

Thakura Bhaktivinoda's Guru Parampara (Part Eight)

Svalikhita jivani's Concluding Part

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Part Eight is Dedicated to Lalita prasada Thakura's Pratisthita
and Sevita Gaura and Gadadhar Vighras
(beside the Yoga-pitha, Sri Mayapura)



Diksa

- 299) *Bhaktivinoda* continues, “When I was living in Narail I took diksa along with my wife Bhagavati. I had been searching for a suitable guru for a long time, but I could not find one. So I was feeling anxious. But Mahaprabhu then came in a dream and relieved my distress. Two days later Gurudeva wrote to me saying, ‘I will soon come and give you diksa.’ Vipina vihari Goswami came, and when receiving diksa from him my mind became peaceful. From that very day the desire to eat meat left my heart, and mercy awakened in me for the jivas.”

Lalita prasada’s Birth

- 301) You were born in Ranaghata on the 15th of Asvina 1880. I saw auspicious signs in your body indicating that you would be religious. Then I saw an ugly monkey in a dream who said, “This child is not good, and he will soon die!” But Narada Muni then came and said, “That monkey was Kali, do not heed his words, as this son was born on Ekadasi he will take initiation into the pure Vaisnava dharma and preach this religion. No one will be able to kill him.”
- 302) “O Lalita! I hope that you will fulfill Narada Muni’s prediction. Vaisnava dharma has the greatest wealth. The body only lives for a short time. Being merciful, Mahaprabhu has given us his Nama and Prema. As you become older you will understand this from sadhu, guru and Vaisnava. *Srimad Bhagavatam* and *Caitanya caritamrita* are two priceless gems in this world, so carefully study them. You need not exhibit mundane knowledge, rather give the treasure of bhakti to others. Live a sinless life and never forget to chant *Krishna nama*.”
- 303) As there was a lot of malaria in Ranaghata, I desired to live in Calcutta. It is easy to acquire knowledge, earn money, and arrange the marriages of sons and daughters there.

305) Kadambini's marriage to Mani Madhava Mitra took place in Calcutta. But not having a house there made it difficult for us to attend. Thus I wanted to purchase a house in Calcutta, and on July 15th 1881 I got a three month privilege leave to do that.

My Second Vrindaban Trip

307) Renting a house in Calcutta on Nimu Gosai Gali, I brought my family there. Then in the month of *Sravana*, I took my wife, you (Lalita), two servants and my mother-in-law on a pilgrimage to Vrindaban. When arriving there we first stayed in Kadarya Kunja, and then the Kala Krishna Kunja of Radhamohan. I had a fever, so I prayed to Mahaprabhu, "Please let me become well in Vrindaban." Prabhu heard my prayer and the fever departed. This time I associated with many sadhus.

308) From Lala Babu's kunja we got good prasada, and took darshan of Govindaji, Gopinath and Madanmohan. When we arranged to offer a *thali* at the Gopinath temple there was a dispute. So we took prasada at Rupadasa Babaji's kunja. Then at Nilamani Goswami's residence he explained Nimbarka's *Dasa sloki bhasya* to me. And there I met Sri Jagannath Babaji for the first time.

309) Taking a palanquin and going to Radhakund and Govardhan we encountered the spitefulness of the Kanjhada gang, and I made some effort to stop their abuse. Returning to Vrindaban we took full darshan once again. Lalita, when coming out of Madanmohan's temple you passed urine on the steps (you were only 1½ then).

310) From Vrindaban we went to Mathura, and then to Lucknow. We also visited Ayodhya, and went on to Kasi. My mother-in-law liked Kasi a lot. From there we returned to our rented house in Calcutta, and everyone was in good health.

311) Then on November 30 1881 I was transferred to Jessore, and I came down with that previous fever which I had in Vrindaban. So my stay in Jessore was troublesome—fever overwhelmed me and I got sore eyes. Dr. Cummings

Saheb examined my eyes and said that I should take leave. Returning to Calcutta I looked for a house, and eventually bought one from Candra Kaviraja at 181 Manika tala Street for 6000 rupees.

