Radhanath Swami Transcriptions Template

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anapekṣaḥ śucir dakṣa  
udāsīno gata-vyathaḥ  
sarvārambha-parityāgī  
yo mad-bhaktaḥ sa me priyaḥ

[*Bg.* 12.16]

[My devotee who is not dependent on the ordinary course of activities, who is pure, expert, without cares, free from all pains, and not striving for some result, is very dear to Me.]

Purport

Money may be offered to a devotee, but he should not struggle to acquire it. If automatically, by the grace of the Supreme, money comes to him, he is not agitated. Naturally a devotee takes a bath at least twice in a day and rises early in the morning for devotional service. Thus, he is naturally clean both inwardly and outwardly. A devotee is always expert because he fully knows the essence of all activities of life and he is convinced of the authoritative scriptures. A devotee never takes the part of a particular party; therefore, he is carefree. He is never pained, because he is free from all designations; he knows that his body is a designation, so if there are some bodily pains, he is free. The pure devotee does not endeavor for anything which is against the principles of devotional service. For example, constructing a big building requires great energy, and a devotee does not take to such business if it does not benefit him by advancing his devotional service. He may construct a temple for the lord, and for that he may take all kinds of anxiety, but he does not construct a big house for his personal relations.

## Lecture Transcription

In this twelfth chapter of the Bhagavad-gita, Bhagavan Shri Krishna is explaining the qualities that we should all be striving for in our life. The perfection of all existence is simply to become very dear to Krishna. As the Bhagavatam explains,

ataḥ pumbhir dvija-śreṣṭhā  
varṇāśrama-vibhāgaśaḥ  
svanuṣṭhitasya dharmasya  
saṁsiddhir hari-toṣaṇam

[*SB* 1.2.13]

[O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one’s own occupation according to caste divisions and orders of life is to please the Personality of Godhead.]

That whatever our occupation may be, whatever our profession, whatever responsibilities or field of activities we accept in this world, its ultimate perfection is when it is performed exclusively for the pleasure of the lord.

When you water the root of the tree, the whole tree is nourished. Similarly, when Krishna is satisfied, from the core of our heart, our very soul rejoices in divine love. But, no matter what arrangements you make, to serve every other part of that tree, its branch, its leaves, its twigs, its trunks, its flowers, if you neglect the root, the whole tree will suffer; and ultimately, it will dwindle, and it will die.

Therefore, Krishna is explaining, [*clears throat*] when we become dear to him, it is the fulfilment of all of our desires,

ānandamayo 'bhyāsāt

[*Vedanta-sutra* 1.1.12]

[By nature, the Supreme Lord is blissful.]

Because the jivatma, the spirit soul, is eternally part of Krishna, *nitya-siddha kṛṣṇa-prema ‘sādhya’ kabhu naya* [*Cc. Madhya* 22.107] and there is pure love of Krishna dormant within the heart of every living being. And, the thirst, the hunger for that love, is the ultimate desire of the soul. And until we taste that reciprocation of love with Krishna, no matter how much wealth we have, no matter how much…no matter how much fame and prestige we have, no matter how much good health we may have and how wonderful our family may be successfully going on in life, we will never find real satisfaction; we will be frustrated, because the heart will always be longing, yearning, and lonely for its eternal lover, god, Krishna.

Importance of learning from the life of great devotees

So today, I would like to narrate a beautiful story about one of the greatest of all devotees throughout history. He is the perfect example of this verse. You know, Lord Chaitanya described about this specific devotee, whose name is Madhavendra Puri, that, “Even the greatest pandits, the greatest scholars of the scriptures, they can study every shloka scrutinizingly, and philosophically grasp so many high ideas.” But Mahaprabhu said that, “Through all study of the Vedas, through all practice of penances and tapasya, you'll never understand, what is the essence of life, what is the true conclusion of all Vedic knowledge. The essence of the Vedas, the ultimate goal of life can only be understood by witnessing the example of the lord's pure devotees and receiving their blessings.” *vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham* [*Bg.* 15.15] Krishna says, “I am the knower of the Vedas, and I am the ultimate goal of Vedanta and I am compiling it all as well.” He also explains, *rāja-vidyā rāja-guhyaṁ* [*Bg.* 9.2] that, “This knowledge of the Gita is the most secret of all secrets.” Then why is it that there are so many millions upon millions upon millions of Gitas everywhere, being read, but Krishna’s saying it's a secret? Generally, a secret is not something that is printed in languages all over the world and read by tens of millions of people a day. Why Krishna says it is a secret? *bhakto ’si me sakhā ceti rahasyaṁ hy etad uttamam* [*Bg.* 4.3], because you can read the Gita every day for your whole life, but you'll never understand the essence of the Gita. It is the vaishnavas, when you see their behavior and you receive their blessings, and you hear from them, then you could understand the secret essence of the Gita, and there is no other way. Unless we please Krishna, Krishna does not reveal.

nāhaṁ prakāśaḥ sarvasya  
yoga-māyā-samāvṛtaḥ  
mūḍho ’yaṁ nābhijānāti  
loko mām ajam avyayam

[*Bg.* 7.25]

[I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency, and therefore they do not know that I am unborn and infallible.]

