

Vaiṣṇava Transmission

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Gokulananda das

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This magazine is an offering to Srila Bhakti Sundar Govinda Dev Goswami Maharaja, who is fulfilling the innermost desires of Srila B.R. Sridhar Dev Goswami Maharaja and Srila A.C. Bhaktivedanta Swami Prabhupada by traveling this Earth planet and presenting the conception of Radha Dasyam in the line of Srila Rupa Goswami.

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Initial Contact

Gokulananda das

Srila Govinda Maharaja, my eternal master, recently visited the tri-state area. However, this issue of Transmission will not reflect this fact very extensively. Rather, the next issue will be a second tour commemorative, featuring transcriptions of lectures delivered in New York, an article by Sripad Bhakti Kanan Giri Maharaja, the appointed representative of Srila Govinda Maharaja and Srila Sridhar Maharaja in this area, as well as other tour-related items.

This issue does sport an article penned by myself describing some of the activities that transpired during the last tour. Yet, you the reader will have to wait a few weeks for the more substantial coverage of the most blessed event -- the visitation of this area by The Divine Master.

I am a little unsure where and in what manner I should breach this subject: It has been disclosed to me of late that Sriman Ghanashyam Prabhu (Maurice Menard) has passed from this world. I met Ghanashyam Prabhu around 1987 at a time when I was feeling very distanced from the spiritual society which I was working with. I remember Ghanashyam Prabhu was always able to offer some kind words, and was willing to stand up for the conceptions of Sri Chaitanya Saraswat Math, to the best of his ability.

At that time I cannot forget his kindness to me, and the part he played in my eventual initiation at the lotus feet of Srila Govinda Maharaja. He died at a time when his spiritual life was in flux; yet, I know that Sri Guru, in His infinite wisdom and mercy will allow all the fallen souls to continue their march towards the Supreme Truth.

The last time I saw him he appeared to me like an old man, his body shriveled and weak from AIDS. What could I say, and how should I say it? Unfortunately in life, words fail me at the time I need them most. We discussed the old times, and with profound sadness, I believe, we both realized the inability for two conditioned souls to truly communicate on any meaningful level. Yet, I would like to think that I was able to communicate my feelings of good will and hope for my old friend in his future activities. In a larger sense, let me also direct this to anyone reading this, including my fallen self - I hope we all are able to serve the lotus feet of Sri Guru without offense at all times.

Indeed, our deaths have already happened in reality, therefore, let us try to immolate these dead carcasses on the altar of Mahaprabhu, to the best of our ability. To my departed friends, and my soon-to-be departed friends, I have no other prayer. Jai Gurudeva. Gaura Haribol.

The Absurd Dialectic

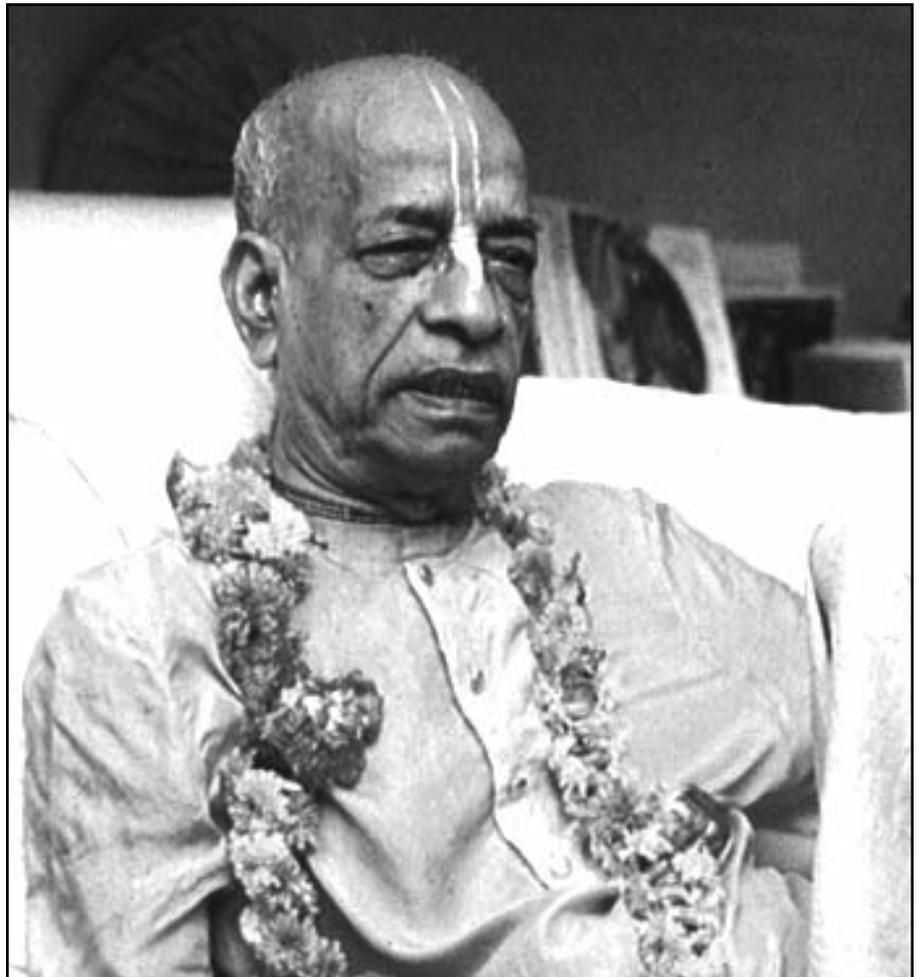
In this exchange, His Divine Grace Srila A.C. Bhaktivedanta Swami Prabhupada talks with a “socialist priest.” What ensues, is as hilarious as it is informative. This article originally appeared in *Back To Godhead* in the very early 1970s. We reprint it here for the pleasure of the Vaisnavas.

Priest: Now, finally, we’re beginning to grasp the real, inner meaning of Christianity and of religion generally - God sharing in the sufferings of man; man learning to live with the inevitability of his pain.

Srila Prabhupada: That is rascal-dom-why should God have to share in the sufferings of man?

Priest: That way man can more readily accept suffering as an inseparable part of reality.

Srila Prabhupada: Very good priest. People are trying to become happy, and your theory is that they should accept suffering. The very proposition is rascal-dom. As spirit soul, part and parcel of the Supreme Spirit, we are naturally trying to minimize suffering and reach His spiritual abode, where suffering is nil. Everyone is trying to be perfectly happy. That is our struggle; that is the meaning of human civilization. We are not submitting to suffering. We don’t want suffering. So if you actually believe in God, if you are actually a theist, then why are you talking like a rascal and saying that we



must suffer - that even God must suffer?

Priest: Well, I'm what you might call an "atheist-theist."

Srila Prabhupada: Hmmm?

Priest: An atheist-theist.

Srila Prabhupada: Atheist-theist? What is this?

Priest: My thinking is that God is essentially our own invention...an idea.

Srila Prabhupada: You think God is an "idea"?

Priest: Yes, though quite a necessary one. The idea of a supreme being or a supreme authority is something we have imposed upon ourselves,

“Lenin was forced to die, therefore that means there must be some other supreme authority.”

apparently because we find it consoling, comforting. Most people are ignorant. And so they need God, like Marx said, as their opiate...their assurance of a happy ending, their cure-all and cover-up for hopelessness and frustration.

