disappearance of Śrīla Prabhupāda and then preaching all over India, his *parikramās* of various *dhāmas* and *tīrthas*, and his giving *sannyāsa*. In particular, it presented Śrīla Gurudeva's line of thought in a marvellous way.

This book also described the pilgrimages we went on with Śrīla Gurudeva to such places as Śrī Jagannātha Purī [including *parikramā* of the entire Kṣetra-maṇḍala], Kāśī-dhāma, Ayodhyā-dhāma, Vāsukinātha, Naimiṣāraṇya,

Vaidyanātha-dhāma, Bhadracalam, Prayāga, Mathurā-
maṇḍala, 84 kośa Vraja-maṇḍala *parikramā*, Dvārakā,
Rana-chodajī, Kūrmācala, Panna Narasiṁha, Jeo-Narasiṁha,
Pakṣi-tīrtha, Trivandrum, Uḍupī, Venkateśvaram, Śrī Raṅgam,
Kedāra, Bādri, Mumbādevī Kāmākhyā-devī, Mahābalipuram,
Padmanābha Tīrtha, Viṣṇu-kāñcī, Śiva-kañcī, Daṇḍakāraṅya
and Citrakūṭa.

A Strong Decision

Once, one of Śrīla Vāmana Gosvāmī Mahārāja's disciples, who was somewhat uncontrolled, started to regularly quarrel with the people living near the *maṭha*, and also with the *maṭha* devotees. He did not even offer respect to the *sannyāsīs*. His behaviour became a topic for the annual meeting. Śrīla Vāmana Mahārāja said that unless chastised, people like this never change and they ruin the atmosphere in the *maṭha*. He said that if necessary this person should be expelled from the *maṭha*. Finally, those in the meeting agreed. Therefore at times, he would demonstrate impartiality even to his own disciples.

An Ācārya in the Anugatya of His Godbrothers

Although *pūjyapāda* Vāmana Mahārāja was the *ācārya*, he was completely devoid of the pride of being an *ācārya*, and it was observed in his life that he would always willingly remain under the guidance of his Godbrothers. During Navadvīpa *parikramā*, before he would give initiations, he would come to Śrīla Trivikrama Mahārāja and to me and say, "O Mahārāja, please order me to give initiations."

Once, while in Nīlācala Gauḍīya Maṭha in Purī-dhāma, *pūjyapāda* Vāmana Mahārāja became ill. He tried homeopathic and Ayurvedic medicine, but his condition remained the same. People begged him to go to a doctor in Kolkata, but he would not heed their requests because he did not want to independently take *maṭha* funds for his own health.

When news of his condition reached me, I immediately went to Purī along with Navīna-kṛṣṇa Brahmācārī [now Śrīpāda Bhaktivedānta Mādhava Mahārāja] and told him that he could not stay there, we would not allow it. I requested him to kindly come with us to Kolkata where we would arrange for his medical care. He immediately began to make plans to leave and told his servants, “Nārāyaṇa Mahārāja has come, so I must go to Kolkata.”

On another occasion when he became ill, he went to our *maṭha* in Sidhabarī, near Asansol in Bengal. The atmosphere there is pleasant and healthy, and the drinking water is good. A famous homeopathic doctor from that place treated him, but instead of Śrīla Vāmana Mahārāja recovering his health, he became more ill.

I went there with Navīna-kṛṣṇa Brahmācārī and when he saw me he said, “Now Nārāyaṇa Mahārāja won’t let me stay here. Navīna, come and pack my bags. I am about to be given a military order to leave.” That evening we left for Kolkata and after a few days of treatment he recovered his health.

Faith in his Godbrother

I once sent *pūjyapāda* Vāmana Mahārāja a letter requesting him to come to Mathurā because many people there wanted to take *harināma* and *dīkṣā* initiation. Furthermore, if he came, the people of Mathurā could take his *darśana*.

He wrote back, “I told you long ago, and I am telling you again, that you yourself should, without hesitation, give *harināma* and *dīkṣā* initiation. My health is not good. If you do this it will save me from having to travel and the preaching there will not be hindered.”

How rare it is to find a Vaiṣṇava *ācārya* like him who, with trust and magnanimity, instructs his Godbrother to give *harināma* and *dīkṣā*. These days, differences and quarrels take place in *maṭhas* about this subject matter alone.