Krishna says, “For those who are not my humble sincere devotees, I cover myself with the curtain of maya.” He even covers the scriptures with the curtain of maya. Unless we have a sincere, humble heart to approach the lotus feet of the vaishnavas, the lord's devotees, the true essence of knowledge cannot be revealed to us.

Significance of Chandan Yatra and serving the deity

Today we are celebrating the appearance of Srila Madhavendra Puri, although actually it is this week on another date, we decided for everyone's benefit to remember him. And in honor of his appearance, the beautiful deity of Gopal, Shrinathji, completely decorated with chandan, sandalwood. The reason for this will be explained and understood in the course of our narration today.

As we were explaining last week, this is the hottest time of the year. It is called Chandan-yatra. Why? Because when we are feeling too much heat, we want relief. But even if we have so many wonderful fans, and so many nice air conditioning systems, still, the heat of the burning condition of material existence is still burning our heart. Therefore, the devotees understand the secret of how to become cool.

This has nothing to do with what I'm saying, but I want to say it anyway. [*chuckles*] One time, a reporter from Newsweek magazine, biggest newspaper in America, approached our Guru Maharaj Srila A. C. Bhaktivedanta Swami Prabhupada and said, “Why do you shave your head?” He was very challenging, he said, because this lady had a very short dress, the way western journalists dress. He said, “Why do you shave your legs?” [*laughter*] She was speechless. And then Prabhupada said, “You want to know why we shave our heads?” She didn't even say she wanted to know at that point [*laughter*] sh…she was just listening. He said, “Because it takes a cool head to understand Krishna.”

So anyways, Prabhupada told us, “Why do you shave your head?”, “Simply to please your guru, that's all, no other reason. Because it's a sign of renunciation for those in the renounced order of life.” But the devotees know the real secret of being cool and refreshed, and that is by pleasing Krishna.

If we want nice foods, if you offer the best foods to Krishna, even if you are eating stale rotis, you will be completely satisfied, just to see Krishna eating nicely. If you want to be cool in the summer, just cover the beautiful form of Gopal with wonderful chandan and see how he is so, so much enjoying his life. See how much he is enjoying. Do you know it took hours upon hours upon hours of about eight devotees just grinding the sandalwood on rocks all morning? If you have grinded sandalwood, you grind for 10 minutes and you get this much, Ah? All morning long, they began yesterday, just grinding and grinding in the heat of the sun, grinding...grinding...grinding. Simply knowing that Krishna will be cool, Krishna will be pleased.

And the pujaris, all morning, were decorating. And now, for the benefit of all living beings; a sincere devotee, even if we close all the fans, lock all the doors and turn the heat on, simply by looking at Gopal we will feel complete refreshment. Should we try it? [*laughter*] Simply by seeing the beauty of Gopal covered with Chandan, all of our desires are fulfilled, if we see with the eyes of love, *premāñjana-cchurita-bhakti-vilocanena* [*Bs.* 5.38], this is the great science of bhakti, which cannot be understood from anyone who has not humbly received the blessings of the lord's devotees.

Madhavendra Puri visits Govind-kund

So Madhavendra Puri was a great, great paramahaṁsa, and he was travelling to all the holy places of India. And he came to the king of all holy places, Shri Vraj-bhumi, Vrindavan-dham. And there he approached Govardhan hill, and he did the parikrama of Shri Giriraj, with great devotion. And then he came to a place called Govind-kund. Govind-kund is very holy, and it is also a place that embodies a very divine spiritual principle to be understood by all devotees.

Lord Krishna lifts Govardhan hill

After Indra, due to false pride was insulted by Krishna taking his offering**,** which were meant for Krishna ultimately anyway, *bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram* [*Bg.* 5.29], Krishna says, “I am the proprietor of everything, and everything is meant for my enjoyment.” But Indra, he was under the illusion that something was meant for his enjoyment. And Krishna taught him a good lesson. And Indra threw down torrents and torrents of rain, in order to kill Krishna and kill all the residents of Vrindavan, to destroy the entire Vraj-bhumi. And at that time, Krishna effortlessly lifted the Giriraj Govardhan hill with the little finger of his left hand and invited everyone that, “Now I have provided a nice umbrella, come let us be happy.”

