



Chapter Two of 'Divine Guidance'

On the Way to Śrī Purī-Dhām

A lecture by

His Divine Grace Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

Tomorrow you are going to a special place of pilgrimage. There you will see that the servitors of the Jagannāth temple, known as *Pāṇḍās*, hold a very special position. There is a saying, 'if you love me, love my dog.' It means, if you love me, you will also show your love to my dog; then I will know that you really love me. Lord Jagannāth has given the *Pāṇḍās* the position of controllers there, so whatever they do, we have no say in that.

Mahāprasāda is available all over the world, but in Jagannāth-*kṣetra* it is different. There the *Pāṇḍās* don't let just anyone go inside the temple. They especially do not let anyone enter the temple whom they consider to be low-class or *mlecchas*. But when *Mahāprasāda* comes out of that very same temple, then they will eat it out of the hands of the most low-class people, the *mlecchas*. This means that they follow some customs. They follow a custom that was introduced by Lord Jagannāth.

Rāmānujāchāryya wanted to break that custom, but what was the result of that? Rāmānujāchāryya wanted the worship of Lord Jagannāth to be done in the *vidhi-mārga*. There are some rules and regulations in the *Vedas*, and especially in the *Manu-saṁhitā*, and he wanted the worship to be done in a bona fide way following these rules and regulations. He thought the way the *Pāṇḍās* were doing the worship was not the customary way, the *mantras* they were using were not the right ones, and he wanted that the worship be done in the right way. All the scholars there were defeated by him. The next day, the final meeting was supposed to take place, and the King would have been forced to introduce the Vedic way of worship. While Rāmānujāchāryya was sleeping that night, his bed was thrown three hundred miles away to Kūrmakṣetra. In the morning he wondered where he was, and found that it was Kūrmakṣetra. In those days there were no aeroplanes. It was not possible that someone chloroformed him at night and carried him away by aeroplane. But Rāmānujāchāryya really saw that he was in Kūrmakṣetra, with his whole entourage; Lord Jagannāth had transported them Himself. Lord Jagannāth also gave him a dream in which He told him, "The way I am being served here will continue. Please do not interfere. Go from here."

It is hard to find accommodation in a special place like this. But by the influence of Śrīla Guru Mahārāj and the mercy of Lord Jagannāth we found some accommodation there, and now we have been able to acquire a bit more space. Now Śrīla Guru Mahārāj's desires are fulfilled, so we can see that Lord Jagannāth has some special goodwill towards us. Before, I could not go there in spite of a lot of effort, but now Lord Jagannāth is dragging me there every now and then.

I do not know if tomorrow I will be able to go with you. I am praying to Lord Jagannāth, because I know I will only be able to go if He takes me there, not otherwise. But He has attracted all of you. That is why you have all come here, and joining with the *sādhus* and the devotees of this *Āśrama*, you have found the opportunity to go there. You see, money is needed in every situation in life. To survive and go through our daily lives, money is always spent. Yet money is not everything. There is no guarantee that if I have money I will be able to go. This is a truth that has been proved many times in my life. You all pray to Lord Jagannāth

that He will take us safely there, and then bring us all back safely to where we are doing our respective *sevā*. This is our only prayer today. We have nothing else for which to pray.

We are not going sightseeing but we are going to a place of pilgrimage, a holy place. Going there will purify us—body, mind, and soul. We are going to the shore of the sea. Mahāprabhu has said, “From today this ocean has become a *mahā-tīrtha*.” As it is, the ocean is a great place of pilgrimage, because the waters of all the holy rivers merge there. In addition to that, at the disappearance of Śrīla Haridās Ṭhākura, Mahāprabhu danced with his body in His arms, and when He bathed his body in the ocean, Mahāprabhu said, “From today the ocean has really become a great place of pilgrimage.” Why?