Advocating Bhajana in the Mood of Rādhā-dāsyam

Sometimes, especially during Navadvīpa *parikramā*, *pūjyapāda* Trivikrama Mahārāja and I would have loving quarrel (*prema-kalaha*). They would even take place on the stage, in public. He would cut my arguments and I would cut his. Once, in the course of one such quarrel, I presented *mādhurya-rasa* according to the conception of Śrīla Rūpa Gosvāmī. My point was that on the strength of their service to Śrī Rādhā, Her maidservants (*dāsīs*) do not even care to serve Śrī Kṛṣṇa. I quoted the *śloka*, *na pāraye 'haṁ niravadya-saṁyujām* (Śrīmad-Bhāgavatam 10.32.22). Śrī Kṛṣṇa is saying “O *gopīs*, even if I lived as long as Lord Brahmā or any other demigod, I would not be able to repay My debt to you.”

In *Gīta-govinda* (3.7.9) we see that when Śrīmatī Rādhikā is in *māna*, Kṛṣṇa says “O dearest Rādhikā, I will never offend You like that again. Please forgive Me.” And also in *Gīta-govinda* (10.19.8): “*smara-garala khaṇḍanam mama śirasī maṇḍanam dehi pada pallavam udāram* – My beloved! Offer the fresh buds of Your enchanting feet as an ornament upon My head.”

Therefore, in the eyes of *tattva*, Śrī Kṛṣṇa is Svayam Bhagavān, but due to the excellence, or superiority of *āśraya-jātīya-prema* (the *prema* experienced by devotees) He becomes indebted to Śrīmatī Rādhikā and begs from Her alms of forgiveness.

Pūjyapāda Trivikrama Mahārāja refuted my statements and established the *bhagavattā*, or Godliness, and importance of Śrī Kṛṣṇa. In this way there ensued sweet debates between us. *Pūjyapāda* Vāmana Mahārāja, the chairperson of the assembly, witnessed our loving quarrels and spoke his conclusion. “*Rādhā-pakṣa chāḍi ye jana se jana, ye bhāve se bhāve thāke āmī to rādhikā pakṣa pātī sadā* – I am exclusively in the group of Śrī Rādhājī. I become happy when



She is happy, and when She is sad, I become sad.' This is the *vicāra*, or conception, of the *rūpānugas* (followers of Śrī Rūpa Gosvāmī).

“Performing *bhajana* with the inclination to serve Śrīmatī Rādhikā is the best type of *bhajana*. It cannot be said that no one is qualified to perform this kind of *bhajana*. In this world there is always a *rūpānuga* Vaiṣṇava who is capable of doing such *bhajana*. Past, present and future –there will always be someone with this qualification. To say otherwise is incorrect because the world would face destruction if it lacked the presence of such a qualified person.”

His philosophical perspective made a substantial impression on the audience.

Absorption in Vipralambha-bhajana

From the beginning of his devotional life, *pūjyapāda* Vāmana Mahārāja was absorbed in *vipralambha-bhajana*. When a disciple came to him to discuss any issue, especially in relation to management, he would say, “Go to Śrīpāda Nārāyaṇa Mahārāja and he will address your problem.”

For two or three years before his disappearance he completely withdrew from the external world, absorbing himself internally in *nāma-bhajana*. Sometimes, he was overwhelmed with ecstasy, and day or night he would call out, “O Ṭhākuraṇī, *dayā karo!* (Give me Your mercy), Ṭhākuraṇī! *Dayā karo! Kṛpā karo!*” He would even cry this out as he slept.

His Disappearance and Samādhi

In 2004, some days before his disappearance from this world, Śrīla Vāmana Mahārāja was staying on the bank of the river Gaṅgā at a place called Vaidyavātī, a short distance from Kolkata. Even though his health was poor he journeyed to Śrī Devānanda Gauḍīya Maṭha in Śrī Navadvīpa-dhāma to observe Kārtika-vrata. And in that month of Kārtika, on the day of Gaura-tṛtīyā, he entered into Śrī Rādhā-Kṛṣṇa’s *nitya-līlā*.

On this day I was at Śrī Govardhana performing our annual Śrī Vraja-maṇḍala *parikramā* with approximately 1000 participants. Śrīpāda Bhaktivedānta Ācārya Mahārāja and others from Śrī Dhāma Navadvīpa informed me that Śrīla Vāmana Mahārāja’s *samādhi* ceremony would not be performed until I arrived. I had already sent Śrī Bhaktivedānta Tīrtha Mahārāja and Śrī Bhaktivedānta Vana Mahārāja to Navadvīpa from Govardhana, but upon hearing the words of Śrīpāda Bhaktivedānta Ācārya Mahārāja, I immediately left my responsibilities and went to Śrī Navadvīpa-dhāma with Bhaktivedānta Mādhava Mahārāja.