- 312) When coming to the new house everyone was happy. Then on May 12th I was transferred to Barasat.
- 318) As my eyes were still sore, Dr. Lala Madhava and my mother advised me to eat fish again—though I couldn't bear the thought. So I went for homeopathic treatment, and Dr. Rajendranath Babu cured me without my having to eat fish.
- 319) When going to Barasat with Radhika and Kamal we had a very lovely house with a garden and a pond. On Monday court was held in Naihati, and on Saturdays I would return to our Calcutta home.
- 322) I was in Barasat for two years, and a bhakta named Kailasa was staying with me then. He wanted to recite *Caitanya caritamrita* for us in our Calcutta home. But during Durga puja two expensive shawls went missing from Uncle Mahendra's house. And being under suspicion Kailasa fled taking my *Narottam vilasa* with him! When a bad astrological period comes no one can counteract it.
- 325) At this time Annada become mad. I had appointed him the Joint Sub-Registrar at Singasopura. Then I arranged that he become the Sub-Registrar at Ranapura. But in hearing the news that Annada went mad, I released him from his duties and brought him to the house in Calcutta. Then I was transferred to SriRampura.
- 327) Krishna vinodini was born in Karttika 1884 when I was staying in Barasat. She was my tenth child, and I was 46. Mother then said, "As this is the last, having a daughter is good."
- 328) In SriRampura my residence was beside the court, as there was a lot of court business for me there. Radhika, Kamal and Bimal stayed with me and went to school there.

- 330) My mother died in the month of Bhadra, and I received a one month privilege leave. I realized it was my duty to go to Gaya to perform her *sraddha*. My wife, Biru (Bimal) Haridas Mustophi and a servant named Jhapasi all accompanied me. When arriving there we stayed in the house of Pasupati Babu. According to custom we performed the *sraddha* ceremony. We then saw the hill Ramasila Brahmajoni and climbed to the top. My great grandfather Madanmohan Datta built the steps. There were 395 steps up the hill.
- 335) We arrived back in Calcutta on October 31st. The vacation was over, and I continued working in SriRampura.
- 336) When residing in Narail my *Sajjan Toshani* newspaper first came out. Then in 1885, Radhika, Kamal, Bimal, Gurudeva and I went to Memari and Kulinagram. After that we visited Saptagram. Then another edition of *Sajjan Toshani* came out, but was stopped. After 1892 *Sajjan Toshani* continued to be published regularly.
- 337) While staying in SriRampura I wrote and published *Sri Caitanya Siksamrita* in 1886. Many readers liked this book. Then I published the *Gita* with Visvanath Cakravarti's commentary. Haradhan Datta also came to SriRampura and gave me a very old copy of *Sri Krishna Vijaya* which I published. Then I established with Sri Yukta Prabhupada (Vipina vihari Goswami) the Caitanya Press of which he was in charge.
- 338) I got intense headaches from all this intellectual work, but no remedies could cure me. Then Gurugati Basu and Caran Babaji told me to smear ghee on my head.
- 339) I obtained some rasa tattva books of the Goswamis but I could not read them owing to my headache. Then I prayed to Jiva Goswami that my illness depart. I considered that the Vaisnavas' suggestion to smear ghee on my head was perhaps Jiva Goswami's instruction, and then by doing so my head ailment went away. So I began to read the Goswami's literature.

- 340) On November 15 1887 I was transferred to Krishnagar. By studying the Goswami literature and associating with the Vaisnavas I became renounced in mind. In my heart I thus thought, "I have passed my days futilely without attaining even a slight taste for serving Radha Krishna. So retiring with a pension I will find a place beside the Yamuna in Vrindaban and perform bhajan in solitude. But I shall live with one companion since my physical condition is not good."
- 341) I arranged for Sri Ramsevak to be with me, and we discussed the matter. But when going to Tarakesvara for some work Mahaprabhu spoke to me in a dream saying, "You will go to Vrindaban, but what seva have you done for Navadvipa dhama?"
- I related this dream to Ramsevak upon returning, and he advised me, "Get a transfer to Navadvipa."