And for seven days and seven nights without eating or sleeping, they were so much enjoying seeing Krishna that they forgot everything else. It was one of the most ecstatic, wonderful get togethers in Vrindavan. Everyone was simply seeing in amazement ‘This little child Krishna, so frail, each limb so soft and delicate, how is he lifting this massive mountain?’

Appearance of Govind-kund

Anyways, Indra, he realized that Krishna was swayam Bhagavan, He was the Absolute Truth, the cause of all causes. And he came down, and along with the Surabhi cow; he knew, Indra, that ‘If I go to Krishna directly, Krishna, how can I approach him? I've tried to kill him and murder all the vrajavasis.’ But his Gurudev, Brahma and Brihaspati as well told him that, “Don't…do not ever approach Krishna directly, you must go through your guru, you must go through his intimate servants.” And who is a more intimate loved devotee of Krishna than the cow. So, he approached with Surabhi, who is the mother of all the cows of Vrindavan. And Surabhi mataji said, “Krishna, please, Indra is feeling very bad, forgive him.” So, on the basis of her request, Krishna forgave Indra. And then Surabhi, as lon…as well as Kr…Indra, who brought the Ganges water, in the trunk of his elephant carrier Airavata, they had a wonderful, wonderful abhishek ceremony. And the place of that abhishek, that was filled with the Ganges water and the milk of Surabhi, and demigods and everyone came to chant the glories of the lord. That place is called Govind-kund.

Lord Krishna brings milk for Madhavendra Puri as a cowherd boy

So, Madhavendra Puri, after taking his bath in this very holy place, he sat down under a tree. And a young boy, a cowherd boy, approached him, and said, “My dear sir, I think you are hungry, you have not eaten all day. So please take this milk.” And he gave him a little pot of milk. Madhavendra Puri said, “How did you know I was fasting all day?” And the child said, “In my village, no one fasts. Some people, they beg for food we provide. Some people like you, they are so humble, they will not even beg. So, I personally come and provide for them. Besides that, some of the ladies at the neighboring well, they told me that you have not taken any prasad through the day. So please accept this milk. Now, I have to go because it's time to milk the cows. So, I will come back for the pot.” And then he disappeared.

Gopal appears to Madhavendra Puri in a dream

Madhavendra Puri drank the milk with great joy. He washed the pot and then he sat waiting for the child to return. But he did not return. As he was sitting, through the night, he began to chant the holy names, *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare/hare rāma hare rāma rāma rāma hare hare*. And at the last part of the night, just before the dawn, the same child appeared to him in a dream. The beautiful bluish complexion and lotus eyes with his head bedecked with a peacock feather. And he said, “Madhavendra Puri, I have been in the jungle near Govardhan for many long years. And I am very hungry and thirsty. And I have been suffering the scorching heat of the summers, and the freezing cold of the winters. And I have been waiting for you for long time to come to serve me.” And then the child took Madhavendra Puri by the hand and brought him into a dense jungle of bushes and showed him, “This is where you will find me. Now you bring the townspeople first thing in the morning. And I want you to put me on the top of Govardhan Hill, install me there, build a temple for me and worship me with great love.”

He said, “My name is Gopal. And I was originally installed here at Govardhan by the great grandson of Lord Shri Krishna named Vajra. But some time back the Mohammedan army came.” This took place about six hundred years ago when India was under Islamic rule, he said, “And the pujari was afraid that these soldiers will destroy me, so, he hid me in these bushes and then he had to hide and run away himself. Please, I am very hot, install me on Govardhan hill and give me bath with hundreds and hundreds of buckets of water from Govind-kund.” Just after this dream Madhavendra Puri awoke, and when he became awake, he was thinking that ‘Krishna came before me to give me milk and I didn't even recognize him’, and he began to cry. But then he was thinking that ‘He has given me an instruction.’

Madhavendra Puri discovers Gopal deity near Govardhan hill

A devotee must put everything else aside, his own lamentations, his own ecstasies, in order to fulfil the instruction of Krishna, which is coming through his devotees. So Madhavendra Puri immediately went to the village, the village is named Aniyor. There is still a village called Aniyor near Govardhan hill. And he called the people, “Please, Gopal, Krishna, Govardhan-dhari has appeared to me, he wants you to all come and find him in these bushes.” So, they all came with their choppers and started chopping through the dense, dense jungle. And there they saw laying in the ground, covered with dirt and with leaves, the beautiful, beautiful effulgent form of Gopal, who is today known as Shrinathji, the lord of Sri, or Radha.

Madhavendra Puri installs and performs abhishek of Gopal deity on Govardhan hill

He was so heavy that it took many men to pick him up. And they lifted him to Govardhan hill, and they took a big rock to make an altar for him to stand. And then they took another big stone behind to give support. And then under Madhavendra Puri’s instructions the abhishek ceremony took place. First, they took sandalwood oil and they rubbed it upon his body to make it very shiny. Then they performed the first bathing, they bathed him in *pañca-gavya* which is the five nectars that come from the cow, ghee, yoghurt, milk, dung and urine. They bathed him profusely in these five auspicious pure substances.