Upon my arrival in Kolkata, however, I learned that Śrīpāda Bhaktivedānta Ācārya Mahārāja and some new *maṭha* devotees had ignored the requests of other *sannyāsīs* and senior residents of the *maṭha* and had placed Śrīla Vāmana Mahārāja in *samādhi* in the middle of the night. They had previously informed me of a scheduled time for the



Samādhi temple of Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja
at Śrī Devānanda Gauḍīya Maṭha in Śrī Navadvīpa-dhāma

ceremony, but went ahead and performed it early, without waiting for us to arrive. This was quite disconcerting for some of my Godbrothers and for me. Nonetheless, I went to Śrī Navadvīpa-dhāma and, accompanied by *kīrtana*, performed *pūjā-arcana* and *parikramā* of his *samādhi*. A day later, I returned to Govardhana.

The Ideal Vaiṣṇava

In this way I lived with *pūjyapāda* Vāmana Mahārāja for almost sixty years and had the opportunity to closely observe and understand him. He possessed all the qualities that are inherent in a Vaiṣṇava. By nature he was simple, grave, humble, tolerant, overflowing with *guru-niṣṭhā* and inclined to serve the Vaiṣṇavas. This situated him on a high level of *bhakti*.

I have seen many people, including myself, who give explanations from the scriptures and enjoy taking praise from others for it. But having known *pūjyapāda* Vāmana

Mahārāja for so long, I have never seen him do this, not even by accident. He is also very tolerant. As if taking poison and digesting it, he may see the faults in others, but he never speaks about them. He has so much eagerness to preach the instructions of Caitanya Mahāprabhu, and he has preached in all the villages of West Bengal and Assam. Bhagavān has especially empowered this great personality with many transcendental qualities.

His *guru-niṣṭhā* was astounding. With his life in his hands, he would step forward and offer himself in the service of Śrīla Gurudeva. *Guru-niṣṭhā* is the backbone of *bhakti*. I have seen many *guru-sevakas*, but *pūjyapāda* Vāmana Mahārāja’s service to Śrīla Gurudeva with his body, mind, words and sentiments – as a *brahmacārī* and as a *sannyāsī* – was extraordinary. In this world, such a *guru-sevaka* is rare.

We pray to him that while engaged in the eternal service of Śrīla Gurudeva and Śrī Śrī Rādhā-Kṛṣṇa, he be merciful upon us all so that we can also perform *guru-sevā* with *niṣṭhā* like him and thus dedicate our lives to Śrī Guru and his mission.

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PART TWO

Self Assessment on the Disappearance Day of Śrīla Gurupāda-padma

Excerpt from a lecture by
Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja

Delivered on October 5th, 1998
Śrī Śyāmasundara Gauḍīya Maṭha, Śiliguḍi (West Bengal)

Never Forget Śrī Guru

Today's special festival marks the beginning of the last month of our Cāturmāsya-vrata. This last month of Cāturmāsya is called Kārtika-vrata, Ūrja-vrata or Dāmodara-vrata. Since today is also *sāradīya-rāsayātrā*, Śrī Kṛṣṇa's autumn *rāsa-līlā*, it evokes special remembrance of the disappearance day of our most worshipable Śrīla Gurupāda-padma, *nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja*. Therefore, as I begin my talk, I first pray to the lotus feet of Śrīla Gurupāda-padma for increasing enthusiasm in my *sādhana-bhajana*.

Today is the disappearance day (*viraha-tithi*) of our *gurudeva*, the day on which we observe our separation from him. Although the appearance and disappearance days of those in our Gauḍīya *guru-varga* are of equal significance, the common man often thinks that he need only faithfully devote himself to his *gurudeva* as long as his *gurudeva* is physically present. He tends to forget his *gurudeva* when his *gurudeva* disappears from this world, or in other words, conceals his manifest pastimes. This inconsistency is vanquished by constant engagement in the service of Śrī Hari,



Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja offering *puspanjali* to his *gurudeva*, Śrī Śrīmad Bhaktī Prajñāna Keśava Gosvāmī Mahārāja

Guru and Vaiṣṇavas. If they are the constant objects of our remembrance, it will not be possible to forget them. But if we have a motive to receive some temporary gain from them, we will easily forget them.