Receiving the Title Bhaktivinoda

- 342) I forgot to mention one incident. Observing my writing Vaisnava literature, and being pleased, *Sripada Acarya Kula* (my guru Vipina vihari and the other Goswamis of Baghnapura) gave me the title "Bhaktivinoda". Then my gurudeva presented me this certificate:

*srirama krsnau jayatah
sripatta baghnapura nivas ibhir goswamibhih sri kedarnath dattaya
bhaktaya sisya krpaya bhaktivinodopadhih pradatta
sisyasya srmatah sadhor govina caranaisinah
kedarnath dattaya jayo bhavatu sarvada
prabhos' caitanya-candrasya matasya canuvartinah
pracarakasya sastranam bhakti marga pravartinam
sriradha krsna visayam tava bhaktim anuttamam
drstva kona vimuhyeta loka'smin vaisnava priya
yam bhaktim labhitum sasvat vanchanti bhagavat priyah
tam bhaktim hrdaye dhrtva dhanyo'si priya sevaka
jivasya jivanopaya eka bhaktir gariyasi
ato bhaktivinodakhya upadhih pratigrhyatam*

Glories to Sri Sri Balaram and Krishna

We, the Goswamis residing at Sripata Baghnapura have joined to mercifully bestow the title of Bhaktivinoda on our devotee and disciple Kedarnath Datta. (1)

May you, O saintly Kedarnath, be ever glorious as you desire only the lotus feet of Govinda. (2)

You sincerely follow the siksa of our Prabhu Caitanya candra, and you preach the sastras upholding the bhakti marga. (3)

Seeing your exalted bhakti for Radha Krishna, who would not be enchanted. So you are dear to the Vaisnavas. (4)

The greatest bhakti treasure that the Vaisnavas yearn to attain is held in your heart, so you are truly fortunate, O beloved sevaka. (5)

As you have realized that only Krishna bhakti can ultimately benefit the jivas we give you the title Bhaktivinoda. (6)

We thus joyfully honor you in the month of *Magha* 400 years after Caitanya Mahaprabhu's birth."

Signed, Sri Vipina vihari Goswami, Sri Tinkori Goswami, Sri Gopalcandra Goswami, Sri Goracandra Goswami, Sri Ramacandra Goswami, Sri Jajnesvara Goswami, Sri Binoda bihari Goswami, Sri Yadunath Goswami, Sri Yogendracandra Goswami, Sri Hemacandra Goswami, Sri Chandrabhusan Goswami, Sri Kanailala Goswami, Sri Haradhan Goswami.

345) I responded to this honor by dedicating the following verses to the Acaryas of my Guru pat:

*sri krsna caitanya candraya namah
jayatah sriramakrsnau baghnapalli vibhusanau
jahnavi vallabhau ramacandra kirti svarupakau
vyaghro'pi vaisnavah saksayat prabhavad babhuva tat
baghnapally atmakam vande sripatam gaura pavanam*

*srivamsivadan ananda prabhor vamsa pradipakan
acaryanumatam srvan mad desika varan prabhun
tesam prasada lesena jado padhau gate mama
bhaktivinoda prakhyatir dasasya vidyate'dhuna
yesam krpa lavenapi bhusito'ham upadhina
tesam pada saroje me sastanga dandavan natih*

*sri rampuratah krtanjali nivedanam etat tesam cira sevakasya sarva
vaisnava dasanudasasya bhaktivinodopadhikasya sri kedarnath dattasya*

I offer pranama to Sri Krishna Caitanya-candra

- 1) May Balaram and Krishna the worshipable jewels of Baghnapura, the beloved deities of Jahnavi devi who brought fame to Sri Ramai Thakura be ever glorious;
- 2) I worship the holy tirtha of Baghnapura which purified the land of Bengal. Its divine sakti is so great that even a tiger was turned into a great Krishna bhakta here.
- 3) I also worship the descendants of Sri Vamsivadan Thakura who are my guru varga and eternal instructors on the bhakti path.
- 4) By just a fragment of their blessings my bodily identify has disappeared and henceforth I will be known as Bhaktivinoda.
- 5) Because it is by their mercy that I have received this auspicious title I offer my *sastanga pranama* at their lotus feet.

Signed at SriRampura by Kedarnath Datta, who has now become Bhaktivinoda, the eternal servant of Sri Ramai Thakura, his Goswami descendants, and all of their Vaisnava followers.