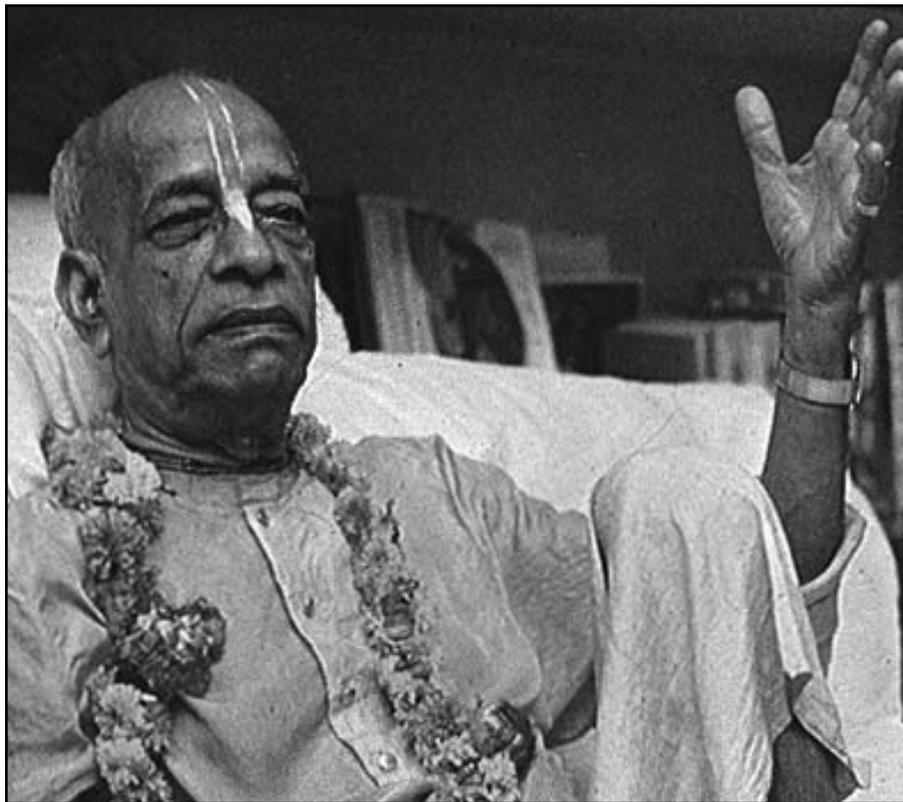
Srila Prabhupada: You say god is just an idea. I say God is not just an idea-God is a fact. Can you prove otherwise?

Priest: Well, as I see it, there's no absolute necessity for a supreme being.

Srila Prabhupada: But even your Lenin accepted the necessity of a supreme authority. The only thing was, he wanted to become that supreme authority. Lenin wanted to become God.

Priest: Yes, and he was. For a time he was.

Srila Prabhupada: No, he could not become God. He was under the laws of



Srila A.C. Bhaktivedanta Swami Prabhupada: when it comes to Krishna Consciousness -- the buck stops here...

God-he died. He died. He could not save himself from death. Therefore he was not the supreme authority. Lenin was forced to die, therefore that means there must be some other supreme authority.

Priest: Well, everything is ultimately meaningless anyway. So ultimately death is meaningless.

What Is Meaningless?

Srila Prabhupada: Why do you say "meaningless"? If death is meaningless, then why are you so afraid of it? If right now I were coming to kill you, you would be afraid. Why?

Priest: Well, that it's meaningless doesn't mean I can't place some value on it at any given point.

Srila Prabhupada: But still, why do you say "meaningless"? Earlier you said you are fighting for "the revolution" and "social change." Why are you fighting so hard to spread your meaning if ultimately everything has no meaning?

Priest: Take numbers. They can be useful, but they have no meaning except

what we put into them. Actually they're meaningless.

Everything Is Meaningless!

Srila Prabhupada: If everything is actually meaningless, then what you are doing is meaningless.

Priest: Yes, because ultimately everything is meaningless.

Srila Prabhupada: Then you are less than a rascal. If I called you a rascal I would be giving you some honor. You are working for meaningless things.

Priest: I'm saying people can introduce their own meaning...whatever they want

Srila Prabhupada: Then why are you trying to recruit so many followers? Why not let people do whatever they want?

Priest: Well, doing whatever you want may include proliferating your own meaning.

Srila Prabhupada: No, no, no. You've got your own meaning-be satisfied with your own meaning. Don't bother me.

“People are trying to become happy, and your theory is that they should accept suffering. The very proposition is rascaldom.”

Priest: Part of my meaning may be to bother you.

Srila Prabhupada: Then my meaning may be to beat you over the head with my shoes!

Priest: But take Lenin. No one ever beat him. He simply was not beaten.

Beaten, Beaten, Beaten!

Srila Prabhupada: No, no. Lenin was also beaten. By death. He was beaten, but he would not admit it. He was such a rascal that even though he was being beaten at every moment—even though he was becoming old and diseased, even though he was dying—still he felt, “I am not being beaten.” That means he was Rascal Number One. A sane man admits, “Yes, I am being beaten.” And a rascal will not admit it.

Priest: Well, we have to look at things existentially. As long as something exists, we can place value on it, but when it ceases to exist there is no remorse, nothing to lament.

Srila Prabhupada: If there is nothing to lament, why are you struggling so hard to live a long life and exist as long as possible? Why not simply let yourself die?

Priest: It’s like...if you had some money in your hand, then as long as you have it you can utilize it, but if you lose it, don’t worry. Nothing to worry about. That’s how I feel about death.

Another Stinking Crybaby

Srila Prabhupada: You may talk big words like that, but in practice you worry. You cry.

Priest: Well, I may fall short of my philosophy. But the philosophy is ideal.

Srila Prabhupada: These are no arguments. No sane man will accept this philosophy. It is not philosophy—it is simply frustration. But, frustration is not life. Frustration is frustration.

Priest: Perhaps frustration is the only reality. That’s what Albert Camus felt. He made it one of the main themes in his writings. Frustration, no meaning. And one night he was driving along in his car and reportedly just drove off a cliff. He may have been thinking that if life has no meaning, why not just drive my car off a cliff. Finished himself off.

Lunatic Fringe

Srila Prabhupada: Madman. He had to be mad, because he did not know who he is— an eternal soul, part and parcel of God. He went mad because he didn’t know what is to be known.

Priest: Well, millions and millions of people accept his books as practically gospel.

Srila Prabhupada: What is the subject matter?

Priest: The subject matter of his books is that life is ultimately absurd. There is no real meaning to it. We place our own meanings on it.

Srila Prabhupada: Then why is he trying to make sense out of the absurdity? If everything is absurd, why write books?

Priest: Yes, that’s what Camus seems to have realized...that is everything’s absurd, there is no use speaking or writing or even living.

Srila Prabhupada: The thing is, you are saying that life is absurd, and I am saying that life is not absurd. Who will

settle this? Who will settle it—whether you are right or I am right?

Priest: I don’t think it can ever be settled.