Forgetfulness of Bhagavān is the sole cause of all our miseries.

*bhayaṁ dvitīyābhiniveśataḥ syād
īśād apetasya viparyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ
bhaktyaikayeśaṁ guru-devatātmā*

Śrīmad-Bhāgavatam (11.2.37)

The *jīva* who is averse to Bhagavān forgets his own constitutional nature because of his association with *māyā*. Due to this forgetfulness, he becomes absorbed in the conception that he is the material body and thus thinks “I am a demigod”, “I am a human being”, etc. In this state of bodily identification, he fears old age, disease and so forth. Therefore those who know the truth should consider their own *guru* as *īśvara*, the Supreme. In other words, they should see him as their master who is non-different from Bhagavān and who is very dear to Him. Through exclusive devotion they should perform one-pointed worship of that *īśvara*, their *guru*.

Our faults and misfortune are the results of our forgetting Bhagavān and we will never be fortunate enough to remember Him as long as we are forgetful of *śrī guru* and the Vaiṣṇavas. Therefore, when we perform *bhajana*, it is imperative that we first remember *śrī guru* and the Vaiṣṇavas. First we must pray for their mercy; only then can we pray for service of Bhagavān Śrī Hari. The scriptures describe this to be the one and only process for remembering Him.



B. P. Keshava

om viṣṇupāda

Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja

Śrī Guru – Our Constant Guide

As long as Śrīla Gurudeva is physically present we should desire to learn the process of *sādhana-bhajana* from him. But instead, we are more eager to know answers to questions such as: “How shall I maintain my life?”, “How shall I eat?” and “How shall I clothe myself?” For those who are true *sādhakas*, however, eating, sleeping and dressing are of no real importance. Such *sādhakas* only value that which pertains to *sādhana-bhajana*.

Śrīla Gurudeva gives instructions such as, “You should chant the holy name; you should chant *mantras*, such as the *gāyatrī-mantra*; you should discuss devotional books and topics; and you should engage in the *arcana* and *pūjā* of the deity. Begin by performing *sādhana-bhakti* and try to advance gradually.”

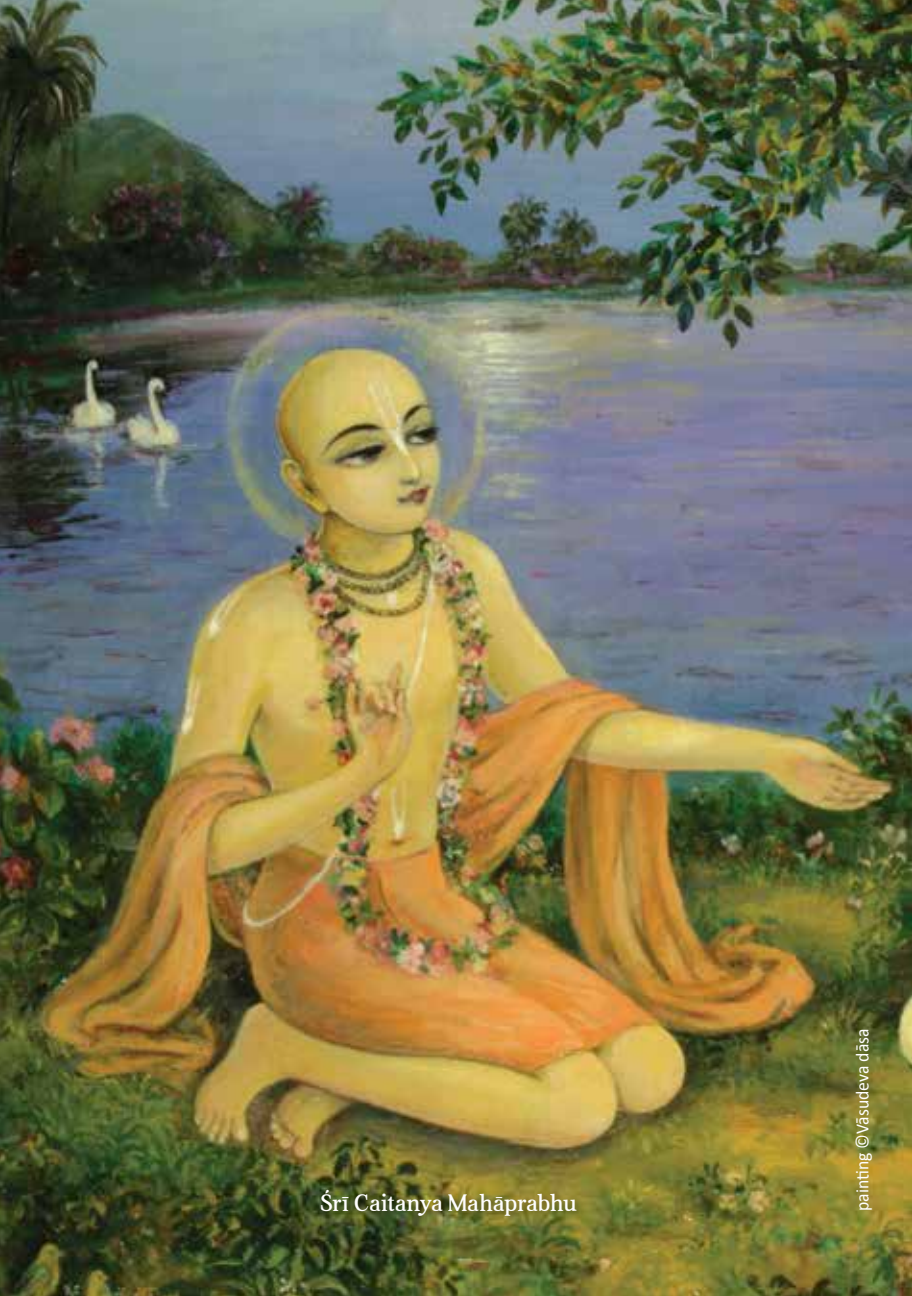
At present we are ignorant and do not have correct conceptions of *sādhana-bhakti*, *bhāva-bhakti* and *prema-bhakti*. If we did, we would be absorbed in contemplating them exclusively. Since that is not the case, what should we do?