- 346) It must have been Sri Mahaprabhu's desire that my Baghnapura Acaryas gave me the title Bhaktivinoda. But in seeing my delay in going to Navadvipa dhama I became anxious.

- 347) So I proposed to the Deputy Collector in Krishnagar that he come to SriRampur, and he agreed. Thus with the Government's approval I was transferred to Krishnagar on November 15, 1887.
- 348) But O my! At the same time that horrible fever came over me again! So I thought, "I will live or die, but I must go to Krishnagar." By drinking milk I was able to hold court, but at night I almost became dead. Then I thought, "Perhaps many obstacles is a good sign?" Dr. Russel then gave me some quinine to take with roti and my body gradually became healthier by Christmas.
- 350) During the Christmas vacation I took the train to Navadvipa with my wife—and upon seeing the holy dhama the hairs on my body stood erect. Crossing the Ganga we went to Rani Rasamani's house, and I arranged to prepare Mahaprabhu's bhoga offering. Then after having the Lord's darshan, I honored prasada after nearly fasting for 45 days. We ate rice, *enchor dhal* (soup made with unripe jackfruit) and *mochaghanta* (banana flower subji) which was just like nectar. Since my very birth I had never eaten such nectarean prasada as this. Even Biru (Bimal) ate everything on his plate with devotion.
- 357-8) Every Saturday I would come to Navadvipa to search for the lila-sites of Sriman Mahaprabhu. Then one evening, I, Kamal, and a clerk went to the roof of Rani Rasamani's house. It was a dark and cloudy night. Across the Ganga in the northern direction I saw a large building flooded with light, and Kamal also saw this. But the clerk didn't see anything. I was utterly amazed. In the morning I looked to where I saw the building, but only a palmfruit tree was there. The people said that this area is Ballaldighi and the remains of Laksman Sena's fort are nearby. Then next Saturday night I saw that wonderful phenomenon again, and the next morning I walked to the place. The elderly people there said, "This is Caitanya Mahaprabhu's birthplace." I gradually ascertained that the small villages mentioned in Narahari Cakravarti's *Bhaktiratnakara* were around here.

- 353) I then wrote *Navadvipa dhama Mahatmya* which was printed in Calcutta. After explaining these matters to Dvarik Babu, an engineer bhakta from Krishnagar, he made a map of the area around Navadvipa which I printed in *Navadvipa dhama Mahatmya*.
- 354) On May 26 1888 Hari pramondini was born in Calcutta; she was my 12th child. Then I got a two month privilege leave. So in the month of Agradhayan uncle Mahendra, Ramasevak Babu, Gopi, Jhapasi and I went to Surabhi Kunja.
- 356) I forgot to mention that on Vaisakhi Purnima I took the family in a horse carriage to Ula Biranagar. I was happy to see the place of my birth after so long. Seeing the temple, the house and the pond Kalisagar we went to visit Uncle Dasu. We saw pujas going on , and heard lectures at the school. Then Kamal and I returned to Krishnagar, and the rest of the family went to Calcutta.

Then Edgar Saheb transferred me to Maimansing in the Netrakona Subdivision—as it would be more conducive for my health. On one occasion there I invited the Vaisnavas for *Hari-loot kirtan*—and I saw that their devotion for Sri Gauranga was strong. Then for a short time I was transferred to Tangail. When returning to Calcutta, I was soon transferred to Burdwan again.

- 364) Then I went to Kalna. But on the way I visited Surabhi Kunja to oversee our house which was being built there.

Visiting Holy Tirthas

- 365) On March 26 1880 I went to Sripata Baghnagara, took darshan of Balaram and Krishna, and relished their prasada. Then I visited Nakula Brahmachari's Sripata in Pyarinagar, and next went to Vrindaban das Thakura's Sripata at Denura. Returning to Navadvipa dhama, Kamal and I ventured to Idrakpura on foot, and the next day we went to Kuliya in Navadvipa. Then I got Jagannath das Babaji's darshan at his bhajan kutira, and donated 150

rupees for building a nice veranda for him. Coming to Godruma I planted a Madhavi creeper at the kunja.

On Asara 27 1891 Sailaja prasada was born. He was my 13th child, and the last issue.

- 367) On October 20th, I was posted in Raniganja until my transfer to Dinajpura, where the whole family came.
- 370) On August 4 1891 I received a two year furlough (extended vacation).