Final Settlement

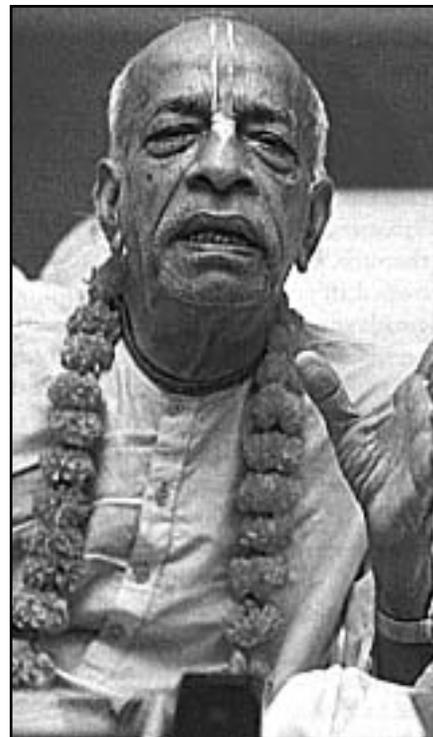
Srila Prabhupada: It will be settled at death. That’s all. A rascal may think foolishly that life is absurd—but death will not be absurd. *Mirtyuh sarva-haras caham:* Lord Krishna says, “Everyone must finally accept me-as death.” Both of us will have to accept death. You don’t want to die, and I don’t want to die; but both of us have to accept that supreme authority. That is God.

Priest: But speaking of Camus....He didn’t care. He died willingly, he wanted to die.

Srila Prabhupada: He did not want to die, but he may have let himself die in that way to keep his prestige, that’s all.

Priest: I think he wanted to die.

Srila Prabhupada: If you also want to die, then let me kill you now and you’ll be happy.



The Descent of the Holy Name

Srila Bhakti Rakshak Sridhar Dev Goswami Maharaja

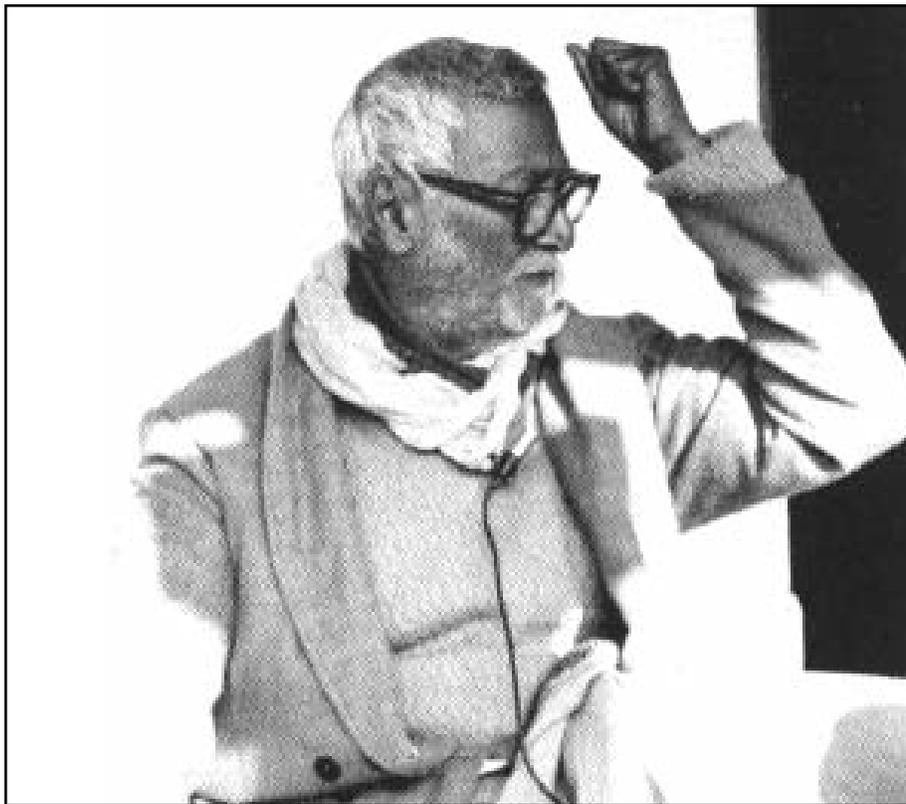
This article originally appeared in *Back to Godhead* magazine in the late 1960s.

The name of God cannot be uttered by a material tongue, nor can a material ear hear the name. God is *adhokshaja*, having reserved the right of not being exposed to organic senses. All the experience, knowledge, and memories that we have are gleaned with the help of mundane senses.

Our tongue is comprised mostly of earth and water elements. The nerve endings extending to all parts of the body carry charges of electricity (also a material element). If an object is too far away, it is not touchable, seeable, tasteable, etc.; if an object is too close, it is also imperceptible- we can't see our own tilok mark (devotional markings) or eye make-up.

When the senses are extended by microscopes or telescopes, these instruments allow us more range, but we are





The Guardian of Devotion: Srila Sridhar Maharaja.

still limited to the material sphere. The telescope cannot penetrate the outermost covering of the universe; the microscope lens is composed of atoms and therefore cannot see the atom, or anything smaller than the atom. Likewise, the system of mental speculation is also insufficient to perceive the spiritual element. Mind is a material element whose density is very slight, yet higher abstractions are no more spiritual than hard rocks.

A Deplorable Explosion

There is a common belief that by extending the potency of the mind we can conceive the infinite, but this process is defective. If the infinite can be confined within a limited mind, then it is not infinite. I don't even know how many hairs there are on my own head. Mental speculators grind their brains over aphorisms of Zen and the Upanishads and think that by their own power they can achieve something like infinity. The result is that the mind explodes and dies of exhaustion. And the reaction is deplorable: total forget-

fulness of the self and the infinite.

There are channels by which the infinite descends. He has all power, glory, beauty, knowledge, wealth and renunciation. He is dominant, all-extending, free and autocratic. The infinite cannot be contained within a limited sphere, but if He is really infinite then He has the power of making Himself known in all his fullness to the finite mind. When, out of his own prerogative, he takes the initiative and reveals Himself to the devotee, there is actual perception of Godhead, self-realization, transcendental revelation. By the channel of transcendental sound He comes, by vibrating the spiritual tongue of the pure devotees representing Him to the world. The spiritual element vibrates the spiritual tongues of the sat-guru's audience, which have hitherto never been vibrated.

Bogus!

It must be noted that if the guru is bogus, then the name will not touch the spiritual spark within the coverings of the mind and body. It may sound

the same, but it is not; just as milk and whitewash look the same, but they are altogether different. Now many such artificial gurus are about, camouflaging, as it were, the genuine devotees. If someone finds a treasure beneath a tree and marks the tree with his initials and then comes back to find every tree marked with the same initials, he is unable to recall the original tree.

Sat-gurudeva utters the holy name. Our material ears hear some sound that resembles the transcendental name of God, our eardrum moves the liquid of the inner ear, half water and half air, which vibrates the ethereal element and touches our mind. At this point, the soul has still been untouched, and there has been no genuine spiritual experience.

“The environment in which we live in the ashrama is not the same as the one we were born.”

By hearing with the mind's impressions, we enjoy the sound of the cymbals, the beat of the chant, the pleasant company and effect of listening and hearing. But it doesn't stop there. Piercing the mind, the original sound uttered by guru moves our intellect, and we consider the transcendental philosophy. For millions of years sages chanted this on the banks of many holy rivers. Ideas flood everywhere about the possible effects of the mantra. While being quite blissful, this is not spiritual revelation in the true sense. Beyond the intelligence is the spiritual element-soul, myself. That sound, having cut through all my senses including the mind and intellect, now vibrates the

finest sentiments of my own real existence. This is the perception of the holy name on the spiritual plane with my spiritual ear. Then the soul, inspired, recapitulates, sending vibration back into the intelligence, mind, etc., out to my external tongue and we say, "Krishna." That Krishna is He. And we dance in ecstasy.

