

A few words about this book

When Srila Prabhupada started the ISKCON movement in 1966 he had, at that time, only published the first three portions of his lifework, the Srimad Bhagavatam. As he travelled the world, and as his movement grew, Srila Prabhupada presented many more standard Vaishnava works. A wealth of philosophy, history and culture, with translations and detailed commentaries in readable English, the books totalled over sixty volumes.

Although Srila Prabhupada had frequently suggested the systematic study of his books, the very substantial quantity of scholarly information always presented newcomers with a dilemma: what to study, and in what order, to gain a grasp of the entire Vaishnava theology, culture and practice? For some time after his passing in 1977, education within ISKCON, both in the residential communities and in the congregational groups, continued in a relatively ad hoc fashion.

In 1995 a group of senior devotees from many parts of Europe met to discuss the standardization of teaching within ISKCON. They compiled a list of all the subjects explained within Srila Prabhupada's books, placed the subjects in logical order, and set about devising lesson plans and accompanying teachers' manuals. The result was The Vaishnava Training and Education Syllabus, which was gradually implemented within many courses at the movement's centres throughout Europe and Russia.

ISKCON's congregational groups, variously termed nama-hatta, sanga, bhakti-sanga or bhakti-vriksha, depending on which country you live in, now well outnumber its residential communities. The movement is thus largely a network of such groups meeting weekly, bi-weekly, or monthly. Such groups regularly chose to work their way through Bhagavad-gita, but this sometimes proved a lengthy task, taking years to complete even with regular meetings. Unfamiliar concepts and terminology sometimes made discussion inaccessible for newcomers to the groups, while certain teachings of Vaishnava practice, history or culture, were left unexplained for years.

This book, and the others which accompany it, have been written as a very condensed presentation of the material in the Vaishnava Syllabus. They are designed to cover all the basic themes and topics a devotee needs to know. The volume of text has been kept deliberately short and simple, and much information is presented as lists or bullet-points. Although the main intention was that the books were to be read in conjunction with a series of talks given at group meetings, they can also be studied separately and any questions noted and brought up to a devotee teacher. The books are not intended to replace the valuable company of experienced and knowledgeable vaishnavas, but can act both as a systematic learning aid and a reminder of points already studied.

We also recommend that you either begin or continue your systematic study of Srila Prabhupada's books in the following order:

1. Compilations such as Science of Self Realization, Journey of Self Discovery
2. Sri Isopanishad
3. Nectar of Instruction
4. Bhagavad-gita As It Is
5. Srimad Bhagavatam, Canto One
6. Teachings of Lord Chaitanya
7. The Krishna Book
8. Nectar of Devotion
9. Srimad Bhagavatam, Canto Two, Canto Six
10. Sri Chaitanya Charitamrita
11. Srimad Bhagavatam, remaining Cantos.

We hope you enjoy your studies in Krishna consciousness, and we wish you progress in your friendships with vaishnava teachers and fellow students.

Hare Krishna.

Bhaktivedanta Manor Training and Education Department

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Unit One

Vaishnava Culture

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ISKCON's Cultural Identity

1. What is the meaning of the word "culture"?



a)

From the dictionary:

b)

Other ideas/suggestions:



Culture means human life. Otherwise dog's life. There is.... Adambhitvam ahimsa ksantir arjavam. Everything is described. Amnitvam: first of all you have to learn how to become humble. (Morning Walk, December 19, 1975, Bombay)

(CHAITANYA CHARITAMRTA, Adi 7. 82 purport)

2. What is "Vedic"?



3. What is "Vedic Culture"?



4. What is Hinduism?



5. What is the difference between the two?



- a) Religious:
- b) Social:
- c) Philosophical:

6. What is ISKCON's relationship to the Vedic culture and to Hinduism?



The Vedas



Srila Vyasadeva, Mahamuni, compiled the Vedic literature for the benefit of all human society. If one wants to be protected from the reactions of ignorance even in this age of Kali, one may consult the books left by Srila Vyasadeva: Upanisads, Vedanta-sutra (Brahma-sutra), Mahabharata, Srimad-Bhagavatam Maha-purana (Vyasa's commentary on the Brahma-sutra) and the other seventeen Puranas. Only by the mercy of Srila Vyasadeva do we have so many volumes of transcendental knowledge to save us from the clutches of ignorance.

(Srimad Bhagavatam 6.8.19p)

How they came to be written:

Krishna first reveals the Vedic knowledge to Brahma (SB 2.9.5-37)

- Brahma seeks his origin and is instructed to perform penance
- Krishna is pleased and reveals His transcendental realm
- Brahma asks Krishna questions
- Krishna reveals the answers

Brahma passes the Vedas to Narada, who passes them to Vyasa (SB 2.9.44-45)

Vyasa compiles the four Vedas (SB 1.4.15-25)

- Vyasa foresaw the degradation of Kali-yuga
- He divides the Vedas into four parts
- The 108 Upanisads: philosophical discourses are part of the Vedas
- Then the 5th Veda: the 17 Puranas (except SB) and Mahabharata (includes the Bhagavad-gita)
- Vedanta-Sutra, the essence of the philosophy (SB 1.5.4)
- SB, the ripened fruit, the natural commentary on Vedanta Sutra (SB 1.5)

"First he [Krishna-dvaipayana Vyasa] divided the Vedas into four, then he explained them in the Puranas, and for less capable people he wrote the Mahabharata. In the Mahabharata there is given the Bhagavad-gita. Then all Vedic literature is summarized in the Vedanta-sutra, and for future guidance he gave a natural commentation on the Vedanta-sutra, called Srimad-Bhagavatam." (*Bhagavad-gita Intro*)

Lord Caitanya said: "Srila Vyasadeva has summarized the direct meanings of the mantras in the Upanisads in the Vedanta-sutra."

(*Srimad Bhagavatam Intro*)

The Various Sections and Divisions of the Vedic Literature

The four Vedas (karma-kanda):

- Sama (sung) - prayers & hymns for worshipping demigods
- Rig (spoken) - and the Supreme Lord - SB 12.13.1
- Yajur (Yajna) - details of ritualistic procedures
- Atharva (Atharva Rsis, great sages) - mantras for protection

The 108 Upanisads (Jnana-kanda section of the Vedas):

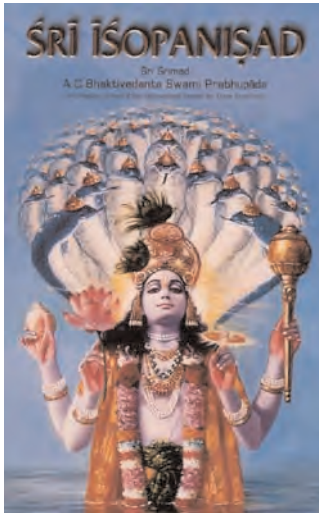
Upa-nisat - to receive knowledge while sitting near a teacher. They mostly consist of philosophical conversations between sages and disciples about the Absolute Truth.

The Five Agamas (Upasana-kanda section of the Vedas):

include five realms of worship -- Visnu, Siva, Durga, Ganesa, Surya.

Eighteen Puranas:

- **Sattva** - Visnu, Garuda, Narada, Padma, Varaha, Bhagavat
- **Rajas** - Brahmanda, Brahmavaivarta, Markandeya, Bhavisya, Vamana, Brahma
- **Tamas** - Matsya, Kurma, Linga, Siva, Skanda, Agni



Mahabharata

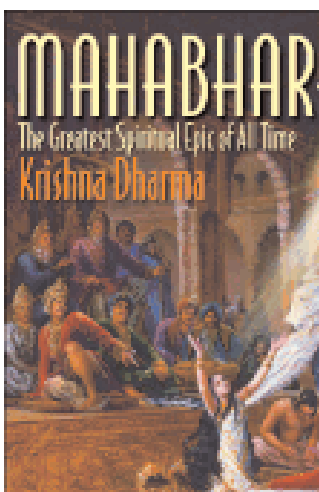


As the Bhagavatam was first spoken by Sukadeva Gosvami, it is therefore mentioned that as the parrot touches ripened fruit and it becomes even sweeter, so this Srimad-Bhagavatam, because it was touched first by Sukadeva Gosvami, has become still more tasteful.

- 110,000 double verses.
- Includes BG as the crucial part of the story. Why? This conversation takes place just before the greatest climax of the whole drama. Krishna arranged the entire scenario so that maximum number of people could benefit from the instructions of the BG.
- Story of Vyasa-deva & Ganesh and how it was written.

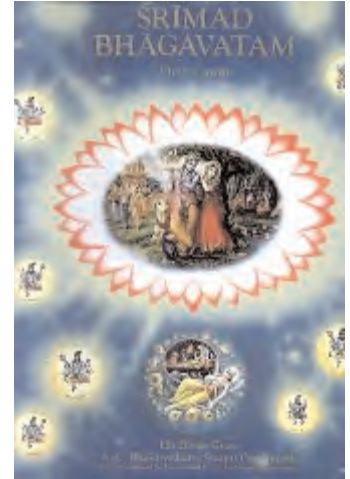
Vedanta-Sutra

- Veda means knowledge, anta means end, sutra means aphorism.
- Vedanta-sutra consists of aphorisms that explain the end of knowledge.



Srimad-Bhagavatam

- 18,000 verses
- amalam-puranam - perfectly pure, spotless Purana (SB 12.13.18)
- paramahansa-samhitam (The Srimad-Bhagavatam is called the paramahansa-samhita, the treatise for the highest class of human beings. SB 3.22.19p)
- Vedanta-sutra and Bhagavad-gita are considered the cream of the Vedas (SB 1.2.3, 6.7.14p) while SB is considered the essence of that cream, the butter (SB 1.4.7, 1.3.41p)
- Made more sweet by Sukadeva (SB 1.1.3)



The Vedic Tree of Knowledge

- branches - 4 Vedas, different kandas and fields of knowledge
- flowers - dharma, artha, kama
- unripened fruit - Upanisads & Vedanta Sutra
- ripened fruit - Srimad Bhagavatam

The Revelation of the Vedas

Sruti	Hearing	The 4 Vedas and 108 Upanisads	Knowledge is revealed in the heart by hearing and accepting
Smrti	Remembering	Puranas, Itihasas, Mahabharata	Stories about realized souls whose example we can follow, to replace so much mundane literature

The Four Material Aspects of the Vedas

- The Vedas mainly consist of the following aspects. The idea is to elevate human beings to the transcendental platform while allowing them to fulfill their material desires within the Vedic guidelines.
- Dharma - religiosity/piety (by being pious and religious, one gains good karma and becomes eligible for...)
- Artha - economic development (through economic development, one can have a more comfortable life and gain opportunities for...)
- Kama - sense gratification (having enjoyed enough sense gratification and after having gone through all the purifying processes of the Vedas, one may start to desire...)
- Moksa - liberation (from this level, one can more easily approach the transcendental subject matters.)

The Three Spiritual Aspects of the Vedas

- a) Sambandha - relationship to Krishna
- b) Abhidheya - processes for elevation
- c) Prayojana - the supreme goal of life, the lotus feet of the Lord.

The Four Varnas

Basic Description

Varna	Roles in society	Examples
Brahmana	Head	
Ksatriya	Arms	
Vaisya	Stomach	
Sudra	Legs	



What is the logic of this system?

The Qualities and duties of each varna

	Qualities	Duties
Brahmana	Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom and religiousness (Bg 18.42) Detached, humble, non-envious, expert in performing sacrifices, charitable, fixed in bhakti. (Sanat-sujata) Mental equilibrium, satisfaction, firm faith in the Vedas (Muktphala-tik) forgiveness, simplicity, mercy, surrender to the Supreme Personality of Godhead (SB 7.11.21) Mode of goodness (SB 11.5.2p)	Study the Vedas, Teach the Vedas, Perform sacrifices for others, Perform sacrifices for himself, Give in charity, Accept charity
Ksatriya	Heroism, power, determination, resourcefulness, courage in battle, generosity and leadership (Bg 18.43) Charitable, obedient to brahminical culture, never denies a challenge influential in battle, unconquerable, patient, challenging, control of the bodily necessities, forgiving, attached to the brahminical nature, always jolly and truthful (SB 7.11.22) Mixed passion and goodness (SB 11.5.2p)	Protect the citizens, Perform sacrifices, Give charity, Study the Vedas, Uphold dharma in the kingdom
Vaisya	Devoted to the demigods, the spiritual master and the Supreme Lord, Visnu; endeavoring for advancement in religious principles, economic development and sense gratification [dharma, artha and kama]; believing in the words of the spiritual master and scripture; and always endeavoring with expertise in earning money (SB 7.11.23) SB 7.11.24 Mixed Passion and ignorance (SB 11.5.2p)	Farming, cow protection and business (Bg 18.44) Perform sacrifices, Give charity, Study the Vedas
Sudra	Respectful of the higher sections of society, clean, free from duplicity, not stealing, truthful (SB 7.11.24) Mode of Ignorance (SB 11.5.2p)	Offering obeisances to the higher varnas, serving his master, protecting the cows and brahmanas (SB 7.11.24) labour and service to others (Bg 18.44)

Points of Discussion

1. Does this system apply to devotees?
2. Can you resolve the following contradictions?
 - a) Everyone is a sudra in Kali-yuga (Kalau sudra-sambhavah)
 - b) Varnashram Dharma is universal and applies everywhere (catur varnyam maya srstam) and in all ages
3. Explore your own propensities



a) **What were your favourite subjects at school and what were you good at?**

b) **What have your hobbies and interests been?**

c) **What kind of work or jobs have you done?**

d) **Are any of these the same or similar to your parents?**

e) **Where do you believe your own position might be?**

The Four Asramas

Brahmacari (student) - from five to about twenty five years

- i) "The vow of brahmacarya is meant to help one completely abstain from sex indulgence in work, words and mind in all times, circumstances, and places." (*Bg 6.13-14p*)
- ii) The eight Aspects (*SB 6.1.13p*): the brahmacari must avoid the following:
 - a) thinking of women
 - b) speaking about sex life
 - c) dallying with women
 - d) looking lustfully at women
 - e) talking intimately with women
 - f) deciding to engage in sexual intercourse
 - g) endeavoring for sex life
 - h) engaging in sex life.
- iii) Duties and Training (*SB 7.12*)
 - a) His primary duty is service to the spiritual master.
 - b) Live in the home of the spiritual master's just like a servant
 - c) Begg alms from door to door and brings them to the spiritual master
 - d) Takes food only under the master's order
 - e) Studies the Vedas
 - f) Learns self-control, cleanliness, truthfulness, and other saintly qualities.
 - g) Learns cooking, puja, preaching, kirtan
 - h) Learns submission to the spiritual master
 - i) Performs sacrifices
 - j) Takes specific training for a livelihood.
 - k) Has firm friendship for the spiritual master.
 - l) Gives the spiritual master sincere respect and obeisances
 - m) Engages in spiritual activities
 - n) Should be satisfied with eating what is absolutely necessary.
 - o) Avoids associating with women as far as possible
 - p) When he goes out to beg alms, the association should be very short, and he should talk only about spiritual matters
 - q) Should not indulge in applying powder or ointment to the eyes, massaging the head with oil, massaging the body with the hands, decorating the body with flower garlands, smearing scented ointment on the body, or decorating the body with ornaments
 - r) After completing his education, he should give daksina to his guru and accept the grhastha-asrama--or he may continue in the brahmacarya-asrama.
- iv) Practicing celibacy (Brahmacarya) is essential for advancement in spiritual life. (*BG 8.11p*)

Grhasta (Householder) - From twenty five to about fifty yrs

- i) Duties
 - a) The main duties for a householder are protection of living beings and sacrifice
 - b) To perform sacrifices for further enlightenment
 - c) Give charity according to time, place and circumstance; should spend fifty percent of their income to propagate Krishna consciousness all over the world
 - d) Goes out and calls for hungry people 3 times before eating.
 - e) Should worship the Deity
- ii) Allowed after proper training as brahmacari (*Bg 8.28p*)
- iii) Having a sexual relationship only with his wife under regulation is also called brahmacarya (*Bg 6.13-14p*)
- iv) Some license for sense gratification; perform such acts with restraint (*Bg 3.34p, 4.26p*)
- v) Restricted, unattached sex life is also a kind of yajna; general tendency toward sense gratification sacrificed for transcendental life. (*Bg 4.26p*)
- vi) Sex and attachment to the opposite sex should be reduced to nil (*PQPA pages 15-20*)
- vii) Sex not contrary to religious principles is Krishna (*Bg 7.11+p*)

Vanaprastha

- i) Stage midway between householder life and renounced life
- ii) One may keep his wife as an assistant without sex relations (*SB 3.24.40p*)
- iii) The main duty for a vanaprastha is austerity; tapasya, or austerity, is strongly recommended (*SB 4.23.4p*)
- iv) The wife is expected to give up all luxurious habits. She should not even dress nicely or comb her hair. (*SB 4.28.44p*)
- v) At this stage the householder begins to retire from family life, preparing for complete detachment before death. The vanaprastha may go on pilgrimages and undergo extra austerities together with his wife. Their relationship becomes more detached.
- vi) Must practice austerities of the body, mind and tongue.
- vii) Undergoes severe penances--living in forests, dressing with tree bark, not shaving.