*deha-geha-kalatrādi cintā avirata
jāgiche hṛdaye mora buddhi’ kori’ hata
hāya hāya nāhi bhāvi anitya ai saba
jīvana vigate kothā rahibe vaibhāva?*

Śrī Kalyāṇa-kalpa-taru
(2nd branch, Part 2, Song 4)

Anxiety for my body, house, wife and so forth constantly arises in my heart, thus destroying my intelligence. Alas, Alas! I do not understand them to be temporary. Do worldly comforts and opulences remain after death?

In this way the authors of the scriptures are telling us, and also the great Vaiṣṇavas (*mahājanas*) are making it



Śrī Caitanya Mahārabhu

known, that this body is temporary. Still, we fail to proceed with caution.

Despite our lackings, we are to patiently keep trying. We have to continue following the instructions of Hari, Guru and Vaiṣṇavas – this is of utmost importance. We repeatedly hear about the same subjects, but our heart and mind cannot retain what we have heard. And even if we do retain it, mere mental retention of information is of no real value. It is necessary to practice what we hear and live by it. Only then does what we hear take on any real significance. But despite hearing, hearing and more hearing, we all too soon tend to forget what we have heard.

Śrī Śikṣāṣṭaka – the Complete Process

We often see that newcomers to the path of *sādhana-bhajana* are enthusiastic, but as time goes by, they see it as ordinary and their eagerness wanes.

What method, then, is appropriate for us? How should we practise *sādhana*? *Śrī Śikṣāṣṭaka*, the instructions of Śrī Caitanya Mahāprabhu, was previously known as *sādhana-patha*, the path of *sādhana*. We may be on the path of *sādhana*, but we are forgetting that path. Why does such forgetfulness occur when daily we are reciting that same *Śikṣāṣṭaka*? Why do our enthusiasm and patience diminish? That it does, reveals that we are not performing *sādhana* with *antara-niṣṭhā*, inner steadfastness.

Forgetfulness [of the path of *sādhana*] can also result from over-endeavour. We need to contemplate whether our forgetfulness is due to over-endeavour or lack of endeavour. Śrīman Mahāprabhu's *Śikṣāṣṭaka* begins with “*vijayate śrī kṛṣṇa-saṅkīrtanam* – may the congregational chanting of Kṛṣṇa's holy name be victorious!” And *Śikṣāṣṭaka* concludes with verses about weeping for Kṛṣṇa. Both the beginning and end of the process are given. But if I am a beginner to

the path of *sādhana*, how can I cry? A person only cries when he is in need of something, something specific. Do we have any conception of our highest need?