It is said in the *Śrīmad-Bhāgavatam*,

*bhavad-vidhā bhāgavatās
tīrthī-bhūtāḥ svayaṁ vibho
tīrthī-kurvanti tīrthāni
svāntaḥ-sthena gadābhṛtā*

(*Śrīmad-Bhāgavatam*, 1.13.10)

Those who always carry Gadādhara, the Supreme Lord, in their heart—if they cannot purify the places of pilgrimage then who can? They are places of pilgrimage personified, and they have no need to go on pilgrimage.

Then why do they go to places of pilgrimage? The really sinful people contaminate the places of pilgrimage. Everyone and everything has a particular capacity. We also have a particular capacity, that is, the burden of our sin is so great that even a place of pilgrimage cannot digest it. This is how a place of pilgrimage automatically becomes contaminated. At that time the great personalities who carry the Supreme Lord in their heart, appear there. As soon as they bathe in the holy water, the water becomes clean, as if a purifying agent has cleansed it. That is their natural capacity. Mahāprabhu has demonstrated the supreme example of this. Mahāprabhu said that the ocean at Puri became the greatest place of pilgrimage when He bathed the body of Haridās Ṭhākura there. Haridās Ṭhākura used to chant three hundred thousand names of the Lord every day. He even purified the animate and inanimate environment around him when he chanted aloud. His purity was beyond question.

The Western devotees who have come to India will not be allowed to enter the Jagannāth Temple, but still they go there again and again, because they are attracted by Mahāprabhu’s Pastimes in Jagannāth-Dhām.

Of all the places, Mahāprabhu chose Jagannāth-Dhām, which is non-different from Kurukṣetra. Bhaktivinoda Ṭhākura has said that Kurukṣetra is the highest place of worship for us. Why? Where the hankering is greatest, that is the highest place of fulfilment. If you do not have hunger, you will not be able to enjoy even a sumptuous feast. If on the other hand you are starving, even rice with salt or spinach will taste like ambrosia. In my childhood I had malaria, and my doctor recommended something called, ‘*poḍer bhāt*.’ Do you know how *poḍer bhāt* is made? A little bit of rice is boiled over a fire that is fuelled with a few cow dung patties, and it takes a very long time to boil. So the rice was boiling for hours and I was looking at it, thinking when I will be able to eat it.

This demand that comes from inside is the highest thing for us. This is called hankering, and this is *rāgānugā-bhakti*.

*kṛṣṇa-bhakti-rasa-bhāvītā matiḥ
kriyatām yadi kuto ’pi labhyate
tatra laulyam api mūlyam ekalam
janma-koṭi-sukṛtair na labhyate*

The kind of devotion which is, *kṛṣṇa-bhakti-rasa-bhāvītā matiḥ*— in which one’s entire consciousness is

soaked in the nectar of loving devotion for Kṛṣṇa—is not ordinary devotion. The demand of such love is also not a small demand.

The Lord Himself says,

*sādhavo hṛdayam mahyam
sādhūnām hṛdayam to aham
mad-anyaṭ te na jānanti
nāham tebhyo manāg api*

(Śrīmad-Bhāgavatam, 9.4.68)

The Lord is telling Durvāsā Muni, “There is nothing I can do. My pure devotees have bound Me with their love, and I have also bound them with My love. Thus we are indebted to each other. I cannot be impartial.”

In more recent times Śrīpād Keśava Mahārāj said this: “I cannot be impartial because I have taken *sannyāsa* from Śrīla Śrīdhara Mahārāj.” Śrīpād Keśava Mahārāj was a Godbrother to our most worshipable Śrīla Guru Mahārāj. Before he took *sannyāsa* he was a very famous and influential *brahmacārī* called Vinoda Brahmachārī. When some *brahmacārīs* wanted to take over our Śrīla Guru Mahārāj’s Maṭh, there was need for a mediator. So they decided to request Śrīpād Keśava Mahārāj to become a mediator. When they went to Śrīpād Keśava Mahārāj with that request, he told them, “You are all my Godbrothers, and so is Śrīla Śrīdhara Mahārāj. But I have done something, I have taken *sannyāsa* from him. I have offered my head at his lotus feet, therefore I cannot be impartial. So how can I be a mediator?”