Sannyasa

- i) Definition: The giving up of activities that are based on material desire is what great, learned men call the renounced order of life [sannyasa]. (*Bg 18.2*)
- ii) The head or the spiritual master of all the social statuses and orders (incl. Brahmanas) (*Bg 16.1-3p*)
- iii) The main duties for a sannyasi are self-control and nonviolence.

- iv) The four stages:
 - a) Kuticaka: stays outside his village in a cottage, and his necessities, especially his food, are supplied from home
 - b) Bahudaka: no longer accepts anything from home; collects necessities, especially his food, from many places. This is known as Madhukari, literally meaning "the profession of the bumblebees."
 - c) Parivrajakacarya: travels all over the world to preach the glories of Lord Vasudeva.
 - d) Paramahansa: when he finishes his preaching work and sits down in one place, strictly for the sake of advancing in spiritual life. Completely controls his senses and engages in devotional Service. Topmost position in renounced life.
- v) Must be situated in fearlessness, purity and knowledge.
- vi) First qualification is fearlessness
 - a) Has to be alone without any guarantee of support
 - b) Has simply to depend on the mercy of the Lord
 - c) Must be fully convinced that: "I shall never be alone. Even in the darkest regions of a forest, I shall be accompanied by Krishna, and He will give me all protection."
- vii) To purify his existence (especially in relation to women) (*Bg16.1-3p*)
 - a) Strictly forbidden to have any intimate relationship with a woman
 - b) Forbidden to talk with a woman in a secluded place
 - c) Lord Caitanya: female devotees had to offer their respects to him at a distance and He wouldn't even look at a wooden doll of a woman
 - d) Example of Bhaktisiddhanta Sarasvati: He would never talk with a female alone. Once a young married woman insisted on speaking with him in private, but he absolutely refused.
 - e) Possession of wealth for sense gratification is strictly forbidden.
 - f) Story of Chota Haridasa (See Chaitanya Charitamrta)
- viii) Knowledgeable
 - a) Begs from door to door to awaken the householders to Krishna consciousness.
 - b) Should preach Krishna consciousness with logic and deep understanding



What is the logic of the asrama system?

Pogression of ashramas for different varnas

Sannyasa
Vanaprasta
Grhastha
Brahmacari

Sudra

Vaisya

Ksatriya

Brahmana



Which asrama do you think suits you best for now?

Why?

Which ones do you think you will enter?

Respect, the Basis of Civilization

Why is respect the basis of civilization?



What is respect?



a

b

c

d

Whom or what should we respect?



a

b

c

d

e

f

Discussion Point

Why show respect? What are the values underlying an ethic of respect?

Respect and the modes of nature

- a) Transcendental Goodness: It is everyone's duty to offer respect to the Deity
- b) Goodness: Offering respect in the proper way in the right time, place, and circumstance.
- c) Passion: Working to gain respect
- d) Ignorance: Without respect (puffed up/arrogant)

What happens if you disrespect?

- a) Disrespect is an offense - Indra and Brhaspati (SB 6.7)
- b) Astavakra (SB 1.15.20p)
- c) Daksa and Siva (SB 4.3.21)
- d) Sati deserved respectful treatment from her father (SB 4.4.7, 4.4.29)
- e) Jaya and Vijaya (SB 3.15.30-36)
- f) When Draupadi, a woman, was disrespected, it caused the ruination of the Kuru dynasty. (SB 1.8.5, 1.15.10p)
- g) You may receive a curse

Discussion Point:

How to show respect?

Different kinds of respect in the different varnas.

- a) Brahmana -
- b) Ksatriya -
- c) Vaisya -
- d) Sudra -
- e) Vaishnava -

What about receiving respect?

- a) Sometimes we are in a position where others offer us respect or are supposed to.
- b) Are you attached to respect?
Think about some times you were respected and disrespected. What happened? How did you feel?
How should you react if others honour or dishonour you?

- c) Don't expect respect from others, rather do something to deserve it. You shouldn't tell someone they must respect you. They may automatically feel respectful due to your knowledge or experience; if not, you should question why you expect respect from them. Srila Prabhupada once appointed a devotee to the post of Temple President. The devotee immediately began asserting his new-found authority over the other community members, who complained to Srila Prabhupada. Even though Srila Prabhupada insisted on a strict hierarchy within his temples with all due respect offered to one's superiors, he nevertheless reprimanded the devotee: "Do not demand respect, you must command it."

Vedic examples of giving respect

- a) Citraketu and Pariksit respecting their cursers (SB 6.17.27p, SB 4.6.48p)
- b) Draupadi also wanted to respect Asvatthama (SB 1.7.42)

Discussion Points

- a) What do you respect in a person?
- b) Can a superior respect an inferior?
- c) Think of someone who commands your respect and someone who doesn't.
- d) How do you feel toward someone who demands respect?
- e) Respect is subtle - a person will notice if you are just making a show.
- f) Not properly respecting devotees is a symptom of a kanistha-adhikari.
- g) A woman's shyness commands respect; it makes her respectable because it gives the impression of chastity.

Ethics and Morality

Definition

Ethics: code of behaviour, system of moral principles/values based on beliefs about what is right and wrong

Morals: relating to the distinction between good and bad or right and wrong



Srila Prabhupada views morality, religiosity, and piety as more or less synonymous (SB 1.16.18p, SB 1.16.20p, SB 4.21.31p). But he does make a distinction: moral instructions with God in the centre are religious principles, otherwise they are sub-religious principles. (SB 2.7.37p)

Examples of Moral and Ethical Injunctions/Principles

The following examples are moral and ethical injunctions/principles taken from Srila Prabhupada's books. Doubtlessly, many more could be added to this list.

- Controlling the senses is the basis of morality. (SB 1.9.26p, SB 2.9.40p)
- One should be non-violent. (Bg 3.29p)
- materially benevolent work (Bg 3.29p)
- Never lie. Always be truthful. (Bg 18.78p)
- One is indebted to the demigods, sages, general living entities, family members, humankind, or forefathers (SB. 11.5.41)
- Always be grateful toward the members of a family from whom you have received training (SB 1.7.49p)
- Even a saintly person is pleased when a scorpion or a snake is killed. (Teachings of Queen Kunti 10)
- A woman must remain home in the evening with the husband and take care of household duties. She may not go out alone into the forest. (SB 10.47.29p)
- Perform regular duties and sacrifices (Bg 3.16p)
- The intelligent man should pick up nectar from a stock of poison, should accept gold even from a filthy place, should accept a good and qualified wife even from an obscure family and should accept a good lesson even from a man or from a teacher who comes from the untouchables.
- The state must inflict a death sentence upon a murderer to save him from going to hell.

- One who instructs subordinates must act accordingly himself (teacher cannot smoke) (*SB 2.9.40p*)
- Never break your promise (*SB 3.2.17p*)
- Do not neglect anyone as inferior; everyone should be respected as a temple of God. (*SB 6.7.29-30p*)
- Do not ask charity from someone who is in difficulty (*SB 6.10.6p*)
- Do not deny charity if you are able to give (*SB 6.10.6p*)
- Do not cause difficulty to others (*SB 6.10.6p*)
- Help others out of difficulty if you can (*SB 6.10.6p*)
- Husband and wife should be faithful to each other (*SB 9.10.27p*)
- One should consider another's wife as his mother, another's possessions as a lump of dirt and treat all other living beings as he would treat himself. (*SB 9.10.27p*)
- Clear your debts completely (*SB 10.4.37p*)
- Do not appear naked in public (*SB 10.22.20*)
- Do not conduct paramour relationships (*CC Adi 4.50p*)

Now all of these principles may seem straightforward, but morality and ethics can be a complex subject matter. Now read the following story:

Story of Kosikatha

In the Mahabharata, Lord Krishna, the Supreme Personality of Godhead, tells a story to the Pandavas about the meaning of truth. This story continues to be told by great thinkers all over the world, and often they do not even know that Sri Krishna told it in the Mahabharata. It is usually offered as a test case against the absolutist version of truthfulness in the world.

Lord Krishna's friend Arjuna had vowed to kill anyone who suggested that he should give away his Gandiva bow. In a moment of anger when Yudhisthira was disappointed that Arjuna could not kill Karna, Yudhisthira suggested that Arjuna could give the Gandiva bow to someone more qualified. When Arjuna drew his sword against Yudhisthira, Lord Krishna intervened and told this story.

Once there was an ascetic named Kosikatha who lived a small distance from a village. He had made a vow, "I will speak only the truth," and had become famous as one who never told a lie. One day, innocent persons seeking refuge from robbers entered the forest near the dwelling of the ascetic. The robbers soon arrived searching for the men. They approached Kosikatha and inquired, "By which path have these men gone?" Kosikatha replied, "They have entered the forest just near here." The robbers then found and slaughtered the innocent persons and took their wealth. For this sin, Kosikatha fell into hellish life and suffered greatly.

Lord Krishna then drew a moral from this story. He said, "There must be some indication of distinguishing virtue from sin. Therefore great sages have indicated that seeing through the eyes of scriptures does not provide for every case. Hearing this from Me you should now decide whether your brother should be slain." In this story and other explanations, Lord Krishna found a way to preserve Arjuna's vow, while at the same time avoiding the killing of Yudhisthira.

Examine the following example of moral dilemma:

The Punishment of Asvatthama (SB 1.7)

The situation: Asvatthama was the son of Dronacarya, a brahmana and Arjuna's teacher. Towards the end of the Battle of Kuruksetra, Asvatthama killed Draupadi's five sons while they were sleeping. Arjuna promised Draupadi that he would capture Asvatthama and punish him by death. After Arjuna had captured him, he brought him back to the camp where the Pandavas and Draupadi were staying.

The dilemma: Should Arjuna kill Asvatthama or not?

YES	NO

For solution see: *Srimad Bhagavatam* 1.7.55-57

The Importance of Morality and Ethics

- To be considered highly learned, one must not only be well educated but also moral. (*Nectar of Devotion 21*)
- The principle of regulated control is universal. (*BBD 1*)
- If the distinction between piety and sin is minimized, people will commit many atrocities in the name of God. (*SB 11.20.5*)
- We cannot avoid making distinctions between moral and immoral acts, just as we cannot avoid distinguishing what is good or bad for the body, for social relationships, etc. (*SB 11.21.3*)
- In this material world a sexual appetite necessitates distinction between moral and immoral conduct. (*CC 4.35p*)

Krishna consciousness is transcendental

- Pleasing Krishna is transcendental to ordinary ethics and morality. (*SB 10.47.29p, SB 3.2.17p, SB 10.22.20*)
- Krishna is beyond the jurisdiction of this material world and the mundane distinctions of moral and immoral. (*CC Madhya 4.134p*)
- That which is in relationship to Krishna can never be immoral. E.g. Prahlada Maharaja garlanded his father's killer. (*Teachings of Queen Kunti 10*)
- Even if our daily activities are a mixture of both moral and immoral, they become purified by offering the results to Krishna. (*Reservoir of Pleasure*)
- Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated. (*Bg. 9.30*)
- Those engaged in Krishna consciousness should not care for the so-called morality of the material world if that morality opposes the service of the Lord. (*CC Madhya 3.212p*)
- Servants of Krishna are automatically moral and ethical. (*CC Antya 9.142*)
- Following moral codes is not enough to attain Krishna consciousness, one must go beyond moral codes to attain Krishna consciousness (*Bg 3.16p*)
- The last word in all morality and religion: surrender unto Krishna. (*Bg 18.78p*)
- Krishna preferred to protect His devotee (from the brahmastra of Asvathama) rather than to keep His promise of not to take up a weapon. (*SB 1.8.13p*)
- Material piety must be considered a means and never an absolute end (*SB 11.20.5*)
- If one becomes a mundane moralist, forgetting the Supreme Lord, one's position is certainly imperfect, and one will not achieve the ultimate goal of piety, going back home, back to Godhead. (*SB 11.20.5*)

- One who has developed great faith in the devotional service of Lord Krishna does not hesitate to do anything that will further the mission of the Lord. (*SB 11.20.9*)
- "Anyone who has taken shelter of the lotus feet of Mukunda, the giver of liberation, giving up all kinds of obligation, and has taken to the path in all seriousness, owes neither duties nor obligations to the demigods, sages, general living entities, family members, humankind or forefathers." (*SB 11.5.41*)
- Material discrimination is necessary but we must also accept the transcendental position of Krishna consciousness. There is a transcendental good beyond the relative good of the material world. (*SB 11.21.3*)
- To overshadow God and devotional service with ethical principles ultimately meant to increase sense gratification is the greatest violence against society (*SB 11.3.26p*)

Consider the famous example from Bhagavad-gita:

Arjuna in the Battle of Kuruksetra

Against Fighting	For Fighting
<ul style="list-style-type: none"> ● Arjuna saw only causes of misfortune ● He couldn't see how any good could come of killing ● He did not desire any subsequent victory, kingdom, or happiness. ● A kingdom, happiness and even life itself would be useless when all those for whom he may desire them are killed. ● He did not wish to kill them, even though they might kill him. ● He was not prepared to fight with them even in exchange for the three worlds, let alone this earth. ● He would derive no pleasure from killing the sons of Dhrtarastra. ● It would be better to forgive them on grounds of religion and saintly behavior. 	<ul style="list-style-type: none"> ● No sin is incurred for killing six kinds of aggressors: (1) a poison giver, (2) one who sets fire to the house, (3) one who attacks with deadly weapons, (4) one who plunders riches, (5) one who occupies another's land, and (6) one who kidnaps a wife. ● A ksatriya is not supposed to refuse a challenge. For a Ksatriya to decline a fight is non-Aryan. ● Material compassion, lamentation and tears are all signs of ignorance of the real self. Compassion for the eternal soul is self-realization. ● These impurities are not at all befitting a man who knows the value of life. They lead not to higher planets but to infamy. They are due to weakness of heart.

Against Fighting	For Fighting
<ul style="list-style-type: none"> ● Greed, killing one's family and quarreling with friends is wrong ● Destroying a family is sinful ● Obligation is only binding only when the effect is good ● The eternal family tradition will be vanquished and the family will become involved in irreligion. ● The women will become polluted and produce unwanted progeny. ● This will cause hellish life both for the family and for those who destroy the family tradition. ● The ancestors of such corrupt families fall down, because the performances for offering them food and water are entirely stopped. ● All kinds of community projects and family welfare activities will be devastated. ● Those who destroy family traditions will always dwell in hell. ● He could not attack men worthy of his worship. "It would be better to live in this world by begging than to live at the cost of the lives of great souls who are my teachers. Even though desiring worldly gain, they are superiors. If they are killed, everything we enjoy will be tainted with blood." ● If we kill the sons of Dhrtarastra, we should not care to live." 	<ul style="list-style-type: none"> ● Krishna did not approve of this false magnanimity. ● A teacher who engages in an abominable action and has lost his sense of discrimination is fit to be abandoned. ● Because Bhishma and Drona took Duryodhana's side because of financial assistance, they have lost the respectability of teachers. ● Those who are wise lament neither for the living nor for the dead. ● A sober person is not bewildered by the soul's changing bodies. ● Arjuna should rejoice for their changing bodies from old to new ones, thereby rejuvenating their energy. ● Bhishma and Drona, being noble souls, were surely going to have spiritual bodies in the next life, or at least life in heavenly bodies for superior enjoyment of material existence. So, in either case, there was no cause of lamentation. ● One must learn to tolerate the temporary appearances of happiness and distress. ● The soul is eternal and can never be destroyed ● For the administration of justice, violence is permitted, and is not sinful. ● Killing their bodies in the righteous fight will cleanse them of all reactions from various bodily activities and promote them to a higher status of life.

Discussion Point

Discuss how morals and ethics apply to ISKCON devotees.

Those who are liberated are above rules and regulations, while others must follow.

Here are two quotes from Madhavendra Puri:

"Let the sharp moralist accuse me of being illusioned; I do not mind. Experts in Vedic activities may slander me as being misled, friends and relatives may call me frustrated, my brothers may call me a fool, the wealthy mammonites may point me out as mad, and the learned philosophers may assert that I am much too proud; still my mind does not budge an inch from the determination to serve the lotus feet of Govinda, though I be unable to do it." (*SB 2.4.3-4p*)

"O my prayers three times a day, all glory to you. O bathing, I offer my obeisances unto you. O demigods! O forefathers! Please excuse me for my inability to offer you my respects. Now wherever I sit, I can remember the great descendant of the Yadu dynasty [Krishna], the enemy of Kamsa, and thereby I can free myself from all sinful bondage. I think this is sufficient for me." (*Bg 2.52p*)

"Focusing upon material piety and sin is itself a discrepancy, since actual piety means to transcend both of them."