Our Preaching Engagements

- 371) On the 15th of Phalguna 1892 Ramasevak, Tarak brahma Goswami and myself went to Basirhata for *Nama pracara*. On the 16th we held *Nama hatta* in Bajitpura. On the 17th we lectured in Basirhata, and on the 19th I lectured in Dandirhata.
- 373) I spent *Ekadasi* with Jagannath das Babaji, and the next day I established Prapanna Ashram. On the 29th I preached in Gudhoda, and on the 30th in Baksara. Then on the 8th of Caitra I preached in Hatras.

My Third Visit to Vrindaban

On the 9th of Caitra Ramasevak and I proceeded to Vrindaban. On the 11th we saw Bhandiravana, and halted in Mathgram. On the 12th we visited Māna Sarovara, and on the 13th and 14th we were in Vrindaban. Then on the 15th we visited Gokula. On the 17th we went to Madhuvan, Mahaligram and Krishna Kund where I got a fever. So on the 20th I returned to Vrindaban alone. We went to Agra on Caitra 29, and on the first of Vaisakha we went to Allahabad.

- 375) On returning to the house in Calcutta, I preached and lectured here and there. At times I was in Godruma, and sometimes I lectured in Krishnagar. In 1893 Jagannath das Babaji brought some bhaktas to visit Sri Mayapura. Then in Godruma we held a Nama Sankirtan festival.

376) After my furlough ended I wanted to be posted at Krishnagar, but they transferred me to Sasarama. On April 2 1893 I arrived there with my wife, Pimu (Hari pramodini) and Sailu (Sailaja prasada). We lived in the village beside the Sona River. I was happy to behold the river's beauty.

Hindu and Muslim Riots

377) Then a serious dispute broke out between the Hindus and the Muslims over cow slaughter. And amidst the chaos a Vaisnava sannyasi bought some land and endeavored to build a temple there. The Muslims, however, insisted the temple could not be built because a Muslim tomb was there. Without a settlement the sannyasi went ahead with his temple construction. So the Muslims brought sticks and swords to fight. What could I do? I didn't want to take sides, so I asked for a transfer. Then Krina Saheb said, "You go immediately to Koyath." But when arriving there, I discovered that more hostility was raging between the Hindus and the Muslims.

382) The Muslims had killed a brahmina's bull, and when he protested they replied, "What of your bull? In the future we will kill five cows on the market day, and what will the Hindus do to stop us?"

383) The brahmin became enraged and went to inform all of the Hindus—and on the following market day 4000 Hindus arrived there with weapons. But after seeing that the butcher had fled, the crowd dispersed. That afternoon the Muslims grouped together and attacked some Hindus. And some of them were sent to the hospital. After awhile the police arrived, but they could do nothing.

385) As I oversaw the court case, I tried to be neutral. Thus I delivered equal punishment for the Hindus and the Muslims. But neither side could appreciate my verdict. So my situation became very awkward. When Cotton Saheb came to know about this he gave me a transfer to Nadiya, and thus my troubles were over.

Returning to Krishnagar

- 387) In the month of October I came to Calcutta, and went straight to Krishnagar. I stayed in Kasi Babu's house, and purchased a carriage with two horses. Then Syam sarojini came to stay with me.
- 389) Then you (Lalita) came in December, and in February you were enrolled in the college. The time for my retirement was rapidly approaching.

Establishing the Sri Mayapura Temple

- 390) When bhakta Dvarik wrote to Naphar Babu about arranging the worship at Mayapura, I approved. Then a *sabha* (meeting) was scheduled on the 2nd of *Magha* 1894 in Krishnagar's A.B. School. Lots of scholarly persons attended the *sabha*. Dvarik Babu and I then explained our plans, and a society called *Sri Navadvipa Dhama Pracarini* was established. Naphar Babu became the chairman. After collecting some funds the Society approved that *Sri Murti pratistha* would soon take place at the site.
- 391) Thus on the 8th of Caitra 1894 a huge deity installation took place, and many people attended the ceremony. There was *Manohara Shahi* kirtan and Nama kirtan that went on with great bliss.