“By sending out its manifesto by sound, the government can move the former leaders from their posts and capture the country.”

Sounds, sounds, sounds; catch hold of the sounds. Seize the sound waves traveling within the ether, and your happiness is assured in spiritual life. One sage has explained in his sutra that massive epidemics are due to contamination of the ether by impure sound.

When the lawyers and pleaders in the court begin to tell lies in the name of justice, these sound vibrations contaminate the ether, which in turn contaminates the air and water which people breathe and drink, and epidemics are the result. When four-headed Brahma creates the universe, the seed ingredient is sound, Om. And from that Om the gayatri-mantra is born. In this sound, the fourteen plenary galaxies sprout like whorls of spiraling stars and planets, with the sun situated in the very center of the universe.

Each planetary system is composed of a different sound uttered by Brahma. Each galaxy provides the jivas, the

living entities, with their particular spheres of karma (action), dharma (religious functions), artha (economic development), kama (sensual enjoyment and suffering), and moksa (facility of liberation). It is the function of Brahma to provide these different galaxies and planets according to the sinful and meritorious deeds of the innumerable living beings. Brahma utters a different sound for each planetary system and his engineer, Sri Vishvakarma, creates the planets according to those sounds.

Elemental

The subtle elements and gross elements are distributed in this way. In our planet the predominating elements are earth and water. In other words only water is found. On the sun fire is the predominant element. If a spiritual individual, under the effects of illusion, or maya, wishes to end his gross existence, he may enter a planet of air, ether, mind, or intelligence, and live as

a ghost.

The individual jiva is also endowed with a particle of creative power, and he creates his tiny sphere of influence by sound. Some jiva's spheres of influence are no bigger than their own craniums, and some jivas have influence over a whole community, a nation, or even a whole planet. The beauty and harmony of their particular spheres of influence depends on the quality of sounds they produce.

Sound Advice

When one nation tries to conquer another nation, the first points to capture are the radio stations, the newspapers, the journals - the lines of communication. By sending out its manifesto by sound, the government can move the former leaders from their posts and capture the country. Then, also by sound, the new government also becomes established. If there should be any defect in that sound the whole thing is ruined. That is why there

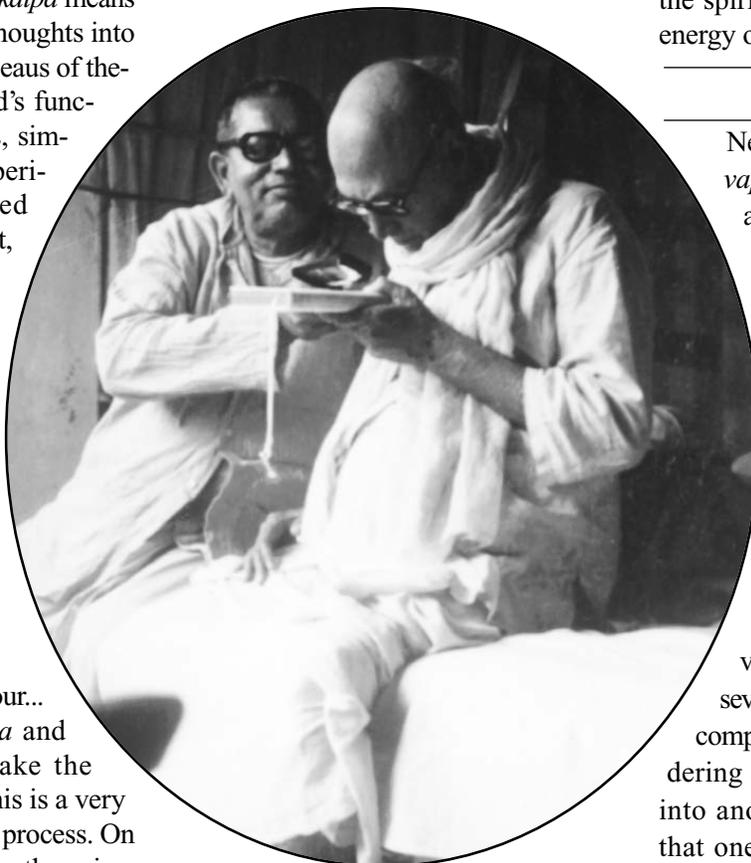


Srila Sridhar Maharaja overseeing the Mission.

is so much alteration in the world situation. The sound of all these jivas is, to quote the Bible, Babel. Nonsensical sounds are entering and contaminating the ether, air, and water, and the very molecular structure of each and every person, place, and thing.

A Sound Mind...

A person's mind is composed of two functions, technically termed *sankalpa* and *vikalpa*. *Sankalpa* means the mind's desire to join thoughts into concepts, theories and tableaux of theories. *Vikalpa* is the mind's function of rejecting thoughts, simplifying and limiting experiences which are gathered through the senses of sight, hearing, and smell, taste, and touch. Both functions are controlled by sound. Here is an experiment: Close your eyes. When I repeat a number you will see the number flash before your mind like a cash register.



One...Three....Seven....Four...
The process of *Sankalpa* and *vikalpa* respectively make the thoughts come and go. This is a very simple form of the mind's process. On a more complicated scale there is a very risky business of intentionally invading the sound waves with defective sound. The lines of communication are filled with impure sound from the most elementary schoolbooks to the most advanced so-called philosophy. The congressional filibusters are another excellent example of intentional pollution of sound channels. But if we were to infuse spiritual sound into the ether, saturate the ether with the transcendental sound vibration of the name of God, the mantra would purify, enlighten and saturate every being with its potencies.

The spiritual sound of the Maha-

Mantra first wipes the material dust from the mirror of our mind. *Chetodarpana-marjanam*. The mind is like the intermediate connecting medium between the spirit and that material external covering called the body. The soul has no material activity. When covered by *maya*, or illusion, the sound remains dormant in a state of suspended animation. The magnitude of the soul is so great however, that it infuses

consciousness on all sides.

Clean Your Mind!

Through the medium of the mind, the senses act and we "know" things. If this lens, the mind, is put out of focus by the external nature, we suffer confusion, pain, disease, and death. Yes, death is a state of mind only, as the soul has no death. By the mind we are mistakenly think, "Oh! I'm Dying!" "I'm drowning!" "I'm giving birth!" "I'm sick!" etc. When the mind is cleansed by the Maha-mantra, the mind is forcibly purified. All the material

concoctions, which are the cause of our suffering, are forcibly murdered, starved to death. They thrive on material sense pleasures. Flooding the mind with transcendental sound is just like stepping on on the pin of a bomb: all those misconceptions of material suffering and enjoyment are shattered, murdered, and the whole material mind is conquered wholly, leaving no enemies behind. The mind then reflects the spiritual knowledge, quality, and energy of the soul itself.

Put Out That Fire!

Next, *Bhava-maha-davagni-nirvapanam*. The fire of conditional life is thus extinguished.