Uddhava questions this point further in Chapter 20 leading into an interesting discussion. Some of the main points that come out of it and other related references are listed below:

Re-establishing the Importance of Ethics and Morality

- Following moral principles will help one develop attraction to Krishna-katha (*Krishna Book Intro*)
- Moral principles are preliminary steps for proceeding further on the path of God realization. (*SB 1.3.24p*)
- Without being moral, a person cannot understand the real principles of religion. (*SB 3.9.10p*)
- As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by *sravanam kirtanam visnoh* one has to act according to the regulative principles of the Vedic injunctions. (*SB 11.20.9*)

- A person who performs his proper duties, free from material desires and avoiding sins will not have to waste time going to the heavenly planets for sense gratification or going to hell for punishment, that person can proceed straight to the path of devotional service to the Lord. *(SB 11.20.10)*
- One who is situated in his prescribed duty, free from sinful activities and cleansed of material contamination, in this very life obtains transcendental knowledge or, by fortune, devotional service unto Me. *(SB 11.20.11).*
- The residents of both heaven and hell desire human birth on the earth planet because human life facilitates the achievement of transcendental knowledge and love of Godhead, whereas neither heavenly nor hellish bodies efficiently provide such opportunities. *(SB 11.20.12) .*
- We cannot avoid making distinctions between moral and immoral acts. Material discrimination is necessary but we must also accept the transcendental position of Krishna consciousness. There is a transcendental good beyond the relative good of the material world. *(SB 11.21.3)*

Men and Women in Vedic Culture

We hear that men and women in the Vedic culture performed traditional roles.

What are these traditional roles of men and women in society? And how would they interrelate? Discuss this and write down a brief description below.

In the modern Western civilization, this lifestyle obviously raises some issues about fairness, equality, opportunity, exploitation, and suppression. Discuss some of the specific objections that may be raised. Explore the Vedic principles that underpin the traditional social roles. How would these principles make a difference in relation to the problems that arose in the Western cultural history?



Chanakya Quote

"The learned man sees all women, with the exception of his wife, as his mother; he sees all material possessions as rubbish in the street, and he looks on the sufferings of others as he would look on them in himself."

"Treating All Women as Mother" means with respect, friendly but formal.

"The intelligent man can accept a good and qualified wife even from an obscure family." (*SB 1.5.11p*)



Unit Two

Vaishnava Behaviour

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Relating to Devotees with Due Respect

As we discussed in *Respect, the Basis of Civilisation*, Vedic culture is based on respect and this respect is expressed through specific codes of conduct or etiquette. In this section, we will go a little more in detail about the principles and practices of Vaishnava etiquette.



"...it is the characteristic of a devotee to observe and protect the Vaishnava etiquette. Maintenance of the Vaishnava etiquette is the ornament of a devotee. ...By observing the etiquette, you have satisfied My mind. Who else but you will show this example?"

(*Chaitanya Charitamrta Antya Lila 4.130, 132*)

"Nothing can be successful without sadacara (etiquette). Every activity should be performed with the right attitude. A saint's heart is free from all impurities. Thus the way a saint acts is the right behaviour known as sadacara." (*Hari Bhakti Vilasa*)

Important Points About Etiquette

- Etiquette means external manners and conduct.
- Etiquette helps us become free from our original envy and desire to be enjoyers and controllers.
- A faultless etiquette increases one's fame, wealth, longevity, and destroys everything inauspicious.
- Proper Vaishnava etiquette purifies the heart and consciousness.
- Etiquette is the ornament of the Vaishnava.
- Practicing etiquette is action in the mode of goodness.
- A devotee's advancement can be seen by how humble he is, how well he behaves, and how disciplined and cultivated he is.

(from *Bhakti-Caru Swami's* booklet)

Glories of devotees

Understanding the glories of the devotees helps us to appreciate the importance and value of dealing with devotees with proper respect. The following two pages are all quotes from the scriptures.



O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Naryana, or Krishna. Such devotees, who are fully peaceful, are extremely rare.

(Srimad Bhagavatam 6.14.5)

My Lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage.

(Srimad Bhagavatam 1.13.10)

All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavor of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service of the Lord's external energy. How can there be any good qualities in such a man?

(Srimad Bhagavatam 5.18.12)

I offer my respectful obeisances unto all the Vaishnava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen conditioned souls.

(Sri Vaishnava Pranama)

Kirta, Huna, Andhra, Pulinda, Pulkasa, Abhira, Sumbha, Yavana, members of the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him. *(Srimad Bhagavatam 2.4.18)*

Sri Caitanya Mahprabhu then asked Ramananda Raya, "Out of all glorious activities, which is the most glorious?" Ramananda Raya replied, "That person who is reputed to be a devotee of Lord Krishna enjoys the utmost fame and glory."

(Chaitanya Charitamrta Madhya Lila 8.246)

"In this Age of Kali, the fame of one who is known as a great devotee is very rare. However, such a position is superior to that of the great demigods like Brahma and Mahadeva. This is the opinion of all spiritual masters."

(Garuda Purana)

"After many, many births, when a person realizes that he is the eternal servant of Vasudeva, he can deliver all the worlds."

(Itihasa-samuccaya; Narada tells Pundarika)

"At the time of initiation, when a devotee fully surrenders to the service of the Lord, Krishna accepts him to be as good as Himself."

(Chaitanya Charitamrta Antya Lila 4.192)



"It is said that out of thousands of brahmanas, one is qualified to perform sacrifices, and out of many thousands of such qualified brahmanas expert in sacrificial offerings, one learned brahmana may have passed beyond all Vedic knowledge. He is considered the best among all these brahmanas. And yet, out of thousands of

such brahmanas who have surpassed Vedic knowledge, one person may be a Visnu-bhakta, and he is most famous. Out of many thousands of such Vaishnavas, one who is completely fixed in the service of Lord Krishna is most famous. Indeed, a person who is completely devoted to the service of the Lord certainly returns home, back to Godhead." (*Garuda Purana*)

"After much hard labor, a person highly learned in Vedic literature certainly becomes very famous. However, one who is always hearing and chanting the glories of the lotus feet of Mukunda within his heart is certainly superior." (*Srimad Bhagavatam 3.13.4*)

"I do not aspire to take birth as a Brahma if that Brahma is not a devotee of the Lord. I shall be satisfied simply to take birth as an insect if I am given a chance to remain in the house of a devotee." (*Narayana-vyuha-stava*)

Although the Supreme Personality of Godhead is self-sufficient, He becomes dependent on His devotees. He does not care for the goddess of fortune, nor for the kings and demigods who are after the favours of the goddess of fortune. Where is that person who is actually grateful and will not worship the Personality of Godhead? (*Srimad Bhagavatam 4.31.22*)

Lord Siva said: "I do not know the truth about Krishna, but a devotee of Lord Krishna knows all the truth. Out of all the devotees of Lord Krishna, Prahlada is the greatest."

The qualities of one engaged in the service of Lord Sri Caitanya Mahaprabhu - such as reputation, austerities, penances and knowledge-are not to be compared to the good qualities of others. Such is the perfection of a devotee always engaged in the service of Sri Caitanya Mahaprabhu. (*Caitanya-candramrta 26*)

"The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success. (*Chaitanya Charitamrta Madhya Lila 22.54*)

Some Points to be Followed

1. Properly offer obeisances and respect.
2. Speech:
 - a) Never use unpleasant words.
 - b) Never lie.
 - c) Don't speak badly of others. We shouldn't look at the faults. We should try to see the good qualities in others.
 - d) Don't laugh too loudly.
 - e) Don't tease people who are dumb, mad, in need, ugly, lame or fallen.
 - f) Don't reprimand anyone except your own children or students.
 - g) Don't blow your own trumpet.
3. Association - Don't develop friendship with people who are envious, fallen, mad, debauched, liars, unscrupulous, have illicit connection with women, or with unchaste women.
4. If someone insults you, leave the place quietly.
5. We should always try to give service to the Vaishnavas. Worshiping Krishna must be accompanied by service to His devotees. Service to devotees is higher than service to Visnu.
6. Never take sides in a dispute between devotees.
7. We are servants; therefore we address others as prabhu: master.
8. Everyone has something better than you; you can always learn something from everyone.
9. If you engage your godbrothers as your servants, you will fall down.
10. By offering obeisances one can get free from sinful reactions; one is purified and can attain the lotus feet of Sri Hari.
11. The godbrothers of the guru should be respected just as the guru himself.
12. Devotee always looks for reasons to give respect to others.

Relating to Seniors, Juniors, and Peers

Seniority is determined in five different ways:

1. varna (social position)
2. asrama (stage of life)
3. diksa (time of initiation)
4. age
5. spiritual advancement

Generally, among ISKCON devotees the position of seniority is determined by diksa, but other factors may take precedence depending on the circumstances. If a younger devotee has a position of authority over an older devotee, he must instruct the older devotee but still he must do so with due respect regarding the older devotee's seniority by initiation. Age is another factor. An older person who is new to Krishna consciousness must still be offered due respect because of his age even if a younger devotee is senior by initiation.

But above and beyond all of these considerations is the overriding element of spiritual advancement. If a devotee is clearly far superior by spiritual advancement, he is given all respect. Sukadeva Goswami is the classic example. When he arrived at the bank of the Ganges where Maharaja Pariksit was seated among all the sages from all over the universe, the sages were trying to determine who was the most qualified to speak to Maharaja Pariksit. Sukadeva was only sixteen. He was probably the most junior person present by all other considerations. But all the sages unanimously chose him, even above his own father, Vyasa, because of his superior spiritual realization.

Seniors	Offer respect and service
Juniors	Offer affection and care
Peers	Offer friendship

Among materialists, an atmosphere of envy predominates: superiors are envied and dragged down, juniors are trodden on and exploited, and peers are competed with. See SB 4.8.34.

Receiving A Guest

- The householder should make a guest so welcome that he will never want to leave.
- Even if the guest is an enemy, he should be treated so well that he forgets that his host is an enemy. See the example of Bhima and Jarasandha (*SB 1.18.28p*)
- Even if a guest turns up uninvited, he must be offered a warm welcome and treated with all respect.
- Even if the host is poor, he must at least offer a sitting place, a drink of water, and some sweet words.
(see also *SB 8.16.6p* and *SB 4.22.10p*)

Discussion point

How should you react or feel if a senior devotee offers you respect? And what about if a junior devotee disrespects you?

Fellowship/Association

The Importance of Proper Association in Spiritual Life

Without association we cannot advance. Discuss why this is so.



Srila Prabhupada says that to think you can practice Krishna Consciousness on your own is a big illusion



Transcendental devotional service cannot be complete and cannot be relishable without the association of devotees. We have therefore established the International Society for Krishna Consciousness. Anyone who is trying to be aloof from this Krishna Consciousness Society and yet engage in Krishna consciousness is living in a great hallucination, for this is not possible. From this statement by Dhruva Maharaja it is clear that unless one is associated with devotees, his devotional service does not mature; it does not become distinct from material activities. The Lord says, *satam prasangan mama virya-samvido bhavanti hrt-karna-rasayanah. (Bhg. 3.25.25).*

Only in the association of pure devotees can the words of Lord Krishna be fully potent and relishable to the heart and ear. *(SB 4.9.11p)*

Associating with devotees is necessary to develop the culture of devotees.

We need each other for support and strength; United we stand...



When the father asked his children to break the bundle of sticks wrapped in a bag, none of them could do it. But, when they removed the sticks from the bag, and tried one by one, the sticks were easily broken. So this is the strength in unity. If we are bunched up, we can never be broken, but when divided, then we can become broken

very easily. (Letter of 18 October, 1973)

How long could we go on alone?

Imagine you are in the temple all alone. Everything you need is provided, but you don't have the association of any devotees. You don't know any devotees anywhere. You are all alone. And you have to practice devotional service. How long could you go on like that?

Sadhu-sanga... (CC. Madhya 22.54) It is by association of the great souls that one gets all perfection.

Devotee friends will provide important feedback that we wouldn't normally get without close association.

Sankirtana means together. This movement is meant to be carried out together, in association with each other.

Having the association of devotees is more fun. This is not a paltry point. Having fun in devotional service is necessary. Otherwise we will look for fun elsewhere.



"In Bhagavad-gita (2.62) it is stated, *sangat sanjayate kamah*: one's desires and ambitions develop according to the company one keeps."

Think about how the company you have kept during your life has influenced you. Write your thoughts here:



What actions demonstrate affection and goodwill to you? Write your thoughts here:



The Six Loving Exchanges (from Nectar of Instruction)

The International Society for Krishna Consciousness has been established to facilitate these six kinds of loving exchanges between devotees.

- (1) Offering gifts in charity
- (2) Accepting charitable gifts
- (3) Revealing one's mind in confidence
- (4) Inquiring confidentially
- (5) Accepting prasada
- (6) Offering prasada

These kinds of exchanges also apply in ordinary social activities. Srila Prabhupada gives the example of a businessman who wishes to make a deal with another businessman. He arranges a dinner in a restaurant, and over the feast openly expresses what he wishes to do. He then inquires from his business friend how he should act, and sometimes presents are exchanged.



What kinds of gifts can devotees give to each other?

What subjects would devotees reveal and inquire about in confidence?

What are some important considerations that you must pay attention to when a confidential discussion is required?

Can prasadam be offered and received without being a loving exchange? What signs would show that?



"The life of the Krishna conscious society is nourished by these six types of loving exchange among the members; therefore people must be given the chance to associate with the devotees of ISKCON because by simply reciprocating in the six ways mentioned above, an ordinary man can fully revive his dormant Krishna

Three Levels of Devotees



"One becomes qualified as a devotee on the elementary platform, the intermediate platform and the highest platform of devotional service according to the development of his sraddha [faith]."

(Chaitanya Charitamrta Madhya Lila 22.64)

"The devotee should also know his own position and should not try to imitate a devotee situated on a higher platform."

(Nectar of Instruction Text 5 purport)

1. Uttama-adhikari (beyond darkness)



"The most advanced devotee sees within everything the soul of all souls, the Supreme Personality of Godhead, Sri Krishna. Consequently he sees everything in relation to the Supreme Lord and understands that everything that exists is eternally situated within the Lord."

(Srimad Bhagavatam 11.2.45)

"Uttama bhakti, or unalloyed devotion unto the Supreme Personality of Godhead, Sri Krishna, involves the rendering of devotional service in a way that is favorable to the Lord. This devotional service should be free from any extraneous motive and devoid of fruitive karma, impersonal jnana and all other selfish desires."

(BRS 1.1.11)

"One who is expert in logic, argument and the revealed scriptures and who has firm faith in Krishna is classified as a topmost devotee. He can deliver the whole world."