Then they said, “Then you should know there will be bloodshed there. We are ready to give our lives.”

Hearing this, Śrīpād Keśava Mahārāj said, “If you are ready to give your lives, then someone there will also be ready to take your lives, because I won’t be able to be impartial, as I have already sold myself to Śrīla Śrīdhara Mahārāj.”

Then they went to Śrīpād Goswāmī Mahārāj, but still their purpose was not served. Śrīpād Goswāmī Mahārāj told them directly, “If you bring two Nepalis, I will bring fifty Sikhs. I have taken *sannyāsa* from Śrīla Śrīdhara Mahārāj, therefore I am indebted to him.”

The Supreme Lord is indebted to His devotees in the same way. He cannot be impartial.

*mayi nirbaddha-hṛdayāḥ
sādhavaḥ sama-darśanāḥ
vaśe kuroanti mām bhaktyā
sat-striyaḥ sat-patīm yathā*

(Śrīmad-Bhāgavatam, 9.4.66)

Kṛṣṇa says, “My devotees charm Me with their *sevā*. Their only demand is to serve Me. They don’t want anything else.” If in the process of *sevā* they feel some joy or happiness, then they think they have committed some offence; they feel they are probably in the mood of enjoyment. Just to see that, Kṛṣṇa gives them a lot of *sevā*. He gives them so much *sevā* that they become intoxicated with it. Kṛṣṇa thinks, “What is this? Rādhārāṇī becomes so ecstatic by seeing Me? What is the depth of that ecstasy? How can I measure it? I cannot measure it, because I cannot become Rādhārāṇī.” Then:

*śrī-rādhāyāḥ praṇaya-mahimā kīdṛśo vānayaivā-
svādyo yenādbhuta-madhurimā kīdṛśo vā madīyaḥ
saukhyam cāsyā mad-anubhavataḥ kīdṛśam veti lobhāt
tad-bhāvāḍhyaḥ samajani śacīgarbha-sindhau harīnduḥ*

(Śrī Chaitanya-caritāmṛta, Ādi-līlā, 1.6)

(“What is that great glory of Śrī Rādhā’s Love? What is My extraordinary loving sweetness and charm that Śrī Rādhā enjoys? And what is the joy Śrī Rādhā feels by experiencing My sweetness and charm?”)

Yearning to taste these three sentiments, the moon—Kṛṣṇachandra—was born from the ocean of the womb of mother Śacī.”)

In order to taste Śrīmatī Rādhārāṇī’s highest *Rasa* of *Vipralambha*, Mahāprabhu went to Jagannāth-Dhām, which is Kurukṣetra. Why? Because there Śrīmatī Rādhārāṇī is thinking, “My Lord is tearing My heart apart.” Śrīmatī Rādhārāṇī knows that Kṛṣṇa is Her life and soul. But there She sees that He is surrounded by His children, friends, relatives, and queens, and they are all swarming over the whole place. She is just a simple milkmaid who would generally not be given any attention in such a royal gathering. But they gave Her attention, and in a very special way. They requested Her to show them the *Rāsa* Dance, which is performed only in Vṛndāvan. When they saw that, they were amazed. They said, “We have never experienced anything so wonderful.” Then Rādhārāṇī smiled. She said, “What have you seen? You have seen a headless body, a dead thing. You have not seen the real thing; that you can see only in Vṛndāvan. Where is that Yamunā? Where are the groves of *kadamba* trees? Where is the chirping of the peacocks and parrots? And where is the Lord of our hearts, Kṛṣṇa, who plays the flute and herds the cows? None of those things are here, so how can you see the *Rāsa* dance here? What you have seen is the shadow. If you want to see the real thing, you have to go to Vṛndāvan.”