Nirvana, which most people are trying to understand from Buddhist texts, means extinguishing the fire of material existence. This body has been burning from the very beginning of time by the process of digestion. Biologists all declare that the body is a burning organism, giving off heat, water vapor and carbon dioxide. After seventy years or more, are body is completely consumed by that smoldering digestive fire, and we move into another body, only to burn up that one too. It is like chain-smoking with the lit end of a cigarette you light up a fresh cigarette, and on and on. By the potency of the transcendental sound the cause of that fire is extinguished.

Fearful Approach

Then, *Shreyah-kairava-chandrikavitaranam-vidya-vadhujivanam*. The transcendental sound spreads the light of benedictions, peaceful suggestions and fearlessness, and no more anxieties invade the mind. We approach the world after coming out of the world with many deep rooted fears: Is there safety? Is there happiness? Is there

peace? The answer is the basic seed. Om, in this sense, means one big spiritual Yes. Om:Yes-a positive answer. Simply by negating the mind, the questions of the soul are not satisfied; something positive must be given.

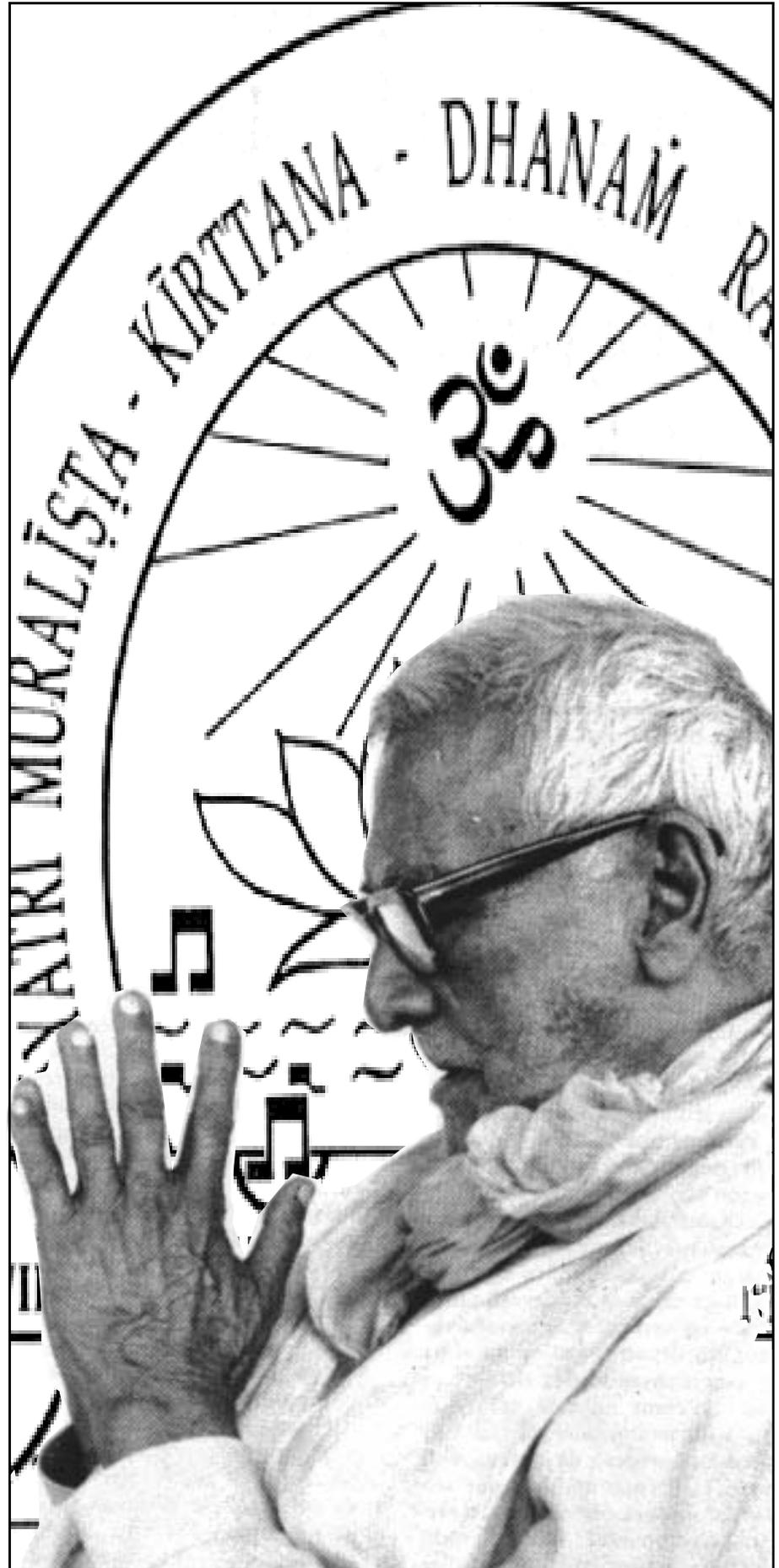
The maha-mantra floods the mind with suggestions of the truth. And, anandambudhi-varadhanam-pratipadam-purnam-ritasvadanam. A full draught of the ocean of blissful nectar is served to the soul, who has been thirsty since time immemorial.

Spiritual Bath

Sarvatma-snapanam-paramvijayate-sri-krishna-sankirtanam. This point has a two-fold meaning, one external and one internal. Sarvatman means all jivas. The Holy Name bathes all souls with spiritual bliss, knowledge and love. The transcendental sound completely overcomes the soul with His sublime potencies. But atman has many meanings, as given by Chaitanya Mahaprabhu. Atman means the supreme Absolute Truth, the body, the mind, the intelligence, endeavor, conviction, and nature. By uttering the pure sound of the maha-mantra one invades the very cause of everything that exists.

Just One Exclamation

The mind, body, and soul, and even nature itself can be changed into transcendental nature by one exclamation of the pure name. Capture the sound waves which are the cause of every item of existence and saturate them with the name of God. The result will be the total transformation of energy. An ashrama, or temple, and the paraphernalia in it are all divine. The environment in which we live in the ashrama is not the same as the one we were born. It is "there," it is the spiritual world, and the more we progress in our saddhana (spiritual practice) the more God will reveal Himself to us.



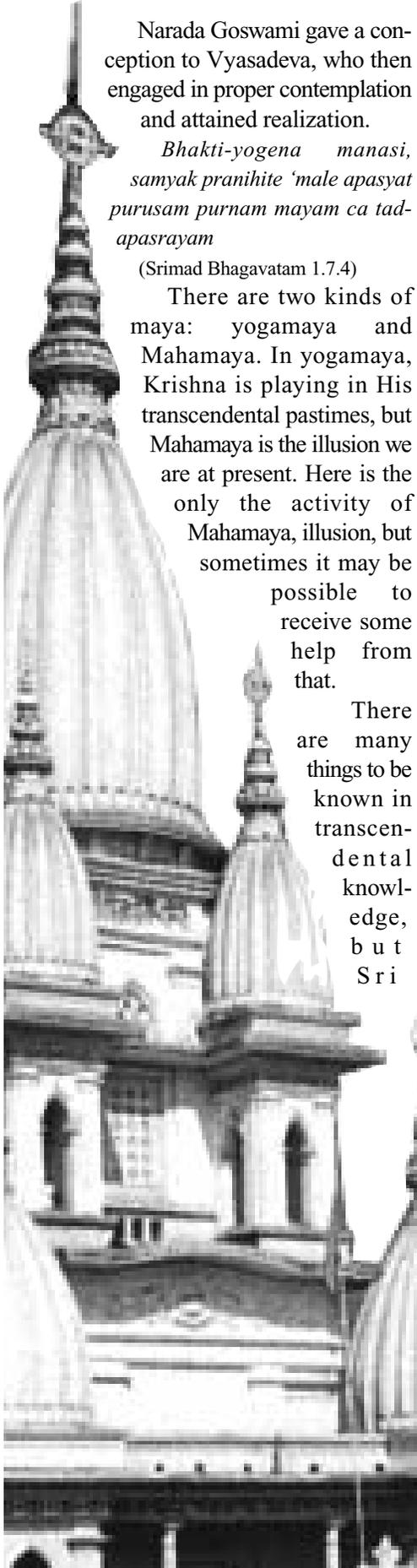
The Living Life

Srila Bhakti Sundar Govinda Dev
Goswami Maharaja

This article originally appeared in *The Divine Servitor*, published by the Sri Chaitanya Saraswat Math, Navadvip Dham, India. We wish to thank the publishers for their beautiful work.