(Chaitanya Charitamrta Madhya Lila 22.65)

His Vision:

- Sees Lord Krishna everywhere and everything within Krishna.
(SB 4.13.7p)
- Doesn't see anything in the universe as _____, because he sees everything as the expanded potency of the Lord.
(SB 11.2.45p)
- Just as a lusty man sees sensuous women everywhere, he sees Krishna consciousness everywhere *(SB 11.2.45p)*
- Correctly sees that just as he is suffering from separation from Krishna, so all the living entities are suffering due to _____
_____. *(SB 11.2.45p)*

His Desire:

- Overwhelmed by the desire to see the Lord, to serve and associate with the Lord, so much so that he is attracted to nothing else (*SB 11.2.45p*)
- Always thinking of how to expand the Krishna consciousness movement. (*Nectar Of Instruction 5purport*)
- No interest in anything but _____. (*Nectar Of Instruction 5 purport, SB 11.2.42p*)

His Behaviour:

- Out of love becomes angry when the Lord is offended (*SB 11.2.45p*)
- Offers respect to all living entities, sees himself as the most _____
- Can present conclusions with perfect discretion (*NOD 3*)
- Strictly follows the rules and regulations (*NOD3*)
- Sincerely obeys the bona fide spiritual master (*NOD3*)
- Never _____ from the principles of higher authority (*NOD3*)
- Avoids blaspheming others (*NOI 5 purport*)

His Qualities:

- Free from the tendency to _____ separately from the Lord. (*SB 11.2.45p*)
- Empowered to inspire and elevate the devotees in other levels (*SB 11.2.45p*)
- Expert in studying the scriptures and putting forward arguments in terms of scripture. (*NOD3*)
- Perfectly understands the ultimate goal of life (*NOD3*)
- Knows that Krishna is the only object of _____ and _____. (*NOD3*)
- Has attained the realized state of unalloyed Krishna consciousness. (*NOI5p*)
- Fully trained to preach and become a spiritual master himself
- Has firm _____ in the scriptures
- Has attained mature determination (*NOD3*)
- Heart is completely _____ (*NOI5p*)
- The association and service of such a maha-bhagavata most desirable. (*NOI5p*)

2. Madhyama-adhikari (middle)



"An intermediate or second-class devotee, called madhyama-adhikari, offers his love to the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to ignorant people who are innocent and disregards those who are envious of the Supreme Personality of Godhead." (SB 11.2.46)

"A person whose conclusive knowledge of the sastras is not very strong but who has developed firm faith in chanting the Hare Krishna maha-mantra and who is also undeterred in the execution of his prescribed devotional service should be considered a madhyama-adhikari. Such a person is very fortunate." (CC. Madhya 22.67)

Vision

- Discriminates according to the four categories:
 - 1.The _____ (he _____, serves, and loves)
 - 2.The _____ (he develops _____)
 - 3.The _____ (he wants to _____ and uplift)
 - 4.The _____ (he _____)
- Discriminates according to a living entity's particular position (SB 11.2.46p)
- Discerns between devotees and nondevotees (Teachings of Lord Kapila 15)
- Discerns between an innocent man and a man who is not. (TLK15)
- Knows that Krishna is God (TLK15)
- Sees the Lord as the cause of all causes and the chief goal of everyone's _____ propensity. (SB 11.2.45p)
- Sees the _____ as his only friends within this morbid world (SB 11.2.45p)
- Cannot perceive the presence of the Supreme Lord within all living beings (SB 11.2.46p)
- Realization of the all-pervading feature of the Supreme Lord is imperfect. (SB 11.2.47p)
- Has a general sense that everyone is ultimately meant to be a _____ (SB 11.2.47p)
- Aware that everything belongs to the _____ (SB 11.2.47p)

Desire

- Wants to develop love for Krishna. *(TLK15)*
- Wants to avoid wasting _____ without serving Krishna. *(TLK15)*
- Wants to live in _____ (e.g. _____, _____ and _____, places where _____ lived). *(TLK15)*
- Eager to bring innocent people within the shelter of Vaishnava society. *(SB 11.2.45p)*
- Eager to preach to the innocent conditioned souls *(SB 11.2.46p)*

Behaviour

- Avoids associating with the self-proclaimed enemies of God *(SB 11.2.45p)* and the atheistic class of men so that he will not become disturbed or polluted by their association. *(SB 11.2.46p)*
- Indifferent to those who are _____ of the Supreme Lord. *(SB 11.2.46p)*
- Will not associate with those who are _____ to the message of the Supreme Lord, Krishna. *(SB 11.2.46p)*
- Seriously engages in the service of the Lord *(NOI5p)*
- May be sometimes unable to offer _____ on the strength of revealed scripture to an opposing party. *(NOD3)*
- Avoids feelings of hatred *(SB 11.2.46p)*
- Fulfills the Lord's mission stated in Bg 4.8.
- Extends himself as the right hand of the uttama-adhikari, vowing to work for the _____ of others and offering to help in _____ love of Krishna." *(SB 11.2.46p)*
- Tries to use _____ in the service of Krishna *(SB 11.2.47p)*

Qualities

- Has a special _____ for chanting the Hare Krishna mantra *(TLK15)*
- Staunchly faithful *(NOI5p)*.
- Although not expert in arguing on the strength of revealed scripture, he has firm _____ in the objective and in the procedure of devotional service unto Krishna *(NOD3 & CC Mad. 22.71p)*
- A candidate for further advancement in devotional service. *(NOI5p)*
- Never becomes _____ of another living entity *(SB 11.2.46p)*
- May become _____ by association with atheistic men. *(SB 11.2.47p)*

3. Kanistha-adhikari (unsteady)



"A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a prakṛta-bhakta, a materialistic devotee, and is considered to be in the lowest position." (SB 11.2.47)

"One whose faith is soft and pliable is called a neophyte, but by gradually following the process, he will rise to the platform of a first-class devotee." (CC Madhya 22.69)

Vision

- Mistakes his material expertise as a sign of _____. (SB 11.2.45p)
- Does not necessarily recognize the decision of the revealed scripture. (NOD3)
- Unaware that Krishna is _____, the He has the power to exist _____ a church or temple (SB 11.2.47p)
- Unaware that other devotees are more advanced. Cannot understand the exalted position of the devotees. Entire knowledge of the Lord is limited to the _____. (SB 11.2.47p)
- In the bodily concept of life (SB 11.2.47p)
- Sees devotional service merely as the religious aspect of life and thinks that life has many enjoyable and worthwhile non devotional aspects. (SB 11.2.47p)
- Sees himself as the middle point. Others are a disturbance in his service to Krishna.

Desire

The following table shows the desires of four types of neophytes. The examples from the Bhagavatam show how each type surrendered to the Lord with their particular desire and received the Lord's mercy.

Four types of neophytes	Examples of each type getting mercy and advancing
distressed	Gajendra was in distress
in need of money	Maharaja Dhruva wanted wealth.
inquisitive	the assemblage in the Naimisaranya Forest, headed by the sage Saunaka were inquisitive
wise	Four kumaras were all wise.

Behaviour

- Does not properly distinguish between devotees and non-devotees and therefore never worships the pure devotees of the Lord (*SB 11.2.45p*)
- Engages especially in worshipping the Supreme Lord in the temple, but is indifferent to the Lord's devotees. (*SB 11.2.45p*)
- Worships the Deity in the temple (*SB 11.2.47p*); simply concentrates on the Deity (*TLK15*)
- Does not properly respect other devotees; sometimes because of his false pride, he criticizes the more advanced devotees of the Lord, neglects them or simply has no understanding of their exalted position. (*SB 11.2.47p*)
- In the name of compassion or kindness, approves of the nondevotional activities of materialistic men. (*SB 11.2.47p*)
- May fall down by associating with nondevotees because he is not firmly convinced or strongly situated. (*CC Mad. 22.71p*)

Qualities

- Can help ordinary living entities by his _____, since he at least has the _____ that Krishna is God. (*SB 11.2.45p*)
- Attached to performing religious ceremonies and worshipping the Deity
- Faith is weak and can be changed by someone else with strong _____. (*NOD3*)
- Rudimentary faith in Krishna (*SB 11.2.47p*)
- Puffed up by his own ceremonial worship; cannot imagine that anyone is more pious or religious than he (*SB 11.2.47p*)
- Cannot understand the madhyama or uttama standard of devotional service (*SB 11.2.47p*)
- Infatuated by the material qualifications of so-called great materialistic persons; attracted by material opulence (*SB 11.2.47p*)
- Can be disturbed if a second-class devotee criticizes the nondevotees. (*SB 11.2.47p*)
- Ignorant of the higher realms of devotional service and the unlimited transcendental bliss of Krishna consciousness (*SB 11.2.47p*)
- Useless for practical preaching work unless he comes to a higher platform of understanding. (*SB 11.2.47p*)
- Sometimes attracted to karma, jnana or yoga. (*Cc Mad. 22.71p*)



Explore your own position. How many qualities and symptoms from each of the descriptions do you have?

Offenses to the Vaishnava

Vaishnava-aparadha, or offense to a Vaishnava, is called "the mad elephant offense, since a mad elephant can destroy the garden of devotion within the heart."

Discuss how disrespect and critical behaviour are encouraged in the Western culture.

Offences mentioned in Hari Bhakti Vilasa:

- To make fun of a devotee
- To kick or hit a devotee
- To criticise a devotee
- To anger or become angry at a devotee
- To envy a devotee (*see also SB 9.11.23p*)
- To not be pleased to see a devotee
- To disrespect a devotee
- To not greet a devotee with obeisances

Four kinds of blasphemy of a devotee from *Harinama Cintamani*:

To criticise him because of

1. His caste
2. Some unpremeditated accidental fall-down
3. The last traces of his previous sins
4. His sinful activities prior to his surrendering to Lord Krishna.

Examples of Offenses from Prabhupada's Books:

- To touch a Vaishnava with one's feet (*CC Antya 14.25p*)
- To disobey the spiritual master. The most grievous type of Vaishnava-aparadha is called guru-aparadha, offenses at the lotus feet of the spiritual master. (*SB 4.21.37p*)
- To verbally chastise a devotee. E.g. When King Rahugana verbally chastised Jada Bharata, he committed a Vaishnava-aparadha. (*SB 5.10.17p*)

What are the consequences of committing offences?

Examples from Prabhupada's books:

Saubhari Muni (SB 9.6.49p): He fell down because he committed an offense to a Vaishnava by impeding Garuda's plans for eating. Garuda wanted to eat a fish, but Saubhari Muni unnecessarily gave the fish shelter.

Gopal Cakravarti (CC Antya 3.213p): Disagreeing with Haridasa Thakur's statements about the potency of the holy names, Gopal Cakravarti became angry and said that if it were not true, he would cut Haridasa's nose off. Three days later, Gopal was attacked by leprosy and, as a result, his nose melted away.

Ramacandra Puri (CC Antya 8): Having criticized and offended his spiritual master, Ramacandra Puri developed a fault-finding mentality and material desire gradually appeared within him. He became so fallen that he even criticized Lord Caitanya.



"A Vaishnava-**aparadha** cannot be atoned for by any means other than by begging the pardon of the offended Vaishnava."

(SB 4.26.24p)

The Remedy for Vaishnava-aparadha

Examples from Prabhupada's books:

Sacimata (CC Adi 17.72p): Sacimata made an offense by accusing Advaita Acarya of persuading Visvarupa to take sannyasa. Thereafter, Lord Caitanya induced her to take the dust of Advaita Acarya's lotus feet, and thus she nullified her vaishnava-aparadha.

Durvasa Muni: (Srimad Bhagavatam) Even when Durvasa Muni took shelter directly of the lotus feet of the Lord, he could not be saved - only when he begged forgiveness at the feet of the devotee he had offended, Maharaja Ambarisa.

Gopal Capala (CC Adi 17.37-59): Being envious of Srivasa Thakura, Gopal Capala tried to defame him by placing the paraphernalia for worshiping Durga outside his door. Later, he was attacked by leprosy and suffered great pain. Seeing Lord Caitanya, he took shelter of His lotus feet and begged for His mercy, but Lord Caitanya only got angry. But then showing His mercy, Lord Caitanya instructed him to beg forgiveness from Srivasa. He then was saved.

"If anyone offends a devotee in a moment of delusion or madness, he must fall at the devotee's feet and repent bitterly and, weeping and full of contrition, beg forgiveness. He should declare himself a fallen wretch, in need of that devotee's grace. A devotee is very merciful; his heart will soften and he will embrace the offender, thus exonerating him

Naturally, one will sometimes see a Vaishnava correcting another. He will point out the other devotee's mistakes and shortcomings and appear to be criticizing the devotee's behaviour or attitude.



What is the difference between correcting and criticizing?

1. In order to correct someone, you must check three things:
 - a)
 - b)
 - c)
2. If you correct someone, you must also be the example.
3. Methods of giving correction
 - a)
 - b)
 - c)
4. Don't use harsh words or behaviour.
5. An advanced devotee sees all critiques as Lord Caitanya's mercy

Twenty-six Qualities of a Devotee



Sri Krishnadasa Kaviraja, the author of *Caitanya-caritamrta*, says that all good qualities become manifest in the body of a Vaishnava and that only by the presence of these good qualities can one distinguish a Vaishnava from a non-Vaishnava. (*SB 5.18.12p*)

Brahmaji confirms that only persons who have developed the desirable qualities can enter into the kingdom of God. (*SB 3.15.25p*)

When the spirit soul is contaminated by the material modes of nature, one is considered good or bad with reference to the material qualities. But when one is transcendental to all material qualities, all the good qualities come out. (*SB 4.20.16p*)

The Twenty-six Qualities

(from *Chaitanya Charitamrta Madhya Lila. 22.78-80*)

- | | |
|--|--|
| 1. krpalu: merciful | 15. sthira: fixed in devotional service |
| 2. akrtā-droha: humble | 16. vijita-sat-guna: completely controlling the six bad qualities (lust, anger, greed, etc.) |
| 3. satya-sara: truthful | 17. mita-bhuk: eating only as much as required |
| 4. sama: equal to all | 18. apramatta: without inebriation |
| 5. nidosa: faultless | 19. mana-da: respectful |
| 6. vadanya: magnanimous | 20. amani: without false prestige |
| 7. mrdu: mild | 21. gambhira: grave |
| 8. suci: clean | 22. karuna: compassionate |
| 9. akincana: without material possessions | 23. maitra: a friend |
| 10. sarva-upakaraka: working for the welfare of everyone | 24. kavi: a poet |
| 11. santa: peaceful | 25. dakṣa: expert |
| 12. kṛṣṇa-eka-sarana: exclusively surrendered to Krishna | 26. mauni: silent. |
| 13. akama: desireless | |
| 14. aniha: indifferent to material acquisitions | |

A closer look at each of the qualities

Alternative translations are given to provide a better understanding of the various nuances of the Sanskrit words. These variations come from *SB 3.15.25p*, *SB 4.20.16p*, *SB 2.3.13p*, *SB 5.18.12p*, *SB 11.11.29-32p*. Some qualities (for example, humility) are listed under a couple of different headings. This is because a quality may have various aspects and facets and also because the English language may be limited in conveying the fine distinctions the Sanskrit language makes.

Excellent further reading on this subject matter is: *The Twenty-six Qualities of the Pure Devotees* by Satsvarupa Das Goswami.

1) Kṛpalu

- a) Merciful (*CC Madhya 22.80*)
- b) Kind to everyone (*SB 5.18.12p*)
- c) Unable to tolerate the suffering of others (*SB 11.11.29-32p*)

2) Akṛta-droha

- a) Not defiant (*CC Madhya 22.80*)
- b) Humble (*CC Madhya 22.80*)
- c) Does not make anyone an enemy (*SB 5.18.12p*)
- d) Does not quarrel with anyone (*SB 3.15.25p*)
- e) Peaceful (*SB 2.3.13p*)
- f) Never injuring others (*SB 11.11.29-32p*)

3) Satya-sara

- a) Truthful (*CC Madhya 22.80*)
- b) Accepts Krishna consciousness as the highest goal in life (*SB 3.15.25p*)
- c) Fixed in the Absolute Truth (*SB 4.20.16p*)
- d) Lives by truth and gains strength and firmness from truthfulness (*SB 11.11.29-32p*)
- e) Attaining strength and meaning in life from the truth itself (*SB 11.11.29-32p*)

4) Sama

- a) Equal to all (*CC Madhya 22.80*)
- b) Equal in both happiness and in distress (*SB 11.11.29-32p*)
- c) Mental equilibrium

5) Nirdosa

- a) Faultless (*CC Madhya 22.80*) (*SB 3.15.25p*)

6) Vadanya

- a) Magnanimous (*CC Madhya 22.80*)
- b) Charitable (*SB 4.20.16p*)

7) Mrdu

- a) Mild (*CC Madhya 22.80*)
- b) Without harsh mentality (*SB 11.11.29-32p*)
- c) Always pleasing behavior, never harsh (*SB 11.11.29-32p*)

8) Suci

- a) Clean (*CC Madhya 22.80*) (internally and externally) (*SB 3.15.25p*)

9) Akincana

- a) Without material possessions (*CC Madhya 22.80*)
- b) Never professing to possess anything in this material world (*SB 3.15.25p*)
- c) Simple (*SB 4.20.16p*)
- d) Nonpossessive (*SB 2.3.13p*)

10) Sarva-upakaraka

- a) Working for the welfare of everyone (*CC Madhya 22.80*)
- b) Works for everyone's benefit. (*SB 5.18.12p*)
- c) A benefactor to all living entities; (*SB 3.15.25p*)
- d) Benevolent (*SB 4.20.16p*)
- e) A well-wisher to all (*SB 2.3.13p*)
- f) Always endeavoring as far as possible for the welfare of all others (*SB 11.11.29-32p*)
- g) Dedicates his time to work for the welfare of all others (*SB 11.11.29-32p*)

11) Santa

- a) Peaceful (*CC Madhya 22.80*)
- b) Satisfied (*SB 2.3.13p*)
- c) Controlling the mind (*SB 11.11.29-32p*)

12) Krsna-eka-sarana

- a) Exclusively surrendered to Krishna (*CC Madhya 22.80*)
- b) Always surrendered to Krishna (*SB 5.18.12p*)
- c) Completely attached to Krishna (*SB 4.20.16p*)
- d) Accepting Krishna as the only shelter (*SB 11.11.29-32p*)

13) Akama

- a) Desireless (*CC Madhya 22.80*)
- b) Without material desires (*SB 5.18.12p*)
- c) Free from material hankering (*SB 4.20.16p*)
- d) Undisturbed by material desires (*SB 11.11.29-32p*)