On another occasion Kṛṣṇa told Uddhava what the highest fulfilment of *bhakti* is.

*na tathā me priyatama ātmayonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr-naivātmā ca yathā bhavān*

(Śrīmad-Bhāgavatam, 11.14.15)

“My dear Uddhava, even Lord Brahmā, Lord Śiva, Lord Saṅkarṣaṇa, the goddess of fortune Lakṣmīdevī and indeed My own self are not as dear to Me as you are.”) But Uddhava himself was thinking,

*āsām aho caraṇa-reṇu-juṣām ahaṁ syāt,
vṛndāvane kim api gulma-latauśadhīnām
yā dustyajam svajanam āryya-pathaṁ ca hitvā
bhejur mukunda-padaṅgīm śrutibhir vimṛgyām*

(Śrīmad-Bhāgavatam, 10.48.61)

When Uddhava went to Vṛndāvan he was so charmed by seeing the *Gopīs’* love, their devotion, their attraction, and their affection for Kṛṣṇa, that he said, “For life after life, I only desire one thing: I want to become a speck of dust in Vṛndāvan. Not only that, I want to be one of those who are worthy of receiving that dust, the plants and creepers of Vṛndāvan, and live here for all eternity. Here in the land of Vṛndāvan, Kṛṣṇa has performed His Pastimes, and His companions, the *Gopīs*, also roam around here. If I can be born as a small creeper so that I may get the dust of their lotus feet on my head, that will be my highest fortune.”

Such are the glories of Kṛṣṇa, and the intense feeling of separation from Him—*Vipralambha*. Mahāprabhu has shown us the highest limit of that *Vipralambha* in Śrī Nīlācala-Dhām.

Śrī Gadādhara Paṇḍit, who kept Mahāprabhu in the depths of his heart, and performed the supreme *sevā*, also lived there. Mahāprabhu took *sannyāsa* and went to Jagannāth Purī, and by His desire Lord Gopināth became manifest. When you go to Purī you will all see Lord Gopināth there. Both the feelings of Mahāprabhu and the feelings of Gadādhara Paṇḍit were described in a beautiful *śloka* by our Śrīla Guru Mahārāj.

*nilāmbhodhitate sadā svavirahākṣepānvitam bāndhavam
śrīmad-bhāgavatī kathā madirayā sañjīvayan bhāti yaḥ
śrīmad-bhāgavatam sadā svanayanāśrūpāyanaiḥ pūjayan
goscāmi-pravarō gadādhara-vibhur bhūyād mad ekā gatiḥ*

The lotus feet of Gadādhara Paṇḍit are our sole treasure. He resided by the ocean of *Vipralambha* which

was manifest by his life and soul, Lord Gaurāṅga, who took everything from him. Mahāprabhu was suffering separation from Kṛṣṇa, and His feelings of separation were so intense, that sometimes His body became elongated, sometimes He retracted His limbs like a tortoise, and sometimes His joints became separated.

So Mahāprabhu, Śrī Kṛṣṇa Himself, suffered intense separation from Kṛṣṇa, and He was enlivened by hearing topics about Lord Kṛṣṇa from Gadādhara Paṇḍit: When a person is in intense grief, what does he do? He becomes blinded by his grief, and he cannot decide how he will find some peace, so he drinks alcohol. Śrī Gadādhara Paṇḍit provided such intoxication for Mahāprabhu by enlivening Him with the intoxicating topics of *Śrīmad-Bhāgavatam*. This is how he served the Lord of his heart.

And how were Gadādhara Paṇḍit's own feelings of separation? He is seeing that his beloved Lord is in front of him, and his Lord is suffering so intensely that He is becoming unconscious now and then. All the eight symptoms of separation can be seen in His body, such as perspiring, trembling, tears, becoming stunned, changing of bodily colour, etc., but there is nothing he can do about it. Lamenting this, continuous floods of tears flowed from his eyes.