We can understand how important and sacred the cow is, that it is the lord's will that when we bathe him, he is pleased to be bathed by the very dung and urine of the cow. Then they bathed him in *pañcāmṛta*, which is yoghurt, and ghee, and milk, and honey, and sugar. Then, with the tail of a cow, they began to cleanse him with all sorts of auspicious ingredients. Then there was the *mahā-snāna*. Nine hundred buckets of water, they poured about…upon his head all scented with flower petals. Then, again, I'm sorry, that *mahā-snāna*, it was water with little ghee in it. Then the next bathing was water with scented flowers. Then they again, rubbed, massaged his body with scented oils. Then they offered garlands, and someone had come with crowns and some jewelry. And then they offered wonderful, wonderful foodstuffs.

Madhavendra Puri offers bhoga to Gopal deity

It is explained that the entire village came, with all of their grains, all of their milk, all of their rice and wheat. They had many, many brahmins spending the entire day cooking, they cooked so much bhoga that it covered the entire top of that portion of Govardhan hill. So many piles and piles of rotis and practically ponds of kheer and, and, and different nectarine beverages. And there was, small hills of subjis, and sweet meats and fried patties. And Madhavendra Puri offered it all to Gopal. And Madhavendra Puri and other pure hearted souls, they could see the inconceivable energy of god right before their eyes. They saw him actually eat everything. And yet at the same time, leave everything where it was.

Significance of bhoga and maha-prasad

The atheistic class of men, when we offer Krishna bhoga, and then we see we take it off, they see, “Well, it's still there. Why you say he ate it?” But it is explained in the Brahma Samhita that, “The lord can do with any of his limbs the…the…the…the function of any other limb.” He could hear with His lotus feet; he could taste with his eyes. All of his senses are interchangeable because they are transcendental. When we offer food to Krishna with devotion, simply by glancing upon it, he tastes, the bhakti and the substance within all of that food, and he actually consumes it all.

But rather than leaving less food, he gives something more, along with that food, within every morsel of it, is his divine shakti, it is maha-prasad. His mercy, his grace penetrates that food and will give ultimate benefit and welfare to anyone who is so fortunate to partake of it. This is Krishna’s supreme power, *patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati* [*Bg.* 9.26], Krishna says, [Haribol], “If you offer me with love and devotion, even a leaf or flower, a twig [*indistinct* 26:43], or some…some water, I will accept it and I will make it maha-prasad.” So therefore, a devotee when he takes prasad, he has this faith. It is faith in the truth. What is it that Krishna cannot do? And what is it…what is it that he will not do for the benefit of His devotees?

Madhavendra Puri continued to worship Gopal

So, after this wonderful feast was arranged, and offered to Gopal, Madhavendra Puri with great joy, he offered the maha-arati and everyone was bowing down and chanting the holy names of Lord Shri Gopal. And after the arati, Madhavendra Puri, arranged a nice bed and placed Gopal in the bed and put him to rest. And then he arranged the distribution of all this mountains and mountains of prasad. He gave to the brahmins, he gave to the…to the field workers, he gave to the housewives, he gave to the beggars, he even gave to the animals. Everyone is part and parcel of Krishna. Everyone deserves his causeless mercy. It was a joyous celebration.

Hearing about this, soon after, every village of Vraj-bhumi; there are so many dozens and dozens of villages in the Vraj-bhumi area, they all came to Madhavendra Puri, and said, “We also want to offer such a ceremony for Gopal’s pleasure.” So, every day he made an assigned date [*clears throat*] for each village, [*clears throat*] and every day the village would bring its entire stock of grains and milk products and vegetables. And they would cook throughout the entire day, everything. Then they would offer it to Gopal and then Madhavendra Puri would offer arati, and they would all be chanting and dancing and then they would all distribute the prasad.

So, this was going on for months and months every day. And soon people started coming forward, some wealthy people from Mathura, they came, and they started offering nice jewelry, nice crowns, nice altar decorations. Soon, some people built a beautiful temple for him. And then various brahmins were coming, vaishnava brahmins, volunteering their seva, and Madhavendra Puri was initiating them all, in…in…in maha-mantra, *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare/hare rāma hare rāma rāma rāma hare hare.* And initiating them in all the principles of vaishnava life. And it became dynamic wonderful temple with thousands and thousands of people coming every day, not simply to see but to offer service, to surrender and to show their love.