14) Aniha

- a) Indifferent to material acquisitions (*CC Madhya 22.80*)
- b) Meek (*SB 5.18.12p*)
- c) Humble (*SB 3.15.25p*)
- d) Simple (*SB 2.3.13p*)
- e) Free from worldly activities (*SB 11.11.29-32p*)
- f) Never endeavoring in ordinary, worldly activities (*SB 11.11.29-32p*)

15) Sthira

- a) Fixed in devotional service (*CC Madhya 22.80*)
- b) Steady (*SB 5.18.12p*)
- c) Remaining steady in one's prescribed duty (*SB 11.11.29-32p*)

16) Vijita-sat-guna

- a) Completely controlling the six bad qualities (lust, anger, greed, etc.) (*CC Madhya 22.80*)
- b) Controls his senses (*SB 5.18.12p*)
- c) Has conquered the sensual activities (*SB 3.15.25p*)
- d) Self-controlled (*SB 4.20.16p*)
- e) Having conquered the six material qualities, namely hunger, thirst, lamentation, illusion, old age and death (Jita-sad-guna) (*SB 11.11.29-32p*)

17) Mita-bhuk

- a) Eating only as much as required... (*Madhya 22.80*) to maintain body and soul together (*SB 3.15.25p*)
- b) A balanced eater (*SB 2.3.13p*)
- c) Eating austerely (*SB 11.11.29-32p*)
- d) Strictly controls his eating (*SB 11.11.29-32p*)

18) Apramatta

- a) Without inebriation (*CC Madhya 22.80*)
- b) Not influenced by the Lord's illusory energy (*SB 5.18.12p*)
- c) Never mad after material identity (*SB 3.15.25p*)
- d) Sane (*SB 4.20.16p*)
- e) Cautious and sober (*SB 11.11.29-32p*)

19) Mana-da

- a) Respectful (*CC Madhya 22.80*)
- b) Offers respect to everyone (*SB 5.18.12p*)
- c) Mannerly (*SB 2.3.13p*)
- d) Offers honour to others (*SB 11.11.29-32p*)

20) Amani

- a) Without false prestige (*CC Madhya 22.80*)
- b) Not desiring respect for oneself (*SB 5.18.12p*)
- c) Humble (*SB 4.20.16p*)
- d) Prideless (*SB 2.3.13p*)
- e) Without desire for prestige

21) Gambhira

- a) Grave (*CC Madhya 22.80*)

22) Karuna

- a) Compassionate (*CC Madhya 22.80*)
- b) Merciful (*SB 5.18.12p*)
- c) Sympathetic (*SB 2.3.13p*)
- d) Acting always due to compassion, not personal ambition (*SB 11.11.29-32p*)

23) Maitra

- a) Friendly (*SB 5.18.12p*)
- b) Never cheating anyone, and thus a true friend (*SB 11.11.29-32p*)

24) Kavi

- a) Poetic (*SB 5.18.12p*)
- b) Learned (*SB 11.11.29-32p*)

25) Daksa

- a) Expert... (*CC Madhya 22.80*) in all activities (*SB 3.15.25p*)

26) Mauni

- a) Silent... (*CC Madhya 22.80*) in nonsense (*SB 3.15.25p*)



Unit Three Vaishnava Saints

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The Six Goswamis

Raghunatha Dasa Goswami (1495-1571)

- 1) Born 1495, Chandpur (Now Krishnapur) near Saptagram, West Bengal.
 - a) The only son.
 - b) Father: Govardhan Majumadar.
 - c) Uncle: Hiranya Majumadar.
 - d) The two brothers were extremely wealthy. They collected taxes for the Nawab but gave him less than they should have.
- 2) As a child, Raghunatha Dasa Goswami was instructed by Balaram Acarya and Haridas Thakur.
- 3) 1510:
 - a) Lord Caitanya visits Santipur for ten days after taking sannyasa.
 - b) Govardhana is reluctant to let Raghunatha Dasa Goswami go, so Raghunatha Dasa Goswami runs away to see Lord Caitanya.
- 4) 1514:
 - a) By this time, Lord Caitanya is more well known.
 - b) Govardhana allows Raghunatha Dasa Goswami to see Lord Caitanya in Santipur for seven days.
 - c) Lord Caitanya orders Raghunatha Dasa Goswami to stay with his family and live like a worldly man. (See *CC Madhya*. 16.238-9)
- 5) Raghunatha Dasa took up managing for his father and uncle. He also married an extremely beautiful and qualified woman. After just two more years, the Nawab discovered that the brothers, Govardhana and Hiranya, had underpaid him. Very angry, the Nawab sent soldiers. Govardhana was away. Hiranya fled. Raghunatha Dasa Goswami was taken captive, but his preaching moved the Nawab to tears and he was released. (*CC Antya* 6.25-29)
- 6) Soon after, Nityananda was nearby in Panihati.
 - a) Raghunatha Dasa Goswami continually tried to go but Govardhana kept bringing him back only to finally concede.
 - b) Nityananda "punished" Raghunatha Dasa Goswami for being a "thief" by placing His feet on his head (*CC Antya* 6.47-50)



- c) Raghunatha Dasa Goswami used his wealth to fund the famous chipped rice and yogurt festival. (CC Antya 6.51-100)
 - d) The devotees made kirtan and then ate supper together.
 - e) Raghunatha Dasa Goswami got the remnants of Lord Caitanya's and Nityananda Prabhu's plates
 - f) Danda Mahotsava.
 - g) Lord Caitanya appears too.
 - h) Raghunatha Dasa Goswami begs privately to Nityananda for Lord Caitanya's mercy. (CC Antya 6.128-133)
 - i) Nityananda Prabhu gives His blessings and the blessings of all the devotees. (CC Antya 6.135)
 - j) Raghunatha Dasa Goswami gives generous donations to the Lord and all the devotees
- 7) After returning home, Raghunatha Dasa Goswami could no longer pretend to be worldly.
- a) He continually tries to escape. No one could understand. He had great wealth, beautiful wife, everything one could want.
 - b) Govardhana hires large body of guards.
 - c) Mother suggests binding him.
 - d) Finally one evening while off with the somewhat naive family priest, Yadunandana Acarya, he escapes.
- 8) By the jungles to Jagannatha Puri. (CC Antya 6.172-188)
- a) He covered 30 miles a day.
 - b) He only took 3 meals in 12 days of travel.
 - c) On this journey he develops a real taste for austerity.
 - d) Govardhana sent a messenger to Sivananda Sena to see if he could locate Raghunatha Dasa Goswami, but no luck.
- 9) Puri, 1518:
- a) Lord Caitanya makes Raghunatha Dasa Goswami His assistant secretary, servant of Svarupa Damodara.
 - b) Raghunatha Dasa Goswami's eating: for the first five days, he ate only Lord Caitanya's remnants, but finding them too opulent, began begging at Jagannatha temple.
 - c) During Ratha-yatra festival, Sivananda tells Raghunatha Dasa Goswami about the ten guards.
 - d) Raghunatha Dasa Goswami, fixed in his resolve, sends his regards.
 - e) Finally hearing this upon Sivananda's return, the father, understanding he cannot change his son, sends 400 gold coins, two servants and a brahmana cook.
 - f) Raghunatha Dasa Goswami only accepts enough to entertain Lord Caitanya twice a month, but only for two years; then he stopped, feeling that it was a contamination.

- g) Feeling like a prostitute begging at the temple, he starts eating at the charity booth.
 - h) Lord Caitanya is very pleased with his attitude and gives him Govardhana stone and garland of conch-shells from Vrndavana.
 - i) Eventually Raghunatha Dasa Goswami starts eating the rejected food from Lord Jagannatha.
 - j) Finally, only a few drops of buttermilk every day.
- 10) Many devotees, sages, scholars and spiritual seekers would come to see Raghunatha Dasa Goswami.
- a) He would offer his obeisances to 2000 devotees a day and 1000 times to Lord Caitanya every day.
 - b) He would spend 22 hours a day chanting the holy names.
 - c) Ate and slept for less than an hour and a half
- 11) After Lord Caitanya departed in 1534 and Svarupa Damodara departed in 1537
- a) He goes to Vrndavan but wants to jump off Govardhana Hill.
 - b) Rupa and Sanatana do not allow him.
 - c) Instead he recites the pastimes of Lord Caitanya three hours a day.
 - d) Krishnadas Kaviraj heard from him.

Gopal Bhatta Goswami (1503-1578 or 1500-1585)

- 1) Very little is known about him because he told Krishnadasa Kaviraja Goswami not to write about him in *Chaitanya Charitamrta*.
- 2) In 1510, when Lord Caitanya was on tour in South India, He stayed at Sri Rangam with 3 brahmana brothers Vyenkata Bhatta, Tirumalla Bhatta & Prabhodananda Sarasvati.
 - a) Gopal Bhatta (aged 7-10 at the time) was Vyenkata's son.
 - b) Gopal Bhatta Goswami serves Lord Caitanya the whole 4 months and decides to become a Gaudiya Vaishnava.
- 3) Gopal Bhatta Goswami has spiritual vision/dream of Navadvip lila and enters into it.
 - a) Lord Caitanya reveals His true identity and instructs him.
 - b) After Gopal Bhatta Goswami awakens, Lord Caitanya tells him the same and leaves.
 - c) "Stay and look after your parents until they depart. Then go to Vrndavan and join Rupa and Sanatana."





- 4) Gopal Bhatta Goswami becomes very learned under Prabhodananda and finally leaves for Vrndavana after many years.
 - a) He becomes known as the younger brother of Rupa and Sanatana.
 - b) Lord Caitanya writes asking if he has arrived.
 - c) When answered positively, He writes a letter to Gopal Bhatta Goswami and sends gifts.
- 5) Gopal Bhatta Goswami writes and edits:
 - a) Sat-kriya-sara-dipika: The Lamp that Lights the Essence of Spiritual Rituals.
 - b) Samskara-dipika: Rules of behavior for sannyasis.
 - c) Hari-bhakti-vilas: written with Sanatana Goswami. Explains how to live as a devotee, Vaishnava behaviour, deity worship, and how to observe festivals and celebrations such as marriage.
- 6) In 1542, Gopal Bhatta Goswami receives ornaments and cloth for worship of the Deity
 - a) He desires to have a Deity with a form he can dress.
 - b) He prays and the next morning the Damodar sila had transformed into Radha-Raman. (Radha-Raman is the only Deity of the Six Goswamis still residing in Vrndavana.)

Raghunatha Bhatta Goswami (1505-79)



- 1) Father: Tapan Misra (Benares, East Bengal)
- 2) When 9 years old, Raghunatha Bhatta Goswami washed Lord Caitanya's dishes and massaged His legs
- 3) When 20 , Raghunatha Bhatta Goswami traveled to Puri and served Lord Caitanya for nine months. He cooked expertly for the Lord.
 - a) Lord Caitanya sent him back to Benares to look after his parents and study Srimad Bhagavatam.
 - b) Lord Caitanya gave Raghunatha Bhatta Goswami neckbeads.
- 4) After his parents died, Raghunatha Bhatta Goswami went back and served Lord Caitanya for another eight months.
 - a) Lord Caitanya then sent Raghunatha Bhatta Goswami to Vrndavana to chant Hare Krishna and read Srimad Bhagavatam.
 - b) Lord Caitanya gave Raghunatha Bhatta Goswami a Tulasi garland of Lord Jagannatha.
- 5) Raghunatha Bhatta Goswami organized the construction of the Govinda temple.

- 6) Raghunatha Bhatta Goswami is renowned for his beautiful singing, cooking and Srimad Bhagavatam recitation - all appreciated by Lord Caitanya
- 7) He could sing each Srimad Bhagavatam verse in three or four different melodies.

Jiva Goswami (1513-1598)

- 1) Even in childhood, he was attracted to Srimad Bhagavatam
 - a) He is known as the greatest philosopher. (Srila Prabhupada: "Vaishnavas are the best philosophers and of them the best was Jiva.")
 - b) Jiva Goswami was a most prolific writer.
 - c) The youngest of the Goswamis: His father was Anupama
- 2) When his father died, Jiva Goswami became very determined in spiritual life. He became very learned.
- 3) His mother died by the time he was 20.
 - a) He went to Navadvip, met Nityananda and visited all the holy places with Him.
 - b) Nityananda told him to study in Benares under Madhusudana Vicaspati
 - c) Today there is a whole department in Benares dedicated to studying Jiva Goswami's work.
- 4) Then he went to Vrndavana to be with Rupa and Sanatana (Nityananda Prabhu's order)
 - a) He asked for initiation from Sanatana but Sanatana Goswami sent him to Rupa.
 - b) Rupa tested him with menial service and was pleased.
- 5) Story of the Digvijaya:
 - a) Rupa and Sanatana couldn't be bothered and signed his certificate.
 - b) When Jiva heard Rupanarayana boasting, he wanted to teach him a lesson.
 - c) After seven days of debate he finally defeated him
 - d) Rupa Goswami became angry at Jiva for wasting time and being attached
 - e) Not fit for sannyasa or Vrndavana - banished
 - f) Jiva went to Mathura and lived in a tree and ate simply once a day



- g) Sanatana told Rupa he was neglecting one of Lord Caitanya's teachings. Listing them off he got to Jiva-daya, mercy to jiva.
- 6) Jiva was known as the most systematic preacher. He organised the preaching and sending of books to Bengal and Orissa
- 7) He supervised the construction of the Radha-Damodara temple
- 8) He wrote 400,000 verses or 25 books. Sat-sandharbha is the most important.

Rupa Goswami (1489-1564)



- 1) His parents were Kumaradeva and Revatidevi who had a daughter and 5 sons. Three of the sons, Amara, Santosh, and Vallabha (Sanatana, Rupa, and Anupama respectively), were pure devotees.
 - a) Rupa (older brother) and Sanatana (younger brother) were also known respectively as Dabir Khas (private secretary) & Sakara Mallik (revenue officer), being forced into the employ of the Muslim government.
 - b) Both were highly learned and devoted. The people loved and respected them, which is why the Nawab Hussain Shah, Emperor of Gauda, forced them into working for him.
 - c) They knew Sanskrit, Arabic, Persian and other local dialects.
- 2) They moved to Ramakeli, Maldah, a district in Bengal, and made "Hidden Vrndavana."
 - a) They heard about Lord Caitanya in Puri and wrote Him letters for help
 - b) Lord Caitanya wrote that He would come to them and extricate them from their spiritual difficulties.
 - c) 1514: They meet Lord Caitanya incognito in Ramakeli in the dead of night (*CC Madhya 1.188-215*).
 - d) In great humility, they fall at His feet, describe their fallen condition, and beg for the Lord's mercy. Lord Caitanya reassures them, initiates them with their new spiritual names, and sends them home.
 - e) Before leaving, they mentioned that it was not befitting the Lord to travel to Vrndavana with such a crowd. So Lord Caitanya turned back to Jagannatha Puri.

- 3) They plan to leave their government service.
 - a) Rupa attains permission, while Sanatana does not.
 - b) Rupa divides his savings: 50% for brahmanas and Vaishnavas, 25% for relatives, 25% for emergencies, 10,000 coins with a businessman for Sanatana
- 4) Rupa hears of Lord Caitanya's trip to Vrndavan and sends a letter to Sanatana
 - a) Rupa goes together with his younger brother, Anupama (Vallabha), to meet Lord Caitanya in Prayaga (Allahabad) on His way back from Vrndavana
 - b) Because of the crowds following Lord Caitanya, the two brothers stay at a distance as the Lord visits a temple
 - c) As the Lord takes lunch at a brahmana's home, they approach Him, offering obeisances and prayers. (Cc Mad 19.53-54)
 - d) Lord Caitanya accepts them as His devotees and instructs Rupa Goswami for ten days at Dasasvamedha-ghata so that he can write the Bhakti-Rasamrta-Sindhu and orders him to go to Vrndavana to write and to excavate the holy places.
- 5) Some time later (1515), after spending some time in Vrndavana, the two brothers journeyed to Puri to see Lord Caitanya.
 - a) Rupa was contemplating writing a play of Krishna's pastimes.
 - b) On the way, Anupama died.
 - c) In Satyabhamapur, Satyabhama appeared before Rupa and told him to write a separate play about Her.
 - d) Thus Rupa composed two separate plays:- One of Vrndavana pastimes: Vidagdha-madhava. And one of Dvaraka pastimes: Lalita-madhava (finished 1546)
 - e) Rupa stayed in Puri for ten months and received further instructions from Lord Caitanya.
- 6) Back in Vrndavana, a small boy appeared one day before Rupa and informed him of a Govinda deity (from Krishna's great grandson, Vajra) buried in a hillside.
 - a) Rupa lamented when he was unable to recover the deity. But then one day, he noticed a cow that came and dripped milk in a certain place on the hillside. Thus he discovered the deity's location.
 - b) Emperor Akbar and Maharaja Man Singh (Jaipur, donated red sandstone) built Radha-Govinda temple - seven stories - a work of architectural genius - finished in 1590.
 - c) Aurangzeb destroyed temple, Deity moved to Jaipur, now worshiped there.