Nothing Less than Absolute Happiness

“I want the mercy of *śrīguru*, the Vaiṣṇavas and Bhagavān.” Indeed, such contemplation nurtures the desire to attain my highest goal. How? Our *guru-varga* says that if we want to realize our highest aspiration, we should not limit our desire for it, as this will not help us attain it. *Artha-śāstra* (the Vedic scripture on material prosperity) instructs a person to place a limit on his aspirations for happiness. Why? “*nālpe sukhamasti bhūmaiva sukham* – there is no happiness in this creation.” This creation is full of limitations. The only abode of complete happiness is Bhagavān. In the realm of *parama-artha*, or supreme spiritual welfare, limitations have no value. We don’t have to be satisfied with the limited happiness of this world. If we are, we will be cheated.

If one accepts the statement, “*bhūmaiva sukham* – complete happiness is only found in Bhagavān” to be true, one must endeavour to attain it. The scriptures say, “*yatne kṛte yadi na siddhati ko’tra doṣaḥ* – If, in spite of my efforts, I am still unable to attain Him, what shall I do? Where is my fault?” Who will judge whether or not I have made my best possible effort? Who will decide the extent of my eagerness for *sādhana-bhajana*? And who will make this known to me? This needs to be contemplated. A person must know how much endeavour is required to really attain success.

Measuring Our Progress

Jagad-guru Śrīla Bhaktivinoda Ṭhākura said, “Every fifteen days, on each Ekādaśī, a person should record how much progress he has made in his performance of *sādhana-bhajana*.” But we do not do that. And should that record

be kept on a piece of paper or within our heart? Only by recording it in our heart will we be able to analyse our progress. Every Ekādaśī a person should make a point to 'record' how much *harināma* he did in the last fifteen days, how much lime he spent discussing *śāstra* and how much service he engaged in. Only then can he understand whether he is making progress or whether he is going backwards.

Sometimes, when we hear a certain *siddhānta*, we may become disheartened.

*nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya
śravaṇādi-suddha-citte karaye udaya*

Śrī Caitanya-caritāmṛta (Madhya-līlā 22.107)

Kṛṣṇa-prema (being eternally present in the heart of the *jīva*) is never acquired elsewhere. Hearing, chanting and remembering the pastimes of Kṛṣṇa purifies the heart and thus *kṛṣṇa-prema* naturally awakens.

Upon hearing what is required to attain my goal, I wonder if I will ever be successful, my enthusiasm begins to wane and I begin to doubt the strength of my determination. The Absolute Reality cannot be attained if this doubt persists. Śrīla Parikṣit Mahārāja listened to ample *hari-kathā*, and his conception of what was required of him in the line of devotion remained strong. Now, if our own conception becomes weak, we must simply move forward from whatever point we have reached in our hearing, learning and practising.

Our constant concern is whether or not we are capable of following all the instructions the Gauḍīya Vaiṣṇavas have given us. More importantly we wonder if we have really taken these instructions to heart, or are endeavouring to understand them.

We all know that “where there is a will there is a way”. We then note that although we desire to practise properly,

we are not successful. But is this really the case? If we have an ardent desire and if we are honest and non-duplicitous then most definitely we will achieve success. We should question, “How much effort am I putting into my practices? And to what extent do I try before I consider my endeavour in *sādhana* to be complete? What I may perceive as the end of my efforts in the realm of *sādhana-bhajana* may actually be the very beginning.” This process is not necessarily easy.

Life's Only Treasure

Śrī Caitanya Mahāprabhu Himself said:

*ki kaja sannyāse mora, prema prayojana
dāsa kori deha more vetana premadhana*

What value is *sannyāsa* to Me? My only goal is *prema*. Therefore, O Bhagavān, please accept Me as Your servant and award Me the salary of *prema*.

Does this ever enter our minds? The scriptures state, “*pañcāśordhvaṁ vanam vrajet* – after the age of fifty, one should proceed to the forest for the purpose of performing *hari-bhajana*.” At that time of life, one’s exclusive dedication should be the development of devotion to Śrī Hari. From the perspective of Śrī Prahlāda Mahārāja, however, one should not wait until one has turned fifty. If we anticipate that our duration of life will be a hundred years, simply sleeping consumes fifty of it. And if one’s life lasts for fifty years, twenty-five go by in this way. Therefore, in the remaining half of our lives, we must become one-pointed in our *sādhana-bhajana*.