Whenever Gadādhara Paṇḍit read the *Bhāgavatam*, he became so mad with feelings of separation from Kṛṣṇa that his tears would wash away the letters on the page. The proof of this is, when Śrīnivāsa Āchāryya came to him to study *Śrīmad-Bhāgavatam*, Gadādhara Paṇḍit told him, "My dear son, when I was reading *Bhāgavatam* to Mahāprabhu, all the letters in my book were washed away, therefore I cannot now read to you from this book. Please find a book somewhere. Mahāprabhu instructed me in my dream, saying you were coming. But you need to have a book. I have memorised everything, but you need a book also." Gadādhara Paṇḍit thus worshipped the *Bhāgavatam* with his tears. Is it necessary to have any ingredients to worship? One's own tears are the best ingredients.

The lotus feet of this Gadādhara Paṇḍit are our ultimate destination. Our worshipable Deities are Gaura-Gadādhara, and the supreme demonstration of their *Vipralambha* was seen in Nilācala-Dhām.

In *Śrī Chaitanya-caritāmṛta* Kṛṣṇa Dāsa Kavirāj has given such deep meanings of the *ślokas* of *Śrīmad-Bhāgavatam*, and he has exposed such great inner wealth from them that it is beyond our imagination. When Mahāprabhu sees Lord Jagannāth in *Rathayātrā*, He prays like this:

*āhuś ca te nalina-nābha padāravindam
yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambam
geham juṣām api manasy udiyāt sadā naḥ*

(*Śrīmad-Bhāgavatam*, 10.82.49)

("O lotus-navelled one, Your lotus feet, eternally held as the object of meditation within the hearts of the greatest *yogīs* of profound intellect, are the only resort for delivering those souls fallen into the well of material life. May those holy lotus feet graciously appear within the hearts of we ordinary household ladies.")

And in *Chaitanya-caritāmṛta* we find these *ślokas*:

*anyera hṛdaya—mana, mora mana-ṛṇdāvana,
'mane' 'vane' eka kari' jāni
tāhān tomāra pada-dvaya, karāha yadi udaya,
tabe tomāra pūrṇa kṛpā māni*

(*Śrī Chaitanya-caritāmṛta*, *Madhya-līlā*, 13.137)

("Speaking in the mood of Śrīmatī Rādhārāṇī, Chaitanya Mahāprabhu said, 'For most people, the mind and heart are one, but because My mind is never separated from Vṛndāvan, I consider My mind and Vṛndāvan to be one. My mind is already Vṛndāvan, and since You like Vṛndāvan, will You please place Your lotus feet there? I would deem that Your full mercy.'")

*prāṇa-nātha, śuna mora satya nivedana
vraja—āmāra sadana, tāhān tomāra saṅgama,
nā pāile nā rahe jīvana*

(Śrī Chaitanya-caritāmṛta, Madhya-līlā, 13.138)

“My dear Lord, kindly hear My true submission. My home is Vṛndāvan, and I wish Your association there. But if I do not get it, then it will be very difficult for Me to keep My life.”)

*pūro uddhava-dvāre, ebe sāksāt āmāre,
yoga-jñāne kahilā upāya
tumi—vidagdha, kṛpāmaya, jānaha āmāra hṛdaya,
more aiche kahite nā yuyāya*

(Śrī Chaitanya-caritāmṛta, Madhya-līlā, 13.139)

“My dear Kṛṣṇa, formerly, when You were staying in Mathurā, You sent Uddhava to teach Me knowledge and meditation. Now You Yourself are speaking the same thing, but my mind doesn’t accept it. There is no place in My mind for all these superficial things. You are artful and gracious, and You know well my heart—it does not befit You to speak to me in this way.”)