Gopal appears to Madhavendra Puri in a dream requesting sandalwood and camphor

Soon, two very, very pure hearted vaishnavas from Bengal appeared and Madhavendra Puri taught them how to be in charge of the entire worship of the deity. And then one night, Madhavendra Puri had another dream, Gopal, Shri Govardhan-dhari, appeared to him. And he said, that, “Even though you have done so much wonderful seva with such pure devotion, still I am feeling very hot. If you want to relieve my burning experience, you must walk many thousands of miles to the Malaya Hills, which are near Jagannath Puri, and there you must beg for priceless costly sandalwood and camphor and bring it back and cover my body every day with the sandalwood and camphor.”

Madhavendra Puri initiates Shri Advaita Acharya in Shantipur

Madhavendra Puri, he woke from the dream, he assigned all duties to the various vaishnava pujaris. And then alone, he began to walk, and he walked, and he walked. And on his way when he reached Bengal, he stayed at the house of Shri Advaita Acharya, who is none other than the incarnation of Maha-Vishnu, in the role of a devotee. And Advaita Acharya greeted him with such love and such devotion. And he saw the super excellent qualities of the surrender of Madhavendra Puri and Advaita Acharya begged initiation from him. And it was at that time in Shantipur, that Madhavendra Puri awarded diksha to Shri Advaita.

Madhavendra Puri reaches Remuna on the way to Jagannath Puri

And then he continued on his journey, and he came to a small village of the name Remuna. This is one of the most wonderful holy places in all of India, still today. Someday, we will all go there. It is just a tiny little village close to the town of Balasore, in Orissa. In that village to this very day, there is a very famous temple of Gopinath. So Madhavendra Puri went to see the beautiful form of Shri Gopinathji. And when he bowed down to the murti, beautiful flowers fell from the murti’s crown. And the pujari offered it to Shri Madhavendra Puri.

And Madhavendra Puri seeing the beauty of Gopinathji, he began to chant the holy names of Krishna and dance in great joy. Then he began to discuss with some of the pujaris, because, he was always thinking at every moment, “How I can best serve Gopal, the lord of my life in Vrindavan.” So, he was asking, “What kind of offerings are being presented before Gopinath?” And they told him, that, “Every day there is an offering of twelve earthen pots of kheer. And this kheer, its taste is so divine, it is amrita, nectar, there is no such taste anywhere in this entire material creation.”

Madhavendra Puri wishes to taste Gopinathji’s kheer offering for Gopal

And just when they were saying like this, the pujari came with the twelve pots to put on the altar before Gopinath. And during the offering Madhavendra Puri began to think that ‘If without my asking, someone gives me some of this kheer to taste, then I will understand what it is like and I will be able to prepare something similar to it for Gopal when I returned to Vrindavan.’ Just then the aratik began, and Madhavendra Puri became very ashamed. He was thinking ‘What type of a lowly sinful man I am, that, while Gopal…while Gopinath was enjoying his offering. I was thinking of tasting it myself.’ Therefore, without saying anything to anyone, he very quietly left that place. And he went to a marketplace, an open marketplace that was secluded. And he sat began to chant the holy names, *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare/hare rāma hare rāma rāma rāma hare hare*.

Gopinathji steals one pot of kheer for Madhavendra Puri

The pujari came, he took the offering away. And then he put the deity of Gopinath to sleep. And then he went to his own residence to take rest. Then Gopinath appeared in a dream to the pujari. He said, “My dear devotee, there is a great vaishnava of the name Madhavendra Puri in this town. And I have stolen one pot of sweet rice for him.” He said, “You did not know because of my yoga-maya potency. But you only took eleven pots off because one of those pots I have personally hidden behind the cloth on the altar. Now you come at once and you take this pot of kheer and you find Madhavendra Puri, and you please present it to him.”

Pujari finds the stolen pot of kheer

So, the pujari immediately woke up. And he took his bath. And then he went into the temple. And he looked behind the cloth that was sitting behind the murti. And there he found one pot of kheer. And he took it in great ecstasy and wonder. And he began to call out in the town, “That great devotee of the name Madhavendra Puri, where are you? Do you not know that Gopinath has stolen this pot of kheer just for you? I believe there is no one so fortunate in all of the creation as this Madhavendra Puri, please come and take this kheer.”

Madhavendra Puri receives the pot of kheer

When Madhavendra Puri who was sitting in a quiet place chanting the holy names heard this. He came forward and he identified himself. And then they both looked upon each other with tears of ecstatic love and they embraced and bowed down to one another. And then he presented him the pot of kheer. And Madhavendra Puri in complete absorption of divine love, meditating on the causeless mercy of the lord, he began to eat this divine substance. And as he ate it, tears of ecstasy flowed from his eyes. And then he took that pot, the clay pot and he broke it into pieces, and he tied it with a cloth. And every day after that, he would eat one portion of that clay pot and tears of love would flow from his eyes.