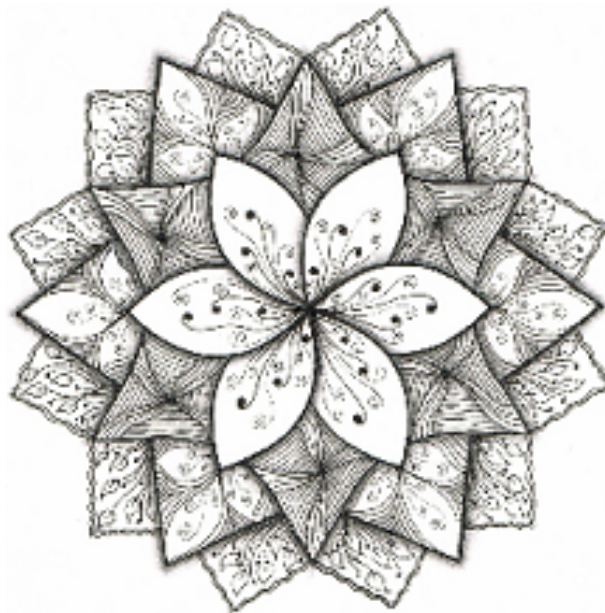
But from Navadvipa lots of protest came up. Because the Vaisnavas and Navadvipa-vasis there believe that Gauranga's *janmastana* is in Navadvipa. Nevertheless, without paying heed, we arranged to build a temple and worship the Supreme Lord at Sri Mayapura.

- 392) Our whole family came to Surabhi Kunja to attend the Mayapura festivities. I made my residence in a rented house near the Krishnagar Municipality, and you (Lalita) were also there with me for some time.
- 393) By the efforts of Naphar Babu and a landowner the Vighraha seva was established at Mayapura. Yet when I went there I saw that my presence was necessary, as some mismanagement was going on. It was necessary for me to raise funds to build the temple. But as a Deputy Magistrate I was not

permitted to do so. The Sri Murti seva-puja was, however, proceeding along with the help of my monthly quota (donation).

- 394) When the Commissioner Saheb returned to Krishnagar he suggested that I work a little longer. But I submitted that I had no desire to do so. Thus in October 4th 1894 I retired from Government service. Moving all of my things to the kunja in Godruma I saw that a great flood was happening. Nevertheless, I stayed there for a month and built a boundary wall around Surabhi kunja. But owing to the flood's high water I couldn't go to Mayapura. So I returned to Calcutta.
- 395) Ramsevak and I then started begging for the new temple, and we soon sent 1600 rupees to Naphar Babu to buy bricks.
- 396) O Lalita prasada, whatever I could remember up to my retirement I have written for you. From now on everything that happens will be known to you.
- 397) My *Svalikhita jivani* is thus completed on June 21 1896 at Bhaktibhavan Calcutta.

Your father, Sri Kedarnath Datta Bhaktivinoda



Our Comments

In this concluding Part of *Svalikhita jivani* Kedarnath begins by saying, “I had been searching for a suitable guru for a long time, but I could not find one.”

So we could wonder, why didn't he take diksa in Dinajpura when he was learning about the pure Vaisnava dharma from the vairagi Vaisnavas there? Then in Puri he got the association of two *siddha mahatmas*. The first was Raghunath Babaji Maharaja, and the second was Svarupa das Baba whom he says was an incomparable Vaisnava. So why didn't Kedarnath take diksa from him?

To answer, we should say that choosing the right guru is the most important decision that a bhakta can ever make. Because the form of diksa that one receives should ideally fit with the type of bhajan that one desires to perform.

Before taking diksa from Vipina vihari Goswami, Kedarnath was exchanging letters with him for three years. And in this way he learned many things about his guru parampara. We can remember that when in Dinajpura **Kedarnath came to the realization that service within the mind (*manasi seva*) following in the Vraja gopis' footsteps is the best**. Yet this is what Vipina vihari could ideally offer Kedarnath—manjari bhava sadhana to Radha Krishna which follows Ananga Manjari's manjari parampara. And amongst these gopis Vilasa Manjari (Vipina vihari) becomes his *guru rupa sakhi*. Thus when he gave Kedarnath diksa, he didn't simply give him some mantras. Rather, Kedarnath received his manjari svarupa, Kamal Manjari, along with the eleven items (ekadasa bhava) that make up this manjari svarupa. This diksa came when Kedar was 42 and able to practice such sadhana. Thus Mahaprabhu appeared in his dream, giving him encouragement, and also directed Vipina vihari to give him diksa.