Those who have had some realization will never reveal it to anyone. Why not? Such realization is *parama-artha*, the topmost treasure, and therefore should not be disclosed. And those who tell others about the treasure they have gained

are like poverty stricken people who boast the amount of rupees in their possession, when actuality, their wealth is insignificant. Those who are intelligent never wander here and there telling others about their topmost wealth. You can be led into trouble simply by speaking.

Śrīmad-Bhāgavatam says, “It is difficult to earn money, it is difficult to save money and it is painful to spend money.” But the outcry of so many of us is solely for the possession and control of money. And when asked, “For what?” we answer, “For the service of Hari, Guru and Vaiṣṇavas. After all, we are their servants; this is stated in the scriptures.” But what understanding do we actually have of this?

One should first learn and understand Śrī Caitanya Mahāprabhu’s teachings – the *tattva* and *siddhānta* of *Śrī Caitanya-caritāmṛta*. Without such understanding, we will not be able to perform *sādhana-bhajana*, in which the first, essential step is to understand what is beneficial to our *bhajana* and what is not. However, simply attaining this knowledge is insufficient. One must, in this very life, practise what one has learned.

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Śrī Hari, Guru & Vaiṣṇavas Are Moved by Our Emotions

A letter by

Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja

Śrī Vāsudeva Gauḍīya Maṭha
Postal: Vāsu-Gāñj (Goyāla-Pāḍā), Assam
21 September, 1979

śrī śrī guru-gaurāṅga jayataḥ!

[In the letter published in Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja's Patrāvalī, the recipient was kept anonymous.]

I received a letter from you many days ago. I should have replied to your warm letter much sooner. Forgive me for failing to reply in a timely manner. Your weeping is so overwhelming that it breaks everyone's heart. In your letter, you referred to yourself as my 'fallen daughter'. In the shower of your tears, even the heart of a stone-hearted person like me is torn asunder. Śrī Bhagavān shall fulfil your heart's desires. Protect your great enthusiasm and forbearance within your heart. If you envision the smiling faces of *śrī gurudeva* and the Vaiṣṇavas and remember their instructions and teachings, you will find peace of mind at all times, in all circumstances.

I came to Kṛṣṇa-nagara for the occasion of the deity installation, which was held on Akṣaya-Tṛtīya in the month of Vaiśākha (May), but at that time I had no chance to converse with you properly. It seems, therefore, that you have become dissatisfied with me. I hope that after understanding the gravity of my situation on that occasion, you have forgiven me. At that time, I presumed that perhaps you were angry with me and hurt, but upon receiving your letter my presumption was proved wrong.

Because you always weep, to console you I am always saying, “O Mother, please do not cry.” Śrī Bhagavān shall certainly bestow auspiciousness upon you. Do not feel upset that you have no monetary fortune and therefore cannot donate anything for service. One serves Śrī Hari and *guru* through one’s wealth, words, mind and one’s very spirit (*prāṇa*). Those who do not have wealth should serve with their words, mind and spirit. To surrender one’s mind and spirit to *śrī gurudeva* and Bhagavān is the most excellent donation, for the mind and spirit are the supreme forms of wealth. If you are able to anxiously cry to *śrī gurudeva* and Bhagavān, you shall obtain the fruit of donating everything. And in that fruit your heart shall find joy and peace.

You wrote truthfully when you explained that in this world you cannot call anyone your own except for *guru*, Vaiṣṇavas and Bhagavān. If we make them our own, only then will our lives be successful and all of our efforts blessed. Therefore, the *mahājanas* have sung, “*tava nija-jana, parama bāndhava, saṁsāra kārāgāre* – your personal associates are our dearest relatives and greatest friends in this jailhouse of material existence.” It is essential to realize this deep down in our hearts. Affection and loving possessiveness cannot be displayed in front of just anyone, for they are the exchange of emotions of the heart.