Madhavendra Puri quietly leaves Remuna for Jagannath Puri

Madhavendra Puri began to think that ‘Soon the whole village of Remuna will hear the news that Gopinath has stolen this kheer for me and I will become famous, and they will all be coming to see me and to glorify me.’ And this thought was very much unattractive. So, without saying anything to anyone he secretly left Remuna, and quietly in solitude, continued his trip to Jagannath Puri. But it is explained, wherever he went every village, they were already expecting this great devotee to come. In fact, it is described that although materialistic people, they're very anxious for fame, they're very anxious for recognition, a devotee, for him it is a disturbance and a burden. He wants to avoid it at all costs. He simply wants to hear the glorification of Krishna. This is Madhavendra Puri’s attitude.

Madhavendra Puri reaches Jagannath Puri

And at last, he came to Jagannath Puri and he prostrated his body before Lord Jagannath, Balaram and Subhadra. And in great love he began to chant and dance seeing the beautiful form, Jagannath deva. But the people recognized him even there by seeing his ecstatic love, they could understand this must be Madhavendra Puri. So, there also people came to see him and to worship Him. And he told them that, “I am here on a mission.” He told them the whole story of the appearance of Gopal, Shrinathji. And how he has been ordered to bring large, large sum of sandalwood and camphor back to Vrindavan.

Madhavendra Puri collects Malaya sandalwood and camphor

Because of his great fame, everyone was anxious to assist him. This is a very important principle, although devotees, they are very much unattracted by recognition and distinction. If somehow or other this can be used in the service of their guru or in the service of the lord, they're willing to accept it. For themselves, they hate it. But in the service of the lord, they are willing to accept, for the benefit of other living beings they are willing to accept, as a sacrifice. This is the natural humility of the vaishnavas. So, he was like a beggar, and they were all anxious to help. And the priest of the Jagannath temple, they had to approach the government officials, because at that time, sandalwood was under the control of government, as well as camphor, very costly.

Madhavendra Puri leaves Jagannath Puri with sandalwood and camphor

And they arranged, I believe it was eighty-two pounds of sandalwood. And a nice quantity of camphor, [*clears throat*] took some time. And then they gave one brahmin, and one servant, to help him carry the sandalwood, along with release papers. Because on those days, each state was under different Islamic king’s rules. And there was terrible taxation. And there was also dacoits on the roads and through the forests. And to be going such a long distance of thousands of miles by foot with such incredible valuable, *um*, [*clears throat*] paraphernalia was extremely dangerous and burdensome. But Madhavendra Puri didn't even consider that there was danger or burden. He joyfully continued on, simply knowing this is the will of my lord. And sometimes when he would get to a river, people would try to tax him, people would threaten him, people even confiscated everything, and he had to plead with them, to get it back. Was very troublesome, and very heavy.

Madhavendra Puri returns to Remuna on the way back to Vrindavan

At last, they came back in route to Vrindavan, to the village of Remuna. And there, he went to see his beloved Lord Gopinath and he chanted and danced in ecstatic love before him. And he decided to spend the night there and the pujaris and everyone in Remuna were so happy to see him. During that evening, when he was resting, Gopal in Vrindavan, again, appeared to him in dream. And this time, Gopal said, “You are undergoing so much trouble, so much tribulation on my behalf, you're risking your life. And I am so pleased with you. But there is no need for you continue…to…to continue this laborious task of bringing the sandalwood to Vrindavan.”

Gopal said that, “I am non different than Gopinath. You take all this sandalwood and you completely cover the body of Gopinath”, because at this time, it was the summer season. It was just at this time of the year. And he said, “Every day of the summer season, you just take your whole stock and you just cover his body till there's nothing left. And whatever you offer to Gopal, you should know will be accepted, by” …I mean… “whatever you offer to Gopinath, you should know will be accepted by me because there is no difference between myself and Gopinath.” So, Madhavendra Puri in ecstatic love he woke in the morning and he told the pujaris of the Gopinath Mandir, that, “My Gopal has given me this order, that all this costly sandalwood and camphor should be cooling the beautiful body of Gopinath every day.”