*nahe gopī yogeśvara, pada-kamala tomāra,
dhyāna kari’ pāibe santoṣa
tomāra vākya-paripāṭi, tāra madhye kuṭināṭi,
śuni’ gopīra āro bādhe roṣa*

(Śrī Chaitanya-caritāmṛta, Madhya-līlā, 13.141)

“The *Gopīs* are not like the mystic *yogīs*. They will never be satisfied simply by meditating on Your lotus feet and imitating the so-called *yogīs*. Teaching the *Gopīs* about so called meditation is another kind of duplicity. When they are instructed to undergo mystic *yoga* practices, they are not at all satisfied. On the contrary, they become more angry with You.”) What intense feelings of separation the *Gopīs* had! “What are You saying to whom?”

*deha-smṛti nāhi yāra, saṁsāra-kūpa kāhān tāra,
tāhā haite nā cāhe uddhāra*

(Śrī Chaitanya-caritāmṛta, Madhya-līlā, 13.142)

The *Gopīs* are saying, “People worship You to be delivered from material existence, but that is not our kind of worship. We do not want to be delivered. We do not even remember our bodies. What do we care about material existence? And You are saying we will be delivered from material existence!”

Āhuś ca te nalina-nābha padāravindam yogeśvarair hṛdi vicintyam agādha-bodhaiḥ: “Those processes are only for people who want to be delivered. Your lotus feet are our only goal.” *Tāhān tomāra pada-dvaya, karāha yadi udaya, tabe tomāra pūrṇa kṛpā māni.*

In Nilācala-Dhām, there has been the utmost cultivation of such intense feelings of *Vipralambha*.

*caṇḍidāsa, vidyāpati, rāyera nāṭaka-gīti,
karṇāmṛta, śrī gīta-govinda
svarūpa-rāmānanda-sane, mahāprabhu rātri-dine,
gāya, śune—parama ānanda*

(Śrī Chaitanya-caritāmṛta, Madhya-līlā, 2.77)

“He also passed His time reading the books and singing the songs of *Caṇḍidās* and *Vidyāpati*, and listening to quotations from the *Jaṅannāth-vallabha-nāṭaka*, *Kṛṣṇa-karṇāmṛta* and *Gīta-govinda*. Thus in the

association of Svarūpa Dāmodara and Rāya Rāmānanda, Śrī Chaitanya Mahāprabhu passed His days and nights chanting and hearing with supreme ecstasy.”)

So tomorrow you are going to that place. Lord Jagannāth has attracted you by His mercy. We will all feel our goals fulfilled there, and if we can humbly offer ourselves, then we will become complete.

*om pūrṇam adaḥ pūrṇam idam
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate*

(Śrī Īsopaniṣad, Invocation)

We may be very small, but He is infinite. If we can establish a relationship with the infinite, then just as when you subtract zero from zero, zero remains, similarly when you subtract infinity from infinity, infinity will remain. So we can become complete. So please go to Jagannāth-Dhām with such feelings in your heart.

There is happiness and misery everywhere—at home and outside. I definitely know that you do not care too much about such things. But still, at times such feelings come to us because we have material bodies. This body is like a spoiled brat that does not like to tolerate any inconvenience. The more comfort it gets, the more comfort it wants. But comfort is our enemy. There is no need for such comforts in our life.

As elephants, we have eaten so many jungles, and our hunger was not satisfied. As pigs, we have eaten mountains of stool, and our hunger was not satisfied. For life after life we have searched for comfort, but we have not found it. So now we must separate ourselves from such comforts and search for Lord Kṛṣṇa, the Ocean of Pleasure, the Personification of all Mellows. We can have Him in our vision by initiating ourselves in *bhakti-yoga*. This will fulfil our highest mission, and this should be the object of our greatest desire.

Please, you all go there with such desires in your heart. I am sure there will be some inconveniences. Our *brahmacārī* Prabhus are all very respectable and affectionate, and they will try their best to give you all facility, but still you may face some austerity.

Please go with such desires to Lord Jagannāth, that by His mercy He will appear in our vision, and He will give us the dust of His Holy Dhām, so that we can travel there. This is our only desire and prayer.

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

End of chapter

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