- 7) Writings: Compiled many huge volumes, all together 100,000 verses.
- a) Lord Caitanya used to praise Rupa Gosvami's handwriting.
 - b) Rupa could compose verses according to the desires of Shri Caitanya Mahprabhu.
 - c) Sixteen are most important:
 - (1) Hamsaduta (9) Dana-keli-kaumudi
 - (2) Uddhava-sandesa (10) Bhakti-rasamrta-sindhu
 - (3) Krishna-janma-tithi-vidhi (11) Ujjvala-nilamani
 - (4) Radha-krishna-ganoddesa- (12) Khyeta-candrika
 - dipika, Brhat (major) (13) Mathura-mahima
 - (5) and Laghu (minor) (14) Padyavali
 - (6) Stavamala (15) Nataka-candrika
 - (7) Vidagdha-madhava (16) Laghu-bhagavatamrta.
 - (8) Lalita-madhava
- 8) Story: Rupa desiring to prepare some nice prasadam and invite Sanatana (not far from Nandagram) (SSR 8)
- a) Rupa was living in the forest, and there was no facility for cooking nice food or begging from the village for a capati to eat.
 - b) A moment after Rupa had the desire, a nice girl about twelve years old came and delivered an abundance of foodstuffs.
 - c) Rupa Gosvami was very glad, prepared a feast, and invited his elder brother.
 - d) Sanatana was astonished: "How have you secured such things? You have prepared such a nice feast in this forest. How is it possible?"
 - e) Rupa described the girl.
 - f) Sanatana said, "This nice girl is Radharani. You have taken service from Radharani, the Lord's eternal consort. It is a great blunder."
 - g) They simply wanted to render service. A pure devotee does not want anything from Krishna; he simply wants to serve Him.



Sanatana Goswami (1488-1558)

1. Sanatana was attracted to logic, philosophy and Srimad Bhagavatam from the very beginning. He was also very charitable - he would donate something every day.
2. Rupa and Sanatana wrote again and again to Lord Caitanya, and finally received a one-verse answer about the paramour lover.
3. While Rupa was allowed to leave his service, Sanatana was denied permission.

- a. Sanatana plays sick, entrusts his government responsibilities to his immediate assistants, stays at home, and studies with the brahmanas
 - b. The Nawab sends his physician, finds out the truth, is angry and imprisons him
 - c. Sanatana hatches a clever plan to escape (Cc Mad 20.5-13)
 - d. Together with a servant, Ishan, Sanatana travels along the back paths through the jungles.
 - e. He encounters danger at a hotel, in Patada, Bihar: An astrologer informs the hotel-keeper that Sanatana has eight gold coins. The hotel-keeper decided to kill Sanatana for the money.
 - f. Sanatana became suspicious of the hotel-keeper's behavior and finds out that Ishana is carrying money. Angry, he asked, "Why do you carry this death knell on the road?"
 - g. Sanatana immediately offers all the coins to the hotel-keeper, who then helps him through the jungle.
 - h. He sends Ishan back. Sanatana Goswami with torn clothing, a waterpot in hand, and no servant, felt completely free.
 - j. Hajipur: His brother-in-law Srikantha gives him a blanket
4. He finally meets the Lord in Varanasi, Benares.
 - a. Lord Caitanya was staying at the house of Candrasekhara Acarya. Sanatana waited outside and Lord Caitanya understood that he had arrived. He asked Candrasekhara to invite the Vaishnava inside.
 - b. Candrasekhara saw no Vaishnava, only a Muslim mendicant (but that was Sanatana).
 - c. Finally, both meet, embrace, and become overwhelmed in spiritual ecstasy.
 - d. The Lord orders, "Make him gentle." Sanatana Goswami renounces nice clothes, regular invitation to dinner and costly blanket. (CC *Madhya* 20.98-103) And Lord Caitanya is very pleased with him.
 - e. Sanatana prayed to the Lord in all humility, and asked what his duty is, who he is (ke-ami), and why he has to suffer the three-fold miseries.
 - f. The Lord instructs him for two months (including the atmarama verse from 61 perspectives) and orders him to write books, excavate holy sites and establish temples. (CC *Madhya* 23.120-124)
 5. Sanatana goes to Vrndavan and hears from Subuddhi Roy that Rupa and Anupama went to Puri. He decides to do the same.
 - a. In Jarikhanda forest he gets diseased from bad water.
 - b. He stayed with Haridas in Puri and saw Lord Caitanya every day.
 - c. Lord's embraces made him unhappy, and he wanted to die under



- d. Lord Caitanya forbade him
 - e. Sanatana walks along the beach to avoid defiling the pujaris.
 - f. Jagadananda Pandit receives a reprimand for instructing Sanatana . Goswami(Ant.4.158-164)
6. He established the first temple: Radha-Madana-mohan.
- a. completed in 1580s. Madan Mohan now in Karoli.
 - b. Sanatana Goswami - sambandha-jnana
 - c. Rupa Goswami - abhidheya-jnana
 - d. Raghunatha Dasa Goswami - prayojjana-jnana
7. Books by Sanatana Goswami: Hari-bhakti-vilas: rules and regulations; Brhad-bhagavatamrta: different levels of devotees, the spiritual realm; Brhad-Vaishnava-tosani: Srimad Bhagavatam commentary.
8. The place where Shri Rupa Gosvami and Sanatana Gosvami formerly lived has now become a place of pilgrimage. It is generally known as Gupta Vrindavana, or hidden Vrindavana.

Great Vaishnava Saints

Shri Syamananda Prabhu, Srinivasa Acarya and Shri Narottama dasa Thakura were the internal associates of Shri Gaurasundara. They incarnated in this world in order to spread the teachings of Shri Gaura-Krishna after His departure from it.

Srinivasa

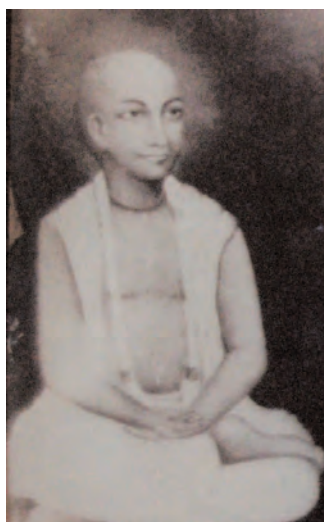
- 1) Information about Srinivasa Acarya's life comes from Bhaktiratnakara, Premavilasa, Karnananda, Anuragavali and Narottamavilasa.
- 2) Srinivasa Acarya was born around 1520, in Cakundi village (near the Bhagirathi river), Nadia.
 - a) Parents: Gangadhar Bhattacharya and Laksmi-priya
 - b) He is the embodiment of Lord Caitanya's ecstasy (Mani Manjari)
 - c) Lord Caitanya predicted the birth of Srinivasa and explained, "Through Rupa and Sanatana, I manifested wonderful devotional literatures, and through Srinivasa, I will distribute those sastras far and wide."
 - d) All the markings of a great personality were visible on the child's body.
- 3) Laksmipriya taught him to chant the holy name of Shri Gauranga constantly.
- 4) He studied under the guidance of Dhananjaya Vidyavacaspatis. Within a very short period he became well versed in every subject.
- 5) He had divine characteristics, vast knowledge and love for the Lord, no interest whatsoever in materialistic activities, and was above all temptations. He was always immersed in thought of Shri Caitanya Mahaprabhu and eagerly awaited the time when he would be able to visit Nilacala.
- 6) At a young age he lost his father and was greatly aggrieved. His mother moved to his grandfather's house in Yajigrama.
 - a) Srinivasa traveled to Puri to meet Lord Caitanya but came too late. Lord Caitanya had already departed.
 - b) In Puri, he met Shri Gadadhara Pandita, Shri Ramananda Raya, Shri Sarvabhauma Pandita, and other associates of Shri Caitanya Mahaprabhu.



- c) And he visited all the places in Puri of Lord Caitanya's pastimes.
 - d) He was supposed to be instructed by Gadadhara, but Gadadhara was too mournful.
- 7) He traveled to Navadvipa, visited the birthplace of Shri Gaurasundara and the house of Shri Advaita Acarya, and met many other great Vaishnavas.
- 8) He went to Vrndavana, became Gopal Bhatta's disciple, and studied under Jiva
- a) Seeing how quickly Srinivasa imbibed the teachings, Jiva did not hesitate to confer upon him the title of Acarya.
 - b) In Vrndavana, he meets Narottam and Dukhi Krishnadasa (Syamananda), and all three become great friends.
- 9) Rupa, Sanatana, and Jahnava-devi were concerned about the need for literary support in Bengal
- a) The Gosvamis of Vrndavana chose these three to distribute the books of the Gosvamis in Bengal, a task which they eagerly accepted.
 - b) Jiva arranged the mission
 - c) Srinivasa was appointed the chief of this journey
 - d) The precious books were placed in a chest and carried on a cart pulled by four strong bullocks and protected by ten armed guards.
- 10) Every evening wherever they stopped, they joyfully performed sankirtana and worshipped the Lord.
- a) After many months, when they were finally approaching Bengal, they passed through the outskirts of Vana Visnupur, ruled by a King named Vira Hamvira.
 - b) The King would hire bandits to rob travelers
 - c) The king's astrologer informed him that the travellers' caravan carried the most priceless, valuable treasure.
 - d) With great care, the dacoits stole the chest full of books away to the king's palace.
 - e) When the king opened the chest and saw Shri Rupa Gosvami's pearl-like handwriting, he was suddenly freed from all past sins, his heart became purified and swelled with loving sentiments.
 - f) He realized that he had committed a grave sin.
 - g) That night in a wonderful dream, a beautiful man smilingly told him not to worry, the owner of the books would soon arrive and Hamvira should become his servant.

- 11) In the morning when the Vaishnavas discovered the chest was missing, they became grief stricken.
 - a) Srinivasa sent Narottama and Syamananda on to preach the message in Bengal and Orissa, while he remained in Visnupura to recover the books.
 - b) Srinivasa made friends with Krishna Ballabha in Visnupur and became his guest.
 - c) He attended the Srimad Bhagavatam classes of Vyasacarya, whose explanations were unsatisfactory.
 - d) For two weeks, he tolerates, but then speaks to Vyasacarya privately; the King overhears the conversation.
 - e) The next day, Vyasacarya speaks in the same manner. Srinivasa publicly challenges him (encouraged by the king).
 - f) Srinivasa recited from the Bhagavata giving the explanations of the Goswamis of Vrndavana. The king is impressed and invites him as a guest.
 - g) He hears Srinivasa chanting through the wall in the next room throughout the night.
 - h) Next day, Srinivasa gives another Srimad Bhagavatam class; everyone wants to surrender.
 - i) King wants to know how he can serve him; Srinivasa reveals his purpose.
 - j) The King humbly worshipped the holy feet of Srinivasa Acarya and repeatedly prayed for his mercy. The king brought forth the trunk full of missing books.
 - k) Srinivasa initiates the king: Haricaran dasa.
 - l) Visnupur becomes a great center of Vaisnavism; many citizens took shelter of the lotus feet of Srinivasa Acarya.
 - m) Vaishnava culture and art developed thereafter in that place without any foreign influence.
 - n) The kings would request the citizens to practice chanting, if they didn't they were asked to leave the kingdom.
- 12) Srinivasa took the books to Yajigrama.
- 13) Narahari Sarkara Thakura requested Srinivasa to marry (his mother's desire).
- 14) Srinivasa complied, marrying Draupadi (renamed Isvari), a beautiful daughter of a devout brahmana.
- 15) Srinivasa Acarya began teaching from the Gosvami's books to his disciples in Yajigrama.
 - a) Day by day Srinivasa's popularity grew and many people came to Yajigrama to receive his mercy.

- b) Throughout his life, he spent much time travelling to various holy places and meeting with the great devotees of the time and celebrating ecstatic festivals in their company.
 - c) Srinivasa was known wherever he went for his wonderful Bhagavata discourses.
 - d) He later studied the Sat-sandarbha under the expert guidance of Shri Jiva Gosvami.
- 16) In Visnupura, a great devotee brahmana named Shri Raghava Cakravarti with a daughter named Shri Gaurangapriya, dreamed one night that he was giving his daughter's hand to Srinivasa Acarya.
- a) The brahmana met Srinivasa, worshiped his lotus feet, and revealed his mind. Shri Acarya Prabhu agreed.
 - b) Vira Hamvira arranged the marriage ceremony. Srinivasa returned to Yajigrama with his newly wed wife.
 - c) He had six children:
 - i) three daughters: Krishnapriya, Hemalata and Phulapi Thakurani.
 - ii) three sons: Vrndavana Vallava, Radhakrishna and Shri Gatigovinda.
- 17) Srinivasa Acarya and his disciples lived happily in Yajigrama studying and giving lectures on the Gosvami Grantha.
- a) Everyone who heard him speak was enchanted by his divine appearance and wealth of spiritual knowledge.
 - b) Even the most notorious immoral persons could not avoid his influence and came before him seeking his mercy.
 - c) The Manoharasahi musical tradition is attributed to Srinivasa.
 - d) Writings: an excellent bhasya on the catuhsloki of Srimad-Bhagavatam, Sriman-narahari-thakur-astaka and Sad-gosvami-gunalesasucaka.



Narottama dasa Thakur

- 1) One day while dancing in kirtana, Lord Caitanya suddenly began calling out, "Narottama, Narottama." He expressed His desire to visit the bank of the Padma river to deposit the treasure of love of Godhead for Narottama to pick up later.
- a) Astrologers predicted he'd be a big acharya - his parents took this to mean a good ruler.
 - b) Born: 1534; Mother: Narayani devi.
 - c) Father: King Krishnananda Datta, the Zamindar of Gopalpur Pargana in Bangladesh. His capital was located at Kheturi, about a mile from the river Padma.

- d) From his childhood, he was extremely attracted to hearing about Lord Caitanya and wanted to go to Vrndavana.
 - e) He was a very intelligent boy and learned his subjects quickly.
- 2) At 12 yrs, Lord Caitanya and Nityananda Prabhu appeared to Narottama in a dream and commanded him to collect the prema which was left in the custody of the river Padma.
- a) Narottama went alone to the river Padma to take his bath. As soon as his feet touched her, the river surged forth and the Padma transferred the treasure to Narottama. Narottama's bodily complexion turned gold and his whole personality became different.
 - b) His parents thought he was sick and locked him up.
 - c) NDT only wanted to escape his worldly life and go to Vrndavana. He suffered months of sleepless lamentation.
- 3) At the first opportunity, Narottama Dasa Thakura leaves behind all worldly bondage and rushes for Vrndavana.
- a) Travelling quickly, he got a boil on his foot and had to stop beneath a tree for 3 days.
 - b) A brahmana leaves a pot of milk for him.
 - c) He prayed to the Lord for direction and had a dream of Rupa and Sanatana who told him to drink the milk and just go.
 - d) He did and was healed and ran.
 - e) The guards his parents sent find him but he convinces them to let him go.
 - f) Narottama was comforted by the divine touch of Rupa and Sanatana Gosvami.
- 4) In Vrndavana, Jiva Goswami told him to take initiation from Lokanatha Goswami.
- a) Lokanatha Goswami didn't want disciples, so Narottama Dasa Thakura served him secretly for a long time, cleaning the place where Lokanatha Goswami passed stool, putting fresh water there, and fresh dirt.
 - b) Finally Lokanatha Goswami gave him initiation (spiritually named Campakamanjari) and spiritual instruction.
- 5) Narottama Dasa Thakura once burned his hands doing manas seva, cooking in his mind.
- 6) Lokanatha Goswami told him to become a siksha disciple of Jiva, with contemporaries Srinivasa and Shyamananda Prabhu.