Without servitors, associates and paraphernalia, the Lord's position is Brahma where there is no action. There is no feeling, willing, action, or thinking. That is the plane of *nirakar nirvishesha*, non-differentiation. The activity of the transcendental world is positive, whereas, the activity of this mundane world where we are living is negative. We need to leave this mundane world with the help of the positive current, and that help comes to us in the form of our *Guru-parampara*. A light bulb requires both negative and positive electricity to light up. When there is darkness, we can think what light is, and in this way our program for being rescued from the mundane world is going on.



Narada Goswami gave a conception to Vyasadeva, who then engaged in proper contemplation and attained realization.

Bhakti-yogena manasi, samyak pranihite 'male apasyat purusam purnam mayam ca tad- apasrayam

(Srimad Bhagavatam 1.7.4)

There are two kinds of maya: yogamaya and Mahamaya. In yogamaya, Krishna is playing in His transcendental pastimes, but Mahamaya is the illusion we are at present. Here is the only the activity of Mahamaya, illusion, but

sometimes it may be possible to receive some help from that.

There are many things to be known in transcendental knowledge, but Sri

Chaitanya Mahaprabhu simply instructed, "Chant the Mahamantra and then you will realize everything." Only by properly chanting this Mahamantra we will see everything.

Similarly, Narada Goswami spoke only four verses to Vyasadeva, called Bhagavata Catur-Sloki, and through meditation upon those verses evolved the Srimad Bhagavatam of eighty thousand verses. For our benefit it has appeared in this mundane plane by the grace of Srila Vyasadeva. Srimad Bhagavatam is a manifestation of Sri Krishna. The whole body of Srimad Bhagavatam is Krishna's Body.

"We have this birth in our hand and we shall try to utilize it properly to go into the transcendental service world."

In the Srimad Bhagavatam, and in other scriptures, we find that the main instruction is to chant the holy names of the Lord. This is a very nice thing, and the chanting of this Hare Krishna Mahamantra is our only hope. In this way we can go to our transcendental destination, and we can attain everything. Also, if we preach about that Mahamantra to others, we shall be benefited. When someone will practice, others will see that practitioner's life and must be inspired.

In this way Sri Chaitanya Mahaprabhu wants to take all the jiva- souls from all over the world to the transcendental world. There are

countless numbers of jiva-souls, and if the world were to be emptied, more would immediately come to refill it, just as the wind rushes into a depression. This is one kind of pastime, lila, of Krishna. By His will everything is moving. The transcendental world is always very happily moving whereas the mundane world is moving unhappily.

Perpetual Motion

Everything is *gacchatiti jagat* which means it is always moving. There is *jada jagat* and *cetana jagat*: the material world and the transcendental world. Everything, everywhere, is moving. This wall is moving, this light bulb is also moving and within a hundred years we will be able to see how they have changed their form. *Jagat* means 'world.' There are the transcendental worlds and the material worlds-everywhere, and inside everything, always some activity is going on.

The proper work is service to Krishna, and the whole transcendental world is fully engaged in His service in many ways. There are many avatars, many manifestations of the Lord. There are many things in the transcendental world and it is called *purna- full*.

We have this birth in our hand and we shall try to utilize it properly to go into transcendental service world. To properly use it means to chant the Hare Krishna Mahamantra, to serve the Vaisnavas, and to always try to improve our devotional practicing life.

Ignore the Problems

Everybody is trying to make his heart clean, no doubt, but we must get problems with our human body; however, these we shall try to ignore. We have many diseases but we are not to run behind these diseases, rather we shall try to run with our

conception of Srila Guru Maharaja. In this way we must all try to proceed. First there is practicing life, and only later will the higher knowledge come to capture us. When the higher knowledge conquers us, He will play in His own way. But we are practitioners, therefore it is most important that we try very hard to practice, otherwise we will not get that fortune. It is necessary to practice without offense and in that way we will quickly be successful. It is a very easy thing and also a very hard thing! No doubt it is a very hard thing but if we can follow under the guidance of an expert, it is also a very easy thing.

“Srila Guru Maharaj is non-different from Srila Nityananda Prabhu, and He must be merciful to us.”

I have mentioned that when I joined Srila Guru Maharaj’s mission he gave me only one advice, and I think that this is the first and the last advice of Srila Guru Maharaja. He told me, “You must follow my directives not your mind.” When we are unqualified, we have no knowledge about the transcendental world.

Therefore we have to expertly try to follow our Guru; and Guru must be perfect. Before accepting Guru I may examine him in many ways and pray to Nityananda Prabhu to show His real form as my Guru. But once I have accepted someone as my spiritual instructor, Guru, then I must follow him properly. Nityananda Prabhu is the treasure of Vrindavana and so we

must pray to Him. Srila Guru Maharaj is non-different from Srila Nityananda Prabhu, and He must be merciful to us and give the opportunity to stay in Vrindavana Dham. Vrindavana Dham is here in a hidden way in Navadwip, and here at Koladwip is Gupta Govarddhan, hidden Govarddhan Hill. He who wants to see, can actually see this.

Take it All

By following a pure devotee, sadhu, we can achieve everything. Sometimes living with a sadhu may not be good for us due to the chance of our making offenses, but if we are far from sadhu but thinking about him and serving him, then that is sometimes better for the conditioned souls.

The name I have given to Srila Guru Maharaj’s Samadhi Mandir is “The Temple of Union in Separation.” Union in separation is the highest life in the spiritual world. When Krishna is with Radharani and the Vraja Gopis, he is eating, playing, etc. When he is before Radharani, She sees only one Krishna, but when He is out of Her vision, She sees Krishna Everywhere: many Krishnas. That is the Idea of union in separation.

yadi nayana mude thaki antare govinda dekhi nayana khulile dekhi syame

“If I close my eyes I see Govinda within my heart. When I open my eyes I also see the same Govinda before me.”

That is also the position of the Mahabhagavat-the pure devotee of the Lord.