Madhavendra Puri offers sandalwood pulp and camphor to Gopinath deity

So, they arranged brahmins, just grinding the sandalwood for hours and hours and hours, as we witnessed in our own temple this morning with the camphor. And then they would cover Gopinath’s body and bring him great cooling refreshing service. To this day during the summer season, they cover the deity of Gopinath with sandalwood pulp and camphor. And every day when they take the sandalwood off, they make it into little balls, and they let it go hard and they save it. And throughout the year for very special guests, the pujari gives the remnants of this sandalwood. I'm not special, but out of causeless mercy

[*break*]

Lord Caitanya visits Remuna

…self, after he took sannyas, he was on his way to Vrindavan, but by his mother's request, he decided to make his headquarters in Jagannath Puri instead. So, on his way from Shantipur to Puri dham, he came to Remuna. And with his four associates headed by Lord Nityananda, they visited the temple of Gopinath. And Mahaprabhu told him that, “My guru, Isvara Puri, who is the disciple of Madhavendra Puri, told me this story”, and he narrated it himself. Lord Chaitanya Mahaprabhu is none other than Krishna in the mood of Shri Radharani. He is the combined form of Radha Krishna, *śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya* [*Caitanya Bhāgavata*, *Śrī Guru-paramparā* 6], that, “The one Supreme Absolute Truth has divided into two of Radha and Krishna for the sake of divine lila. But then they came together again as one to enjoy the intimacy of their own bhava.” Krishna wanted to experience and taste the love of Radha. Lord Chaitanya is swayam Bhagavan. And yet here we find that he takes the greatest pleasure in glorifying his devotees.

Lord Caitanya glorifies Madhavendra Puri

Just as the devotee loves to glorify Krishna, Krishna loves to glorify his devotee. Just as the devotee loves to give pleasure to Krishna, Krishna loves to give the greatest pleasure to his devotee. Lord Nityana…Lord Chaitanya Mahaprabhu said to Nityananda Prabhu, “Please examine the divine qualities of this Madhavendra Puri, is anyone have such ecstatic love?” He explained, that, “He was willing to risk his life, he was willing to undergo terrible, terrible burdensome risks and difficulties, without even thinking twice, without even considering his own welfare. He would not even…he would not even ask anyone for a morsel of food, he would fast unless somebody just gave him food. This is how indifferent he was to his own existence. But for his beloved Gopal, he was willing to travel thousands of miles and beg for huge amounts of sandalwood and then carry it all back. This is the quality of such a great devote.” Mahaprabhu explained, that this Madhavendra Puri, he would always be hearing and chanting and describing the glories and the names of the lord, and he would never tolerate hearing any mundane subject matter. In fact, he would generally travel alone, out of fear, that if he was travelling with someone else, they may discuss worldly topics. Of course, we cannot imitate such exalted souls. But we can follow in the footsteps, by in the association of other sadhus, not talking prajalpa, or mundane topics, but always enlightening and enlivening each other, with Krishna katha. Gita says,

mac-cittā mad-gata-prāṇā  
bodhayantaḥ parasparam  
kathayantaś ca māṁ nityaṁ  
tuṣyanti ca ramanti ca

[*Bg.* 10.9]

[The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me.]

That, “My devotees, they take great satisfaction and bliss coming together and amongst one another, hearing and chanting my glories.” In fact, this is the yuga dharma, to come together in the association of devotees, to hear, to chant, to glorify the Supreme Personality of Godhead, Krishna. This is the source of our joy. We do not take joy in any of the things of this world. We'll use the things of this world in the service of the lord, but our joy, is to be amongst one another, chanting the holy names, *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare/hare rāma hare rāma rāma rāma hare hare*, and hearing the topics of his devotees and his wonderful lila. In fact, it is explained in the Bhagavatam,

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ  
puṇya-śravaṇa-kīrtanaḥ  
hṛdy antaḥ stho hy abhadrāṇi  
vidhunoti suhṛt satām

[*SB* 1.2.17]

[****Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone’s heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.]****

That, for a person who is anxious and enthusiastic to hear the glories of the lord, who develops that taste to serve the vaishnavas, and hear the glories of the lord from them, to that person Krishna says, “I will purify all misgivings from the core of their heart. No one else.” This is god's word.

Madhavendra Puri’s disappearance pastime

Lord Chaitanya Mahaprabhu explained that, Madhavendra Puri, he was constantly absorbed in this selfless move…selfless mood of devotional service, throughout his life, and at the time of his disappearance. He explained that when Madhavendra Puri, was in the mood of divine love, he would recite a particular verse, which was a verse that was revealed to him by Shri Radharani. It was the verse, the song that she personally sung when she was feeling separation from Krishna. And Lord Chaitanya said, actually Krishnadas Kaviraj Goswami explains, that Radharani, Madhavendra Puri, and Lord Chaitanya Mahaprabhu, who is none other than Shri Radharani, those three are the only people in all of existence that can understand this verse, in its truth. Not a fourth soul can understand.

And at the time when he was leaving this world, he was very old, he could not walk, one disciple of the name Isvara Puri, who was a very great and learned devotee, sannyasi, he was taking care of his guru during his last days. And his guru was in such an invalid state, that Isvara puri with his own hands, with such tender love and devotion, would clean the stool and the urine from the body of his Gurudev. And his Gurudev was weeping and crying in the ecstasy of separation from Krishna. And he was reciting this most glorious of all verses. And it was in this spirit, chanting this wonderful shloka that he disappeared from this world, and returned to the eternal abode of the lord.