- 7) Narottama established his asrama, named Bhajantuli, about two miles from the capital of Kheturi.
 - a) Narottama Dasa Thakura's father and uncle had passed away and his cousin brother Santosh had become king.
 - b) Santosh welcomed Narottama Dasa Thakura with all ceremonies and took initiation from him.
 - c) This was a big thing; others also took initiation.
- 8) In Kheturi, he held the first Gaura Purnima festival and installed six Gaura-Nitai Deities. All the great Vaishnavas of that time in Bengal came to the festival.
 - a) Narottama started the Gauranghatti style of kirtana. Srinivasa Acharya and Mukunda began singing this style at this first Gaura Purnima festival.
 - b) After this festival many took initiation from Narottama, but smartas opposed it.
 - c) He even gave brahmana initiation to sudras. He didn't care for the criticisms of the smarta brahmins.
- 9) Once, Narottama saw two brahmin boys bringing goats for sacrificial slaughter.
 - a) Narottama spoke to them and they became his disciples.
 - b) Their father (a shakta) was very disturbed.
 - c) He got a pandit to talk to his boys, but they defeated him.
 - d) He went to a big pandit named Rupa Narayana Chakravarti, who told the local governor.
 - e) Hearing of the governor's plan to come with Rupa Narayana to defeat Narottama, two of Narottama's disciples set up stands near Narottama's ashrama, posing themselves as wallahs.
 - f) When the governor came with the pandit and their servants, they approached the wallahs, who spoke in perfect Sanskrit.
 - g) Hearing sudras talking first class Sanskrit and saying that they were Narottama's disciples, the challengers became alarmed and fled.
- 10) When Narottama was 80 or 85, he decided to leave the planet, wanting to serve Krishna directly in spiritual world.
 - a) He left his body, but Madhavacharya prayed, "If you go now, the movement will be destroyed."
 - b) So he came back to life during his funeral procession.
 - c) This made him extremely famous.
- 11) At age 105 he decided to leave this world.
 - a) He told his disciples, "I want to bathe in the Ganga." But they wouldn't let him step into the river.

- b) They dug a shallow area where he could sit while they splashed him.
- c) But as they splashed him, his body melted away into the Ganga.
- 12) Narottama was well-known for his poetry and songs, and became famous as the Sudra-guru of many brahmanas (by caste he was a Kayastha)
- 13) Writings: Prarthana and Prema-bhakti-candrika are the most well-known.

Syamananda (Dukhi Krishnadasa)

- 1) Born: 1535 in Dharendra Bahadurpur, Utkala, Orissa.
 - a) Father: Krishna Mandal; Mother: Durika (sudras)
 - b) Syamananda's brothers and sisters unfortunately passed away before he was born, therefore his parents named him Duhkhiya.
 - c) He was born at an auspicious moment and looked just like a new Cupid. Looking upon him was soothing to the eyes and mind.
 - d) A born philosopher and priestly type, everyone said that he would be a very saintly person.
- 2) Scholars were astounded to see his profound intellect: he completed studying grammar, poetry and rhetoric within a very short time.
 - a) Hearing the glories of Shri Gaura-Nityananda, he developed a very deep attachment to Their lotus feet.
- 3) He set out for Gaudadesa, wanting to become Shri Hrdaya Caitanya's disciple.
 - a) Shri Hrdaya Caitanya was pleased by Dukhiya's sweet speech and gave him the name Krishna das.
 - b) Shri Krishna dasa served with great devotion, and received initiation on an auspicious day.
 - c) Seeing how intelligent and devoted Krishna das was, Shri Hrdaya Caitanya sent him to Vrindavana to study the Gosvami literature under Srila Jiva Gosvami.
- 4) On his way, Duhkhi Krishna das visited some of the great Vaishnavas and holy places.
 - a) Srila Jiva Gosvami was happy to receive Duhkhi Krishna dasa into his care.
 - b) Duhkhi Krishna das served Jiva Gosvami carefully while studying the Gosvami literature.



- c) Srinivasa Acarya and Narottama dasa Thakura also came to Shri Jiva at this time.
- 5) Shri Jiva instructed Duhkhi Krishna das to sweep the forest grove of Sevakunja everyday.
 - a) Carrying out this service with great pleasure every day, Duhkhi Krishna das felt that his life had become successful and tears flowed from his eyes.
 - b) He would sometimes loudly chant the names of Shri Shri Radha-Govinda, become inert when remembering Their pastimes, or put the broom full of dust on his head.
- 6) Radha is pleased with Duhkhi Krishna das and decides to appear before him.
 - a) One day while cleaning the kunja, Duhkhi Krishna das found a beautiful ankle bracelet. He picked it up, to give it to whomever it belonged to.
 - b) The sakhis were shocked the next morning when they noticed Srimati Radharani's left ankle bracelet missing.
 - c) Radharani asked them to look for it around the kunja.
 - d) Visakha-devi came and asked Duhkhi Krishna das about the ankle bracelet. She told him she was a cowherd girl from the nearby village and that a new bride from her house lost the ankle bracelet the day before.
 - e) Duhkhi Krishna das insisted on returning it to her personally.
 - f) Visakha-devi returned with Srimati Radharani and called Duhkhi Krishna das.
 - g) Duhkhi Krishna das completely forgot himself while gazing at the unparalleled, brilliant splendour of Srimati Radharani. In great joy he handed the ankle bracelet to Visakha.
 - h) Visakha told him, "O best of the devotees! Our Sakhi wants to give you a benediction to express her gratitude."
 - i) Duhkhi Krishna dasa saw the holy waters of Radha-kunda before him and immersed himself in her waters. Thus he attained a transcendental feminine form of a sakhi.
 - j) He offered prayers and fell down at Radha's lotus feet.
 - k) Radharani decorated Duhkhi Krishna das's forehead with tilaka using the ankle bracelet and the kumkum of her lotus feet, saying, "This tilak will remain on your forehead. From today you will be known as Syamananda."
 - l) Dukhi Krishna dasa's trance broke and he found himself as before, alone and in his male body, yet with the tilaka applied by Srimati Radharani still on his forehead.

- 7) Shri Jiva was elated when he heard what had happened, but cautioned Dukhi, "Don't reveal this blessed event to anyone. From today, just carry on with the name Syamananda."
 - a) The Vaishnavas naturally began to discuss this strange development amongst themselves and the news finally reached Hrdaya Caitanya Prabhu, who, angry, immediately set out for Vrindavana.
 - b) Seeing his disciple's tilaka, Hrdaya Caitanya Prabhu rebuked him, tried to rub the tilaka off his forehead and eventually even began beating him.
 - c) Syamananda simply tolerated it all with an unfaded countenance and continued to serve his gurudeva faithfully.
 - d) That night, Shri Radha Thakurani appeared in a dream to Shri Hrdaya Caitanya Prabhu and rebuked him. Hrdaya Caitanya Prabhu prayed for forgiveness.
 - e) The next morning he embraced Syamananda again and again in great affection, repeating, "You are so fortunate."
 - f) Shri Hrdaya Caitanya Prabhu returned to Gaudadesa.
- 8) Shri Syamananda, Srinivasa and Shri Narottama passed their days blissfully studying the Goswami literature and begging a little to eat from door to door.
- 9) Book distribution and preaching mission.
- 10) After the books were stolen, Shyamananda went to Ambika Kalna, where his guru resided, and happily served him.
- 11) Most of Lord Caitanya's devotees had passed away, thus the preaching had almost come to a halt. Therefore Hrdaya Caitanya Prabhu instructed Syamananda Prabhu to carry on Mahaprabhu's preaching mission.
 - a) Syamananda travelled from place to place, preaching the teachings of Lord Caitanya and the Goswamis, and gained many followers and disciples.
 - b) In Shri Nrsimhapur, where many atheists lived, Syamananda melted the atheists hard hearts.
 - c) Day by day the glories of Syamananda spread throughout Utkaladesa.
 - d) Shri Syamananda installed the deities Shri Shri Radha-Govinda in Gopivallabhpur and a huge festival was held.
- 12) After traveling throughout the length and breadth of Orissa and preaching the message of Shri Gaura-Nityananda, Syamananda returned to the lotus feet of Shri Hrdaya Caitanya Prabhu.

- 13) Syamananda attended the festival at Kheturi with his disciples.
- 14) The greatness of Syamananda became known throughout all of Orissa and the worship of Shri Gaura-Nityananda was inaugurated in many places.
- 15) After conquering in all directions Syamananda returned to Gopivallabhpur where he observed a great festival.
- 16) Syamananda Prabhu's puspa-samadhi and the place where he found Srimati Radharani's ankle bracelet is just across the street from Shri Shri Radha-Syamsundara's temple in Vrndavana. Shri Shri Radha-Syamsundara are his worshipable Deities.



Srila Bhaktivinoda Thakura

- 1) Known for his extraordinary preaching activities and prolific writing.
- 2) His three major preaching achievements:
 - a) Wrote 100 authorized spiritual books reviving and explaining Mahaprabhu's message.
 - b) Discovered appearance place of Lord Caitanya.
 - c) Introduced preaching innovations.
- 3) His writings made the sacred teachings of Shri Caitanya Mahaprabhu available to every modern reader.
 - a) He held a responsible government position as the District Magistrate (high court judge).
 - b) Maintained a Krishna conscious family until the last few years of his life, then renounced everything and entered samadhi.
 - c) He was especially described as charitable, humble, forgiving, non-envious, courageous, and a well-wisher to everyone. He kept personal needs to a minimum.
 - d) Bhaktivinoda Thakura is known as the "Seventh Gosvami" because of the great preaching contributions he made
 - f) Took spiritual inspiration/direction (siksha) from Srila Jagannatha Dasa Babaji.
- 4) He led a life of incessant labour and activity for Shri Krishna.
 - a) The Vaishnava faith had become degraded and was considered a beggar's excuse for living at the expense of society.

- b) But Bhaktivinoda Thakura changed that by expounding the deep philosophy through his lectures and writings. Now, educated and enlightened men were proud of their Vaishnava faith.
 - c) His spiritual endeavour and divine writings turned the scale and led the educated community to accept the noble precepts and teachings of Lord Caitanya.
- 5) After his education, his grandfather instructed him to visit all the major temples and asramas in Orissa.
- a) Thereafter, Bhaktivinoda Thakura became an educator and introduced English education into Orissa.
 - b) Bhaktivinoda Thakura later took to the government service and was transferred to Bengal.
 - c) He married a devoted lady called Bhagavati devi and raised fourteen children as Vaishnavas.
 - d) He gave an historic speech on the Srimad-Bhagavatam which attracted the attention of thousands. He revealed the hidden treasures pervading the Bhagavatam.
- 6) He followed an austere daily schedule:
- 20:00-22:00 Rest
22:00-04:00 Write
04:00-04:30 Rest
04:30-07:00 Chant Japa
07:00-07:30 Correspondence
07:30-09:30 Study sastras
09:30-10:00 Bath, prasadam (half-litre milk, fruit, 2 chapatis)
10:00-13:00 Court Duties
13:00-14:00 Refresh at home
14:00-17:00 Court Duties
17:00-19:00 Translate Sanskrit sastras to Bengali
19:00-20:00 Bath, prasadam (half-litre milk, rice, 2 chapatis)
- Summary:
- i) Sleeping: 3 hours
 - ii) Writing: 8.5 hours
 - iii) Chanting and Studying: 4.5 hours
 - iv) Working: 6 hours
- 7) He was transferred some years later to Champaran.
- a) In this town, a brahma-daitya (a type of ghost) resided in a banyan tree and was worshiped by locals.
 - b) Bhaktivinoda Thakura employed a man to read the Bhagavatam under the banyan tree.
 - c) After a month, when he finished reading the Bhagavatam, the tree fell to the ground and the ghost was gone. Most of the town people were thankful.

- 8) Bhaktivinoda next moved to Puri.
 - a) He supervised the affairs of the Jagannatha temple on the government's behalf.
 - b) Bhaktivinoda's checked many malpractices and established strictly regulated times for offering food to the Deity.
- 9) Once a yogi called Bisikisena, who declared himself to be an incarnation of Maha-Visnu, was making waves against the government. Everyone feared his mystic powers.
 - a) Bhaktivinoda Thakura had him arrested and tried for transgressing government injunctions.
 - b) He was sentenced to one and a half years imprisonment.
- 10) Bhaktivinoda Thakura devoted much time to discussing spiritual works and preparing notes on the Vedanta-sutras.
- 11) 1877: he left Puri on government service
- 12) 1881: he started a well-known spiritual journal called the Sajjanatosani ("The Satisfaction of Pure Devotees").
- 13) Bhaktivinoda Thakura preached extensively in large gatherings, explaining all of the precepts of the sankirtana of the holy names.
- 14) 1885: he started a society named Shri Visvavaishnava-raja-sabha for the propagation of pure hari-bhakti.
- 15) Bhaktivinoda Thakura was anxious to see the land of Lord Caitanya and was given a transfer to Krishnanagar.
 - a) He began making inquiries about the exact whereabouts of the different places of Lord Caitanya's pastimes.
 - b) At that time, the place known as Navadvipa was a town that had only existed for 100 years.
 - c) He began trying to discover the true birthplace of Lord Caitanya, but many people tried to convince him that Caitanya's birthplace was at that town.
 - d) He was told that the site was lost under the shifting course of the Ganges.
 - e) Then he came to know of a place that many realized souls took as the true birthplace of Shri Caitanya Mahaprabhu.
 - f) Local inquiry and corroborative evidence from ancient maps at last helped him to discover the real site of the birthplace.
 - g) 1888: Srila Bhaktivinoda Thakura publicly revealed and established the true location at Yogapitha in Sridhama Mayapur.



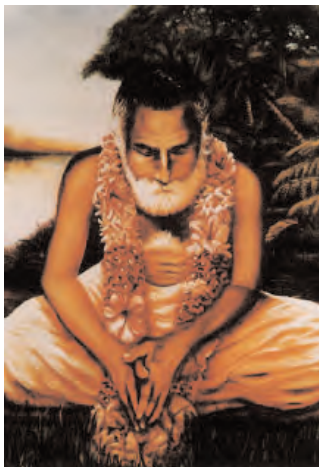
- h) Srila Jagannatha Dasa Babaji Maharaja confirmed the Thakura's discovery.
- i) He established the worship of Lord Gauranga and Srimati Vishnupriya at Yogapitha.
- 16) After retiring from government service, Bhaktivinoda Thakura went from door to door to raise funds for a temple.
- 17) 1891 - During a two-year break from work Bhaktivinoda Thakura begins his Nama-Hatta preaching, going village to village, establishing and encouraging groups of devotees. Nearly five hundred groups many of which continue even today.
- 18) 1896: Keenly desiring to spread Lord Caitanya's teachings in the Western countries, he sent Krishna consciousness literature to universities around the world.
- 19) In the beginning of the twentieth century, he moved back to Puri
 - a) He built a house on the beach front.
 - b) Many honest souls would seek his blessings
 - c) 1908: He adopted a life of a recluse.
- 20) 1910: He shut himself up and remained in a perfect state of samadhi or full concentration on the eternal pastimes of the Lord.
- 21) 1914: Bhaktivinoda Thakura left his body on the disappearance day of Shri Gadadhara Pandit.
 - a) His pushpa samadhi is in his bhajana kutir at Radha-kunda.
- 22) Bhaktivinoda Thakura made three outstanding predictions:
 - a) that a personality would soon appear and travel all over the world to spread the teachings of Lord Caitanya.
 - b) that the chanting of Harinama sankirtana will be spread all over the world and people from America, England, France, Germany, and Russia will take up karatalas and mrdangas and chant Hare Krishna in their towns.
 - c) that the fair-skinned foreigners would come to Shri Mayapur dhama and join with the Bengali Vaishnavas to chant, Jaya Sacinandana, Jaya Sacinandana.

Some of his famous works:

Shri Krishna-samhita
Kalyana Kalpa-taru
Shri Caitanya-siksamrta
Shri Navadvipa-dhama mahatmyam
Jaiva Dharma
Shri Harinama-cintamani
Bhajana-rahasya
Gita-mala
Gitavali
Saranagati
commentaries on
Bhagavad-gita and
Caitanya-caritamrta
(He also wrote hundreds of poems and songs full of spiritual sentiments and philosophical conclusions.)

Gaura Kisora dasa Babaji

The following is based on articles by Srila Bhaktisiddhanta Sarasvati Thakura published in Sajjana Tosani magazine in 1917.



- 1) Born: around 1820 in the village of Vagyana, by the Padma River, Pharidapura district.
 - a) Father: Vamsi dasa (Vaisya; not to be confused with Vamsi dasa Babaji).
 - b) During boyhood, his parents arranged his marriage.
 - c) He remained a householder for almost twenty-nine years.
 - d) He worked as a broker in the grain business.
 - e) After his wife died, Srila Gaura Kisora left his business and accepted babaji initiation from Srila Bhagavat dasa Babaji (disciple of Srila Jagannatha dasa Babaji).
- 2) For the next 30 years, he travelled from village to village around Vrndavana, worshiping Lord Krishna. Sometimes he would travel to the holy places of pilgrimage in northern and western India.
 - a) He associated with Shri Svarupa dasa Babaji in Jagannatha Puri, Shri Bhagavan dasa Babaji in Kalina, and Shri Caitanya dasa Babaji in Khulia.
 - b) He became very famous among the great devotees of Vrndavana and was appropriately known as a bhajananandi.
 - c) He never endeavoured for sense gratification. He would only perform pure, unalloyed devotional activities in a deep devotional mood.
- 3) 1897: when the Yoga Pitha in Shri Mayapur Dhama was revealed, Srila Gaura Kisora went to Navadvipa.
 - a) From this time on, he remained in the Shri Navadvipa Dhama area.
 - b) He would gather dry foodstuffs from the householders of the Holy Dhama.
 - c) He would sometimes offer them in his hand to the Supreme Personality of Godhead.
 - d) To cook, he would often collect dry wood from the paths and wash earthen pots discarded along the roadside near the Ganges.
 - e) To clothe himself, he would collect discarded cloth that had been used to cover corpses in the burning ghata by the Ganges.
 - f) In this way, he always remained independent of the support of others, simply by using items that had no value for anyone.