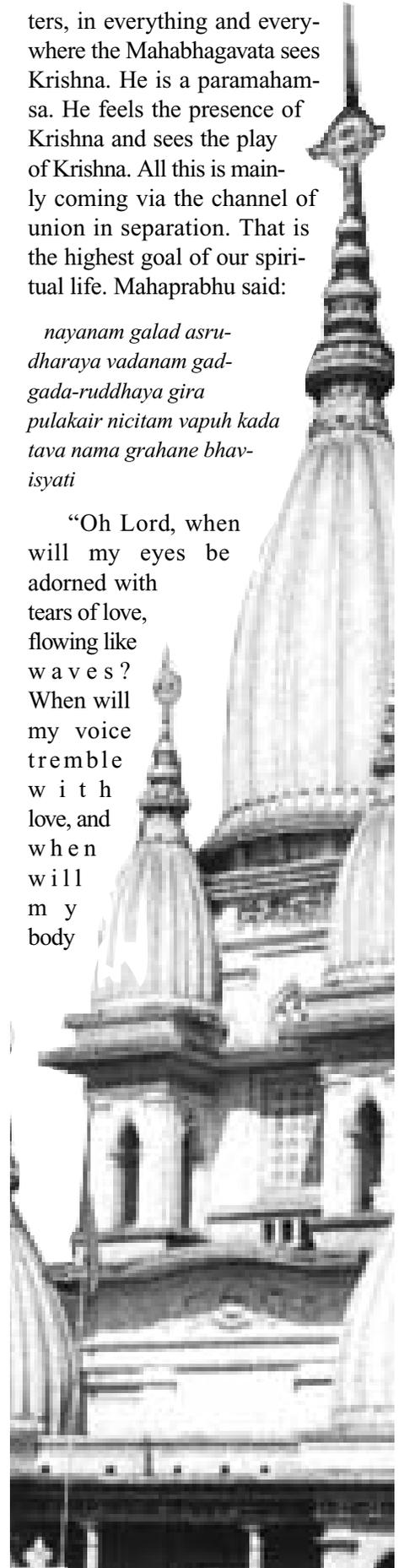
*sarvvabhutesu yah pasyed
bhagavad-bhavam atmanah
bhutani bhagavaty atmany esa
bhagavattottamah*

One who sees the presence of Krishna everywhere is a Mahabhagavata. Everywhere, in every matter and in every service, he feels Krishna’s presence. In good matters, in bad mat-

ters, in everything and everywhere the Mahabhagavata sees Krishna. He is a paramahansa. He feels the presence of Krishna and sees the play of Krishna. All this is mainly coming via the channel of union in separation. That is the highest goal of our spiritual life. Mahaprabhu said:

*nayanam galad asru-
dharaya vadanam gad-
gada-ruddhaya gira
pulkair nicitam vapuh kada
tava nama grahane bhav-
isyati*

“Oh Lord, when will my eyes be adorned with tears of love, flowing like waves? When will my voice tremble with love, and when will my body



thrill to the chanting of Your holy name?”

When we shall take Krishna-Nama properly then these feelings must come to us and we will be able to see the play of Krishna. Krishna will dance upon our tongues. We cannot chant properly now, but when Suddha Nama, the pure name, will appear on our tongues, He will dance and then we shall be able to feel everything:

*hrdaya haite bale jivara agrete cale
sabda rupe nace anuksana*

*“You also try
wherever you
are living to
make the
association
of devotees,
and you also
will be happy.”*

I must make myself as a platform for the dancing of Krishna Nama. We must try in that way, and we shall be able to see that all the trees and all the paraphernalia of this Navadwip Dham and its Math of Srila Guru Maharaja are transcendental: we shall be able to feel that. These transcendental feelings are necessary, and when they appear they will not leave our heart.

Learn to Run

We may be trying mundanely now, but we must try with whatever we have. If we are able to run, we may try to win a 100 metre race. But now our legs are very weak. We cannot even walk properly, and are therefore taking the help of this mundane earth. We are tak-

ing that help like a baby who is trying to move by first taking help of the earth. But when we gain strength in our legs we shall be able to run, and after practicing at 100 metres we can try for 400 metres or 1500 metres or even the marathon.

The Living Life

With the association of the devotees we can progress in our spiritual lives very quickly . A real devotee can give us everything. With his association we shall get many things and a “living life.” Life is not dead matter, but living life is necessary.

*indriyani parany ahur,
indriyebhyah param manah
manasas tu para buddhih
buddheh yah paratas tu sah
(Bhagavad Gita 3.42)*

If we can engage proper intelligence for the service of the Lord then we must certainly be the gainer. Proper intelligence is necessary, and that comes with the association of devotees. Our mind is always going this way, that way and every way, but when we get the association of devotees we shall automatically and always talk about Krishna Consciousness; of that there is no doubt.

Automatic

Just now I was doing some other service, but when you all came here to me, automatically I immediately engaged myself in speaking about Krishna consciousness. Therefore we can see practically the benefit of associating with devotees. You also try wherever you are living to make the association of devotees, and you also will be happy.



Second Coming

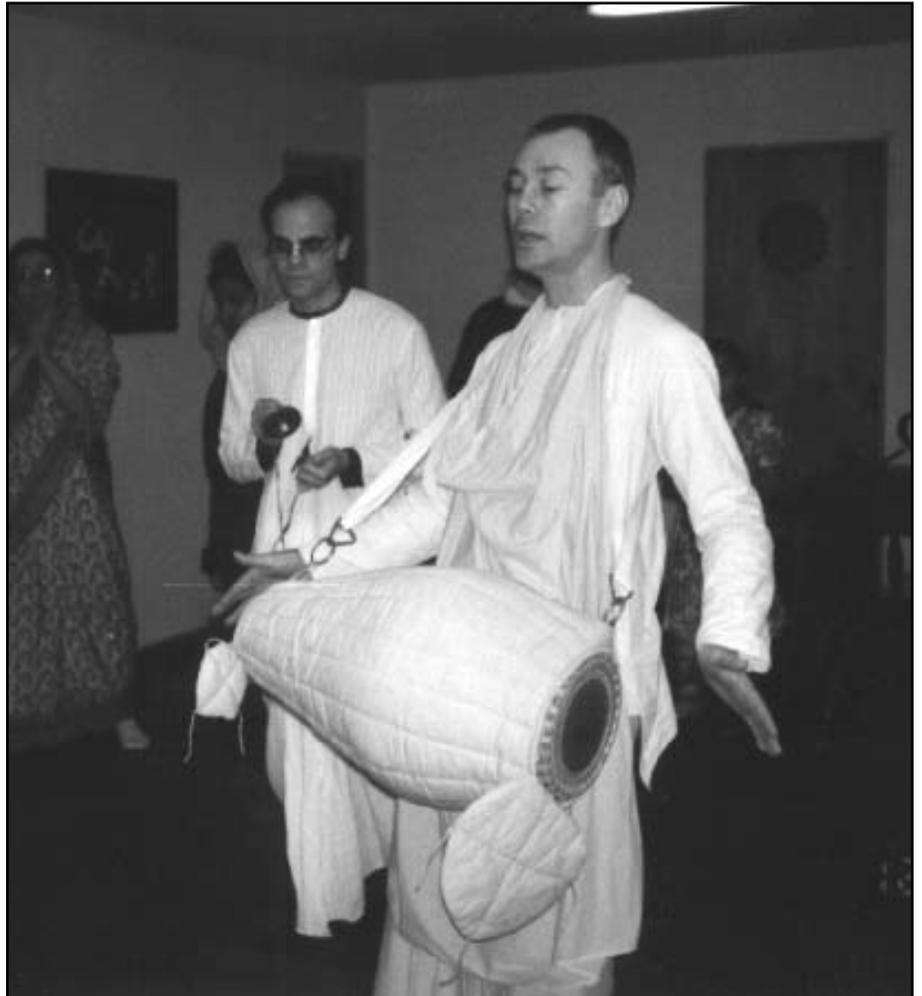
By Gokulananda das

The second visit of Srila Bhakti Sundar Govinda Dev Goswami Maharaja to the New York/New Jersey area was a time of great joy, as well as renewed hope. This article discusses the basic mood of this world tour, and describes the activities of the different devotees that made it happen in such a grand way.