Lord Chaitanya has said…by continuous rubbing, the aroma of Malaya sandalwood increases. Similarly, by considering this verse, its importance increases. As the Kaustubha mani is considered the most precious of valuable stones, this verse is similarly considered the best of mellow poems. Actually, this verse was spoken by Srimati Radharani herself, and by her mercy only was it manifest in the words of Madhavendra Puri. Only Shri Chaitanya Mahaprabhu has tasted the poetry of this verse. No fourth man is capable of understanding it. Madhavendra Puri recited this verse again and again and at the end of his material existence, thus uttering this verse, he attained the ultimate goal of life.

Would you like to hear the verse? You would like to hear that verse, raise your arms and say Haribol. [*devotees:*] “Haribol!” Haribol, [*devotees:*] “Haribol!” Haribol, [*devotees*:] “Haribol!”

ayi dīna-dayārdra nātha he  
mathurā-nātha kadāvalokyase  
hṛdayaṁ tvad-aloka-kātaraṁ  
dayita bhrāmyati kiṁ karomy aham

[*Cc. Antya* 8.34]

[****“O My Lord! O most merciful master! O master of Mathurā! When shall I see You again? Because of My not seeing You, My agitated heart has become unsteady. O most beloved one, what shall I do now?”]****

Mood of Srimati Radharani in Separation from Krishna

This verse was the mood of Shri Radharani after Lord Krishna left Vrindavan for Mathura. And in the Gaudiya Vaishnava Sampradaya, in advanced stage of consciousness, to cultivate these feelings of separation from Radha and Krishna, is the essence of the philosophy. To develop this *vipralamba seva*, feelings of love in separation from the lord.

The verse reads as follows, “O my lord! O most merciful master! O master of Mathura! When shall I see you again? Because of my not seeing you, my agitated heart has become unsteady. O most beloved one, what shall I do now?” Shri Madhavendra Puri showed through his life and his death, the perfection of Krishna consciousness. To always remember Krishna, to always make, service to Krishna, the satisfaction of Krishna, the sustenance of our life.

Conclusion

Today, we have such a wonderful opportunity, to celebrate the appearance of Madhavendra Puri by doing what will …give him the greatest pleasure, providing sandalwood pulp to Gopal. This was his pleasure in life and to give him this pleasure is our greatest pleasure. Somehow or other, we cannot understand this lila, but we can try to appreciate it. In Madhavendra Puri’s time, Gopal was in Vrindavan, and he said, “You give sandalwood to Gopinath and I will feel the refreshing cooling relief.” But here Gopinath wants to repay Gopal. We are providing [*chuckles*] sandalwood to cover Gopal, knowing that Gopinath is feeling and is accepting all this worship and feeling great pleasure. To somehow or other enter into this wonderful consciousness, of always being the servant of the servant of the servant of the lord is the perfection of our lives.

Thank you very much. Hare Krishna.

This darshan is only one day a year, so I request you all to please come forward and, and behold this most beautiful, beautiful manifestation of the lord's mercy. Why is it such a beautiful manifestation? What is it that is decorating Gopal? It is the hard labor in the mood of service of his devotees. They worked so hard to make this sandalwood and now it is upon him. The lord's greatest pleasure is to be decorated with the love of his devotees.

And our greatest fortune, is by the mercy of our Gurudev and the mercy of the Vaishnavas, we are allowed to offer whatever little love may be within our heart.

Thank you very much.

The author of Caitanya Caritamrita, Krishnadas Kaviraj Goswami, after narrating this beautiful story of the mercy of the lord upon Madhavendra Puri, has granted this benediction, that anyone here who hears this narration with faith and devotion, certain to receive the gift of Krishna’s love. [*harmonium playing*]

Today we have good fortune, one wonderful Vaishnava has come to visit us. He is very humbly sitting in the back. His name is Sri Bhakti Madhurya Bon Maharaj, becoming very dear to the hearts of the devotees whenever he visits. Please take advantage of his wonderful association while he's here.

And of course, each and every one of you is a precious jewel. We should take advantage, full advantage with a grateful heart of the association of every devotee. And the most wonderful way to accomplish this is to dance together and to chant the holy name of Krishna.

I humbly request you all to stand. When I chant, you kindly stand with your hands folded like this, in a mood of humility, humbly receiving the gracious gift of hari-nama into our ears, our minds and into our hearts. And when you chant kindly raise your arms, call out the holy name reaching out for the mercy of the lord and offering your life in his loving service.

Everyone do, like this. And we should dance very gracefully together.

First your right lotus foot, then your left lotus...right…left…right…left…right…left

[*kirtan*] [*end*]