But six years later, when giving him the title Bhaktivinoda, Vipina vihari praised Kedar by saying, “The greatest bhakti treasure that the Vaisnavas yearn to attain is held in your heart, so you are truly fortunate, O beloved sevaka.”

Now what is this greatest bhakti treasure? Here we will say *bhava* or *rati*. Because when resolutely taking up the manjari bhava sadhana that his guru gave him, Bhaktivinoda became *sadhan siddha*.

Yet just prior to receiving the title Bhaktivinoda, in 1886, Kedarnath wrote *Caitanya siksamrita*, wherein he elaborately explains the process of how the guru awards a manjari svarupa to his qualified disciple. And such preaching pleased his guru, and further inspired Vipina vihari to arrange that the Baghnapara Goswamis all join together to bestow upon Kedarnath Datta the prestigious title of Bhaktivinoda.

Lalita prasada's Birth

Amongst Bhaktivinoda's thirteen children, the way he describes Lalita prasada's birth is rather special. For Narada Muni then appeared in his dream and predicted, "This son will take initiation into the pure Vaisnava dharma and preach this religion."

What can be noted from Narada's prediction, however, is that Bhaktivinoda later gave diksa to Lalita prasada, and awarded him the same form of manjari sadhana that he received from Vipina vihari Goswami. Yet such diksa is very rare and exalted too, because for some reason or other, amongst his twelve other children, Lalita prasada remained the only one whom Bhaktivinoda could initiate.

Bhaktivinoda's Personal Desire

Throughout his life Bhaktivinoda had a veneration for the vairagi Vaisnavas who performed pure bhajan. And by associating with them the following desire awoke in him in 1887, when contemplating retirement, "By studying the Goswami literature and associating with the Vaisnavas I became renounced in mind. So in my heart I thus thought, 'I have passed my days futilely without attaining even a slight taste for serving Radha Krishna. Therefore, when retiring with a pension I will find a place beside the Yamuna in Vrindaban and perform bhajan in solitude. But because my physical condition is not good, I shall live with a companion. And thus I arranged that Ramasevak be with me, and we discussed this matter.'"

To comment, isn't such a pure desire very instructive? Because for anyone who sincerely desires to attain the Lord's *saksat darshan* and enter his *nitya lila* this ideal process is recommended by Rupa Goswami.

But because Bhaktivinoda had already become *sadhan siddha*, Mahaprabhu had a different plan in store for him.

Founding Sri Mayapura's Janmasthan

So in a dream Mahaprabhu directed Bhaktivinoda to preach about the glories of Sri Navadvipa instead. Thus he wrote books such as *Navadvipa dhama Mahatmya* and *Navadvipa bhavataranga*, and founded Sri Gauranga's janmasthan in 1894 at Sri Mayapura. Vipina vihari then supported Bhaktivinoda's work up till when he passed away in 1914.

In 1916, however, when Sriman Mahaprabhu's other janmasthan was discovered in Pracina Mayapura in Navadvipa, Vipina vihari Goswami then felt that this was the actual place, and joined that faction.

So now a good question arises: If Bhaktivinoda had remained in our world up till 1916, wouldn't he have changed his opinion to follow his guru and the other prominent Vaisnavas who were then endorsing the Pracina Mayapura Janmasthan?

But since fate didn't allow this to happen, could it be Mahaprabhu's desire that two janmasthans exist—one for the ISKCON and Gaudiya Math devotees, and another for the babajis, Goswamis, Navadvipa-vasis and the other Vaisnavas who believe that this is the right place?

So at this instance we can ask, if someone offers their *pranama* at the Mayapura janmasthan, and another person offers their *pranama* at the Pracina Mayapura janmasthan, won't Sriman Mahaprabhu accept and give impetus to both of these bhaktas in the way that bhakti is becoming nurtured in their heart?

But if we want to know which of the two is the actual janmasthan, that is another question which we will not attempt to answer here.