How can I properly describe the mood, pastimes, and mission of Srila Bhakti Sundar Govinda-Dev Goswami Maharaja? The living entities are wandering around the various planes of conscious experience, yet, how few attain the shelter of Sri Gurudeva.

New York City and its outer regions can be considered one of the more vile places on this planet. However, Nityananda Prabhu is so magnanimous that New York has been singled out to receive the touch of the Divine Realm twice in the span of but nine months. It is quite astounding.

Many have quoted the need to accept a spiritual master, render service unto that spiritual master, etc. It is another thing entirely, to actually get the opportunity to directly serve the higher realm of reality. Srila Govinda Maharaja is the ambassador of the Divine Realm of Supra-Mundanity, namely Goloka Vrindavan. He is the





Srila Govinda Maharaja is always serving Srila Sridhar Maharaja

only one equipped to deliver the fallen souls from the endless agonies of samsara. Krishna recommends:

tad viddhi pranipatena

pariprashnena sevaya

upadeksyanti jnanam

jnaninas tattva-darshinah

Bhagavad Gita (4.34)

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

Srila Govinda Maharaja is able to speak directly to the hearts of the conditioned souls, and effect a lasting change in their eternal consciousness. Many devotees in this area literally exploded into new heights of service during His Divine Grace’s stay.

First Thing’s First

Let me first mention that without the Divine Guide, Srila Govinda Maharaja, no festival would be possible. Srila Govinda Maharaja is able to

travel the world and preach the glories of Sri Chaitanya Mahaprabhu in the line of Srila Rupa Goswami. Without him, none of us would have any spiritual prospect for the future.

I would like to mention Srila Govinda Maharaja’s servant Rsabdhi das Brahmachari, who is always serving and arranging for our Gurudeva.

How could I forget to mention the ever-present example of true dedication to the path of Krishna Consciousness, Sripad Bhakti Kanan Giri Maharaja. Our beloved Master, Srila Govinda Maharaja, has mercifully sent us Sripad Giri Maharaja to watch over our devotional creepers while we reside in this area. Predictably, Sripad Giri Maharaja demonstrated what it means to be surrendered to Gurudeva by his non-stop *seva* to Sri Math since 1981. In fact, Sripad Giri Maharaja has made it possible for all of us to get the connection of Srila Govinda Maharaja.

Just like the stories of how Srila Govinda Maharaja made it possible for the westerners to get the mercy of Srila Sridhar Maharaja, I am thinking that Sripad Giri Maharaja has taken on the role of advocate on behalf of all the desperate *jivas* in this area. Ninety percent

of the energy required to bring His Divine Grace here came from Giri Maharaja’s side. We all owe him a great debt of gratitude.

“Sripad Giri Maharaja demonstrated what it means to be surrendered to Gurudeva by his non-stop seva to Sri Math since 1981.”

Sripad Bhakti Ananda Sagar Maharaja of London, Sripad Bhakti Kusham Ashram Maharaja of Mexico, and Sripad Janardan Maharaja of California were also present, thereby making this holy festival all the more glorious. What can I say to adequately glorify these grand stalwarts of Gaudiya Vaisnavism? The mercy of Srila Sridhar Maharaja and Srila Govinda Maharaja is perfectly represented by the motions of these dedicated and brave men.

A Pillar In The House

Sriman Srutasrava Prabhu was also present, and his help cooking the first day Srila Govinda Maharaja arrived truly saved our Math from embarrassment. Srutasrava Prabhu has enlivened us all with his publication of *Sri Vaishnava Toshani* and having him here in the New York area allowed many of us to meet one of the pillars of the California community.

Sri Govinda Prabhu of Chicago was also present, as was his wife Sri Lehka, and his two children Sudarshan and Jai Sri. Sri Govinda Prabhu and his wife and children are also irreplaceable members of our community, and their ser-

vice and dedication made the recent tour all the more sweet.

Sriman Suresh Durgam Prabhu and his good wife Malati Devi performed immeasurable service during Srila Govinda Maharaja's stay -- they produced all the delicious food preparations, with almost no help from the outside. It was truly inspiring to watch these two devotees singlemindedly serve the lotus feet of Srila Gurudeva.

Chidananda das Brahmachari, known affectionately to the younger generation as "Uncle Chid", made his presence known by his actions, and not his words. Actually, he is a man of few words, but the few that come out are well worth waiting for. The article he wrote for the last Vaisnava Transmission proves this (please see next issue for a correction for this article - ed.) Chidananda Prabhu is the kind of devotee that makes you want to increase your surrender to Gurudeva every time you look at his face.

"Ecstasy At Every Moment!"

Jagannatha Vallabha Prabhu was able to arrange all three Manhattan programs though his contacts, and without him, the last tour would have been much smaller in scope. By Jagannath Vallabha's dedication and enthusiasm His Divine Grace got the opportunity to speak at the temple of Kirtanananda Swami located in Greenpoint, Brooklyn. Jagannatha Vallabha also arranged two programs at the Middle Collegiate Church on 7th Street in Manhattan. These programs allowed many hundreds of souls to come into contact with his Divine Grace. Jagannath Vallabha was also able to contribute half of the total expense for plane fare. He's always in a good mood, and if you ask him -- he'll tell you, "It's ecstasy at every moment!"

Jagannatha Vallabha put us in connection with Adwaita Acharya Prabhu, who works primarily with Kirtananda Maharaja in New Vrindavana- and was able to convince the board of directors of the Middle Collegiate Church to let us

have their largest, and most impressive hall for two of our programs. He also arranged with Kirtananda Maharaja the wonderful preaching program at The Center of The Holy Name in Greenpoint, Brooklyn. We cannot thank him enough.

Let me also thank Lila Sundari Devi for her continued service to the Sri Chaitanya Saraswat Math. She has always been eager to do whatever is needed, and as a result, has inspired us all to increase our service mood.

Also, the help offered from Dayal Chand das and Jayanta Ram das was certainly appreciated by all who were benefitted.

Move On Back!

Let me thank Jaga Jivan das for being there, and making all the devotees laugh and smile, due to his pleasant and humble nature. We hope you move closer to us soon, Prabhu.

The new men and women who took

harinama also were a great help. Trivikram das helped us continuously and with little complaining, as did Pritiraja das, who not only loaned the Math his car, but showed a desire to clean at every moment. Adi Purusha das also was of great help, he cleaned, cooked, and helped arrange the various projects concerning maintaining the Math's appearance and hygiene. Tarani Suta, Indumati, and Achyuta Krishna were very helpful in preparing the prasadam for the two programs in Manhattan. Also the help of Krsna Sevika Devi and Kevala Bhakti Devi cannot be omitted.

Let Us Partake

We, as devotees, tried to approach the spiritual master while he was here in this area, we tried to do so submissively, and thereby we received some transmission of spiritual energy. It is a wonderful experience, may we all live to partake in it more and more. *Jaya Gurdeva!*



Sripad Giri Maharaja is always trying to serve Srila Govinda Maharaja.

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