- 4) Bhaktivinoda Thakura often cited Srila Gaura Kisora to illustrate "indifference."
 - a) He displayed unequalled renunciation, pure devotion, and attachment to Krishna.
 - b) He would regularly attend Srila Bhaktivinoda Thakura's discourses on the Srimad-Bhagavatam.
 - c) His only possessions were neck beads, japa beads, and a few books.
 - d) Sometimes he would wear no neck beads and use a torn knotted cloth for chanting his rounds.
 - e) Even though he did not externally appear learned, the purport and conclusions of all scriptures were luminous in his heart and character.
 - f) He would never allow anyone to render any kind of service to him.
 - g) He was always able to reveal the deceitful nature lying within the heart of pretenders.
 - h) He exhibited the highest standard of devotion to the Supreme Lord, Shri Krishna.
- 5) Many people came into contact with Srila Gaura Kisora, but could not realise his real identity.
 - a) He never displayed any distaste for those persons opposed to him. He also never manifested any special affection for those dear to him.
 - b) He would often say, "In this material world I am all alone in my service to Lord Krishna. Everyone is worshipable by me."
- 6) Gaura Kisora would sometimes fast, accept prasadam, or cook for himself.
 - a) Sometimes he would act as if afflicted by a disease called siroroga, or insanity and blindness.
 - b) Srila Bhaktivinoda Thakura arranged a proper diet for him, but to his dismay Babaji Maharaja continued enacting his intense renunciation.
 - c) He always followed Ekadasi without accepting water.
 - d) On other days, he would often eat dried, cracked rice and dried pepper that had been soaked in Ganges water.
- 7) As Gaura Kisora's eyesight became more and more weak, both Bhaktisiddhanta Sarasvati and Bhaktivinoda Thakura requested him to go to Calcutta for proper treatment.
 - a) But he would say, "I will never go to the material universe Calcutta."

- 8) 1908: Srila Gaura Kisora lost his eyesight.
- a) Once he arrived completely alone at Yoga Pith, at two o'clock in the morning.
 - b) Bhaktisiddhanta Sarasvati was amazed to see him and inquired how he had come (being blind). In those days, there were no footpaths from Kulia to Mayapur and no landings for boats.
 - c) Srila Gaura Kisora answered, "One person showed me the proper way."
 - d) Srila Bhaktisiddhanta asked, "Who would bring you such a long distance by hand? And then suddenly leave in the middle of the night? Who brought you across the river?"
 - e) And Srila Gaura Kisora replied in an amused manner, "One person took me across the river."
 - f) Bhaktisiddhanta then understood that this person was none other than Vraja Nandana, Shri Krishna.
- 9) If anyone would externally display ecstatic symptoms in public, Gaura Kisora would shun them and send them away and those who admired them.
- a) He would say, "One who has actually attained love of Godhead will always keep the symptoms hidden from the general people, just as a chaste wife becomes very embarrassed when she has to show any part of her body and thus keeps her body very thoroughly covered."
- 10) 1910: he stopped all travelling and built a kutir in Navadvipa for performing bhajana and remained there.

Srila Babaji Maharaja once gave a 100 rupee donation he had been given to one person he knew well and sent him to Vrndavana. He said, "Many people think I am a Vaishnava and therefore given me large amounts of wealth. But actually, I am not a Vaishnava. I have heard that there are actually real Vaishnavas in Vrndavana. So, therefore, I am sending the money for their service." He would never use donations for his own sense gratification but always give them for the service of other Vaishnavas.

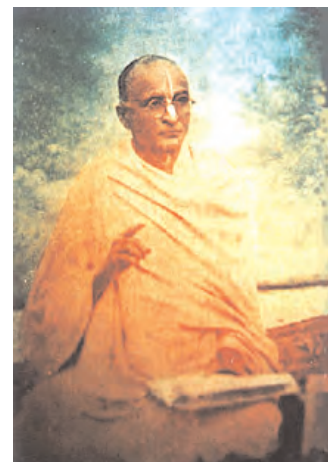
Once, Gaura Kisora carefully placed a donated shawl and some money by his side. Another wealthy materialistic person from Calcutta visited and noticed Gaura Kisora occasionally checking that the valuable items were still there. He thought that Gaura Kisora was attached to the shawl and money, but later found out that Gaura Kisora was keeping them for a devotee he knew who was in need.

Once, a man named Gupta Bundhillpada B.A. M.A. came from Calcutta to visit Srila Gaura Kisoradasa Babaji in Navadvipa. When he was introduced, Srila Gaura Kisoradasa said, "You have come here. Now you should stay and worship the Supreme Lord." Gupta Bundhillpada said, "I came here, but have a return ticket." Gaura Kisoradasa remarked, "You bought a return ticket when you first came? Then why have you come here to see me? Going back and forth just to see me is not important. That person who wants to always carry out devotional service in a regulated way, then that person should come and see me."

When Gaura Kisoradasa passed away in 1915, Bhaktisiddhanta Sarasvati personally erected a samadhi for him in Kulia, Navadvipa. After some time, the Ganges drew nearer and the samadhi was relocated to a place in Shri Mayapura Dhama where the Caitanya Matha is presently situated.

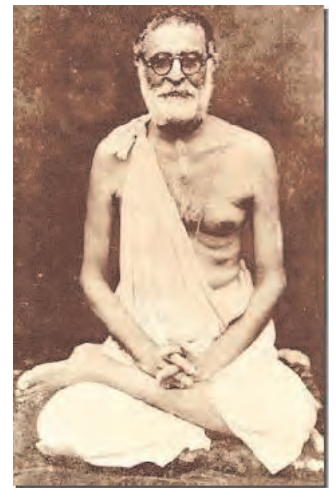
Bhakti Siddhanta Saraswati Goswami

- 1) Born: 6 February 1874 in Jagannatha Puri with his umbilical cord wrapped around his neck and draped across his chest like a brahmana thread.
 - a) Parents: Bhaktivinoda Thakur and Bhagavati devi.
 - b) Srila Bhaktisiddhanta Sarasvati was one of fourteen children
 - c) Originally named Bimala Prasada.
- 2) One day, the Jagannatha festival chariot stopped at the gate of Bhaktivinoda's residence and for three days could not be moved.
 - a) When Bimala Prasada was taken onto the cart before the Deity of Lord Jagannatha, a garland fell from the body of the Lord.
 - b) Previously, Bhaktivinoda had prayed to the Lord for a "Ray of Visnu" to assist him in his preaching mission.
 - c) When Bhaktivinoda Thakura heard about it, he realized that this was the son for whom he had prayed.
 - d) His infancy was spent at Nadia District's Ranaghat hearing topics of Shri Hari from his mother.
- 3) Bhaktivinoda Thakur once rebuked Bimala Prasada (age of 4) for eating an unoffered mango. Bimala Prasada then vowed to never eat mango again for the rest of his life - a vow he strictly observed.
 - a) At age 7, Bimala Prasada had memorised the entire Bhagavad gita and could even explain its verses.
 - b) Bhaktivinoda Thakura began training him in proofreading and printing, in conjunction with publishing Sajjana-tosani.



- 4) 1881: Bhaktivinoda initiated Bimala Prasada and entrusted him with the service of the Deity of Kurmadeva.
- 5) 1884: Bimala went to Serampore High School.
 - a) Bimala invented a new method of writing named Bicanto.
 - b) He learnt about mathematics and astrology from Pandita Mahesacandra Cudamoni, although he preferred to read devotional books.
- 6) 1892: Bimala was admitted into the Sanskrit College of Calcutta.
 - a) He studied the Vedas under the guidance of Prithvidhara Sarma.
 - b) He contributed many thoughtful articles to various religious journals.
- 7) 1895: He accepted a government position as an editor for the biography entitled Rajaratnakara, the life histories of the royal line of the independent Tripura Kingdom.
 - a) He then accepted a role inspecting various ongoing activities in the royal palace for the state of Tripura.
 - b) Finding envy, malice and corruption everywhere, he quickly developed an aversion to state affairs and handed in his notice.
 - c) The Maharaja approved of Siddhanta Sarasvati's plans for renunciation and awarded him full-pay pension.
 - d) After three years Siddhanta Sarasvati renounced his pension.
- 8) 1897: he founded an autonomous Sanskrit school from which monthly journals on astrology were published.
- 9) 1898: while teaching there, he studied Siddhanta Kaumudi under Prthvidhara Sarma.
 - a) At 25, he was well versed in Sanskrit, mathematics, and astronomy, and was established as the author and publisher of many magazine articles and one book, Surya-siddhanta, for which he received the epithet Siddhanta Sarasvati.
 - b) He visited many tirthas and heard discourses from the learned panditas.
 - c) He accompanied Bhaktivinoda on a pilgrimage of Kasi, Prayag, Gaya and other holy places.
 - d) After hearing a talk at Kasi, Siddhanta Sarasvati's inclination towards renunciation increased, and he quietly continued to search for a sadguru.

- 10) Bhaktivinoda Thakura guided him to take initiation from Gaurakisora dasa Babaji.
 - a) Gaurakisora dasa Babaji was the embodiment of vairagya and was very selective about giving diksa.
 - b) Siddhanta Sarasvati approached Gaurakisora dasa and begged to be accepted as his disciple.
 - c) Gaurakisora replied that he would not be able to give diksa unless he received the approval of Lord Caitanya.
 - d) When Siddhanta Sarasvati returned again, Gaurakisora said that he had forgotten to ask Lord Caitanya.
 - e) On the third visit, Gaurakisora stated that Lord Caitanya had said that erudition is extremely insignificant in comparison to devotion to the Supreme Lord.
 - f) Siddhanta Sarasvati remained firmly determined and remarked that Ramanuja Acarya had been sent back eighteen times before he finally received the grace of Gosthipurna, thus he too would wait patiently until the day that Gaurakisora would bestow his benedictions upon him.
 - g) Seeing his commitment, Gaurakisora was impressed and gave him diksa and advised him, "to preach the Absolute Truth and keep aside all other works."
- 11) 1900: Sarasvati accompanied Bhaktivinoda on a pilgrimage of Balasore, Remuna, Bhuvanesvar, and Puri.
 - a) Sarasvati gave lectures from Cc. with profound purports.
- 12) 1905: Siddhanta Sarasvati took a vow to chant the Hare Krishna mantra a billion times.
 - a) Residing in Mayapur in a grass hut near the birthplace of Lord Caitanya, he chanted the mantra day and night.
 - b) He cooked rice once a day in an earthen pot and ate nothing more
 - c) He slept on the ground and when the rainwater leaked through the grass ceiling, he sat beneath an umbrella, chanting.
- 13) 1911: He challenged the pseudo Vaishnavas who claimed that birth in their caste was the prerequisite for preaching Krishna consciousness.
 - a) Incensed by Bhaktivinoda Thakura's preaching that anyone could become a brahmana-Vaishnava, these smarta brahmanas arranged a discussion.
 - b) On behalf of his indisposed father, young Siddhanta Sarasvati wrote an essay. Bhaktivinoda Thakura was elated to hear the arguments that would soundly defeat the smartas.
 - c) Siddhanta Sarasvati traveled to Midnapur, where panditas from all over India had gathered for a three-day discussion.



- d) Siddhanta Sarasvati began his speech by quoting Vedic references glorifying the brahmanas (the smarta scholars became very pleased).
 - e) But then he began describing the actual qualifications for becoming a brahmana, the qualities of the Vaishnavas, the relationship between the two, and who, according to the Vedic literature, is qualified to become a spiritual master and initiate disciples.
 - f) Siddhanta Sarasvati conclusively proved from the scriptures that if one is born as a sudra but exhibits the qualities of a brahmana then he should be honoured as a brahmana, despite his birth. And if one is born in a brahmana family but acts like a sudra, then he is not a brahmana.
 - g) After his speech, Siddhanta Sarasvati was congratulated by the president of the conference, and thousands thronged around him.
 - h) It was a victory for Vaisnavism.
- 14) 1912: at a large Vaishnava Sammilani in Cossimbazar, he delivered brief lectures on four consecutive days, but he did not take any food there because of the presence of various Sahajiyas.
- a) Bengal was full of Sahajiya sects, which followed worldly practices in the name of spiritualism.
 - b) Siddhanta Sarasvati launched a severe attack against those irreligious sects.
 - c) Siddhanta Sarasvati was deeply grieved to see Sahajiyas in the garb of Paramahansa Gosvami Gurus misleading the people.
 - d) He completely dissociated himself and performed bhajana in solitude.
 - e) But one day Lord Caitanya and the Six Gosvamis manifested before Siddhanta Sarasvati and told him not to be disheartened, to take up the task of re-establishing Varnasrama with new vigour and preach the message of love for Shri Krishna everywhere.
- 15) On the eve of his death, Bhaktivinoda instructed Siddhanta to preach the teachings of the six Gosvamis and Lord Caitanya far and wide and to develop the birthsite of Lord Gauranga.
- a) Gaura Kisora passed away a year later.
 - b) His mother died a few years later.
 - c) Sarasvati Gosvami took up this task of preaching with intense enthusiasm and vigor.
 - d) He assumed editorship of Sajjana-tosani and established the Bhagvat Press in Krishnanagar.
- 16) 1918: in Mayapur, he sat down before a picture of Gaurakisora dasa Babaji and initiated himself into the sannyasa order.
- a) He assumed the sannyasa title Bhaktisiddhanta Sarasvati Gosvami Maharaja.

- 17) Bhaktisiddhanta Sarasvati was dedicated to using the printing press (the big mrdanga) as the best medium for large-scale distribution of Krishna consciousness.
- 18) Between 1918 and 1937 Bhaktisiddhanta Sarasvati founded sixty-four Suddha Bhakti Mathas at the following places.
- 19) He published the following periodicals on Suddha Bhakti in different languages:
 1. Sajjanatosani (a fortnightly Bengali)
 2. The Harmonist (an English fortnightly)
 3. Gaudiya (a Bengali weekly)
 4. Bhagavata (a Hindi fortnightly)
 5. Nadiya Prakasa (a Bengali daily)
 6. Kirtana (an Assamese monthly)
 7. Paramarthi (in Odiya)
- 20) He also published a large number of Vaishnava books.
- 21) He desired that the message of Lord Gauranga would be heard in Europe, and sent sannyasis to preach in England and Germany in 1933.
- 22) A few days before his death, Bhaktisiddhanta Sarasvati called his foremost disciples and showered his blessings upon the devotees.
- 23) In the early hours of the day on 1 January 1937, Bhaktisiddhanta Sarasvati Gosvami passed away.

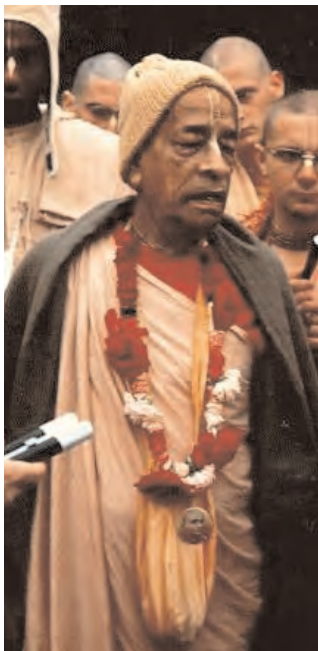
Srila Prabhupada and ISKCON

Srila Prabhupada's preaching example is not only interesting to us because he is the founder of ISKCON, but also because he is the one whose preaching spread Krishna consciousness around the globe. We will also learn here about how preaching developed within ISKCON after Srila Prabhupada established it.



Srila Prabhupada

From the time Srila Prabhupada met his spiritual master, he was engaged in the preaching mission. The following lists some milestones in Srila Prabhupada's life as a preacher:



- Taking up the mission of Bhaktisiddhanta Sarasvati (Calcutta, 1922)
- Making preaching programmes at home
- Writing, producing and distributing Back To Godhead magazine (start: 1944)
- Establishing the League of Devotees at Jhansi
- Writing his books; placing them in shops (bringing them to the President)
- Accepting Sannyasa in 1959
- Going to America to preach (Sept. 1965)
- Establishing the first temple in New York
- Engaging the hippies in chanting, dancing, eating prasadam, and listening to some philosophy
- First public harinam: Thompkins Square Park
- Establishing further temples around America
- Sending disciples abroad
- Travelling, lecturing, and writing profusely
- Meeting VIPs
- Establishing ISKCON's infrastructure (GBC, etc..)
- Establishing various ISKCON preaching programmes