For this reason, even tears of devotion often become the cause of criticism and misinterpretation if they are shed in the presence of ordinary people. Those very tears give many people an opportunity to falsely judge you, to misunderstand you and so on. Therefore, in matters of *hari-bhajana*, specific instructions have been provided regarding proper times, places and circumstances. Śrī *guru*, the Vaiṣṇavas and Bhagavān are present within the heart. They know and embrace the emotions we feel for them. Therefore, whether we cry in front of them or out of their sight, our every cry truly reaches them. Śrī Bhagavān sat down for His meal in Dvārakā – Rukmiṇī-devī was serving Him – but at that moment in Kāmyavana, within Vṛndāvana, Draupadī’s cry reached Him from over a thousand miles away.¹

1978 was the year your assets were lost. You wrote that you have undergone punishments comparable to residing in hell. As long as this body remains, pain and sorrow, sickness and disease, and suffering and torment will surely also remain. Most likely, you only went to the hospital because you were bound to. What you wrote is true – hospitals are like lakes from hell. There, you suffer hellish torture. The stench there makes life unbearable and before your eyes people die and writhe in pain. It is truly horrific. I understand that they even put you in the morgue. It was Śrī Bhagavān alone who protected you. You will never forget *śrī gurudeva* and Bhagavān, and you will faithfully perform *hari-bhajana*.

You wish to know whether your fortune will be like that of the other two you mentioned. You wrote how they were born to a wealthy family and are serving so much

.....
 1 C.f. *Śrīmad-Bhāgavatam* (1.15.11) wherein the Lord saves the Pāṇḍavas from incurring Durvāsā Rṣi’s wrath.



and performing so much *bhajana*, while the crying in your heart stays in your heart alone. Is it that without money it is not possible for someone to perform *hari-bhajana*?

Why did you become so morose simply because you could not afford to give me a donation this time? The anxious fervour in your heart is certainly acknowledged by *śrī guru* and Vaiṣṇavas, who are very compassionate. Although you have no worldly wealth (*artha*), Śrī Bhagavān will see how you are crying and bless you with supreme, transcendent wealth (*paramārtha*). Of this there can be no doubt.

I understand that, despite being my mother, you have not yet had the opportunity to serve me by cooking for me with your own hands. I will come to your straw hut, relish the preparations cooked by your own hand, and take *prasāda*. This hope of yours will be fulfilled. In your home, *kīrtana* and class will be held. According to your means, you will most definitely be able to invite and feed eight to ten devotees. We will certainly come to your home and take *prasāda*. Do not worry; I hereby make you fearless in this regard. And please do not be angry with me for taking so long to reply.

Without worries, without disturbance, chant *harināma*. Maintain a practice of studying some scripture as time permits. Sing the songs of the *mahājanas*. Chant your *gāyatrī* three times a day. We are honoured to be invited to the house of Vidura to partake of the foodstuffs prepared by the hand of Vidurānī.² We will be satisfied just by tasting the preparations of green leaves and rice you will prepare.

I will be coming with the party to Kṛṣṇa-nagara around the 20th of the forthcoming month of Pauṣa [December–January]. At that time, I will come to your house one day, take *prasāda* and hold class, *kīrtana* and so on. For those who have no one else in this world, Śrī Bhagavān, *śrī guru* and the Vaiṣṇavas are their only aid, so why have you written that you are unfortunate? Those who immerse their minds in *hari-bhajana* by taking shelter of *sad-guru* are the fortunate ones. Their births are blessed and successful. Selfish, worldly people are forever critically analyzing devotees, but none of their judgments can harm you.

.....
2 Once, Kṛṣṇa rejected the opulent meal offered to Him by Duryodhana, who lacked devotion, in favour of the exceedingly simple offering made by the wife of Vidura (Vidurānī), who possessed great devotion.

May my fallen daughters and my crazy sons continue to serve Śrī Hari in happiness and peace. The all-auspicious Lord will certainly shower beneficence upon them. In your letter, you have indicated that you remain awake, late at night and express your inner agony, babbling incoherently. Know that I would never be indifferent to such a matter. May Śrī Bhagavān grant me the intelligence to at least be able to contemplate the simplicity of your heart. Otherwise I am concerned that this son of a crazy mother and father will surely become crazy before long.

If even after obtaining *śrī guru* and Vaiṣṇavas as your sons you still feel childless, then you should accept the provision that you should acknowledge Śrī Gopāla-kṛṣṇa alone to be your son, for such a son will never die, nor will He cause you to weep. By accepting Śrī Bhagavān to be our mother and father, our child and friend, our husband and our supreme master, we will never have to fall victim to mundane sorrow and delusion. So know Him to be your one and only son. He will never be the cause of sorrow and suffering for you.

Accept my unlimited, affectionate blessings. I am somehow or another doing fine. I conclude here –

Your ever well-wisher,
Śrī Bhaktivedānta Vāmana

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